

PANORAMA OF THE LIFE OF CHRIST

The Sermon on the Mount



The Sermon on the Mount

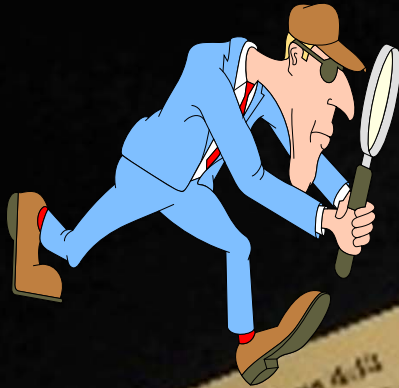
X. The Sermon on the Mount – Matthew 5-7, Luke 6:17-42

A. Introduction

1. The Sermon on the Mount is the Lord's explanation of the Law.

The Sermon on the Mount

2. It is IMPORTANT to understand that the Sermon on the Mount was specifically to Israel. While many of the sermon's principles are true for all dispensations, Christ specifically addressed Israel present there on the mountain.



OBSERVATION
What does the Text say?



INTERPRETATION
What does the Text mean?



APPLICATION
What am I to do?

The Sermon on the Mount

- a. For the unsaved Israelite: The clarifications of the Law meant deep conviction to self-righteous Israel showing that these standards were unattainable by any human efforts.
- b. For the saved Israelite: These standards of conduct were to be obeyed in the same way as all the other law found in the Torah.

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- c. For Israel in the coming Kingdom of Heaven: These standards will be strictly enforced. The teachings of the Sermon on the Mount will be required during the coming millennial kingdom.

The Sermon on the Mount

3. There are many things in the Sermon on the Mount that are true in any dispensation.
 - a. God's righteous standards are unchanging therefore many of these teaching sare similar or even exactly the same as the teaching given in the epistles for the Christian life.

The Sermon on the Mount

- b. In order to remain true to the context we will teach this section and apply it directly to Christ's immediate audience. This is not to take away from any similar sounding truth for believers today as are found in the epistles.

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4. You will not find any mention of the Holy Spirit's work or help in this teaching.
 - a. As believers today we have the incredible advantage of having the indwelling Holy Spirit to empower us to live an obedient Christian life. Acts 1:8, Romans 15:13
 - b. As we walk by faith we are given the grace necessary to live righteous lives. Titus 2:9-11

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- c. We now have been given, as a free gift, the righteousness that exceeds the righteousness of the Scribes and Pharisees. Romans 8:3-4

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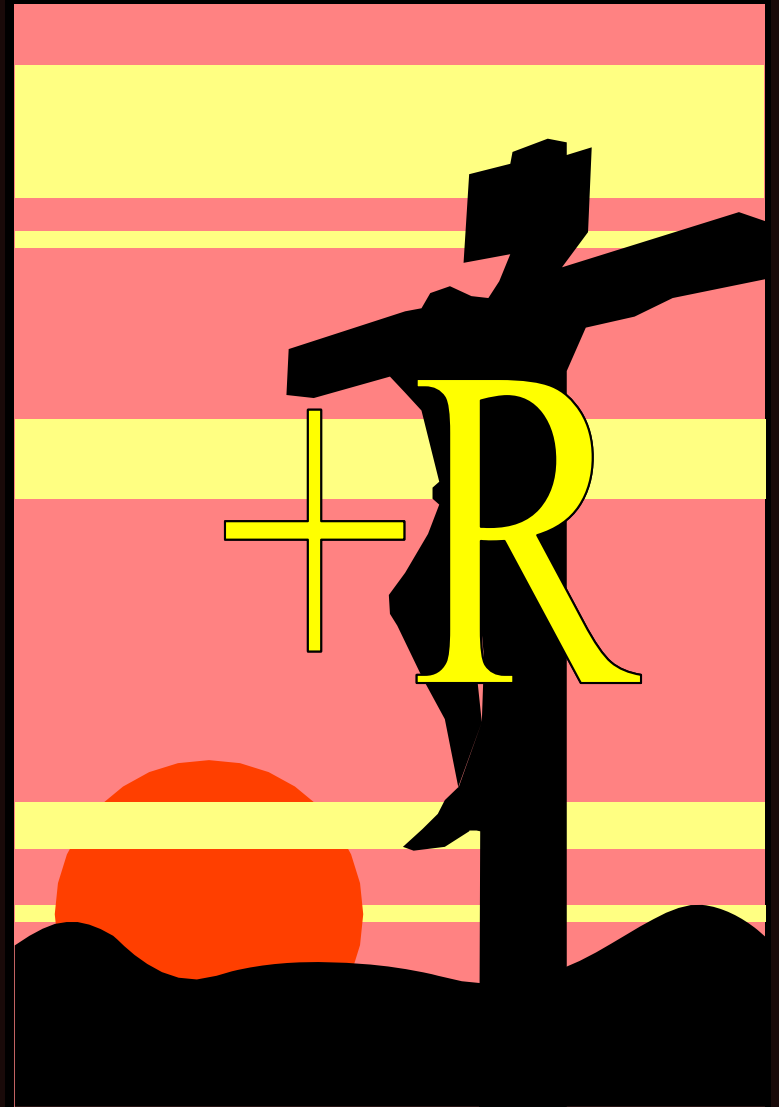
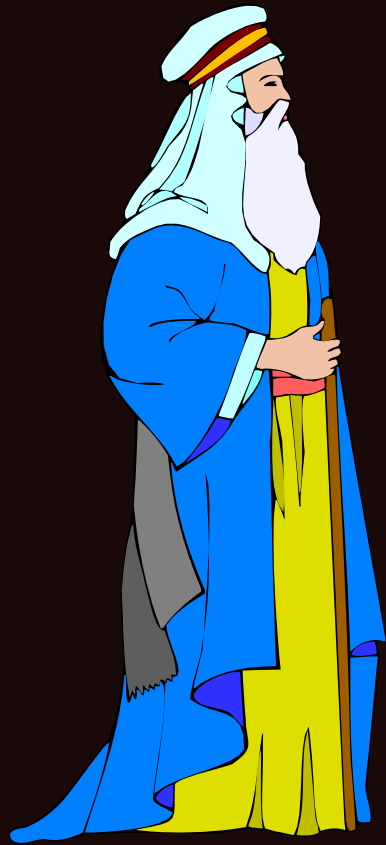
5. Righteousness was a major theme of the sermon. In every dispensation, God imputes perfect righteousness through faith at salvation. Genesis 15:6
6. During the 400 years of silence before Jesus' birth, the Pharisees began teaching a false view of the righteousness required for entrance into the Kingdom.

The Sermon on the Mount

- a. The Pharisees erroneously taught that all Israel would have a place in the Kingdom simply because they were Abraham's descendants.
- b. John the Baptist preached against these false views of righteousness.
- c. The righteousness needed to enter the Kingdom required a spiritual rebirth.
"Unless one is born again, he cannot see the kingdom of God." John 3:3

Justified

Faith



The Sermon on the Mount

7. Matthew 5:20 – This verse is the interpretive key to the Sermon on the Mount.
 - a. The multitudes questioned whether the righteousness of the Pharisees was sufficient to enter into the Kingdom.
 - b. In this sermon, Christ not only rejected the Pharisaic interpretation of the Law but also demanded a righteousness exceeding the Pharisees' righteousness, thereby rejecting the entire Pharisaic system.

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- c. The righteousness required to enter the Kingdom had to be greater than the righteousness of the Scribes and Pharisees, a perfect righteousness that God alone can provide.

The Sermon on the Mount

8. The Pharisees based their interpretation of the Mosaic Law on the traditions they had handed down generation after generation.
 - a. Jesus based His interpretation on the standard of absolute truth He authored.
 - b. Jesus did not contrast Moses' teaching with His own teaching. Rather, He contrasted the Pharisees' misinterpretations of the Law with His own teaching.

The Sermon on the Mount

9. Christ gave six contrasts in the Sermon on the Mount. Matthew 5:21-48
 - a. The statement *but I say to you* distinguished Jesus' message from the teaching of the men of old.

The Sermon on the Mount

- b. Jesus' statement *...but I say to you...* had no parallel in the Pharisees' teachings. Jesus was not replacing Old Testament law with new law but showing Himself to be the true expositor (commentator) of Old Testament Law.

The Sermon on the Mount

10. The Sermon on the Mount showed Jesus' rejection of the Pharisees' interpretation of the Law.

- a. Jesus used the Law to answer questions about the righteous requirement for entrance into the Kingdom.
- b. Jesus did not say that the Pharisees did not know the Law but that they misinterpreted the Law.

The Sermon on the Mount

- c. Christ designed His message to lead the multitudes away from the Pharisees' false understanding of righteousness and to His true knowledge of righteousness.
- d. The sermon gave an in-depth explanation of their need to *repent* (change their minds) from trusting in their ability to keep the Law.

The Beatitudes

B. The Beatitudes – Matthew 5:1-12

1. Matthew 5:1 – Jesus assumed the role of a rabbi when He followed their tradition of sitting to teach.
2. Matthew 5:2 – The terms *opened His mouth* and *to teach* placed the focus on the authoritative Truth Jesus taught.

The Beatitudes

3. Matthew 5:3a – In verses 3-11, Matthew used the Greek word *MAKARIOS*, meaning *blessed* or *happy*, to emphasize living in a right relationship with God. Psalm 1:1-2, 33:12, 34:8, 40:4
4. Matthew 5:3b – The *poor in spirit* are those who recognize their lack of righteousness and understand they have no righteous standing before a perfect, righteous God.

The Beatitudes

5. Matthew 5:4 – *Mourning* is the proper attitude toward this lack of righteousness. Comfort comes from receiving righteousness as a free gift through faith in Messiah.
6. Matthew 5:5 – To receive an inheritance in the Kingdom (but not to enter it), the believer must have *gentleness* or meekness, the characteristic of humility that comes through submitting to God's authority.
Galatians 5:17-23

The Beatitudes

7. Matthew 5:6 – *Hunger and thirst* emphasized the passionate longing for something needed to live. Christ implied that anyone who is satisfied with his/her own self-righteousness does not long for the righteousness of God.
8. Matthew 5:7 – Unlike the Pharisees who lacked compassion, those who manifest the righteousness of God will have compassion (mercy) on others. Matthew 9:13, 36

The Beatitudes

9. Matthew 5:8 – The Pharisees tested *purity* by their human standards, but Biblical purity is always measured by God's righteous character.
10. Matthew 5:9 – The Pharisees taught that everyone descended from Abraham was a son of God, but Christ taught that the true son of God was at *peace* with God through faith alone in the Messiah alone.

The Beatitudes

11. Matthew 5:10-12 – The justified (positionally righteous) person will face *persecution*, but God will *reward* those persecuted for *righteousness sake*.

Salt and Light

C. Salt and light – Matthew 5:13-20

1. Matthew 5:13a – Israel was to be the salt of the earth. Salt makes one thirsty for water, God's Word.
 - a. Matthew 5:13b – Because of widespread unbelief, Israel was not salty. They didn't draw unbelievers to God because they didn't obey Him.

Salt and Light

- b. Matthew 5:13c - In Bible times, salt that had lost its seasoning ability was used to seal roofs. Because Jews walked on their roofs, the salt was *trampled*.
- c. Matthew 5:14 – Israel was to be a light to the world, but she often failed in this God-given responsibility. Isaiah 42:6, Luke 2:32, Acts 13:47

Salt and Light

2. Matthew 5:15 – Because of Israel's failure as a nation, Jesus now addressed believing individuals in the nation.
 - a. Jesus invited each believer to fulfill this mandate by being a light (a lamp on the table) within the household of Israel.
 - b. Those who manifested the characteristics in verses 3-10 would serve as lamps to light the way to Messiah.

Salt and Light

3. Matthew 5:16 – The shining of light brings glory to God the Father. (Christ referred to the Father fifteen times in the Sermon on the Mount, thereby emphasizing the need to always glorify the Father. Matthew 5:16, 45, 38; 6:1, 4, 8-9, 14-15, 18, 26, 32; 7:11, 21)

Salt and Light

4. Matthew 5:17 – Jesus was providing proper understanding of the Law, not introducing a rival system. He implied that the Pharisees had destroyed God's original purpose in giving the Law, which was to reveal man's unrighteousness.

Salt and Light

5. Matthew 5:18 – Using the strongest possible language to state the impossible, Jesus declared that every part of the Law would most certainly be fulfilled in Him.
6. Matthew 5:19 – Just as living in the land of Israel was different from having an inheritance in the land, so every believer (the least) will be in the Kingdom, but not all will possess an inheritance in the Kingdom.

Salt and Light

7. Matthew 5:20 – In this verse (the interpretive key to the Sermon on the Mount), Jesus declared that the righteousness of the Pharisees was not acceptable to God. No one can earn salvation.