

A thesis on „New Testament“ Theology is aimed to search for the continuity with „Old Testament“. A subject of the thesis is so called Sermon on the Mount which is recorded in Matthew 5-7. First, it was necessary to clarify what was considered as a Bible at the time of so called „New Testament“ era since canonisation of scripture was not fixed by the Jewish authorities yet. Though, a written version of some of the books was already approved, there was a difference between the text of the Bible which was valid for the Jews living in Palestine and the one which was valid for the Greek speaking Jews in Diaspora. The Bible (also known by the acronym Tanakh) was composed by Torah (five books of Moses), Nevi'im (Prophets), and Ktuvim (Writings). For a sake of the thesis it was important to try to identify how was the Bible perceived by Jesus himself and then, to compare his perceiving with what we understand as an „Old Testament“ today. Jesus's teaching - which we learned from the gospels - referred also as a rabbinic teaching to „oral Torah“ and to the other sources as well. Several commentaries of Czech, non-Czech and also some Jewish scholars were used for analysis and were combined with a comparative study of „Sermon on the Mount“ and Christian „Old Testament“ by its content and its language. It has been shown that a relation and a context of Tanakh and Jesus's teaching was very intensive and vital - sometimes faithful and sometimes reformist, though. My presumption that there will be significant gaps in the contexts was not proved. Novel elements that I find in Jesus's teaching are always related to the basics of Torah and Ten Commandments. Those elements can hardly be considered as the antitheses. Moreover, I tend to believe to a gospel's indication that the novel elements reflect an original intention of a donor of Torah. This is very likely a punchline of Sermon on the Mount.