

# The Sermon on the Mount

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Matthew 7: 28. 29.



“And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes.”  
Matthew 7: 28. 29.



# I. Introduction: Impact of the Sermon on the Mount

The message of Jesus Christ in His Sermon on the Mount is so refreshing for our wounded world. His words are bringing hope, and opening new perspectives for those who are searching for meaning.





"We live in a world of nuclear giants and ethical infants, in a world that has achieved brilliance without wisdom, power without conscience. We have solved the mystery of the atom and forgotten the lessons of the Sermon on the Mount. We know more about war than we know about peace, more about dying than we know about living."  
Omar Nelson Bradley,  
(1893 – 1981)



“Anyone who piously and earnestly ponders the Sermon on the Mount — as we read in the Gospel according to Mathew — I believe he will find therein... the perfect standard of the Christian Life.”  
Augustine



"Words are charged with everlasting power. The radiant words of the Sermon on the Mount light the spirits of each generation."  
Wilferd Peterson





“There is nothing, surely, which exhorts us more than this Sermon on the Mount to be what we are meant to be, and to live as we are meant to live; to be like Christ by being a complete contrast to everyone who does not belong to Christ.”  
D. Martyn Lloyd-Jones, Studies in the Sermon on the Mount



“The main question the Sermon [on the Mount] forces upon us is not so much ‘What do you make of this teaching?’ as ‘Who on earth is this teacher?’”  
John Stott, The Message of the Sermon on the Mount.





“I can hardly imagine a more deadly spiritual condition than that of the man who can read that passage [Sermon on the Mount] with tranquil pleasure.”  
C. S. Lewis



"The message of Jesus as I understand it," said Gandhi, "is contained in the Sermon on the Mount unadulterated and taken as a whole... If then I had to face only the Sermon on the Mount and my own interpretation of it, I should not hesitate to say, 'Oh, yes, I am a Christian.' But negatively I can tell you that in my humble opinion, what passes as Christianity is a negation of the Sermon on the Mount... I am speaking of the Christian belief, of Christianity as it is understood in the west."

Mahatma Gandhi



## II. Context





The Sermon on the Mountain has as center the 'Lord's Prayer'. Thus, Jesus underlines the fact that the essential aspect of a religious experience is not church attendance, generosity, sacrifices, etc. The heart of a true religion is the proximity with God.



# The Gospel of Matthew, Sermon on the Mountain

## 5: 1 – 7: 29. Structure

A	5: 1 – 2	Jesus' Teaching
B	5: 3 – 12	INTRODUCTION: Beatitudes. Blessing as a starting point
C	5: 13	Authentic Identity: The SALT
D	5: 14 - 16	Authentic Identity: The LIGHT
E	5: 17 - 20	LAW AND PROPHETS. Law, the Way. The Least and the Greatest.
F	5: 21 - 48	New Reading of the Torah. Surpassing the letter of the Law 6 items: Murder; Adultery; Divorce; Oaths; Vengeance; Enemies)
G	6: 1 – 4	Expressions of Piety: Generosity (not to be seen)
H	6: 5 – 8	Expression of Piety: Prayer (not to be seen)
I	6: 9 - 13	The Lord's Prayer
H'	6: 14 – 15	Expression of Piety: Forgiveness. (The Father will see if you forgive their trespasses)
G'	6: 16 – 18	Expression of Piety: Fasting (not to be seen)
F'	6: 19 – 7: 11	New Commitment to the Kingdom's Values. 7 Items: HEAVEN; LIGHT; GOD; KINGDOM; JUDGMENT; PRECIOUS THINGS; GENEROSITY
E'	7: 12 – 14	LAW AND PROPHETS: THE GOLDEN RULE. Narrow and Wide Way of Life
D'	7: 15 – 20	Lack of authentic Identity: FALSE PROPHETS. You will know them by their fruits.
C'	7: 21 – 23	Lack of authentic Identity: I never knew you
B'	7: 24 – 27	CONCLUSION: House on the Rock. Blessing in the time of storm
A'	7: 28 – 29	Response of the Audience to Jesus' Teaching

The expression 'the Law and the Prophets' is mentioned 2 times in the Sermon on the Mountain. Jesus confirms that His new reading of the Law is not to diminish its importance or to free human beings from the requirement to fulfill it. If the law of God is expression of love (Luc 10: 25 – 37), then how men could be freed of observing the law? The right perspective is that Jesus showed how to completely fulfill God's law in such a way that through the power of God that law becomes guidance, protection, and source of peace.





The introduction of the Sermon on the Mountain presents the Beatitudes. As this text is the new vision of the Law and of the books of the Law (5 books of Moses), and as these books end with the blessings (Deuteronomy 28), Jesus in His approach confirms that those who follow Him will have the blessings from the beginning of their road. The disciple of Jesus will inaugurate the new reality through the blessing of His presence.



The conclusion of the Sermon on the Mountain is a reminder of Jesus regarding the importance not only to listen to His words, but also to put everything in practice. For those who practice the teaching of Jesus, the blessing will certainly come in the time of crisis. When the storm comes, the house on the rock will resist.



# Five Speeches in the Gospel of Matthew and Five Books of Moses

## The Meaning of the Law

The Torah Revisited

**The Book of DEUTERONOMY**

## The New Meaning of the Law

The Spirit of the Law re-explained

**The New DEUTERONOMY**

Matthew  
Ch. 5 – 7

## Organization, Leadership

Moses sends 12 spies to explore the land

**The Book of Numbers**

## Discipleship, Leadership

Jesus sends 12 disciples to transform the land

**The New Numbers**

Matthew  
Ch. 10

## The Great Controversy (GC)

The worship, the Atonement, GC (ch.16)

**The Book of Leviticus**

## The Great Controversy (GC)

The Parable of the Tares and GC (36-52)

**The New Leviticus**

Matthew  
Ch. 13

## The Birth of God's People

Children of Israel coming out of Egypt

**The Book of Exodus**

## The Church, new people of God

Children entering God's kingdom

**The New Exodus**

Matthew  
Ch. 18

## Creation, our Origins

Garden of Eden, God's plan for this Planet

**The Book of Genesis**

## New Kingdom, Our Destiny

New Garden of Eden, God's plan for this Planet

**The New Genesis**

Matthew  
Ch. 23-25



# Five Speeches in the Gospel of Matthew

## Speech #1 (Chapters 5 – 7)

### The New Meaning of the Law (DEUTERONOMY)

Jesus' explanation of the Spirit of the Law, underlining the beauty of God's Revelation on Sinai

## Speech #2 (Chapter 10)

### The New Concept of Discipleship (NUMBERS)

The role of twelve disciples, their authority, and their mission. The new way of conceiving leadership.

## Speech #3 (Chapter 13)

### The New Vision of God's Kingdom (LEVITICUS)

God's plans for the triumph of His concept of love in the context of the Great Controversy

## Speech #4 (Chapter 18)

### The New Call to Come Out and to be Part of God's people (Exodus)

God's church (Ecclesia in Greek, which means "called out or forth").

## Speech #5 (Chapter 23-25)

### The New Presentation of God's Kingdom (Genesis)

After a long conflict, Jesus presents a place where we can live with God forever.

III. In His Sermon  
Jesus presented the  
way of an unlimited  
personal development.  
He saw in every human  
being an enormous  
potential and  
considered them as  
worthy of belonging to  
His kingdom.



1. The sermon has  
its influence well  
beyond the time of  
preaching

“And so it was, when Jesus  
had ended these sayings”





In general, during the sermon, it is insufficient to captivate the audience only by a refreshing presentation of the truth, by the skills of the speaker, or by the importance of recommending changes for a meaningful life. It is the power of the Holy Spirit who have the tremendous impact on people. This was the strength of Jesus' sermons. His connection with the Holy Spirit gave him the necessary authority. Nobody made such a profound impression on human hearts as Himself.



“The power that is in the gospel does not lie in the eloquence of the preacher otherwise men would be converters of souls. Nor does it lie in the preacher’s learning; otherwise it could consists of the wisdom of men. We might preach till our tongues rotted, till we should exhaust our lungs and die, but never a soul would be converted unless there were mysterious power going with it – the Holy Ghost changing the will of man.”  
Charles Spurgeon



“Jesus of Nazareth, without money and arms, conquered more millions than Alexander the Great, Caesar, Mohammed, and Napoleon; without science and learning, he shed more light on things human and divine than all philosophers and scholars combined; without the eloquence of school, he spoke such words of life as were never spoken before or since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, he set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art, and songs of praise than the whole army of great men of ancient and modern times.”

Philip Schaff



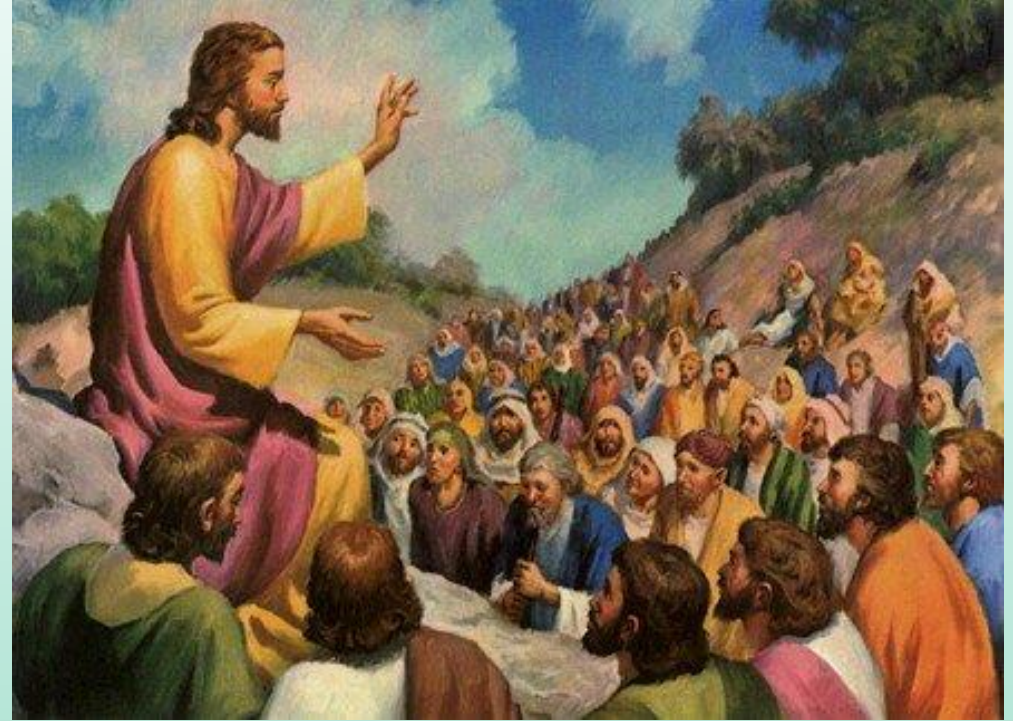
2. It is only the everlasting truth that is able to astonish and to nourish our fragile hearts.

“The people were astonished at His teaching”



“The multitudes were astonished at the wisdom and power of Christ's doctrine. And this sermon, ever so often read over, is always new. Every word proves its Author to be Divine. Let us be more and more decided and earnest, making some one or other of these blessednesses and Christian graces the main subject of our thoughts, even for weeks together.”

Matthew Henry



“The teaching of Christ throughout this sermon had such an impact upon those that were listening they were literally *“struck out,”* or as we would say in the vernacular, *“knocked out of their minds.”* They were shocked. They were dazed. How could a man like Jesus be teaching like this? Jesus was not schooled. He was a carpenter’s son. His friends were local fishermen. How could such an untrained man who keeps that kind of company be saying such things? How often we are just like those multitudes. What qualifies any man for ministry is not the degree, that is simply a hoop to jump through, a concession to man, the qualification is a love for God and His Word and the necessary spiritual gifts to lead and teach the Body of Christ. The authority is not based in the institutionalized training received, but on God.”

Scott L. Harris



“They were astonished at his doctrine. They heard the law defined in such a manner as they had never thought of before; and this sacred system of morality urged home on their consciences with such clearness and authority as they had never felt under the teaching of their scribes and Pharisees. Here is the grand difference between the teaching of scribes and Pharisees, the self-created or men-made ministers, and those whom God sends. The first may preach what is called very good and very sound doctrine; but it comes with no authority from God to the souls of the people: therefore, the unholy is unholy still; because preaching can only be effectual to the conversion of men, when the unction of the Holy Spirit is in it; and as these are not sent by the Lord, therefore they shall not profit the people at all. Jeremiah 23:32.”

Adam Clarke, Commentary on the Bible, 1831.

3. The words of  
Jesus have natural  
authority that  
eternal truth  
provides

“For He taught them as one  
having authority”



"The authority of Jesus was different from that of the prophets, or the scribes. They were restricted to a "thus saith the Lord." Christ's teaching was authoritative because he said it. This is a part of what amazed the listeners at the Sermon on the Mount. Throughout he said, "You have heard that it was said," and contrasted that with "But I say to you." It is not surprising then to find the officers who had been sent to arrest Jesus returning empty-handed and saying, "No man ever spoke like this man!" (John 7:46)

Therefore, we need to acknowledge the authority of Jesus Christ in everything that pertains to our lives as Christians. Paul admonished the saints at Colosse, "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him" (3:17). To do something "in the name of" Jesus is to do it by his authority. And, since Jesus claimed "all authority," there is none left for men."

Gary C. Kerr



"Now in thinking about the authority of Christ, perhaps it's helpful to consider two words in Greek. The first is the word dunamis which the Bible translates "power." The second is the word exousia which the Bible translates "power" and is best understood as "authority," and there is a difference. Dunamis or power is the ability to do something. Exousia or authority is the right to do it. And when we say Jesus had authority, we mean not just that He had power but that He had privilege. God had given Him the privilege of acting in His behalf in this world with no regard for the authorities of men. And so He had both dunamis and exousia, He had the power and He had the privilege. It was given Him by God and He said that again and again. He said in John's gospel at least three or four times from chapter 5 to 8, "I do what the Father shows Me to do and that's exactly what I do."

John MacArthur

“Back then, most of the teachers of the law wouldn’t teach with authority. They would quote other rabbis to back up what they were saying. But Jesus didn’t need to quote anybody. He was the Word incarnate. He was the light of the world. He was the way, the truth, and the life, and as he spoke the truth – and as you listened to him – you knew that you were listening to someone who had authority.”  
Don Schultz



4. The extensive  
knowledge is not  
sufficient to teach  
with authority  
“And not as the scribes.”





“Our authority should not only be based on our academic knowledge, but also on our ability to bring God’s presence to our students.”  
Robert Brodie



“The teaching of the scribes and elders was cold and formal, like a lesson learned by rote. To them the word of God possessed no vital power. Their own ideas and traditions were substituted for its teaching. In the accustomed round of service they professed to explain the law, but no inspiration from God stirred their own hearts or the hearts of their hearers.”

Ellen G. White, *Desire of Ages*, p. 253.





“The scribes were the official teachers or expounders of the Torah; as a member of a school, the scribe would teach what he had learned from his master...the scribal tradition. Jesus, as a lay teacher of religion, not educated in the scribal manner but inspired by the divine spirit spoke with immediate and personal authority.”

Morgan Silbaugh



# V. Conclusion





The word “kingdom” is mentioned nine times in the sermon. Yes, the Sermon on the Mount is intended for those living in the kingdom of God, but it is the kingdom of God that, as Jesus said in Luke 17, is among us—on the earth right now. It cannot refer to some future idyllic world, because it speaks of the unjust, those who try to sue others, the giving of alms (which implies that there will be poor people), not worrying about the physical things of this life (which implies a less than ideal life that might cause us to worry), being persecuted for righteousness’ sake, and so on. The Sermon on the Mount is for Christians, in this world, right now.”

Peter Ditzel

“The Sermon on the Mount is probably the best-known part of the teaching of Jesus, though arguably it is the least understood, and certainly it is the least obeyed”

John R.W. Stott The Message of the Sermon on the Mount, 1973, p. 15.



“The Sermon on the Mount is intended to identify the ways in which the followers of Jesus should behave in living a life of acceptance of God’s gracious invitation to enter the kingdom of heaven.”  
Jack Mahoney





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