

## ***Session 10 The Twelve and the Sermon on the Mount (Lk. 6; Mt. 5-7)***

### **I. JESUS SELECTED THE TWELVE APOSTLES (MK. 3:13-15; LK. 6:12-16)**

- A. Jesus selected the apostles and taught them the kingdom lifestyle (Lk. 6:12-49; cf. Mk. 3:7-19). His choice of the Twelve occurred immediately after His conflict with the Jewish leaders (Lk. 6:1-11).

*Tonight we are going to be focused on Luke 6. The parallel passage is Mark 3. Then there is the famous Sermon on the Mount passage in Matthew 5-7. Luke 6 is where we are going to spend most of the time in terms of the chronological progression. Again, it is mirrored in Mark 3 as well. You can compare the two chapters together.*

*Well, we start off with Jesus selecting the twelve apostles, the first leadership group in the Church. It is a very significant decision, because if this decision is wrong, it all goes wrong. Then second, He modeled kingdom ministry as we will see in a moment. He healed the sick and cast out demons. Then He gave the most concise and precise summary of kingdom lifestyle. The Sermon on the Mount is the most compact, comprehensive discipleship manual in the Bible where Jesus lays out the ten or twenty key points that, if you want to disciple somebody or you want to be a disciple, are the points of focus. We will look at that. I'll give a summary at the very end to bring it all together, all the major points that He emphasized.*

- B. Jesus spent the night in prayer on a mountain near Capernaum and the Sea of Galilee before selecting the twelve apostles. This occurred near the summer of AD 28 (Mt. 5:1; Mk. 3:13-19; Lk. 6:13-16). Jesus had almost two years to train them before He died on the cross in April AD 30.

***<sup>12</sup>...He went out to the mountain to pray, and continued all night in prayer to God. <sup>13</sup>...He called His disciples to Himself; and from them He chose twelve whom He also named apostles... (Lk. 6:12-13)***

*Well, let's begin in Luke 6:12, "He went out to the mountain to pray. He continued all night in prayer." Then verse 13, "He called His disciples to Himself. From them He chose twelve, and He named them apostles." Now there are a number of things I want to point out here. A most remarkable statement is the reality that Jesus spent a night in prayer before He made these very significant decisions, before He gave His most important sermon, and probably had His largest healing meeting. All of those happened the next day.*

*Understanding the gravity and the weight of these very essential decisions of picking the right people, giving the right message precisely, and the largest healing gathering probably in the Bible is right here in this passage in Luke 6. It is developed more in Mark 3. He spends a night in prayer. Now you would think the most anointed Man who had ever walked the earth, who had perfect communion with God, who had the fullness of the Spirit on Him would be the one Man who would not need to spend a night in prayer, but He does.*

*Luke is emphasizing are two things: the humanity of Jesus and the dependence of Jesus upon the Spirit. Everything that Jesus did in His humanity He did in reliance upon the anointing of the Spirit in communion with God. He possessed all that there is of God, but He never drew on His own deity, so to speak. He always lived as a Man in dependence on the anointing that was resting on Him. So He had to pray like we pray. He was the most anointed, had the deepest communion with God, the greatest wisdom, no sin whatsoever, but He felt it was mandatory and necessary to spend this kind of time in prayer. I look at that and I say, "Lord, what do You know about what prayer does in our life that we do not grasp?" Of course, there is a lot! He spends all night. I mean the intensity of this!*

Verse 12, He went to the mountain. In modern language, He turned off His cell phone. Really. I mean that sounds cute, but really, He went to the mountain. He got away from everything so He would not be drawn into any kind of distractions, even important issues. He continued all night.

“From them He chose the twelve.” I want you to notice the phrase, “from them.” He has a larger group of disciples, as a matter of fact, quite a large group. He picks the seventy from that group later on. Then the 120 that were in the upper room, they were in that group. In Luke 8, there is a group of women that is traveling with Him who are resourcing Him financially. So there are quite a few disciples that are not listed, but it is from them He chose the twelve.

He named them. Whenever Jesus names a person, a city, or a ministry office, you know it is very significant. He named them apostles, sent by God with authority; that was the name He put them on them. Sent by God with His authority because that is what an apostle was in that context there.

Now this happens about the summer of AD 28. Again, we are operating on the well-established theory that Jesus began His ministry at His first Passover in April AD 27. He died in April AD 30. There are a couple other ways that people figure it, but this is a very popular one. I think it is the most accurate view. So now He has about two years, just less than two years, that He is going to be with the apostles after He names them, anoints them, and authorizes them to represent Him.

- C. **Prayer:** Jesus prayed all night before choosing leaders, speaking the Word, and ministering to the people (6:12-13, 17, 20-49). This demonstrated Jesus’ dependence as a man upon His Father.
1. Luke emphasized how Jesus lived as a “man of prayer” and how He often withdrew for prayer (Lk. 5:16; cf. 3:21; 6:12; 9:28-29; 11:1; 5-8; 18:1-8; 22:31-32; 22:41, 44; 23:34). The early church followed Jesus’ example in prayer (Acts 1:2, 24-26; 2:42; 6:4; 13:2; 14:23).
  2. Jesus made very important decisions after prayer—choosing the first leaders in the church and giving His most complete presentation of the kingdom lifestyle (Sermon on the Mount).

I want to mention this model of prayer again. He is going to make the most significant decisions in the kingdom. He is going to give the most significant message. He is probably going to have the largest healing ministry all in the same day, the next day. So He declares His dependence upon the Father.

Now this is something Luke highlighted. Like obviously wrote the gospel of Luke, and he wrote the book of Acts. You will notice the prayer ministry of Jesus in Luke’s gospel is highlighted beyond any of the other gospels. It is like Luke was just really fascinated by the prayer dynamic. The prayer parables are in Luke in a way they are not in the other ones. Then in the book of Acts, Luke really emphasized the prayer life of the apostles in the early Church because this really captured him by the Holy Spirit.

- D. Jesus sent them out to preach, to heal the sick, and to cast out devils (Mk. 3:15; Lk. 9:1-10).

**<sup>13</sup>And He went up on the mountain and called to Him those He Himself wanted. And they came to Him. <sup>14</sup>Then He appointed twelve, that they might be with Him and that He might send them out to preach, <sup>15</sup>and to have power to heal sicknesses and to cast out demons... (Mk. 3:13-15)**

Now we are going to look at Mark 3. Though we are tracking with Luke 6, Mark 3 supplements it. I want to give you a little bit more insight on what is going on that Luke does not capture. Mark 3:13, “He went up to the mountain.” Mark does not mention He spent the night in prayer; that is a pretty significant omission, but Mark was being led by the Spirit.

Listen to what it says, “He called to Him those that He Himself wanted.” What an amazing statement! This is where sovereignty and desire come together. Somebody might ask Jesus why He chose them. He would say, “God the Father sovereignly chose them, and I really, really wanted them. I really liked them.” God’s sovereignty combines with intense desire in His relationship with His people. Sometimes we think of sovereignty as this remote kind of far-away decision that is kind of set down through the system somewhere and there is the sovereign decree. However, there is also desire. Jesus actually was engaged at the heart level with what His Father declared to Him.

It says He called them to Himself “and they came to Him.” You know, many people are called, but they do not actually respond. These twelve left everything and came to Him. I mean the Lord’s call has come to us in this room in various ways. The way we respond in different seasons of our lives is different. What is important is **that** we respond. This is a phrase that we can pass by and not really capture, “they came to Him.”

My question is whatever season of life you are in, whatever the ministry challenge in your assignment, are you saying yes? Are you rising up and taking hold of it? Because, as glorious as it is to partner with the Lord, there are always challenges, there are setbacks, there is opposition, there is resistance, and there is difficulty. It says, “they came to Him.” There are a dozen reasons why it was not that good in the natural for them to leave everything to go do this. I am not saying you need to leave your father and your mother and your home like they did. Whatever the call is, it is key that we do not just think that by the grace of God, no matter what, it is going to happen anyway. No, we must come to Him. There must be a response. He will not do it apart from our response to Him.

Verse 14, “He appointed the twelve”—now notice this—“that they might be with Him, that He might send them out to preach and they would heal the sick and cast out demons.” Notice the three things here. Our first calling is to be with Him. Some of us think our first calling is mostly to make the message known, though that is really important. Some think, “No, the real, the real stuff is in the realm of the miracles and the casting out of devils.” That is important, too. Well, which is it? Is it to be with Him? Is it to go deep in the Word and be faithful witnesses? Is it to really give our energy to pray for the sick and grow in faith and cast out devils? Well, that is the order that Jesus laid it out right here. He wants all three of them.

Now in different seasons typically we will emphasis one more than the other, though we want to carry all three of them throughout our life. You know you heard the old saying, “Seek His face, not His hand.” That is not a biblical reality. We do not “seek His face and not His hand;” we seek His face **and** His hand. We do both. We want to be with Him, but we also want to be His ambassadors. We want to speak the Word, but we want to pray for the sick and we want to see the miraculous.

So some camps focus on one of those three. Intimacy in prayer; be with Him. No, preach the Word and get out in the streets or be a messenger. No, eat the scroll and go deep in the Word. Be a faithful witness. Others, “No, don’t do that! Really extend your strength, cast out devils, heal the sick, really develop that part of your faith.”

I say that we want to do all three of them. We say, “Holy Spirit we have limited time, we have limited strength, but with our strength we want to grow in all three of these issues.” Jesus is setting forth the model of how ministry works on purpose. So you do not want to pick between the three; we want to embrace all three of them.

1. The Twelve were the first people to function as Jesus’ officially authorized representatives. As Jesus was commissioned to act for God, so the apostles were to act for Jesus (Jn. 20:21).

<sup>21</sup> Jesus said to them, “...As the Father has sent Me, **I also send you.**” (Jn. 20:21)

The apostles were the first ones to function as officially recognized, authorized representatives of Jesus. I mean Jesus was the official representation of the Father. He spoke the Father's message, lived the lifestyle the Father told Him, He did the Father's miracles, and now He is telling the apostles, "You are going to do what I do with the Father." It says in John 20 that Jesus said, "As the Father sent Me, so I send you." In other words, "It is going to be reflected now in you. You are going to be with the Father, you are going to say what the Father wants said, and you want to do the works of the Father. You are My official representation."

2. The apostles modeled the ministry of Jesus—which is to be followed by the body of Christ.

**<sup>17</sup>These signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; <sup>18</sup>they will...lay hands on the sick, and they will recover.**  
(Mk. 16:17-18)

**<sup>18</sup>...God...reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, <sup>19</sup> that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.**  
**<sup>20</sup>Now then, we are ambassadors for Christ, as though God were pleading through us...**  
(2 Cor. 5:18-20)

Lest you think, "Well, the apostles were amazing! They did it," remember that Jesus, after He died and rose from the dead, said, in Mark 16, "These signs will follow **everyone** who believes."

Do not look at the New Testament story and say, "Well, that was then, and this is now."

Jesus said, "These signs will follow..." Now they follow those who believe, meaning the believers who are moving forward in the kingdom. They are engaging in relationship with the Father. They are helping people; they are being practical in their service. As they are doing that, and they are speaking the Word, signs follow.

You know we would like to do it the other way around. Sit quietly and just say, "Lord, do miracles, and then I will jump in; I will get into the fray. I will really jump in if You show me amazing, supernatural things. Then I will jump in."

Jesus would say, "No jump in, go deep in prayer, grow in the Word, serve people, reach out, and signs will **follow** you."

"Lord, why don't I just sit in isolation and wait for the signs, and then I will start doing the work."

"These signs will follow: in My name they will cast out demons, they speak with new tongues, they lay hands on the sick and the sick recover." Beloved, this is our mandate from the Father.

We can cast out demons. Now do not imagine that casting out a demon always means a dramatic scene where you lay hands on them and they roll over on the floor and they froth in the mouth like they did in that one movie, that type of thing. That really might happen sometimes. I have seen a couple of really strange ones. You can cast out demons without a major manifestation by using the name of Jesus, and it is **in His name**. It is not your power. It is not your energy. It is not the strength of your voice. Like if you really mean it, the demon will come out. If you only sort of mean it, then the demon will not come out. No! It is the authority of Jesus, not the intensity of your personality that makes the demon come out. They respond to Jesus.

So you can be tired, but the Holy Spirit is not tired. You can have a really soft-spoken personality, but the Holy Spirit is just as powerful. You can be seven-years-old, but there is not a baby Holy Spirit; there is only one Holy Spirit. So you can be young, untrained, soft-spoken, and tired, but the Holy Spirit says, "I am none of those."

*Speak in My name. Press into God's heart. Be with Him. Grow in the Word, serve people, relate to people, and signs will follow as you speak the Word over people."*

*Well, Paul said the same thing in essence, but he used different language. I love this language in 2 Corinthians 5:18, "God reconciled us to Himself through Jesus." Oh, that is beautiful! It does not end with you being reconciled to God, you being saved. He gave you the ministry of reconciliation. He is going to use you to bring the Word to others. It is not only the word of how an unbeliever enters the kingdom—for sure it means that—but it is also a word when a believer who has lost their way in discouragement or in compromise or in guilt or in confusion and you are helping them to get reconciled to the call of God on their life. So do not think only of evangelism, as we are ministers of reconciliation in the church and outside the church. Do not only think of the church either; think of the lost, too, but do not limit it to anything.*

*Wherever God's will is not being done in someone's life, the Lord says, "You are My ambassador, you are My spokesperson to speak the Word" because the Spirit typically moves in response to the declaration of the Word. What I say "the declaration of the Word," again I do not mean it has to be really extravagant. You can whisper it. The Spirit moves when the Word is spoken.*

*You might be speaking to a discouraged, depressed believer, and you tell them the truth, and you pray, lay hands on them, really simple. Paul says—look at verse 19—that God was in Christ reconciling the world to Himself. Beloved, He has not imputed sin to us. Our sin has been removed. This is amazing! Here is what it says, "He committed to you the word of reconciliation." Whether it is a depressed Christian, whether it is a confused, despairing Christian, one in compromise and filled with shame, an unbeliever in any kind of condition, the word of reconciliation has been entrusted to you. It is simple. We say the promises of Jesus. If we speak them, the Spirit moves on hearts. If we do not speak them, a whole lot does not happen.*

*A lot of people are waiting on God's sovereignty just to do big things while they sit idly. Jesus says, "Here is the model; I have called you. Now be with Me, preach the Word, and speak My Word over people and believe for the Spirit to touch them." That is the model given here.*

## **II. JESUS CHOOSE THE TWELVE APOSTLES (LK. 6:13-16)**

- A. The Bible provides four lists of the apostles (Mt 10:2-4; Mk. 3:16-19; Lk. 6:13-16; Acts 1:13).

***<sup>13</sup>...He chose twelve...named apostles: <sup>14</sup> Simon...named Peter, and Andrew his brother; James and John; Philip and Bartholomew; <sup>15</sup> Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; <sup>16</sup> Judas the son of James, and Judas Iscariot who also became a traitor. (Lk. 6:13-16)***

*Jesus now chooses the twelve. I put a little bit of information on this page that we are not going to cover. There are four different lists in the New Testament of the twelve apostles. There is Matthew 10 and Mark 3. We are here in Luke 6, and then there is Acts 1. They are all listed here.*

- B. The four lists each consist of three groups made up of four disciples and introduces the three groups of disciples by the same leader—Peter (group one), Philip (group two), and James, son of Alphaeus, (group three).
1. The first five came from Bethsaida, and seemingly eleven of the apostles were all Galileans. The exception was Judas Iscariot who came from a town in Judea. The names are all Hebrew except Philip and Andrew who had Greek names.

*I find it interesting that eleven of the apostles were from Galilee, up north. They are outside of that circle of power which is the Jerusalem institution. All of them are uneducated and untrained in the Bible. The Pharisees, the power base in Jerusalem, complained of them, "You are all outsiders, and none of you are trained. You are unlearned men." Meaning they did not know all the theology and didn't have the ten, twenty years of deep training that many of the Pharisees had, even more than that.*

*They were all Galileans, the point being they were outsiders. The Lord says, "I am choosing you. You are not outside of My reach because you are not in the inner circle of the religious institutions of your day. You are not outside of My reach."*

*Now it is interesting the only one who was from the south, which was around Jerusalem or Judea, was Judas Iscariot. He was the only one that was from the south. Now, we are not against the south. That is not what that is about because a lot of miracles happened down there as well.*

*It is interesting that the most names of these apostles are Hebrew or Aramaic names. Two of them, Philip and Andrew, were Greek names. Again, this is a statement where God is saying, "I am choosing people outside the inner circles, I am choosing people outside of even the norms of the day." Hebrew and Aramaic names would have been common in the culture.*

*Then Jesus re-names three of them, gives them a new name. He tells Simon, "Hey, your new name is Peter; your new name is the rock." He took James and John and said, "I am going to give you guys a new name. You are sons of thunder. That is what your name is from now on, sons of thunder. It is interesting how He chooses them and even renames some of them.*

2. The first group of apostles enjoyed the closest working relationship to Jesus. Peter, James, and John were spoken of together (Lk. 8:51; 9:28), though sometimes it was James and John being mentioned together (Lk. 9:54). Peter and John are also mentioned together (Lk. 22:8; Acts 3:1, 3, 4, 11; 4:13, 19; 8:14; Gal 2:9).

*Now it is pretty obvious, but it is worth pointing out that there was an inner circle of three of them among the twelve who had a closer relationship to the Lord. So, there are the twelve, and then there are three among the twelve. Well, you could make it bigger circles. There are the 500 of 1 Corinthians 15:6 which says He appeared after the resurrection to 500 at one time. I mean that is a pretty cool group. How would you like to be in that meeting where Jesus appeared in the physical body to 500 people, and they all saw it as eye witnesses at the same time? I mean what if He appeared in this room and everybody saw it? There are no mistakes; there are the 500. Well, there are the 120 who made it to the upper room. I wonder why the rest of the 500 did not show up to the prayer room that time. Anyway, that is another question for another time. Then there are the seventy among the 120. The 120 went to the upper room, but seventy had been sent out. Then there were twelve among them, and even more distinct, there are three among the twelve. They are Peter, James, and John.*

*Peter, James, and John were the three to whom Jesus gave a new name as well. Now the reason I even point that out is because I pay more attention to them. Meaning, when I am reading the Gospels and the book of Acts, I pay more attention to their responses because the Scripture is highlighting that, in essence, Jesus delighted in how they responded to Him. I think that is the underlining message.*

*Their failures are in the Scriptures, too. James and John had their arrogance. They wanted to call fire down on a city and burn it because the city would not respond to their ministry. They went to Jesus in Luke 9 and said, "Can we just call fire down and burn the city?"*

*Jesus answered, "No, no! Let's not burn the city. Let's not do that, James and John."*

*James and John were the two asking, “Hey, could we be above all the other apostles in the age to come? Can we be at Your right and left?”*

*Jesus could say, “James and John, you guys are sons of thunder, but I need to redeem that quality in you. I need you thunderous in the right direction,” which He made them that.*

*Well, He named Peter the rock. The unstable Peter in whom four or five times his instability and his unreliable character surfaced. Jesus said, “I call you the rock. I call you the rock.” Eventually he responded as a rock. So it is interesting He renamed these three. Over time we see them living up to and responding according to the way that God named them. I care about this because I want to be a rock and a son of thunder. I want to respond this way to the Lord, and so do you.*

- C. **Simon:** Jesus named him “Peter”—a rock—so that he would see himself as who God was making him to be. The impulsive Simon would become a steadfast rock from whom others drew strength. *Cephas* is Aramaic and means *Rock*. *Peter* is the English form of *Cephas* from the Greek, *Petros*.

<sup>42</sup>...*Jesus looked at him, He said, “...You shall be called Cephas” (which is translated, a Stone).*  
*(Jn. 1:42)*

*We just looked at Simon. He is Peter, and we just talked about that.*

- D. **James and John:** Mark added that Jesus called them “the sons of thunder” (Mk. 3:17).

<sup>17</sup>*James...and John...to whom He gave the name Boanerges, that is, “Sons of Thunder”...*  
*(Mk. 3:17)*

*Here is the passage about the sons of thunder. While they had a thunderous, passionate personality, they were expressing it in a wrong way on occasion, but it got redeemed. I am sure there were some challenges along the way while the Lord was transforming them.*

*Some of you in this room was born that way in your personality. You are sons of thunder, whether you are male or female. I mean you have that thunder in your personality. You are one of those ones that when you were two or three-years old, your parents said, “Oh my! Here we go! This is going to be intense.” You can tell who they are—they are the people laughing just now, okay.*

*The Lord would say, “I want to make you a son of thunder fully in the other direction from your natural bent.” Of course, many of you are already on that journey, and the Lord is already doing it. The Lord wants us to be transformed from our natural way. He is using these apostles in their humanity and their stories to give us a storyline to encourage us in our transformation.*

- E. **Bartholomew:** Most agree that Bartholomew (a grecized form of *Bar-Tolmai* or the *son of Tolmai*) was Nathanael. In John’s gospel Bartholomew is not mentioned; Nathanael is named with the apostles (1:46-51). Nathaniel is not mentioned by Matthew, Mark, and Luke, but Bartholomew is.

*Bartholomew was probably Nathaniel from John 1. Most commentaries agree that Bartholomew and Nathaniel is the same. I have a little bit on that.*

- F. **Thomas:** was known as “the Twin” (Jn 11:16)

<sup>16</sup>*Then Thomas, who is called the Twin, said...“Let us...die with Him.” (Jn. 11:16)*

- G. **Simon called Zealot:** The Zealots was a political movement that rose up against Rome leading to destruction of Jerusalem in AD 70. Matthew and Mark referred to this Simon as “Simon the Cananite” (Mt 10:3; Mk. 3:18), which transliterated the Hebrew *Kananite*. It could also be interpreted as “zealot” because both Cana and “zeal” are from the same Hebrew root.

*Simon the Zealot. Now the Zealots were involved in a political movement to use violence against Rome. Because Rome was really oppressing them, they were looking for the Messiah to come as a King who would come in force. He is going to come in force at the second coming, but He came in meekness at the first coming, which we looked at last week in Matthew 12. He did not raise His voice in the street. He did not raise a political military revolution against Rome. He came to die.*

*Well, this Zealot was going really intensely one way, and Jesus said, as it were, “Simon, I am going to turn your passions around.” It was kind of like James and John, the sons of thunder. “I am going to use that zeal, but I do not want you manifesting it with violence in your own zeal and your own way and your own time. I want you to use that zeal through the lens of the kingdom.” So, I think that for a Zealot, the kind of guy or gal who would have joined that kind of movement, this is a real challenge: to reinterpret the way they are to express their commitment and their passion.*

*In our nation and in the world, there are lots of Zealots out there. They believe in their cause, and they believe in their methods. James 1:19 says that the anger of man never accomplishes the purpose of God, never. James 1:19-20, the anger of man, the frustration of man, the lashing out of man, might move men, but it never accomplishes God’s righteous purpose ever; it always sets it back.*

*I know of a number of believers who think that, as long as they are pushing hard, it does not matter. They are in all the way. Jesus would say, “Simon the Zealot, you have to do it My way. Sons of thunder, you have to do it My way, because the anger of man is never ever going to accomplish the purposes of God.”*

- H. **Judas the son of James:** Many identify him as having the surname Thaddaeus (Mt 10:3; Mk. 3:18).
- I. **Judas Iscariot:** “Iscariot” is probably derived from the town he came from Kerioth (about 10 miles from Hebron in Judah). Iscariot means “a man from Kerioth.”

### III. THE SERMON ON THE MOUNT (LK. 6:20-49; CF. MT. 5:2-7:27)

- A. A multitude gathered to receive teaching and healing (Lk. 6:17-19). The message in Luke 6:20-49 is often referred to as the *Sermon on the Plain*, while in Matthew 5-7 it is called the *Sermon on the Mount* (spoken on a Galilean mountain). I refer to this sermon as the *constitution of God’s kingdom*. It is Jesus’ most comprehensive statement about a believer’s role in cooperating with God’s grace.

***<sup>17</sup>And He came down with them and stood on a level place...and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, <sup>18</sup>as well as those who were tormented with unclean spirits... <sup>20</sup>Then He lifted up His eyes toward His disciples, and said: “Blessed are you poor, for yours is the kingdom of God. <sup>21</sup>Blessed are you who hunger now, for you shall be filled. (Lk. 6:17-21)***

*Well, He has picked the twelve in Luke 6:12-15. Now verse 17, He comes down the mountain. Here it is an interesting phrase, “He stood on a level place.” The great multitude is there from all of Judea and Jerusalem and Tyre and Sidon. Tyre and Sidon are up north in Syria, in the region of Syria. Lebanon and Syria would be in that region.*



They came to hear Him and to be healed of their diseases. The people want the teaching, **and** they want the power. Again, as His disciples, we want to do the teaching. I do not mean everyone is going to teach publicly, but everybody is a teacher, even if it is one-on-one through encouraging people. Of course, in the social-media generation, everybody can be a teacher now. It does not matter what kind of personality you have, there is a platform for anybody to speak the Word of God. So we are all called to be teachers in that regard.

Well, what is it? Is it teaching or is it power? Is it power or teaching or is it being with Him? Again, Jesus said it clearly earlier in the passage: it is all three of them together.

Verse 20, "Then He lifted up His eyes towards His disciples. He said, 'Blessed are the poor, for yours is the kingdom of God.'" So He goes on through the rest of Luke 6:20-49. He gives an abbreviated version of the Sermon on the Mount. Instead of doing the Luke 6 abbreviated version, we are going to move over now to Matthew 5-8. We are going to look at the more complete version of the sermon.

Now remember the Gospel of Matthew is not in chronological order. The Gospel of Matthew is organized in a thematic way, according to themes. That is why if you want to get the chronology, read Mark and Luke or even John, although John builds the whole story around Jesus' visits to Jerusalem at Passover. I mean the whole Gospel of John is about Jesus in Jerusalem at Passover, year by year by year. So Mark and Luke are the chronology. If you read Matthew with the Sermon on the Mount at the very beginning of it, you are thinking, what is the deal here? Matthew would say, "No, I am laying out the themes systematically." So we are going to go to Matthew 5.

Before we do that I just want to make this simple, little point here, that in Luke 6 it is often called the Sermon on the Plain, whereas Matthew 5-7 is called the Sermon on the Mount, or the mountain is the idea. Of course, it is the mountain in Galilee by Capernaum or by the Sea of Galilee. It is the mountain right by the sea there or by Capernaum which is right next to the sea. Theologians debate if He gave it on a plain or not, because remember we just read in verse 17 that He came down from the mountain and He stood on a level place, on a plain. Did He speak on the mountain? I do not know, but I think the simplest answer is that He gave the same message many, many, many times. He did not give the Sermon on the Mount one time and say, "Well, check, I got that one done. Let's move on." I believe He gave the same messages over and over and over again. He gave this parable one time, another time another parable. Just like any preacher today would do, He does not say it exactly the same way every time, but He emphasizes different points at different times.

- B. The Beatitudes are like eight beautiful flowers in the "garden of our heart" that God wants to fully blossom. They define love, godliness, and spiritual maturity and describe the kingdom lifestyle.

<sup>3</sup>**Blessed are the poor in spirit...** <sup>4</sup>**Blessed are those who mourn...** <sup>5</sup>**Blessed are the meek...**

<sup>6</sup>**Blessed are those who hunger and thirst for righteousness...** <sup>7</sup>**Blessed are the merciful...**

<sup>8</sup>**Blessed are the pure in heart...** <sup>9</sup>**Blessed are the peacemakers...** <sup>10</sup>**Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. (Mt. 5:3-10)**

Well, the Sermon on the Mount, Matthew 5-7, or the Sermon on the Plain, Luke 6, the abbreviated version, is His most important message. It is the summary message of the most important things Jesus wanted us to receive in His teaching. So if you want to get what He wanted you to get in terms of lifestyle, the Sermon on the Mount is where you have to go. If you want to disciple people, if you want to teach them in kingdom values, Sermon on the Mount. If you only have one portion of Scripture to learn kingdom lifestyle, to learn to be a faithful disciple, or to teach it, go to the Sermon on the Mount, Matthew 5-7.

Again, Luke 6 is the abbreviated version, but let's go to the more extended version in Matthew 5-7. Now I call this the constitution of the kingdom. I mean it is the kingdom lifestyle laid out one, two, three, four. The values are put there, one after the other.

Now this is the most comprehensive statement of how you and I can cooperate with the grace of God. Meaning, this is what God wants me to do in my values and my lifestyle, when I talk to the Holy Spirit and draw on the grace of God. This is what it is supposed to look like as it unfolds in my life and your life over the years.

As a Bible teacher and as a pastor, this is what I want to teach more than anything else. Now you do not have to go to Matthew 5-7 to teach it, but I look at Matthew 5-7 as being like a table of contents of all the key subjects. You do not have to use those verses, as you can teach them from Paul or the Old Testament prophets. This is the table of contents of the most important lifestyle-character-value issues in the kingdom of God. You want to teach them in your family, you want to teach them with new believers, and you want to put a mirror up in front of you, the mirror of the Word of God. These are the things you want to make sure you are doing.

At the very end, and we will get there in a minute, I put a summary of all the key ideas in a most succinct, general way. So, it is a table of contents, so to speak, or a summary of what the key points are that Jesus wants you to embrace and He wants you to teach.

Let's start at the first of the Sermon on the Mount, now that we have moved over to Matthew 5, the more extended version of this message. He starts off with the eight Beatitudes. Now I say that these Beatitudes are the eight beautiful flowers that God wants to bloom in the garden of our heart. The key point is these eight values and attitudes maturing in your life. If these eight mature in you, you are a mature, faithful believer. If you neglect these eight, it does not mean you are insincere, but it means you are **not mature**. We can measure our maturity by them, not that you really can measure exactly. I do not know. Someone might ask, "Are you further along than you used to be?"

I would say, "I hope." It is not like the little boy who measures against the wall, and mommy marks him, and next year he sees he is an inch taller. You do not really have anything that you can quite measure. I have been asked many times if I am further than I was a few years ago. I say, "I do not have a little measure to show little Mikey grew this year. You know, it does not work that way." If I was going to measure myself—which I do not—I would stare at these eight attitudes. I actually do stare at them all the time. Stare at them is probably not the right way to say it. I talk to God about these eight. Am I growing in these eight attitudes? Sometimes you grow three steps forward, then take two steps back. Over time you are still making progress. It is not unbroken progress where there are never setbacks, but you are continually growing. Over the years these eight issues must be growing if we are going to mature spiritually.

Now I am not trying to embarrass you, but I want you to take just a little "ugh" moment inside your heart. Nobody else will know you are having it. If I asked you to close your Bible, look up, and tell me the eight Beatitudes from your heart because you have talked to God about them that many times, some of you would say, "Uh, blessed are the poor," because you know that one. My point is not to make you feel "ugh." I want you to register, "Man, I do not know if I talk to God about these eight very much." Because, if you do, they will be right there on your mind. These are the eight subjects you want to talk to God about the most related to your character and related to your shepherding or teaching of other people—these eight issues. You do not have to use these terms, but these are the values.

Number one, verse 3, "Blessed are the poor in spirit." What He is saying here is blessed is the man or woman who is aware of their need, how much they lack compared to how much God has made available to them. Poor

*in spirit: I see how much the Lord has made available, how much I am not walking in compared to what is available, and I say, "Oh, I want more!"*

*The Lord would say, "That is good. I want you to know there is more for you to enter into. I want you to be poor in spirit, to see your condition in that regard." Even as a believer we never graduate from these attitudes. The further I get in the Lord, the more aware I am of how much is available that I am not fully walking in at my mind and heart level. That is called being poor in spirit, if you are aware of that.*

*"Blessed are those who mourn." This is the sad feeling we feel over the gap between what is available and what we are walking in. Now I do not mean you walk around sad all the time. But you say, "I am not content where I am. It is not okay. I am not going to be just 'business as usual,' move along, and be happy." Yes, there is joy in our life, but I am not content where I am at. I am disturbed. I am troubled where I am at. That is what it means, "Blessed are they that mourn." It is not okay where you are at right now. You are going to do something about it, which is that you are going to respond in a more consistent way.*

*Then He goes on in verse 5, "Blessed are the meek." Now the meek are the people who see their resources and all that they have as belonging to Jesus. Therefore, they are going to use their resources under His leadership. Here is the real attitude of the meek: instead of being entitled, instead of complaining about what is happening or not happening, they are grateful. They are indebted because everything they have is His. It is not theirs anyways, so they are not living in complaint and entitlement, like, "God, how come I am not getting what I deserve?" They are meek. They are seeing all that they have as belonging to another, and they are grateful for whatever it is they are given, whatever they have. They trust in His leadership. That is a spirit of meekness, and they are carrying their heart in that way.*

*Verse 6, "Blessed are those that hunger and thirst." They are seeking. They are saying, "I am going to press into God. I am going to let go of what is getting in the way, I am going to pursue Him with a great tenacity." It is not like every day is a hot pursuit. We want to hunger and thirst throughout the course of our weeks and months, year by year, of our life.*

*Verse 7, "Blessed are the merciful." This is the attitude we have towards people who fail. We do not look at people who fail God and say, "Oh, you know poor brother So-and-so? Well..." and we whisper about them. No, we don't do that. Towards people who fail us, who are not treating us the way we want, Jesus said to be merciful. If they are not giving you what you deserve, or maybe it is not about you, do not look at them in a judgmental way; that will set you back. Walk in mercy each step of the way whether it touches you personally or not.*

*Then He goes on, "Blessed are the pure in heart." That is pure in terms of motives, and that is pure in terms of morals in our life, purity. Jesus said, "You will see God more clearly." Purity really matters. It is not enough just to get forgiven and die and go to heaven. I want to see God more. I want to feel His presence. Jesus says that you have to walk in purity. You have to make it a life ambition that your morals and your motives would be lined up with God's purity. You are constantly lining up your heart in those areas and not being content with where you are at.*

*Verse 9, "Blessed are the peacemakers." These are the people who use their resource and their influence to bring unity and reconciliation. They want to unify. Now everybody likes that verse, "Blessed are the peacemakers." But when a couple of friends come and tell you about one of your other friends, and they whisper to you, and you say, "Yeah, I know he is that way. He is a real pain in the neck," I get it. But, right then is a chance to be a peacemaker.*

*A peacemaker does not take an idea that is negative and reinforce it. The peacemaker takes the negative information, and they want to shed any redemptive light on it to make reconciliation between two other members of the Body of Christ stronger. A peacemaker does not hear the story and pass it on. A peacemaker is doing anything they can to use their influence, their information, their position to shed light on the situation redemptively in order to have the complaint one person has with another go away. That is what a peacemaker does. Man, that is an amazing ministry in the church and in society as well!*

*Then verse 10, “Blessed are the persecuted.” When people treat you wrongly because you are standing for God, Jesus said that that is good. That is good for you. The pay is really good for you when they do that. So do not get into thinking, “I cannot believe they are saying this about me on the internet.”*

*Jesus would say, “No, forget all that stuff. Rejoice! Be happy. They do that to Me; they did it to Me. Your reward in heaven is great.”*

*So, those are the eight attitudes of the kingdom. Those are the eight you want to look at more than anything else, those eight.*

- C. Jesus gave two metaphors of *salt* (flavor, preservation) and *light* (direction, life) in describing the impact on society of people who walk out the eight beatitudes (Mt. 5:13-16).

**<sup>13</sup>You are the salt of the earth...<sup>14</sup>You are the light of the world... (Mt. 5:13-14)**

*Okay, now I am just going to give the briefest kind of snapshot in the next ten minutes of the rest of this. For those of you that are stirred up by this, which I hope a number of you are, I have a series on the internet, twelve sessions, on the Sermon on the Mount where we take it verse by verse and look through every single one of these. I mean not really in depth, but it's twelve one-hour sessions where we tease them apart a little bit. Even that is a pretty brief look at the Sermon on the Mount. The Sermon on the Mount—you really want to know these things. I mean you really, really want to know the Sermon on the Mount.*

*After the eight Beatitudes, Jesus gives two metaphors, salt and light. He says that no matter how dark it gets in society—and in the generation that the Lord returns, darkness is going to cover the earth, Isaiah 60:1-2—the light of the glory of God will shine. Beloved, we are going to be agents of change and bringers of light when the darkness increases. We are going to be salt where decay has set in.*

*So, no matter how bad it gets, God is going to be using the Body of Christ as salt and light. It is only if they walk in the eight Beatitudes. Meaning you do not start in verse 13 saying, I want to be salt and light. You start with the eight Beatitudes because that is how the salt and light works—by communities of believers living out those eight Beatitudes together.*

- D. Jesus invited everyone to be great in His kingdom by walking in the Beatitudes.

**<sup>19</sup>Whoever breaks one of the least of these commandments...shall be called least in the kingdom...whoever does and teaches them, he shall be called great in the kingdom. (Mt. 5:19)**

*Then Jesus makes one of the great statements. It is one of my favorite verses in the Bible. Jesus makes this most remarkable statement. He says, verse 19, that whoever breaks the least of these commandments—He is talking about the eight Beatitudes and some other things that He is laying out there; the eight Beatitudes are the center of His argument, the center of His point, His message—they will be least in the kingdom.*

*He is not talking about unbelievers, those that at the end of the sermon, Matthew 7, at the very end He says some will say, “Lord, Lord...” but He will say, “You were not even in the kingdom. I do not even know who you*

are.” Here He is not talking to people who are not even in the kingdom, those that are deceived. He is speaking of people who will be in heaven, who will be in the New Jerusalem. When heaven comes down to the earth they will have a resurrected body in the New Jerusalem reigning on the earth, but Jesus said that they will be least. You see, in that day there will be greatest and least. Everybody will not be the same. Everybody will be loved the same, but everybody will not have the same reward and response from God in terms of their assignment and the glory of God that He releases in them. There will be different measures on every single believer.

Now look, here is the verse I really like. “Whoever does and teaches these”—the Beatitudes in essence—“will be called great.” Beloved, you could have the least amount of gifting, the least amount of education, no friends, no influence, no money, no opportunity, put ten more things on that, no, no, none of all those things. But if you do these things, these eight Beatitudes and you just tell them to the kid in the neighborhood, the only person that will listen to you, Jesus said, “I tell you I will call you great in the age to come.”

It does not matter how big your sphere is. You do these in the secret place in your heart, and you talk people into living by them, even if it is in ones and twos. It does not matter how big your crowd is; you will be called great by My lips in the age to come. I will call your life choices great. I will release more of My Father’s glory through you, because everyone will have a different capacity in the glory of God in their resurrected bodies. There is much in the Bible about that subject.

Now a lot of folks do not like that. I have talked to people who say, “When I hear that, it pressures me.”

I say, “Good! That is called holy pressure.” There is more you can enter into. I do not care who rejects you or what opportunity you miss in this age, you can be great if you will do these eight Beatitudes and talk others into doing these eight Beatitudes, even if it is one or two people; you are doing them and you are teaching them.

- E. These eight flowers are cultivated as we “weed our garden” by **resisting 6 common temptations** (Mt. 5:21-48) and as we “water our garden” by **pursuing 5 kingdom activities** (Mt. 6:1-20).

Now you will find as you pursue these eight Beatitudes—as you cultivate these eight flowers of the heart—the analogy I use is we pull the weeds out of our garden and we water our garden. We remove the negatives, and we add the positives.

- F. In Matthew 5:21-48, Jesus spoke of six temptations that we resist: **anger** (5:21-26), **immorality** (5:27-30), disregarding the **sanctity of marriage** (5:31-32), not **keeping our commitments** (5:33-37), **retaliating** (5:38-42), and being **passive** in our love to our enemies (5:43-47).

<sup>44</sup>**But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you... (Mt. 5:44)**

That is, the six natural temptations that human beings have are like weeds in the garden. Jesus said to resist these six areas. Now everybody is different, so one guy might be tempted with two or three of these more than the others. The other guy is opposite. Jesus would say, “I know the human frame. Here are six temptations that are common to the human race, and they are like weeds. You let these temptations overrule or overtake you, they will choke out the eight Beatitudes.” Those eight flowers will be choked out in your life.

I have listed them out here. Again, we need more time in this, but I am just giving you a snapshot. Those of you who are discipling people into the eight, you also want to teach them to resist these six negatives in their life.

- G. Jesus described 5 kingdom activities that position our heart to receive more grace as we consistently **serve and give** (charitable deeds: giving service and/or money, (6:1-4, 19-21), **pray** (6:5-13), **bless our adversaries** (fullness of forgiveness, 6:14-15; 5:44), and **fast** (6:16-18). These are spiritual disciplines that position our heart before God to receive more grace.

**<sup>4</sup>That your charitable deed [giving service or money, v. 20] may be in secret; and your Father... will reward you openly...<sup>6</sup>When you pray...your Father...will reward you openly ...<sup>14</sup>Forgive men their trespasses...<sup>17</sup>When you fast...<sup>18</sup>your Father...will reward you openly. <sup>19</sup>Do not lay up for yourselves treasures on earth...<sup>20</sup>but treasures in heaven... (Mt. 6:4-20)**

*Then there are five positives. There are five types of nutrients that you water the garden with. That is what He takes on next. These are five activities you embrace. Remember, by embracing them you do not earn anything, but you position your cold heart in front of the bonfire of God's presence. It is through serving, giving, praying, fasting, and blessing. He lays them out there, five activities, one after the other.*

*Some people look at those five activities and say, "I do not want to do that prayer and fasting and forgiving thing. I am in the grace of God."*

*Well, Jesus would say that Sermon on the Mount is how the grace of God operates in your life. Do not let anybody talk you out of prayer, fasting, blessing, serving, and giving by saying it is as if you are just trying to earn your way. Now, you can do it in a wrong spirit. You can do those five things to get attention so people will praise your name and bless you, and that is wrong. You could do those five things trying to earn God's love, and that is wrong. If you know God loves you and you invest your life in these five ways, those eight Beatitude flowers will grow in the garden of your life.*

- H. Spiritual disciplines do not earn us God's love, but place our cold hearts before the "bonfire of His presence." As we embrace these disciplines, He gives more to our heart, but does not love us more.

*Okay, spiritual disciplines are not works. Saying no to the six negatives, saying yes to the five positives does not earn anything. They position your heart to receive like a cold heart in front of a bonfire of God that tenderizes our heart.*

- I. Pursuing Jesus with confidence in His provision (Mt. 6:25-34): Jesus spoke of the necessity of pursuing the eight Beatitudes with confidence in His provision, especially related to our finances and possessions (Mt. 6:25-34). Worry and anxiety hinder our progress in walking out the Beatitudes. He calls us to escape slavery to the fear of not having enough (Mt. 6:25-33).

**<sup>25</sup>Do not worry about your life, what you will eat or what you will drink...<sup>31</sup>Do not worry...<sup>32</sup>Your heavenly Father knows that you need all these things. <sup>33</sup>But seek first the kingdom of God and His righteousness, and all these things shall be added to you. (Mt. 6:25-33)**

*Now Jesus addresses the issue of worry and fear. He says that you are not going to be successful in resisting the six negatives. and you are not going to really stay steady at pursuing the five positives—the prayer, the fasting, the giving, and blessing—if you are filled with fear and worry. If you are preoccupied with "I am not going to have enough, I am not going to have enough, I am going to be left out." Jesus said, being the ultimate human psychologist, that if fear or worry—which is saying the same thing in two different ways—dominates in your heart, it is going to be so distracting that you are not going to stay steady on resisting the negatives or pursuing the positives.*

*So, He addresses it. He says, basically, "Have confidence. I see what is going on. Do not yield to worry. If you yield to worry, you will be taken out of the game. You will lose your energy to do the five positive things. You*

*will not want to pray, fast, give, bless, and serve. You will not want to do those. You will be huddled back and thinking, 'Oh no, what about me? What is my position? Where is my money? Where are my friends? Oh no, everybody forgot me.'*" Jesus says, "No, no, no, no, no, lay that down. Just lay that down. That will completely dominate your inner conversation with Me. I know all those things. I love you. I am on your team; you are on My team. Lay those things down in My hand, put them in My hands, and get back in the game. Say no to the negatives, yes to the positives, and get a vibrant heart." That is what He is saying right there in that passage.

#### **IV. LOVING JESUS IN THE FACE OF NEW RELATIONAL CHALLENGES (MT. 7:1-12)**

- A. Seeking to walk out the kingdom lifestyle described in Matthew 5-6 will create challenges that result in new relational dynamics. Some will be positive and some negative. New relationships will be established as old ones are changed (sometimes improved and other times damaged).
- B. We must avoid being hindered in our pursuit of the eight Beatitudes by the spirit of judgment. This occurs in two ways. First, by judging others who pursue God with less intensity than us (7:1-5). Second, by being judged by others who are against the Sermon on the Mount lifestyle (7:6).

***<sup>1</sup>Judge not, that you be not judged...<sup>5</sup>Remove the plank from your own eye, and then you will see to remove the speck out of your brother's eye. <sup>6</sup>Do not...cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces. (Mt. 7:1-6)***

*Now to Matthew 7. This is the passage about judgment. "Judge not" is one of the most misquoted passages in the Bible. What Jesus is actually saying here is, "Hey, you are going to embrace this new kingdom lifestyle. If you embrace this new kingdom lifestyle where you are saying no to immorality, you are saying no to anger, you are saying no to these six negatives consistently, beware that you do not become judgmental towards people who do not do this as intensely as you do."*

*When I say that you embrace this lifestyle consistently, I mean you might have some failures, but you are going to repent and receive the grace of God and jump right back in and start saying no to them in a new way. You are going to embrace the five positives. You are going to pray, you are going to fast, you are going to give, you are going to serve, and you are going to bless.*

*He says that if you do this, you are going to have people mad at you. They are not going to like what you are doing. Watch out, if you do these things right. Beware that you do not become judgmental towards people who do not do this as intensely as you do. He is saying not to get into judgement. That will defile you, just like the worrying of the last section. Matthew 6: do not worry or it will defile you. Matthew 7: do not get critical of the people who are not pursuing it like you are, and do not get critical of the people who are mad at you because you are pursuing it. Let it all go. Let it all go. Do not go there. That is what He is saying in context here in Matthew 7.*

- C. This particular call to prayer (7:7) is in context to seeking God to intervene in our relationships when people do not treat us in the way that we want to be treated (7:2). We ask Him for wisdom and seek Him to touch the hearts of those we are in conflict with and to intervene in circumstances.

***<sup>7</sup>Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you...***

***<sup>11</sup>How much more will your Father...give good things to those who ask! <sup>12</sup>Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. (Mt. 7:12)***

- D. We live in the fear of God, knowing that our obedience will be tested with pressure (Mt. 7:21-27).

<sup>21</sup>Not everyone who says to Me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of My Father...<sup>22</sup>Many will say to Me in that day, "Lord, Lord, have we not... done many wonders in Your name?"<sup>23</sup>I will declare, "I never knew you; depart from Me ..."  
<sup>24</sup>Whoever hears these sayings of Mine, and does them, I will liken him to a wise man...  
(Mt. 7:21-27)

Now we will bring it right to the end here. He ends the whole sermon by describing the big storm that happens in our lives. I ran out of space, so I did not put the whole thing here. He describes the big storms that happen in our life, and they do not happen once. Throughout life there are storms, there are pressures. Jesus is saying, "Now know this, if you are committed to those eight Beatitudes, you are going to resist the six negatives, and you are going to pursue the five positives. You are not going to be captured by fear and anxiety. You are not going to get caught up in judgment and criticizing the people who are not pressing in or people who are against you for pressing in." He goes on, "You are going to do all of this, and this is amazing. Know this, build your life on what the Word of God says, because there are going to be storms, and pressures are going to hit your life intermittently." He says that the man or woman who commits to these eight Beatitudes, in the midst of pressure their obedience will be tested. Every one of us, our obedience is tested. It is not like God is at a distance testing us. When we are doing these things, when we are pressing into these eight Beatitudes, Jesus said to notice we are going to be tested. Not tested where God is standing back, like with a hammer in His hand, trying to catch you failing so He can smash you. No, He is going to let you be proven. The pressure is going to come and you are going to have chances to back away or chances to work the muscle more and go deeper and deeper. He says that if you do it right, you will be wise.

Know the pressures will come. You are not going to develop these eight Beatitudes in a vacuum. You are going to develop them in a lifestyle where pressure is hitting you at various times throughout your life.

- E. **Summary:** Jesus called us to live out the **eight Beatitudes** (5:3-12) as we **resist 6 temptations** (5:21-48) and **pursue 5 kingdom activities** (6:1-20) that position us to freely receive more grace. We do all this with confidence in His **rewards** (6:20-24) and His **provision** (6:25-33). We do this **without criticism** of others who pursue God with less intensity or who oppose us (7:1-6), while we **seek Jesus to intervene** in our relationships (7:7-12). We do all in the fear of God, knowing that our love and obedience **will be tested** (7:21-27). By walking in these truths, we will impact society (5:13-16), be great in His eyes (5:19), receive treasures in heaven (6:19-20), and live in this age with our hearts exhilarated in His grace (6:22-23).

Here is the summary. You do not have to look at the Sermon on the Mount and know every verse in it, but you want to get the key principles. Imagine the Sermon on the Mount is like a table of contents. Jesus said to make sure to teach the eight Beatitudes. Then make sure you teach the necessity to resist these six areas. Do not let people just do what they want. Teach them about the danger and the need to resist those six things. Teach them about the need to do these five things. Do not let them get captured in some crazy teaching where they do not need to engage with Me in those five things. Do not let them get caught by worry. Do not let them get caught in criticism. Let them understand that, if they choose these, they will be great in My sight. They will have eternal rewards. I will give them their needs in due season, and I will be with them.

So, you want to use this summary. I think this is probably the most important part of the handout. Again, you do not have to go to Matthew 5 to teach this. You could go to Paul's teachings or John's teaching, the epistles of John, even the Old Testament. These are the principles that as a Bible teacher I am always looking at, not always but regularly looking at, asking, "Is the Body growing in these things?" If not, I want to address them. If we do that, God calls us wise.



*Part of my motive, well, just to be really straightforward, Jesus said that if you teach these things God will call you great, so I say, "Lord, I am going to teach these things, man! I am signing up, man. I am going to teach my grandkids. I am going to teach the kids in the neighborhood. I am going to teach everybody these things anytime I get a chance."*

*Amen. Let's stand. Lord, here we are. Lord, we are in Your presence. Lord, we want to know this stuff. We want to go where You go and do what You do, Lord. Lord, I want to go where You go in life. I want to do what You do. I do not want to join the voice of the culture. I want to say what You say and do what You are doing.*

*Now we can have a ministry time for those who need to be more focused on this. The whole room needs to respond! I would be the first one down there. I want to call out teachers, people that are called to teach the Word. Now everybody is, in one regard, but you know in your heart that part of your assignment is teaching. Again, maybe it is teaching the children in your neighborhood, maybe it is your grandchildren, or maybe it is on the internet. I do not know, but you are called to be a teacher. You are saying, "Lord, I want to teach these things. I want to do them, and I want to teach them."*

*The reason I am calling for teachers is because it sounds easy when Jesus said, "If you do them and teach others," but I have found that as a teacher I get more criticism by teaching these things. At first I thought I would just teach them. The Lord would say, "You do not know, but there is a surprise coming. Resistance, if you teach these things."*

*You are saying, "Lord, I do not care! I want to teach these things. I want to make them known in my generation." It is going to take courage. It is going to take perseverance. People are going to write you off, and they are going to be mad at you if you teach these things. Who are you to tell us that is the way to live? The culture is against this. Even in the church many are against these kinds of principles.*

*Lord, here we are. I say, "Yes, Lord, I want to do these and teach them. I want to do these and I want to teach them, no matter what the stigma is in the culture, even in the church today."*

*If you talk about prayer and fasting, they will call it legalism. You talk about sexual purity, and they will say that you are just stuck in the archaic, old ways. You talk about anger, and they will come up with some reason why it is okay to be angry.*

*Lord, I say yes to Your leadership. I say yes to Your leadership.*

*We have to bless the people that are resisting us. We have to love our enemies, and we have to do good to those that are using us. I do not like that in the flesh, but it frees our heart if we do it.*

*Lord, I ask for the spirit of grace right now. I ask for the eight Beatitudes, the eight Beatitudes, to be anchored in our hearts.*

*Are you merciful when somebody disagrees with you? Are you tender with them? I am thinking of your marriage. I am thinking of your roommates. I am thinking of the people on your worship team.*

*I want to be poor in spirit, I want to hunger and thirst, I want to walk in mercy. I want to be pure in my responses. Lord, I want to walk in Your leadership. I want to display Your glory in my life. Lord, I want to walk in Your ways. I want to display Your glory. I want to be salt and light. I want mercy. I want purity. I want to bear persecution with grace. I do not want to fight back with a wrong spirit like they do in the culture. Lord, I say thank You for Your leadership. Lord, I ask You for inspiration tonight as we stand all over this room. Revive my heart once again.*