

Exposition of Matthew
Introduction to the Sermon on the Mount
(Matt. 5:1-2)

I. Jesus and Moses

II. The Sermon

III. What about the connection to the Sermon on the Plain (Lk 6:20-49)?

IV. The interpretative approaches to the Sermon on the Mount

- A. Medieval Catholicism
- B. Classic Liberalism
- C. Lutheran
- D. Anabaptist
- E. Classic dispensationalism
- F. The standard for Jesus’ disciples for kingdom life

Predicated on grace, but explains our duty as followers of Jesus.

“The discourse on discipleship”

“I have preferred to call this ‘the Discourse on Discipleship’ rather than to use the familiar but non-descriptive title, ‘Sermon on the Mount,’ a term which too often conveys to modern hearers the concept of a general code of ethics rather than the specific demands of the kingdom of heaven... Thus, far from being a philosophical discourse on ethics, this is a messianic manifesto, setting out the unique demands and revolutionary insight of One who claims an absolute authority over other people and whose Word, like the Word of God, will determine their destiny. No wonder the crowds were astonished, not only by the teaching, but even more by the teacher” (153, 156).

VII. Outline (many helpful outlines)

John Stott	Brian’s hybrid
Introduction (1-2)	I. Introduction (5:1-2)
A Christian’s Character: The beatitudes (5:3-12)	II. The Beatitudes (5:3-12)
A Christian’s Influence: Salt and Light (5:13-16)	III. Salt and Light (5:13-16)
A Christian’s Righteousness: Christ, the Christian and the law (5:17-20)	IV. Fulfillment of the Law (5:17-20)
A Christian’s Righteousness: avoiding	V. The Antitheses (5:21-48)
	A. Murder (5:21-26)
	B. Adultery (5:27-30)
	C. Divorce (5:31-32)

<p>anger and lust (5:21-30)</p> <p>A Christian's Righteousness: fidelity in marriage and honesty in speech (5:31-37)</p> <p>A Christian's Righteousness: Non-retaliation and love (5:38-48)</p> <p>A Christian's Religion: not hypocritical, but real (6:1-6, 16-18)</p> <p>A Christian's Prayer: not mechanical but thoughtful (6:7-15)</p> <p>A Christian's Ambition: not material security but God's rule (6:19-34)</p> <p>A Christian's Relationships: to his brothers and his father (7:1-12)</p> <p>A Christian's Relationships: to false prophets (7:13-20)</p> <p>A Christian's Commitment: the radical choice (7:21-27)</p> <p>Conclusion: who is this preacher? (7:28-29)</p>	<p>D. Oaths (5:33-37)</p> <p>E. Retaliation (5:38-42)</p> <p>F. Love for enemies (5:43-48)</p> <p>VI. True righteousness or piety (6:1-34)</p> <p>A. Giving (6:1-4)</p> <p>B. Prayer (6:5-15)</p> <p>C. Fasting (6:16-18)</p> <p>D. Possessions (6:19-24)</p> <p>E. Anxiety and trust (6:25-34)</p> <p>VII. Judging (7:1-6)</p> <p>VIII. Prayer (7:7-11)</p> <p>IX. The Golden Rule (7:12)</p> <p>X. The two ways (7:13-14)</p> <p>XI. False prophets (7:15-20)</p> <p>XII. False professors (7:21-23)</p> <p>XIII. The two builders (7:24-27)</p> <p>XIV. Conclusion (7:28-29)</p>
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Conclusion

“The Kingdom of grace Jesus proclaimed was not the workless grace of much of Western Christendom: in the Gospels the kingdom message transforms those who meekly embrace it, just as it crushes the arrogant, the religiously and socially satisfied” (Keener, 162).

How should we live as disciples of Jesus? How should we live as members of His kingdom? How do those who have repented and embraced the King now live? The Sermon on the Mount tells us.

I. Introduction (5:1-2)

- A. The crowds and the mountain

- B. His disciples

- C. He began to teach them