

## 10-2-19 MESSAGE

### *The Sermon on the Mount and How to Teach It to Church-Age Believers*

#### *Difficulties with The Sermon on the Mount:*

- The difficulties with teaching the Sermon on the Mount seem to center in a few areas:
  - Difficulty in recognizing the proper \_\_\_\_\_.
  - Difficulty in recognizing the difference between the \_\_\_\_\_ and the potential *APPLICATIONS* of the Sermon.
  - Difficulty in balancing and recognizing the different \_\_\_\_\_ in Jesus' teaching ministry in ALL of the gospels, but especially in this smaller sampling of Matthew 5-7.

#### *Metanarrative Context:*

- At the creation of man, God intended for man to rule over the earth and exercise \_\_\_\_\_ over all of God's creation (Genesis 1:26-28).
- Mankind's representative head (i.e., Adam) failed the *ONE* test God put before him, and Satan \_\_\_\_\_ authority over the earth.
- God put into motion the execution of His plan to redeem humanity and have his original plan of man \_\_\_\_\_ over the earth accomplished.
- God called Abraham out from among the Gentile population on earth to bring forth His Promised Deliverer, which He would bring forth through a separate and chosen nation comprised of Abraham's descendants.
  - Within the Abrahamic covenant there were three provisions (*land, seed, and blessing*) that were furthered \_\_\_\_\_ upon in three additional covenants:
    - *Land* - Land Covenant (Deuteronomy 30:1-10)
    - *Seed* - Davidic Covenant (2 Samuel 7:12-16)
    - *Blessing* - New Covenant (Jeremiah 31:31-36)
- When God delivers the descendants of Abraham out of bondage in Egypt, He establishes a \_\_\_\_\_ covenant with them known as the Mosaic Covenant.
  - This covenant demonstrated both the failure of Israel's leaders and Israel's people and Mosaic Covenant itself could not bring about the \_\_\_\_\_ transformation that was needed for its blessing provisions to be applied.
  - The theocratic government, designed by God, for Israel, resulted in the \_\_\_\_\_ of God by the nation's leaders and people and led to the subsequent exile of the nation.
  - The exile posed a dilemma – How would God fulfill His promises to the nation, especially when they seemed unable to fulfill the requirements for \_\_\_\_\_ the blessings promised?
- God made commitments to Israel, which remained unrealized in the closing of the Old Testament. In addition, Israel made commitments to God's demands under law, which

remained unmet. Further, during the times of the Gentiles, Israel's experience under Gentile rule, which was introduced when the people of God went into captivity, remained unresolved.

- An \_\_\_\_\_ Kingdom, with a *DIVINE* King would provide the ultimate and final fulfillment of all three provisions of the Abrahamic Covenant – Land, Seed, and Blessing.
  - In Jesus' \_\_\_\_\_ announcement to Mary, the angel uses Davidic Covenant language in Luke 1:30-33. Jesus is *THE SEED* promised through Abraham, and through David's line.
  - Clearly, if Jesus was indeed this Messianic King, then He would rule over Israel who would inhabit their entire Promised Land because of God's promise to re-gather them.
  - Additionally, the New Covenant promises and blessings will be fully \_\_\_\_\_ during this time period.
- The NEED for the testator to enact the New Covenant blessings via His death is revealed in Matthew 5:20 where the level of righteousness to enter the Kingdom must \_\_\_\_\_ the righteousness of the Pharisees – indeed, it must be a righteousness equal to God's righteousness, and it would be provided through faith in the finished work of the Messiah (Romans 3:21-22).

#### ***Tighter Context of The Sermon (Book of Matthew):***

- Jesus Christ was born of a woman and born under Law (Galatians 4:4). The sermon recorded in Matthew 5-7 was given during the Dispensation of \_\_\_\_\_. Some may be confused initially because we have turned the page into the New Testament, and for many that is synonymous with the Church age.
- Jesus' audience were Jews living \_\_\_\_\_ the Mosaic Law. Primarily, the message was directed towards His disciples (Matthew 5:1-2), but the crowds also heard this message (Matthew 7:28-29 – and if Luke 6:17ff refers to the same event, there is a mention of a great multitude of people). – Jesus' ministry had NOT yet turned its attention to a Gentile audience!
  - In Matthew 10:5-7, Jesus is still instructing His disciples to \_\_\_\_\_ the Gentiles and the Samaritans to preach the gospel of the Kingdom.
  - Jesus' focus at this point in His ministry is still the presentation of the long-awaited and promised Jewish \_\_\_\_\_ Kingdom to the Jewish nation.
  - However, even though the Sermon on the Mount has a distinctly Jewish audience, there are certain righteous principles, trans-\_\_\_\_\_ principles, which can be applied even in the Church age (Romans 15:4).
- The \_\_\_\_\_ to the Sermon on the Mount (Matthew 5-7) has been the presentation of the gospel of the Kingdom in Matthew 3:1-12 (by John the Baptist), the baptism of Jesus in Matthew 3:13-17 (Jesus' identification with John's message, the repentant remnant of Israel), the testing of Jesus in the wilderness by Satan in Matthew 4:1-11 (validating and verifying His identity), the beginning of Jesus' public teaching and healing ministry in Matthew 4:12-25 (where He is preaching the gospel of the Kingdom everywhere He goes with a focus on Jewish synagogues and doing verifying and validating healings of every kind).

### ***The Need for Good Hermeneutics:***

- Reminder: There is only ONE interpretation of any given biblical text. It is the originally intended \_\_\_\_\_ communicated by the author to his originally intended audience.
- Some quick examples of poor interpretation and sincere (but incorrect) applications in the Sermon on the Mount:
  - Matthew 5:23-25 does NOT refer to communion in the local church.
  - Matthew 5:20 does NOT teach works-righteousness to get into heaven.
  - Matthew 6:9-13 (the Lord's prayer) does NOT teach a standard and model prayer for church-age saints. And clearly it was NOT to be repeated in vain repetition!
  - Matthew 6:33 does NOT teach that the church-age believer should seek God's kingdom first.
  - Matthew 7:20 does NOT teach that you will know a true Christian by whether or not they have fruit in their lives.
  - Matthew 7:21-23 does NOT teach that you have to do something more than just believe to be saved.

#### *1. The setting of the Sermon on the Mount 5:1-2*

- ✚ (VI-V2): We see Jesus went up on a mountain to teach His disciples and surrounding (Jewish) crowds (4:23-25, and 7:28-29) regarding His \_\_\_\_\_.
- Additionally, we pick up from the preceding context that Jesus was doing verifiable Messianic miracles to NOT only validate His \_\_\_\_\_, but also validate His \_\_\_\_\_ of the gospel of the kingdom (i.e., the King is here and ready to establish it).

#### *2. The identification of Jesus' kingdom is the same as the Old Testament Kingdom predicted 5:3-12*

##### Introductory Remarks to the Beatitudes:

1. This Kingdom is going to be the most \_\_\_\_\_ Kingdom that ever existed in terms of structure and values.
  - a. Structure: King Jesus, Administrative Staff: Glorified OT Saints, Glorified Tribulation Saints, and Glorified Church-Age Saints, Subjects: Human Jews benefitting from the blessings of the New Covenant, and Human Gentiles also benefitting from the blessings of a society ruled in total righteousness and justice.
  - b. Values: These are detailed in the first \_\_\_\_\_ verses, which are simply described and NOT commanded. These values will be reflected in the Kingdom from the top down and will be valued and rewarded in the general populace. These ideals (as reflected in the Old Testament) will actually be lived out by the general populace in the Kingdom and these characteristics will be highly valued in day to day society.
2. Jesus' listeners could have and should have been able to \_\_\_\_\_ the kingdom that Jesus was identifying by the time He was done with this opening section.

3. Notice the different \_\_\_\_\_ in the Sermon on the Mount. In the Beatitudes the pronouns are all 3<sup>rd</sup> person plural (i.e., “they,” “those,” “theirs”) up until verse 11 where 2<sup>nd</sup> person plural is introduced.
  - a. “They” refers to anyone and everyone as \_\_\_\_\_ in the Kingdom, Jew or Gentile human beings.
  - b. The “You” refers specifically to the \_\_\_\_\_ human beings on earth during the Kingdom and this remains constant through the rest of the Sermon, because this is Jesus’ primary audience.
4. You will not find any mention of the Holy Spirit’s \_\_\_\_\_ or **help** in this teaching. – This is because when this teaching is applied (i.e. during the Millennial Kingdom) the \_\_\_\_\_ effects of the New Covenant will be in place.
  - a. Although an \_\_\_\_\_ standard of righteousness for man under Law with the permanent indwelling of the Holy Spirit, this is an \_\_\_\_\_ standard of righteousness for the Jew indwelt by the Spirit of God during the Millennial Kingdom.
  - b. It seems from the New Covenant language that the Jewish human beings will have a favorable spiritual \_\_\_\_\_ towards the Lord during the Millennial Kingdom.
  - ✚ (V3): This verse references a principle found in Isaiah 66:2 – God takes interest in those with a poor and contrite spirit, further described as those who tremble at His Word.
    - This character trait of recognition of one’s own spiritual bankruptcy will be \_\_\_\_\_ in the Kingdom reign of Christ and will provide the opportunity to be truly happy/blessed.
  - ✚ (V4): This verse references a specific reference associated with the Second Coming of Christ and the establishment of His Kingdom found in Isaiah 61:2 – Jesus Christ will execute vengeance on His adversaries and \_\_\_\_\_ those who are mourning and provide joy in its place.
  - ✚ (V5): This verse references a principle which will be true during the Millennial Kingdom as described by David in Psalm 37:11 – Meekness will be a \_\_\_\_\_ quality for possession of and enjoyment of the earth.
    - Additionally, a better translation of “earth” is “land”...this beatitude is simply a restatement of God’s \_\_\_\_\_ to Abraham that his descendants would inherit a stipulated portion of the earth (Genesis 12:17; 15:18) when the promised Kingdom arrives.
  - ✚ (V6): This verse references a principle which will be true during the Kingdom age as described in Psalm 107:9 AND is also true in every age (i.e., it is trans-dispensational) – The pursuit of righteousness both positionally and practically will be of high \_\_\_\_\_ in the Kingdom of Jesus Christ, and this desire will be rewarded.
  - ✚ (V7): This verse references a principle which will be true in the Kingdom and is described in Psalm 18:25 – Since mercy is a valued character trait in the Kingdom, one’s mercy to others will be extended \_\_\_\_\_ to them.
  - ✚ (V8): This verse references a principle which will be true in the Kingdom and is described in Psalm 24:3-4 – Purity of heart will be required to see God, or better said, to be in \_\_\_\_\_ with Him.

- In the Kingdom, because of the death of the testator of the New Covenant, they will have \_\_\_\_\_ access to God when they are in fellowship with Him (i.e., pure in heart).

✚ (V9): The King’s Kingdom was described by increasing \_\_\_\_\_, and He is described as the Prince of Peace in Isaiah 9:6-7.

- However, what is fascinating is that this verse describes the human peacemakers during the Millennial Kingdom age as being happy or blessed. In order to have peacemakers, you must have those who are \_\_\_\_\_ the peace...who are they?
- Most likely, although possibly NOT exclusively, it is the human Gentiles saved or unsaved who are dominated or controlled by the \_\_\_\_\_.

✚ (V10): King Jesus is righteous, His administration (comprised of saved Old Testament, Church-Age, and Tribulation saints) are righteous, His judgment is righteous, and many of His subjects will be living in practical righteousness (via means of the Holy Spirit) – However, there will be some who \_\_\_\_\_ those humans who live righteously.

- Who would be persecuting them? – Probably the same people needing a peacemaker from the above verse; human Gentiles (or possibly Jews) saved or unsaved who are dominated or \_\_\_\_\_ by the sin nature.
- Who would be persecuted? – Both saved Jews and Gentiles who are walking in dependence upon the Lord and are in \_\_\_\_\_ with Him.

✚ (V11-V12): Now it is “you” (i.e., the Jews) who will be reviled, persecuted, and spoken evil of and it is the “they” who will do this. Who are the “they?” Well, if the “you” are the Jews, then the “they” are the Gentiles living on earth.

- Could this be age-old anti-\_\_\_\_\_ by the Gentile human subjects during the kingdom age?
- Could it be since the Jews are direct beneficiaries of the New Covenant and are more apt to live righteously, that Gentiles (still possessing a sin nature) get jealous and do not like this and feel like Jesus and His administration “always” show \_\_\_\_\_ to the Jews?

### 3. An encouragement to Kingdom residents to walk and live in righteousness during the Kingdom 5:13-16

✚ (V13-V16): If we continue the “you” from the previous section, then we understand that Jesus is speaking to His Jewish audience \_\_\_\_\_ in these verses..

- Not only would these statements be true in the present dispensation of Law when Jesus is speaking, but it would also be true of the Jewish population in the Millennial Kingdom as their New Covenant blessings would be on \_\_\_\_\_ display.
- Clearly, this concept is true of all of God’s people in all times, including the \_\_\_\_\_ age (Ephesians 5:8-13; 1 John 1:5-7)

### 4. The importance of true righteousness 5:17–7:12

✚ (V17-V20): Jesus explains that He is not out to do away with the Law, but rather to fulfill it. – His heart’s desire is that God’s people would \_\_\_\_\_ God’s Law, the way that God does.

✚ (V20): This verse is the interpretive \_\_\_\_\_ to the Sermon on the Mount.

- The righteousness required to enter the Kingdom had to be \_\_\_\_\_ than the righteousness of the Scribes and Pharisees, a **perfect** righteousness that God alone can provide.
- God is interested in true righteousness which emanates from \_\_\_\_\_ when one is rightly relating to the Lord by faith and it manifests itself in external acts.
- ✚ (V21-V26): **1<sup>st</sup> Interpretation – MURDER** - Hatred is a violation of the sixth commandment which prohibits murder. The rabbinical interpretation of the sixth commandment was that only the \_\_\_\_\_ of murder violated the command.
- ✚ (V27-V30): **2<sup>nd</sup> Interpretation – ADULTERY** – Lustful thoughts are a violation of the seventh commandment which prohibits adultery. The rabbinical interpretation of the seventh commandment was that only the physical \_\_\_\_\_ of adultery violated the command.
- ✚ (V31-V32): **3<sup>RD</sup> Interpretation – DIVORCE** – Any cause divorce, popular in Jesus’ day, is also a violation of the seventh commandment. The rabbinical interpretation again would be that a man could divorce his wife for any reason (See Deuteronomy 24:1-4), but we learn here that divorce, in God’s eyes is the moral \_\_\_\_\_ of adultery.
- ✚ (V33-V37): **4<sup>TH</sup> Interpretation – OATHS** – No oaths are trivial, but in Jesus’ day, the religious leaders often took the letter of the Law seriously (Leviticus 19:12) in that they would NOT swear by the Lord’s name unless they intended to \_\_\_\_\_ their oath.
- ✚ (V38-V42): **5<sup>TH</sup> Interpretation – RETALIATION/REVENGE** – This teaching would have been easy to misconstrue. The Mosaic Law (Exodus 21:24; Leviticus 24:19-20) allowed for limited \_\_\_\_\_ - limited to “equal compensation.”
- ✚ (V43-V48): **6<sup>TH</sup> Interpretation – ENEMIES** – The rabbinical interpretation of Leviticus 19:18 (“you shall love your neighbor as yourself”) only applied to \_\_\_\_\_ Israelites.
- ✚ (6:1-V4): **Hypocritical Behavior #1 – DOING CHARITABLE THINGS FOR OTHERS’ NOTICE** – Performing righteous deeds for the sake of receiving praise from others is NOT rewardable by God, because these deeds are done with the \_\_\_\_\_ motives.
- ✚ (V5-V15): **Hypocritical Behavior #2 – PRAYING FOR OTHERS’ NOTICE** – Praying out loud with lots of repetition and official sounding religious words for the sake of receiving praise from others is NOT rewardable by God, because these prayers are offered with the \_\_\_\_\_ motives.
- ✚ (V16-V18): **Hypocritical Behavior #3 – FASTING FOR OTHERS’ NOTICE** – Letting people know that you are fasting in order to receive praise or admiration from others is NOT rewardable by God, because fasting would then be done with the \_\_\_\_\_ motives.
- ✚ (V19-V34): **Hypocritical Behavior #4 – OCCUPATION WITH WEALTH AND THE ANXIETY/WORRY THAT RESULTS WITH THIS OCCUPATION** – Heavenly rewards and wealth are far more valuable than obtaining, accumulating, and storing earthly wealth. The truth of the matter is, that whatever one is occupied with becomes that one’s object of \_\_\_\_\_. Occupation with wealth and God results in one being worshiped and the other being ignored.
- ✚ (7:1-V6): **Hypocritical Behavior #5: - CRITICIZING OTHERS WHILE EXCUSING YOURSELF** – The Pharisees were guilty of \_\_\_\_\_ others, while excusing or

minimizing their own faults. Often times, the very things the Pharisees condemned others of doing, they too were engaged in, in a more “acceptable” way that did not make them look bad.

- ✚ (V7-V12): The three \_\_\_\_\_ concerning prayer are “ask” (keep on asking), “seek” (keep on seeking) and “knock” (keep on knocking).
- ✚ (V13-V14): **“Pairs” Comparison #1 – TWO GATES AND TWO WAYS** – Pharisaical religion in general thinks in terms of “corporate” \_\_\_\_\_. “If this certain group maintains a level of certain religious rituals and/or rites, then the whole group will be in.”
  - “There are *few* who find it” - This verse tells us that only a \_\_\_\_\_ will enter the Kingdom of Heaven, because the gate which leads to life is described as narrow and the way which leads to life is described as “difficult.”
  - “There are many who go in by it” – In contrast, \_\_\_\_\_ will pursue the wide gate and broad way that leads to destruction (i.e., hell).
- ✚ (V15-V20): **“Pairs” Comparison #2 – TWO TYPES OF TEACHERS - FALSE AND TRUE** – In every age of human history, starting in the Garden of Eden with the serpent, there is truth and error. Teachers of both sides try to \_\_\_\_\_ people with their message, and Jesus warns of this possibility.
  - Notice how the false prophet is described here:
  - *1<sup>st</sup>: Outwardly wearing sheep’s clothing* – This means that externally, they look \_\_\_\_\_. They look like a genuine religious leader who is one of the true disciples of Jesus Christ.
  - *2<sup>nd</sup>: Inwardly they are ravenous wolves* – Even though they look good on the outside and appear to be a genuine disciple, they **ARE** completely \_\_\_\_\_. Their ultimate goal is their own success, and they do not care whom they might harm in the process.
  - *3<sup>rd</sup>: They can be known by their fruits* – What is the fruit of a false prophet? It is definitely NOT their \_\_\_\_\_! Why? Because they look like sheep – they look like the real deal!
    - Their fruit is their “false teaching.” When a prophet/teacher’s teaching or prophecy does NOT line up with the Word of God, they are to be \_\_\_\_\_ as producing false fruit and being a bad tree.
- ✚ (V21-V23): **An Example of Both False Prophets and The Narrow Gate and Way** – In following up His warning about false prophets, Jesus goes on to describe the people who look good. He describes them as people who are NOT \_\_\_\_\_ of entering the way of life OR the narrow gate.
- ✚ (V24-V27): **“Pairs” Comparison #3 – TWO KINDS OF BUILDERS** – Jesus addresses His audience and leaves them with an illustration representing the two types of \_\_\_\_\_ to His teaching.
- ✚ (V28-V29): The response of the audience to this teaching was “astonishment” meaning to strike out, or to force out by a blow. It came to mean the sense of knocking one out of his \_\_\_\_\_.