

- *Bible study next week or 12/31.*
- PRAY
- READ Matthew 4:12-5:12

Theme: “Behold your King is coming to you” (Zech.9:9; Mt.21:4-5)

CHARTING THE COURSE FOR THIS EVENING:

- Gospel of the Kingdom
- Impeccability
- Structure of the Sermon
- History of the Sermon’s interpretation

GOSPEL OF THE KINGDOM:

What is the Gospel of the Kingdom? (Mt.4:23; 9:35; 24:14; cf. Acts 20:25; 28:31).

1. The preaching of Christ’s “gospel of the kingdom” is found in the Sermon on the Mount (Matthew 5-7) and continues through the rest of the Gospel (see Kingdom parables in Matthew 13).
2. Christ’s reign as King was demonstrated in life (“It is written”), Word (preaching), and also deed/power of the Holy Spirit (Mt.4:23-24).
3. Christ’s Word and deeds pointed to Himself as the fulfillment of the Old Testament hope.
4. The message of the King about His Kingdom is: You must be _____ again (Holy Spirit) AND your _____ must surpass that of the scribes and Pharisees (Matthew 5:20).
5. A person is not a part of the King’s Kingdom if they do not obey the King’s Word (Matthew 7:21-23, 24-27).

IMPECCABILITY

Impeccability – from the Latin *in + peccare* (to sin). Impeccability means, “not capable of or liable to _____.”

Was Jesus capable of sin?

STRUCTURE OF THE SERMON

The Sermon on the Mount is “framed”:

A Matthew 4:23-5:2

- ✓ “teaching” (4:23)
- ✓ “Large crowds followed Him” (4:25)
- ✓ “went up” (5:1)
- ✓ “the mountain” (5:1)

B Sermon on the Mount (5:3-7:27)

A1 Matthew 7:28-8:1

- ✓ “teaching” (7:28)
- ✓ “large crowds” (7:28; 8:1)
- ✓ “came down” (8:1)
- ✓ “the mountain” (8:1)

HISTORY OF THE SERMONS INTERPRETATION

What New Testament epistle (letter) seems to be most contradictory to Paul?

What New Testament epistle has the most in common with Matthew's Gospel and the Sermon on the Mount?

“James depends more than any other NT author on the teaching of Jesus. It is not that James directly quotes Jesus – although Jas.5:12 is virtually a quotation of Jesus’ teaching about oaths in Matt.5:33-37. It is, rather, that he weaves Jesus’ teaching into the very fabric of his own instruction. Again and again, the closest parallels to James’s wording will be found in the teaching of Jesus – especially as recorded in the Gospel of Matthew...The author of the letter seems to have been so soaked in the atmosphere and specifics of Jesus’ teaching that he can reflect them almost unconsciously” (Moo, *The Letter of James* p.7).

SIMILARITIES BETWEEN MATTHEW AND JAMES

- ◆ joy in the midst of trials (James 1:2 with Mt.5:10-12)
- ◆ exhortation to perfection (James 1:4 with Mt.5:48)
- ◆ asking for good gifts (James 1:5 with Mt.7:7ff)
- ◆ against anger (James 1:20 with Mt.5:22)
- ◆ hearers and doers of the Word (James 1:22 with Mt.7:24)
- ◆ “poor”...heirs of the kingdom (James 2:5 with Matt.5:3; Luke 6:20)
- ◆ the whole law to be kept (James 2:10 with Mt.5:19)
- ◆ blessings of mercifulness (James 2:13 with Mt.5:7)
- ◆ blessings of peacemakers (James 3:18 with Mt.5:9)
- ◆ friendship with the world is enmity against God (James 4:4 with Mt.6:24)
- ◆ blessing of the humble (James 4:10 with Mt.5:5)
- ◆ against judging others (James 4:11-12 with Mt.7:1-5)
- ◆ moth and rust spoiling riches (James 5:2-5 with Mt.6:19)
- ◆ the prophets as examples (James 5:10 with Mt.5:12)
- ◆ against oaths (James 5:12 with Mt.5:33-37)

METHODS OF INTERPRETING THE SERMON ON THE MOUNT

- A. Literally: Leo Tolstoy, Anabaptists (Amish, Quakers)
- B. Monastic Interpretation: two sorts of believers, the perfect (priests, monks, nuns) and run-of-the-mill Christians (laity) (**Matthew 5:48**).
- C. “Precepts and Counsels” (Thomas Aquinas)
- D. Lutheran Interpretation
 1. “the impossible ideal” (emphasizes our need of grace)
 2. “doctrine of the two kingdoms” or “two realms”
- E. Dispensationalism (Old School) – Some old school dispies maintain that the Sermon on the Mount contains the ethic for the future millennial kingdom
- F. Jesus mistaken view that the world was coming to an end and a new “world order” would soon be established.

G. My view (Eclectic):

- The Sermon on the Mount is not a mere exposition of ethics, but also an exposition of the Person and Work of Jesus.
- The Sermon on the Mount must be interpreted in the larger context of Matthew and the rest of Scripture.
- In Matthew 5-7 Jesus is discipling His disciples (Matthew 4:18-22; 5:1-2; cf. Mt.28:20; Luke 6:12-20)
- Jesus is also teaching the crowd who would follow Him (Mt.4:25-5:1; 7:28)
- The Sermon on the Mount is an exposition of “Kingdom Living” (Mt.4:23; 5:19-20; 6:10,33). Kingdom living trumps all our other responsibilities in life. We are called to live as Kingdom Citizens in every sphere of our lives.
- That the Sermon on the Mount is “Kingdom Living” is another way of saying that it is a description of “life in the Spirit.” Kingdom and Spirit are inseparable (cf. Matt.3:17).
- There is no contradiction between Kingdom Living and Law (Mt.3:16 with 4:4,7,10; 5:17-20).
- The Sermon on the Mount was not intended for non-Christians as a way of life or righteousness (cf. Gandhi).
- Kingdom Living apart from union with Christ and the work of the Holy Spirit is impossible (John 3:1-8).

“Christ is saying nothing in this Sermon about how we become Christians, but only about the works and fruit that no one can do unless he already is a Christian and in a state of grace” (Martin Luther).

- The Sermon on the Mount is for every Christian and not just an elite few (Mt.7:21-27).
- The message of the Kingdom is not just: You must be born again (John 3:3,5-8). The message of the King about His Kingdom is: You must be born again AND your righteousness must surpass that of the scribes and Pharisees (Matthew 5:20). The power of the Spirit is such that it goes far beyond the righteousness of the scribes and Pharisees! Jesus is taking the Torah to a new and higher level of obedience (**Matthew 9:17; 13:52**).
- There are two differences between Jesus and Moses. The first difference is that Jesus’ teaching points to Himself. Secondly, Jesus explicitly makes greater demands on His followers than Moses. *Why can He do this?*

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