

The Sermon on the Mount

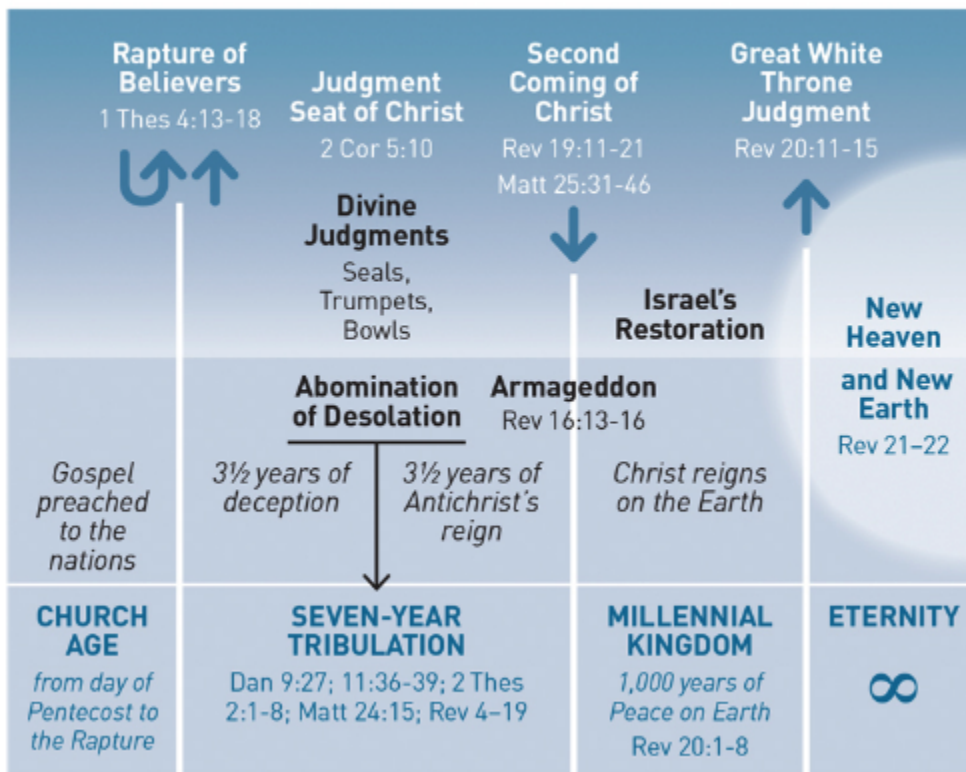
Matthew 5:1-7:29

Matthew wrote His gospel for Christians to learn how to become disciples of Jesus, God-empowered, authoritative representatives for Jesus to this world, ready to reign with King Jesus in the future Messianic Kingdom.

Matt. 28:19 “Go therefore and **make disciples** of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

Matt. 28:20 **teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”**

Timeline of Future Events



What Happens to a Person After Death?

"And inasmuch as it is appointed for men to die once and after this comes judgment. . ." (Heb. 9:27)

	At Death	Bodily Resurrection	Judgment	Eternal Destination
Christian	Christ's Presence SOUL BODY The Grave	Resurrection at the Rapture SOUL BODY	Judgment Seat of Christ in Heaven for Rewards	Heaven
Old Testament Believer	Paradise / Abraham's Bosom SOUL BODY The Grave	Resurrection at Christ's Second Coming SOUL BODY	Judgment on Earth for Rewards	Heaven
Tribulation Believer	Christ's Presence SOUL BODY The Grave	Resurrection at Christ's Second Coming SOUL BODY	Judgment on Earth for Rewards	Heaven
Unbeliever	Sheol / Hades Torment SOUL BODY The Grave	Resurrection at the End of the Millennium SOUL BODY	Judgment at the Great White Throne for Sins	Hell / Gehenna / Lake of Fire

Matt. 4:23 ¶ *Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel [= good news] of the kingdom, and healing every kind of disease and every kind of sickness among the people.*

A Quick Outline of the Sermon on the Mount:

- The Messianic King Teaches About the Kingdom (Matthew 5:1-2)
- Introduction: Whom Will Be Rewarded With Kingship in the Future Messianic Kingdom (5:3-12)
- Sermon's Main Point: Acquiring Heaven's Kingship Requires a Greater Righteousness Than the Pharisees (5:13-20)
- A Greater Righteousness Illustrated and Explained (5:21-7:12)
- Conclusion: Be Careful to Act on King Jesus's Teachings (7:13-27)
- The Awed Response of People to the Messianic King (7:28-29)

The Messianic King Teaches About the Kingdom (Matthew 5:1-2)

Matt. 5:1 ¶ *When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him.*

Matt. 5:2 *He opened His mouth and began to teach them, saying,*

King Jesus is going to teach about how to be an authoritative representative for Him to this world, prepared to reign in His future Kingdom. This is not going to be an evangelistic sermon!

Introduction: Who Will Be Rewarded With Kingship in the Future Messianic Kingdom (5:3-12)

The key word we are about to read is "blessed." The nuances of this word mean "happy," "privileged," or "fortunate." The nuance here is "privileged" because not every believer is going to receive the same rewards in the Kingdom. Only disciples who listen to this sermon and apply it to their lives are going to be "privileged" with rewards.

Another key word we will encounter from the outset of Jesus's sermon is "kingdom." This word *more often* means "kingship" or "royal authority" than "the place or people

reigned over” or “kingdom.” Sometimes in this sermon it is hard to decide which nuance best fits the context.

Matt. 5:3 ¶ *“Blessed [= privileged] are the poor in spirit, for theirs is the kingdom of heaven [= royal authority that is sourced in Heaven].*

Those who are inwardly “needy” and humble possess “the kingdom of heaven.” This cannot mean that humble disciples of Jesus rule over Heaven. It means that humble disciples of Jesus take on a royal authority that comes from God!

Matt. 5:4 ¶ *“Blessed are those who mourn, for they shall be comforted.*

Matt. 5:5 ¶ *“Blessed are the gentle, for they shall **inherit the earth.***

Matt. 5:6 ¶ *“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*

Matt. 5:7 ¶ *“Blessed are the merciful, for they shall receive mercy.*

Matt. 5:8 ¶ *“Blessed are the pure in heart, for they shall **see God.***

Matt. 5:9 ¶ *“Blessed are the peacemakers, for they shall be **called sons [= inheritors] of God.***

Matt. 5:10 ¶ *“Blessed are those who have been persecuted for the sake of righteousness, for theirs is **the kingdom of heaven [= royal authority that is sourced in Heaven].***

Matt. 5:11 ¶ *“Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you **because of Me.***

Matt. 5:12 *“Rejoice and be glad, for **your reward in heaven is great;** for in the same way they persecuted the prophets who were before you.*

Humble, pure, peaceful, persecuted disciples of Jesus Christ are _____ because they are going to be given royal authority from God in the future Kingdom so that they can rule over the Earth with Christ (5:3-12).

Sermon’s Main Point: Acquiring Heaven’s Kingship Requires a Greater Righteousness Than the Pharisees (5:13-20)

Matt. 5:13 ¶ *“You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.*

Matt. 5:14 ¶ “You are the light of the world. A city set on a hill cannot be hidden;

Matt. 5:15 nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.

Matt. 5:16 “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

Matt. 5:17 ¶ “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.

Matt. 5:18 “For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

Matt. 5:19 “Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called **least in the kingdom of heaven**; but whoever keeps and teaches them, he shall be called **great in the kingdom of heaven**.

Matt. 5:20 ¶ “For I say to you that unless **your righteousness surpasses** that of the scribes [= lawyers] and Pharisees, you **will not enter the kingdom of heaven** [= come to experience the royal authority sourced in Heaven].

The word “enter into” can have the nuance “to move into a space,” but many times “enter into” means “to come into some event or state.” For instance, you can “enter into” temptation or God’s rest. Jesus “entered into” His glory after His suffering:

Luke 24:26 “Was it not necessary for the Christ to suffer these things and **to enter into His glory?**”

Jesus Christ’s disciples have a tremendous opportunity to pursue _____
_____. But the life of a disciple requires great _____.
Some people will see these good works and glorify God, but others will persecute disciples (5:13-20).

A Greater Righteousness Illustrated and Explained (5:21-7:12)

If you look over the rest of chapter 5, Jesus will refer to a command of the Mosaic Law and then correct how the lawyers and Pharisees had misinterpreted and misapplied the laws. Lawyers today do the same things. The laws we have are often “case law.” They are laws that say what is right or wrong in certain situations. But you can never write enough laws to cover every situation, and sometimes you have a mix of several different good and bad things that happen. For example, murder is generally wrong. But there is premeditated murder and accidental murder. And how about if you murder someone in self-defense? Writing law after law about every detail that could possibly happen would be endless. So, laws are “case law” and there are *greater moral principles* you have to discern *behind* those laws.

The law against murder (Exodus 20:13) also means that being _____ at people is wrong (5:21-26).

The law against adultery (Exodus 20:14) also means that sexual _____ is wrong (5:27-30).

The law allowing for divorce and remarriage (Deuteronomy 24:1-4) was never meant to allow for “no-fault divorce,” but only applied to sexual unfaithfulness (5:31-32).

The laws about taking vows before God (Leviticus 19:12) were not meant to encourage you to take _____ vows before people (5:33-37).

The law about equal justice (Exodus 21:24) was not meant to override being _____ as the normal righteous response to being wronged (5:38-42).

The law about loving your neighbor (Leviticus 19:18) was not meant to imply an allowance for _____ anyone (5:43-47).

Matt. 5:48 “Therefore you are to be perfect, as your heavenly Father is perfect.”

A proper interpretation and application of the Law of Moses must fit the principle that a disciple’s life should be a righteous _____ of the Father’s life (5:48).

The word often translated “hell” in the Sermon on the Mount is a bad translation. For example:

Matt. 5:29 “If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for **your whole body to be thrown into hell [= the Valley of Hinnom].**

The word translated “hell” is the word Gehenna. This is a transliteration in Greek of the Hebrew “Ga-Hinnom” that means “the Valley of Hinnom.” The Valley of Hinnom is a real geographical location. The Valley of Hinnom has a terrible history. In Jesus’s time it was used as the sewage and garbage dump for the city of Jerusalem. It was near the Dung Gate to the southwest of Jerusalem. Here’s a picture:



From the time of Joshua’s conquest of Canaan until the time of Jeremiah and the exile around 600BC, this valley had a long history of terrible pagan worship including child sacrifice. In Jeremiah’s time, Jews would worship at the Jerusalem Temple and then also worship pagan gods in this valley. For this disobedience, God brought terrible judgment on them. The Babylonians heaped the dead bodies of Jews into this valley.

Jer. 7:30 “For the sons of Judah have done that which is evil in My sight,” declares the LORD, “they have set their detestable things in the house which is called by My name, to defile it.

Jer. 7:31 *“They have built the high places of Topheth, which is **in the valley of the son of Hinnom**, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind.*

Jer. 7:32 ¶ *“Therefore, behold, days are coming,” declares the LORD, “when it will no longer be called Topheth, or the valley of the son of Hinnom, but **the valley of the Slaughter**; for they will bury in Topheth because there is no other place.*

Jer. 7:33 *“**The dead bodies of this people** will be food for the birds of the sky and for the beasts of the earth; and no one will frighten them away.*

When the word “Gehenna” is used in the New Testament, it was used as a metaphor for a place of disgust and horror meant to evoke feelings of shame. Jews in the first century would have remembered Jeremiah’s shameful generation and it was currently being used for burning waste.

Matt. 23:15 ¶ *“Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell [= the Hinnom Valley] as yourselves.*

James 3:6 *And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell [= the Hinnom Valley].*

The idea that Gehenna was a reference for hell was made up in later fantastical, fictional Jewish writings called the Pseudepigrapha. Scholars have read those fictional stories back into the New Testament, even though the NT warns against doing so.

Jesus did teach about Hell:

Matt. 25:41 ¶ *“Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;*

So, the warnings about Gehenna in the Sermon on the Mount are warnings to Jesus’s disciples against living shameful, disobedient lives like Jeremiah’s generation. Such lives are unworthy of greatness in the Messianic Kingdom.

Beware of making a _____ of your acts of devotion to God (giving alms, praying and fasting) like the lawyers and Pharisees do because it robs you of eternal rewards (6:1-18).

Matt. 6:14 "For if you **forgive** others for their transgressions, your heavenly Father will also forgive you.

Be _____ with wealth and store up treasure in Heaven (6:19-24).

Make your aim to go after the Father's royal authority and the Father will meet your physical needs so that you do not need to _____ about the future (6:25-34).

Matt. 6:33 "But seek first **His kingdom [= royal authority] and His righteousness**, and all these things will be added to you.

Jesus Christ's evaluation of our discipleship will depend on our own _____ or hypocrisy in judging others (7:1-5)!

However, disciples are not expected to give the precious things of God to people who are not _____ Him (7:6).

If you will _____, the good Father in Heaven will generously give you good things to enable you to live for the Kingdom (7:7-11).

Matt. 7:12 ¶ "In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.

The righteousness of the Law and the Prophets can be summed up as to be _____ doing good for other people in the same way we would want people to do good to us (7:12).

Conclusion: Be Careful to Act on King Jesus's Teachings (7:13-27)

Disciples of Jesus now face a choice. Will we choose to be great in the Kingdom or least in the Kingdom? Will we pursue the Father's righteousness or not? Will we make the most of the life set before us or squander the opportunity?

Matt. 7:13 ¶ *“Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction [= waste/ruin/death], and there are many who enter through it.*

Matt. 7:14 *“For the gate is small and the way is narrow that leads to life, and there are few who find it.*



Jesus wants us to picture our lives as His disciples as two very different choices. We have the choice to pursue royal authority or not. And this is a choice of life or ruin and waste. The word “destruction” often has the nuance of “waste” or “ruin.” Here is one example:

Matt. 26:7 *a woman came to Him with an alabaster vial of very costly perfume, and she poured it on His head as He reclined at the table.*

Matt. 26:8 *But the disciples were indignant when they saw this, and said, “Why this waste?”*

Disciples must choose the _____ path of following Jesus’s teachings about righteousness in order to not squander their life’s opportunity for Kingdom greatness (7:13-14).

Matt. 7:15 ¶ *“Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.*

Matt. 7:16 *“You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they?”*

Matt. 7:17 *“So every good tree bears good fruit, but the bad tree bears bad fruit.*

Matt. 7:18 *“A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.*

Matt. 7:19 *“Every tree that does not bear good fruit is cut down and thrown into the fire.*

Matt. 7:20 *“So then, you will know them by their fruits.*

Matt. 12:33 ¶ “Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for **the tree is known by its fruit.**

Matt. 12:34 “You brood of vipers, **how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart.**

Beware of false prophets whose _____ contradict King Jesus’s teachings (7:15-20).

Matt. 7:21 ¶ “Not everyone who says to Me, ‘Lord, Lord,’ **will enter the kingdom of heaven [= come to experience the royal authority sourced in Heaven],** but he who does the will of My Father who is in heaven will enter.

Matt. 7:22 “**Many** will say to Me on that day, ‘**Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?**’

Matt. 7:23 “And then I will declare to them, ‘I never knew [= approved] you; **DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.**’

The word “know” has many nuances including, “to understand,” “to learn something new,” “to have a close relationship,” “to have sexual relations” and “to recognize/approve.” The meaning in this context is that King Jesus will not “approve” of many disciples who were disobedient to Him, even those who prophesied and did miraculous things in His power! We use the word “know” this way when we say, “I can’t be around her. I don’t *know* who she is anymore!” Here are some examples of this nuance in the NT:

John 1:10 He was in the world, and the world was made through Him, and the world did not **know** Him.

1Cor. 16:17 I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part.

1Cor. 16:18 For they have refreshed my spirit and yours. Therefore **acknowledge** such men.

Be warned that many of Jesus’s disciples who will prophesy and do miracles in His power will be least in the Kingdom because they were _____ to His teachings (7:21-23).

Matt. 7:24 ¶ “Therefore everyone who **hears these words of Mine and acts on them**, may be compared to a wise man who built his house on the rock.

Matt. 7:25 “And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it **did not fall**, for it had been founded on the rock.

Matt. 7:26 “Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand.

Matt. 7:27 “The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell — **and great was its fall.**”

Smart disciples will listen to Jesus’s teachings in the Sermon on the Mount and _____ on them so that their lives will be judged as great in the future Kingdom (7:24-27).

The Awed Response of People to the Messianic King (7:28-29)

Matt. 7:28 ¶ When Jesus had finished these words, the crowds were amazed at His teaching;

Matt. 7:29 for He was teaching them as one having **authority**, and not as their scribes.