

WELCOME!

A LOOK AT
THE SERMON ON THE MOUNT

Matthew 5 - 7

THE KOG

“The Sermon on the Mount” is the largest (non-parable) collection of Jesus’ teachings about how his disciples are to live in the kingdom of God.

“The Sermon on the Mount” = chapters 5-7 of *The Gospel of Matthew*

- **PROBLEMS CHURCH HAS HAD INTERPRETING THE SERMON ON THE MOUNT**

- LUTHERAN
- RADICAL REFORMATION (Amish, Mennonites, Quakers)
- DISPENSATIONALISM (Fundamentalism)
- INTERPRETING IT AWAY

"The history of every religion is the story of its members trying to explain away the teachings of its founder."

BONHOEFFER: “SINGLE-MINDED OBEDIENCE”

If Jesus said to someone, “Leave all else behind and follow me; resign your profession, quit your family, your people, and the home of your fathers”, **then he knows that to this call there was only one answer – the answer of single-minded obedience**, and that it is only to this obedience that the promise of fellowship with Jesus is given. But we should probably argue thus: *“Of course we are meant to take the call of Jesus with ‘absolute seriousness,’ but after all the true way of obedience would be to continue all the more in our present occupations, to stay with our families, and serve him there is a spirit of inward detachment.”*

If Jesus were to say to us, “Be not anxious,” we should take him to mean: “Of course it is not wrong for us to be anxious: we must work and provide for ourselves and our dependents. If we did not we should be shirking our

responsibilities. But all the time we ought to be inwardly free from all anxiety.”

Perhaps Jesus would say to us, “If someone strikes you on the right cheek, turn to him the other cheek as well.” We should then suppose him to mean: “The way really to love your enemy is to fight him hard and hit him back.” **Jesus might say: “Seek first the kingdom of God,”** and we should interpret it thus: “Of course we should have to seek all sorts of other things first; how could we otherwise exist? What he really means is the final preparedness to stake all on the kingdom of God.” *All along the line we are trying to evade the obligation of single-minded obedience.*

Jesus' central message in Matthew (Mark & Luke) = The kingdom of God.

Matthew 4:12-13, 17, 23

Now when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum ... From that time Jesus began to proclaim, "Repent, for the kingdom of heaven has come near." ...

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

**God is doing something unprecedented.
Orient your life to it so you don't miss it!**



WHAT IS THE KINGDOM OF GOD?

The kingdom of God is the sphere where God's rule, God's reign, is established

THE KINGDOM OF GOD

Our father, who art in heaven, hallowed be thy name.

Thy kingdom come, thy will be done, on earth as it is in heaven.

"The coming of God's reign is not about character reformation or remolding the social order. **Rather, it is the breaking into history of God's eternal rule**, now becoming an earthly reality, which has personal, social, corporate and cosmic implications."

"In the person and ministry of Jesus Christ, God's reign is already present. The new age has begun, although its consummation is still in the imminent future. A power from beyond is breaking in on humanity through the direct and personal action of God. Jesus has released a new divine force in the world and God will make sure this power grows to its fulfillment. **The arrival of Jesus is the dawning of God's reign.**"

The Sermon on the Mount describes life in the Kingdom of God

- Not some basic moral principles (“how to live a good life”) but “living in God’s new age”
- “In this Sermon, we come face to face with the radical demands of the kingdom of God brought near by the coming of Jesus. This is the manifesto of God's Kingdom which describes what human life and human community look like when they come under the gracious rule of God.” (John Stott)
- The crowd is present at the Sermon (5:1, 7:28), but Jesus directs the Sermon to the disciples (5:1). The Sermon on the Mount asks: “Do you want to leave the crowd and join the disciples who follow Jesus in this new age way of life?”



The life that Jesus describes in the Sermon on the Mount is the life of Jesus *himself*. **The life Jesus reveals in this teaching is the very same life that he modeled in his living.** And, as Christ's followers, we have no other option—no other privilege—than to follow his example.



“You are the salt of the earth,
but if salt has lost its taste, how can its
saltiness be restored? It is no longer good
for anything but is thrown out and trampled
under foot.” (Mt. 5:13)

- “He’s the salt of the earth.”
- What are some qualities of salt?
- How does that relate to living as disciples?

How do we lose our saltiness?

*“Salt does not exist for itself,
nor do the disciples;
their life is turned outward to the world.”*





YOU ARE THE LIGHT OF THE WORLD!

- “A city built on a hill cannot be hidden. People do not light a lamp and put it under the bushel basket; rather, they put it on the lampstand, and it gives light to all in the house.
- **In the same way, let your light shine before others** so that they may see your good works and give glory to your Father in heaven.” (Mt. 5: 14-16)

SALT & LIGHT

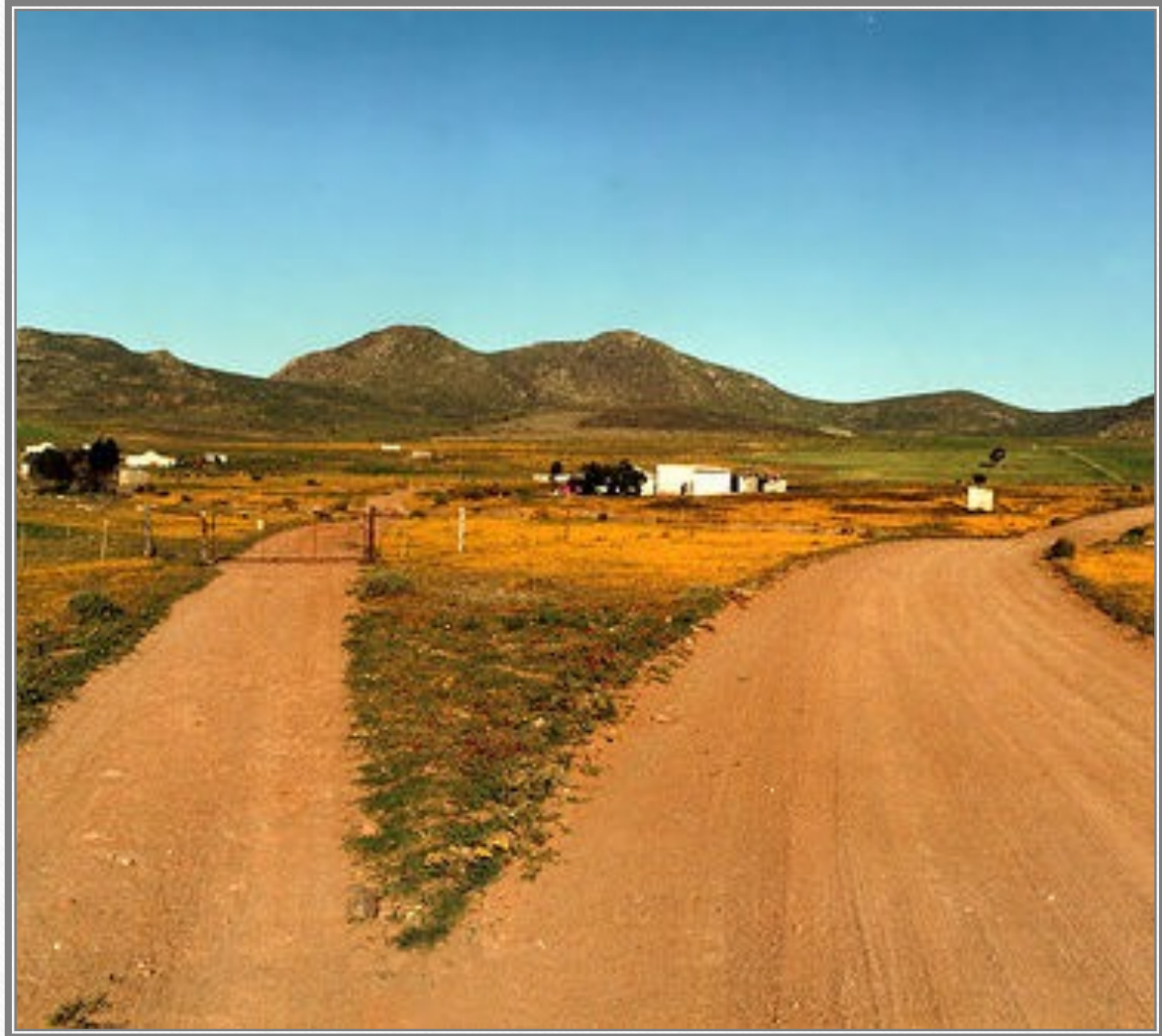
- “The church, for all its vision, is overpowered, outnumbered, and often overlooked....**The hardest part is not in being Christian for a day, but being faithful day after day**, maintaining confidence in what, for all the world, appears to be a losing cause.
- In the middle of these concerns Jesus provides two astounding images of the Church: salt and light....The witness of kingdom people, seemingly drowned out by the noise of the world, works like salt; **though it is only a little bit, it flavors the whole, sometimes in ways that cannot be seen...Light illumines** (T. Long)



THE NARROW WAY

- “Enter through the narrow gate, for the gate is wide and the road is easy that leads to destruction, and there are many who take it. **For the gate is narrow** and the road is hard that leads to life, and there are few who find it.”

(Mt. 7:13-14)



...A Prayer...

*“By thy wide grace show
me thy narrow gate.”*

Wendell Berry



The Ending...And the Beginning

“Now when Jesus had finished saying these words, the crowds were astounded at his teaching, for he taught them as one having authority and not as their scribes.”

(Mt. 7:28-29)



THOTS? Q? RXNS?

Next week: *The Beatitudes*

Read Matthew 5: 1-12

Blessings!

