

# Study Guide



## Matthew 5:38-42 – Non-Retaliation October 22, 2017

### Welcome (40 Minutes)

Be intentional to have authentic relationships...

### Worship (5 Minutes)

As the group transitions from of a time of fellowship to a time of intentional study of the word, it is important to facilitate that transition with a time of worship. This can look like praying together, singing songs together, or rejoicing in what the Lord has done throughout the week.

### Word (45 Minutes)

As we look at Jesus' five discourses in Matthew, we see Matthew and the other disciples "at the feet of Jesus." These teachings are in the context of Jesus' calling and equipping the twelve apostles to go and make disciples of all nations. In our nine months of studying Jesus' five discourses of Matthew we will be sitting at the feet of Jesus learning the ins-and-outs of being disciple-makers ourselves. Our prayer is that we will be challenged to understand that we were saved in order to be disciple-makers and that we will be inspired to sit at the feet of Jesus to be equipped for our calling to be disciple-makers.

For further study on this weeks study please check out the following pages...

## Action Step

This week we want you to **Identify**. Begin making it a habit to ask God to help you *identify* people to invest in and invite. As you identify, pray for them.

## Calendar

October 22nd— Master Plan Meeting  
October 29th— Master Plan Meeting  
October 29th— [Fall Festival](#)  
October 29th— Baptism Training  
November 12th— Member's Meeting

## Welcome (40 Minutes)

As you fellowship with one another, please be intentional about sharing what the Lord is doing in your lives. Get to know one another and encourage one another. Are your conversations pointing one another toward Christ?

## Worship (5 Minutes)

If you are looking for a song to sing this week, here are the lyrics to "[King of My Heart](#)":

Let the King of my heart  
Be the mountain where I run  
The fountain I drink from  
Oh-oh, He is my song  
Let the King of my heart  
Be the shadow where I hide  
The ransom for my life  
Oh-oh, He is my song

You are good, good, oh-ohh  
You are good, good, oh-ohh  
You are good, good, oh-oh-ohh  
You are good, good, oh-ohh

Let the King of my heart  
Be the wind inside my sails  
The anchor in the waves  
Oh-oh, He is my song  
Let the King of my heart  
Be the fire inside my veins  
The echo of my days  
Oh he is my song

You are good, good, oh-ohh  
You are good, good, oh-ohh  
You are good, good, oh-ohh  
You are good, good, oh-ohh

You're never gonna let  
Never gonna let me down  
You're never gonna let  
Never gonna let me down

You're never gonna let  
Never gonna let me down  
You're never gonna let  
Never gonna let me down  
You're never gonna let  
Never gonna let me down  
You're never gonna let  
Never gonna let me down  
You're never gonna let  
Never gonna let me down  
You're never gonna let  
Never gonna let me down

You are good, good, oh-ohh  
You are good, good, oh-ohh  
You are good, good, oh-ohh  
You are good, good, oh-ohh  
You are good

You're never gonna let  
Never gonna let me down  
You're never gonna let  
Never gonna let me down  
You're never gonna let  
Never gonna let me down  
You're never gonna let  
Never gonna let me down

When the night is holding onto me  
God is holding on  
When the night is holding onto me  
God is holding on

**Commentary: Read Matthew 5:38-42**

We have come to the two final antitheses in the Sermon on the Mount. In the next two weeks we will examine Matthew 5:38-42 and Matthew 5:43-48. These last two statements from Jesus are considered by some to be the highest point in Jesus's Sermon. They both consider the attitude of total love which Christ calls us to show towards "one who is evil" and "our enemies." Nowhere is the challenge of the Sermon greater. Nowhere is the distinctness of the Christian counter-culture more obvious. Nowhere is our need of the power of the Holy Spirit (whose fruit is love) more compelling. In Matthew 5:38-48 we find ourselves asking how can I be Christ-like to someone who has done evil toward me and how can I love my enemy. Imagine sitting at the feet of Jesus and hearing these final statements.

In Matthew 5:38-42 Jesus says, "You have heard it was said, 'An eye for an eye and a tooth for a tooth.'" We first see Jesus quote from the Old Testament (Exodus 21:22-25; Dt. 19:17-21). The Old Testament teaching of "eye for an eye and tooth for a tooth" was meant to restrain evil retaliation and to establish a system of justice for the nation where justice was carried out in an equitable orderly manner based on witnesses thus preventing personal revenge. This principle had the double effect of defining justice and restraining revenge. It also prohibited someone of taking the law into their own hands. However, the scribes and Pharisees evidently extended this principle into their personal relationships. They were using this to justify their personal revenge, although the law refused this, "You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord" (Lev. 19:18). This principle of judicial punishment was being used as an excuse for the very thing it was created to abolish, personal revenge.

Jesus continues and addresses what the passage truly means, "But I say to you, do not resist one who is evil." Our duty to individuals who have wronged us is not to retaliate, it is not to respond with revenge, but the acceptance of injustice without revenge. Jesus is reaffirming that this principle pertains to earthly courts and to the judgement of God, it is not applicable to our personal relationships. Our personal relationships are to be based on love, not justice. Does this mean we must compromise with sin or Satan? No. Jesus is not asking us to condone evil behavior, but to not retaliate. He is not prohibiting the use of force by police, military, and governments when combating evil. Moving deeper Jesus gives the disciples four examples drawn from different life situations. Each introduce a person who seeks to do harm, one by hitting us in the face, another by prosecuting us at law, a third by hijacking our service, and a fourth by begging for money from us. In each of these situations, our Christian duty is to completely refrain from revenge that we even allow the "evil" person to double the injury.

In situations like these, we can and must commit our cause to the good and righteous Judge, as Jesus' himself did (1 Pet. 2:23). This command of Jesus to resist evil should not justify moral compromise or political anarchy or even total pacifism. Instead, it should demand mercy not justice, which renounces retaliation, to serve the highest good. This is the standard Jesus asks of us and this is the standard which he himself fulfilled. They crowned him with thorns, clothed him in the imperial purple, mocked him, and spat in his face and struck him. And Jesus, with infinite self-control and love, held his peace. He demonstrated his refusal to retaliate until they finished. This is what Christ has called us to, to follow in his steps, "Christ suffered for you, leaving you an example, that you should follow in his steps... When he was reviled, he did not revile in return, when he suffered, he did not threaten, but he trusted to him who judges justly (1 Pet. 2:21-23)."

## Discussion - Read Matthew 5:38-42

1. Read Deuteronomy 19:16-21 and Leviticus 19:18. What was the intended purpose of this law in the time of Moses? Who had the right to administer proper punishment?
2. How did this Old Testament law prevent personal revenge? What does the New Testament say about personal revenge (Read Romans 12:17, 19)?
3. Read Matthew 5:38. How did the Pharisees misinterpret the Old Testament law regarding revenge?
4. Read Matthew 5:39-42. How would you contrast our natural responses with what Jesus asks us to do?
5. What is accomplished by 'turning the other cheek' or 'going the extra mile'? Why is Jesus calling us to this lifestyle?
6. In the past, how have I retaliated against those who have hurt me? How can I begin to be merciful in those relationships as Jesus asks me to be?
7. How can you rely on God's power to obey this command? See 1 Peter 2:21-23.

8. What were some other take aways or questions from the sermon or commentary?
9. As we have been sitting under the feet of Jesus learning how to be disciples, we must also remember that we are called to make disciples. In this space below or in your journal continue to identify people to invest in and invite. Has God placed anyone in your life who is not a Christian? Has he asked you to share the gospel with someone? Write down their names and pray for them as a Community Group. Look for opportunities to invest in and invite them (invite them to the Fall Festival).

## Action Step

**We must never forget that we have been sent by the Son of God to make disciples who make disciples.** Each week we are giving you action steps to take. Jesus has sent you out to make disciples and it begins by learning God's Word and engaging people. **This week we want you to continue Identify.** Begin making it a habit to ask God to help you *identify* people to invest in and invite. First, prayerfully think through your patterns in life. Who do you run into regularly where you shop, where you eat, where you work, where you play, where you exercise, where you go to school, etc... Ask God to open your eyes to *identify* people He has placed or will place in your life. Pray in your Community Group specifically for these people by name. Write their names in your journal and feel free to write your prayers for them in your journal. Look for opportunities to during your week to invest in and invite them.

*The Commentary section was adapted from The Message of The Sermon on The Mount; John R.W. Stott; 1978.*

All scripture is from the ESV.

## Walk (30 minutes)

After enjoying fellowship, worship, and time in God's word together, it is now time to pray together as a group and encourage one another in the faith. It is very easy for this portion of the group time to be consumed by the other portions. However, this segment of the group time is crucially important. It answers the question, how do we apply what we are learning in Matthew to our lives today?

Many groups have found that it is helpful to sometimes break up into a men's group and a women's group for the purpose of being able to be more transparent and honest as we encourage one another and keep one another accountable. I encourage you to try this in your groups.

In addition to praying for, and encouraging, one another, this portion of the group time should also be used for planning how your group can participate in God's work outside the walls of our church – "neighbors and nations." Discuss with your group some ideas on how you can be intentional with building relationships with your neighbors and co-workers. What can your Community Group do to impact the area around you?

Here is a list of local ministries Norris Ferry is actively involved in:

Hub/purchased  
Young life  
Heart of hope  
First priority  
Ark-la-Tex crisis pregnancy center  
Community renewal  
Grief counseling  
Celebrate recovery  
Samaritan counseling  
Last call ministries  
Golden age ministries  
Rescue mission  
Luke's lighthouse  
FCA

May the Lord bless and encourage you as you are in your groups this week! Know that we are praying for you on a weekly basis and that we are here to help you in any way that we can!

## Walk Prayer & Missions

For further information visit  
[norrisferrychurch.org](http://norrisferrychurch.org) or contact Jared  
Clary ([clary@norrisferrychurch.org](mailto:clary@norrisferrychurch.org))

## Calendar

October— Serve Shreveport  
November— South Sudan  
March— NOLA  
June— Serve Shreveport  
July— Central America