

The Sermon on the Mount Matthew 5-7

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Contextual Considerations & Intro.

- ♦ Dr. Pentecost in his book on the Sermon on the Mt, *Design for Living*
- ♦ “How good does a man have to be to get to heaven?”
- ♦ “If I join a church and am baptized and pay tithes, will I go to heaven?”
- ♦ “If I pray the Lord’s Prayer daily, haven’t I satisfied God?”
- ♦ “Must I ignore the sins that I see in others?”.. “Or do I have a right to judge when I see sin in them?”
- ♦ “The multitudes who came face to face with the Lord Jesus Christ during His earthly ministry were asking them.”
- ♦ “It was those specific questions that Christ answered in the Sermon on the Mount”
- ♦ “We need to be grounded in the standards of the Word of God. We need to know the demands that the holiness of God makes upon those who would walk in fellowship with Him.”

Literary When from Dr. Baylis Notes

- ♦ Literary When
- ♦ The location of The Sermon (5--7) is following the Prophetic indication of the King (1--4) and prior to the Miracle Validation of the King and the Calling of Disciples (8--10). Subsequent to that is the Rejection of the King by Israel (11--12). The Response of the King is that He explains the approaching Kingdom delay (trains His disciples for His absence and explains His rejection through interaction with the leaders of Israel) (13--23), His promised return to judge and provide the Kingdom for the true sons is explained (24--25). Then the implementation of righteousness and validation in resurrection is accomplished in 26--27. Finally (chapter 28) the disciples are sent out to teach all nations based on the Sermon, that is to proclaim the righteousness now available to be imputed by Christ.

taken from Introduction to Sermon on the Mount
notes from Dr. Baylis' website <http://thebiblicalstory.org>

Contextual & Introduction (Cont.)

- ♦ Literary when, i.e. where placed in the book of Matthew
- ♦ Chapters 1-2 Genealogy (from Abraham and David Isa 9:6-7); (Matthew through insp. of H.Spirit intentionally starts from Ab. & David) & birth narrative (Mic 5:2) & flight to Egypt(Hos 11:1); Herod's slaughter of boys 2 & under (Jer. 31:15)
- ♦ Chapters 3-4: John the Baptist "repent... kingdom of heaven at hand" (Is. 40:3); vv. 9-10 "from these stones" (Rom. 4:1;9:7; Gal. 3:29); "axe laid at root of tree" (Ps. 92:12); "this is my beloved Son" (Ps. 2:7;Isa. 42:1); Ch. 4 Temptation of Christ "40 days, 40 nights" (Ex. 34:28)...Jesus uses Hebrew Bible against Satan (Deut. 8:3; 6:16; 6:13; 10:20)... vv. 15-16 uses Isaiah prophecy on Messiah (Isa.9:1-2) & millennial King (Isa. 60:1-3)... Jesus proclaiming He is both Messiah & King....ends section matching same as J.T.B., "repent for the Kingdom of heaven is at hand"

Contextual Introduction (Cont.)

- ♦ Chapter 4:18-25: Pentecost: “The OT had promised the coming of the King-Redeemer, who would remove transgression from the nation & institute a reign of righteousness in which He, as a King, would rule from sea to sea”
- ♦ “Historians tell us that at the time of Christ there were no less than 60 men who claimed to be the promised Messiah”... Pentecost, p. 12
- ♦ “But Jesus of Nazareth did that which none of other Messiah claimer’s had done... He substantiated His claim by performing miracles (i.e. signs & wonders... my comm.)... Jesus Christ did not operate by His own power but by supernatural power”
- ♦ 4:23..... “to teach & preach was to do the official work of a prophet. Jesus assumed a prophetic role equal to that of Isaiah or Jeremiah or Daniel or Zechariah in the OT. He came as God’s spokesman to give Israel God’s word, and explain God’s truth to men”

Contextual Introduction (Cont.)

- ◆ Constable:
- ◆ **DISTINCTIVE FEATURES**
- ◆ "If a Bible reader were to jump from Malachi into Mark, or Acts, or Romans, he would be bewildered. **Matthew's Gospel is the bridge that leads us out of the Old Testament and into the New Testament.**"
- ◆ Compared with the other Gospels, **Matthew's is distinctively Jewish**. He used parallelisms, as did many of the Old Testament writers, and his thought patterns and general style are typically Hebrew.²⁵ Matthew's vocabulary (e.g., kingdom of heaven, holy city, righteousness, etc.) and subject matter (e.g., the Law, defilement, the Sabbath, Messiah, etc.) are also distinctively Jewish. **Matthew referred to the Old Testament more than any other evangelist.²⁶ The United Bible Society's Greek New Testament lists 54 direct citations of the Old Testament in Matthew, plus 262 widely recognized allusions and verbal parallels.** Usually Matthew referred to the Old Testament, or quoted someone doing so, to prove a point to his readers. **The genealogy in chapter 1 traces Jesus' ancestry back to Abraham, the father of the Jewish race.** Matthew gave prominent attention to Peter, the apostle to the Jews.²⁷ The writer also referred to many Jewish customs without explaining them, evidently because he believed most of his original readers would not need an explanation.

Historical (Chronological) When & Geographical When/Where

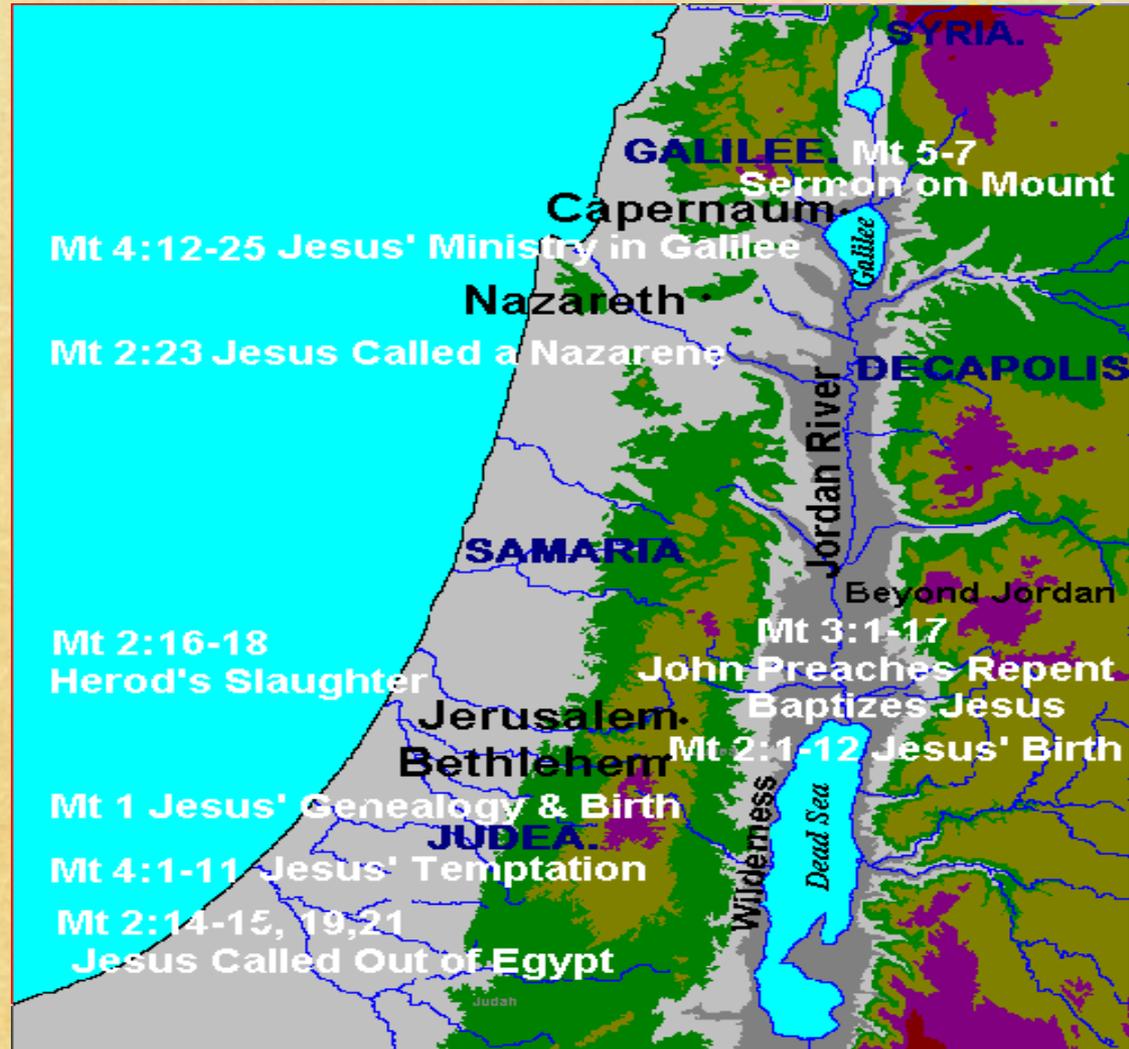
- ♦ 4:25 “”Large crowds followed Him from Galilee & the Decapolis [a large area east of the Sea of Galilee]& Jerusalem & Judea & from beyond the Jordan.”
- ♦ Important point made by Dr. P that sets up the sermon (and rest of book of Matthew & NT for that matter)
- ♦ “When they came together, one question was paramount in their minds: ‘how can we enter Your Kingdom? How righteous must we be to be saved? Will our righteousness be sufficient to admit us to Your kingdom?’ They (prob. The disciples & followers) did not ask for proof that He was messiah; His miracles demonstrated that. They were concerned about the righteousness demanded for entrance into His Kingdom”... .. Dr.P, p. 15

Historical & Chronological (Cont)

- ◆ “These people (Jews) had been brought up in Pharisaism. Pharisaism was based upon the Mosaic Law, which was a divine revelation from God to Israel. But Pharisaism had **perverted that Law & reduced it to a system of external observances.** The Pharisees had conveniently **codified the law into 365 prohibitions & 250 commandments.** They taught the people that, if they observed these things, they would be acceptable to God. **They substituted the traditions of men for the revelation of God; they trusted external observances to give them a pure heart.**” Pentecost, p. 15-16

Matthew 5-7 The Sermon on the Mount

- ♦ Historical (Geographically & Chronologically)



Excellent Summary of the different “Where’s” from Dr. Baylis

- ◆ Where “Geographical Where”
- ◆ The primary geographical location of significance is the nation Israel as opposed to heaven, earth, or the nations. In addition Jesus, in the book, is headed toward Jerusalem, the center of Israel, for His crucifixion.
- ◆ Scenario Where
- ◆ The location that is significant in The Sermon is 'the mountain'. In Luke, by contrast, Jesus descends to a level place. The significance of the mountain is its parallel to Moses in receiving the Law on the mountain.

Picture of the possible geographic “where”



Dispensational When

- ♦ “in what actual disp. In time”Jesus came & taught under the dispensation of the Law
- ♦ Jesus came and taught under the dispensation of the Law. The Age of Grace did not begin with His birth, but with His death and resurrection. The church age did not begin until later in Acts 2. Baylis, p.17
- ♦ 4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, 5 in order that He might redeem those who were under the Law, that we might receive the adoption as sons.
 - ♦ Galatians 4:4-5
- ♦ 17 Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. 18 "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. 19 "Whoever then annuls one of the least of these commandments, and so teaches others, 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.
 - ♦ Matthew 5:17-19

Dispensational When (Cont.)

- ◆ Reader When
- ◆ Thus, Jesus taught under the period of the Law, and His teachings must be understood as being applicable to the people to whom He was teaching. However, with Jesus coming to put an end to the Law and introduce the Kingdom, His Sermon must be taken to be applicable in some measure to the period of time which the disciples were about to enter after His death. In other words, **while the Sermon dealt with the duties under the Law to those present, it also pointed to His fulfilling the Law and their duties in the age to come.**

II. Sermon's Relationship to book of Matthew

- ◆ Purpose of book of Matthew
- ◆ "Matthew has a twofold purpose in writing his Gospel. Primarily he penned this Gospel to **prove Jesus is the Messiah**, but he also wrote it to **explain God's kingdom program to his readers. One goal directly involves the other.** Nevertheless, they are distinct." ...Contable referencing Dr. Toussaint
- ◆ "we are **introduced to the One who is the fulfillment of the prophecies of the Hebrew Scriptures.** We are given a glimpse of the Savior through Jewish eyes as He challenges His own people to know & love God with all their hearts, souls, and minds." ... ED Hindson, *21st Century Biblical Commentary series: The Gospel of Matthew*
- ◆ "Matthew's purpose obviously was to demonstrate that Jesus Christ was the **promised Messiah of the Old Testament, that He fulfilled the requirements of being the promised King who would be a descendant of David, and that His life and ministry fully support the conclusion that He is the prophesied Messiah of Israel.** . . .

Purpose/Message of Matthew (Cont.)

- ♦ "As a whole, the gospel is not properly designated as only an apologetic for the Christian faith. Rather, it was designed to explain to the Jews, who had expected the Messiah when He came to be a conquering king, why instead Christ suffered and died, and why there was the resulting postponement of His triumph to His second coming." ... Walvoord, from book *Thy Kingdom Come*, p.12-13
- ♦ Matthew presented three aspects to God's kingdom program. First, Jesus presented Himself to the Jews as the king that God had promised in the Old Testament. Second, Israel's leaders rejected Jesus as their king. This resulted in the postponement, not the cancellation, of the messianic kingdom that God had promised Israel. Third, because of Israel's rejection, Jesus is now building His church in anticipation of His return to establish the promised messianic kingdom on the earth.Pentecost, p. 9

What the Sermon on Mt. Teaches/Message

- ♦ God is righteous & holy, man must represent (Imago-Dei, made in His image, Gen. 1:26) Him & His desires perfectly (ch. 5-7) and this righteousness is found only in His King, Who will impute it to the people
- ♦ Baylis, “The Sermon establishes the righteous character of God, revealed in the Law, so that the representative could imitate His desires (Sonship). Man, however, was evil and did not reflect those desires. The very demonstration of his evil character was that man changed the Law to reflect man’s desires and to justify himself. Man is, by definition, void of the holiness of God, and must receive it from God.”Baylis, p. 1 of Intro to The Beatitudes
- ♦ Pentecost, “The Sermon on the Mount was our Lord’s exposition of the holiness of God, and the demands that a holy God made. It describes the kind of righteousness that God expects of those who have come to know Him by faith.” *Design for Living*, p.19

Section III. Specific Interpretations of Verses/Sections of the Sermon

- ♦ Chapter 5:1-12 Called the “Beatitudes”
- ♦ To whom? **The disciples**... ..and maybe the crowd gathered/or as He spoke/taught they gathered
- ♦ “... ..well-known, well-loved, & **oft-quoted—but little understood**—part of the Sermon we call the Beatitudes” Dr. P, p.20
- ♦ “The Lord described the characteristics of a righteous man and laid the foundation of a happy life”... ..Dr. P, p. 20
- ♦ Baylis, “**The Beatitudes reflected that the OT saint was fortunate because he knew the righteousness of God from the Law... ..it is also absolutely clear that not only is Jesus the revealed, visible, righteousness of God on earth, but He, as the righteous standard, will be the ultimate Judge of that standard**”

5:4: “Blessed are those who mourn, for they shall be comforted”

- ♦ Jesus referring to Isaiah 61:2
- ♦ Isaiah 61:1-3: “The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners; 2 To proclaim the favorable year of the LORD, And the day of vengeance of our God; To comfort all who mourn, 3 To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting.”
- ♦ Jesus is referring to Isaiah 61:2 where it speaks of Jesus as the one who brings comfort to the outcast (theologically) in His message of mercy
- ♦ The tense of the verb (Matt. 5:4) indicates that the comfort will be future. The word “comfort” is not that of a physical rest, as in the kingdom, but in the speaking of a word as encouragement. ... Bayliss, p.9

5:4: “Blessed are those who mourn, for they shall be comforted” (Cont.)

- ♦ The speaking of the word is the word of the King and it is guaranteed in His death and resurrection. Thus the comfort (encouragement) that the King is bringing is that of His words of authority and the accompanying works. It is these that will accompany them through the time of delay. It is these that guarantee His Second Coming and the mourners’ place in the Kingdom.
- ♦ The “mourning” reference in Matthew 9:15 is a statement by Jesus that mourning takes place when the King is absent. Thus it was not appropriate for the disciples to mourn while He was there, but they would mourn once more (as in the O.T. absence) after He had left.
 - ♦ Both from Baylis, p. 9

5:4: “Blessed are those who mourn, for they shall be comforted” (Cont.)

- ♦ Baylis makes an excellent point on the mourning, both from a dispensational viewpoint and why they mourned in the OT (Law)
- ♦ James 1:2 reflects this change in dispensation as James urges the believers to joy during these tests. While the Old Testament asked for faith during times of testing, nevertheless there was a hope that the testing would be over in their lifetime (or their children's) and that **their faithfulness would be rewarded**. Here **and in James** it is a dispensational joy. In the Old Testament the Kingdom (the rule of God was never accomplished as the believer never saw the fullness of God ruling (David and Solomon came the closest) **and thus the O.T. believer was required to mourn at the covenant violations and injustices that were taking place**. Now, the believer is assured of seeing the ultimate justice of God in the King, Jesus, and thus can meet the trials with joy since he realizes his own personal guarantee as an identified participant with the revealed King and Kingdom

5:9 “Blessed are the peacemakers... will be called sons of God”

- ♦ The reference here is to Isaiah 52:7-10.
- ♦ 7 How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, **Who announces salvation**, And says to Zion, "Your God reigns!"
- ♦ 8 Listen! Your watchmen lift up their voices, They shout joyfully together; For they will see with their own eyes When the LORD restores Zion.
- ♦ 9 Break forth, shout joyfully together, You waste places of Jerusalem; For the LORD has comforted His people, **He has** redeemed Jerusalem.
- ♦ 10 The LORD has bared His holy arm In the sight of all the nations, That all the ends of the earth **may see The salvation of our God**.

5:9 “Blessed are the peacemakers... will be called sons of God”

- ♦ “**Not** a special reward for patient diplomats”....Dr. P, p.63
- ♦ “speaking of those who are at peace with God, who bring a message of peace to men, that they might be brought into harmony with the God from whom they have been alienated”
- ♦ “**Blessed are those who announce to sinful men the fact that a Savior has come**”....Dr. P, p.63
- ♦ The summation of this beatitude is that there is an evangelistic message to Israel under a curse. They are under wrath, yet Jesus is here to free them and give them peace with God (reconciliation). Thus, the “sons of God” (Deut. 14:1) refers to those who act on behalf of God in this aspect. God is a peacemaker.
- ♦ **This aspect is for particular application to disciples during the delay, that they will be the ones who minister the mercy.**
- ♦ There is some question normally here as to whether the 'peace' would apply between people as opposed to between man and God. The answer is an unqualified 'yes'!Baylis, p.13

5:10-12, “Blessed are those/you(y’all) because of righteousness... .i.e. Me (Jesus)

- ♦ Baylis’ summary of these verse is dead on!
- ♦ Those who seek to represent the King by suffering for His message of the holiness of God (God’s holiness, man’s depravity and need for imputed righteousness) will have a great reward which is kept in heaven (5:10-11).
- ♦ Pentecost says those who are persecuted because they are willing to take a stand for Jesus Christ in the face of opposition & persecution... ..from the sinful nation (Israel) that had circumvented the Law and it’s requirements and devised a system (Pharisaism) to excuse their ungodly behavior... .. a paraphrase of Pentecost from p.70

5:17-20, “I did not come to abolish, but fulfill”

- ♦ Baylis’ summary of 5:17-20
- ♦ God is represented by the Law as explained and lived by Jesus and not by the self-centered (human righteousness) interpretations of the Pharisees, which will not qualify for kingdom entrance since they do not represent God’s righteousness (5:17-20)
- ♦ Jesus words should **not be seen as different from the Law**, only that the **righteousness of the Law would now be found in Him**. And at this point of the sermon it appears best to assume “these” commandments refers to the former verse where “least of these commandments” refers to the ‘jot’ or ‘tittle’ of the Law.
- ♦ “Christ **did not require less than the Law** but demanded all the Law required”.....Dr. P, p.86
- ♦ James 2:10 “Whosoever **shall keep the whole Law**, and yet **offend in one point, he is guilty of all**”

5:19-20 “ but whoever keeps & teaches them...called great in Kingdom of heaven..... righteousness surpasses that of the Pharisees will not enter...”

- ♦ So after reading James 2:10..... uh oh!! Right?.....Wrong!
- ♦ James, which is a corollary to the Sermon, is saying that if one was to obey the Law from one's heart & place himself on the mercy of God, & thus be declared righteous which is the essence of belief
- ♦ The Pharisaic interpretation of the Law had to do with external acts
- ♦ “They had interpreted the Law of God to apply only to outward acts, never to the thoughts that produced the act”..... Dr. P, p. 89
- ♦ Ultimately in the sermon, the believer will only "keep them" by seeing the fullness of the Law in Jesus and receive Him as the King (i.e., believe in Him for imputation of righteousness to oneself).
- ♦ Teaching this 100% righteous standard is to be one's testimony. The Pharisees did not recognize Him, and focused on their own righteousness (not their depravity) and thus annulled the commandments of the Law and taught others. Their (own) righteousness did not have value for the kingdom. Baylis, p.3

5:21-48 “But I say.....”you are to be perfect”

- ♦ The Righteousness of God: God is not represented in the self-glorifying interpretations of the Pharisees ("You have heard..."), **but in the fullness of the Law, here explained by Jesus** ("but [de]9 I say..."), for it is these that God's love of brother is expressed in His representative (5:21-48).Baylis, p. 4
- ♦ Same old story/argument throughout the entire S.O. MT., **external righteousness (Pharisees)** vs. **internal righteousness (Correct int. of Law, always there, explained/proclaimed by Jesus..... Oh, and given by Jesus!**
- ♦ Jesus will discuss the Old Testament as interpreted narrowly by the Pharisees. It was not that they were not quoting precisely the Old Testament, only **that they had not contextually interpreted it to reflect God's desires**. They had taken it out of its context and left **it externally only**, but **Jesus points out that God's desires for His image were that they represent Him from the heart**. The representative had value as he represented the desires of the Suzerain (Refer to Appendix I for the background of the Old Testament Covenant structure with regard to Israel).
- ♦ Deut. 6:5 "And you shall love the LORD your God **with all your heart** and with all your soul and with all your might.
- ♦ 6 "And these words, which I am commanding you today, **shall be on your heart;**

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

- ◆ "Perfect" (Gr. *teleios*) often occurs in a relative sense in the New Testament, and translators sometimes render it "mature" (e.g., 1 Cor. 14:20; Eph. 4:13; Heb. 5:14; 6:1). However it also means perfect. In this context it refers to perfect regarding conformity to God's requirements, which Jesus just clarified. He wanted His disciples to press on to perfect righteousness, a goal that no sinful human can attain but toward which all should move (cf. v. 3; 6:12). They should not view righteousness as simply external, as the scribes and Pharisees did, but they should pursue inner moral purity and love. This is only appropriate since their heavenly Father is indeed perfect.

6:1-34, “the hypocrites”...”treasures on earth”

- ♦ “the hypocrites” were the Scribes & Pharisees
- ♦ The representative of God should not seek the selfish values of men but the values of God (6:1--7:6).
- ♦ “Not only was the Pharisees’ interpretation of the Law erroneous, **but also the Pharisees’ practice of the Law erroneous**”
- ♦ They were consistent, I’ll give them that (**consistently wrong**)
- ♦ Pharisees were the first “**give to get**” (thought if they give tithes God would give them material blessings) & “**name it & claim it**” (their confession, was that they spoke as if prophet of God, self appointed)...way ahead of Joel (Osteen that is)
- ♦ They (Pharisees) **ignored Deut. 15** that made clear that when one gave out of a heart of obedience to the Word of God, God would give blessing.

6:1-34, “the hypocrites”....”treasures on earth”

- ◆ “When one gives **to be respected and admired by men**, & when one gives to impress men with his beneficence, all basis for blessing from God is lost.”.....Dr. P, p. 131 (Sounds like the book of James)
- ◆ So give, pray in secret....**with right motives/heart** (now tell story)
- ◆ Verses 19-24 “treasure on earth vs treasures in heaven”
- ◆ “The representative of God seeks God’s **values (righteousness) not man’s (material needs)**”Baylis, p.2
- ◆ “There are two contrasts in these verses. The righteousness of God (treasure in heaven) and the material things of man (treasure on earth). In verses 19- 21 those contrasts are made very evident as to their value. One has none, the other is everything.”
- ◆ “The life of faith trusts God to give today what we need today. **If we have all we need today, we are rich**”....Dr. P, p.164

7:1-5 “Do not judge”

- ♦ Most quoted “pagan” to the Christian verse (7:1)
- ♦ Does it mean we cannot/never judge?
- ♦ NO!.....Context, Context, Context
- ♦ Jesus taught His disciples not to be judgmental or censorious of one another, in view of the high standards He was clarifying (cf. Rom. 14:10- 13; James 4:11-12). He did not mean that they should accept everything and everyone uncritically (cf. vv. 5-6, 15-20; John 7:24; 1 Cor. 5:5; Gal. 1:8-9; 6:1; Phil. 3:2; 1 John 4:1). Neither did He mean, obviously, that parents, church leaders, and civil authorities are wrong if they pass judgment on those under their care. **He meant that His disciples should not do God's job of passing judgment—for Him—when He has not authorized them to do so. They really could not, since no one but God knows all the facts that motivate people to do as they do. The disciple who usurps God's place will have to answer to Him for doing so.** One public opinion poll indicated that this is currently the most popularly quoted verse from the Bible. ... Constable, p.135

7:1-5 “Do not judge” (Cont.)

- ♦ Pentecost, “When the Lord said, “Judge not,” He dealt more with motives than with actions. Actions are clear & evident when tested by the standards of the Word of God. But men cannot discern motives & penetrate to the mind & the heart to know another’s thinking. That is an area which only God can penetrate, and it is God’s right to judge”
- ♦ 7:3-5 “Speck & Log” are Jesus using hyperbole to stress the folly of criticizing someone else. This act reveals a much greater problem in the critic’s life, namely a censorious (severely critical of others/hypercritical) spirit.
- ♦ Such a person is a hypocrite and his actions carry him away. He does not deceive others as much as he deceives himself. Other people may realize that his criticism is unjustifiable, but he does not. A proper attitude is important in judging oneself and other people (1 Cor. 11:31; Gal. 6:1). Censorious critics are not helpful. That is what Jesus warned against here (cf. Luke 6:39-42).
Constable, p. 136

7:1-5 “Do not judge” (Cont.)

- ♦ The representative of God must first judge as God judges and perceive his own wicked state in order to correct it (with an understanding of the Sermon) prior to the true judgment (7:1-5).
- ♦ It is unfortunate that the chapter heading is placed where it is. Since it is, the reader tends to look at this first verse as a totally new concept. However, it is very much aligned with the warning against judging things through the material possessions first. The Pharisee had judged all (particularly his obedience) through material possessions, and thus sought after them (just as the pagans). He thus judged on that basis, not on the basis of a righteous relationship with a holy God from the point of a depraved man. (please re-read book of James... 1:9-10;2:1-9;4:1-17;5:1-6..... really the entire book....God is immutable (unchangeable)... I believe the book of James is expressing the same thing as Sermon on the Mount (prove me wrong....just not today!)

7:7-12 “The Golden Rule”

- ♦ “The representative of God must do for others (give mercy as God gives) as one would want done for Him (receiving mercy) for the Law and the Prophets¹⁴ reveals God as a giving God and instructs His representatives to be like Him. (7:12).”... Baylis, p. 6
- ♦ “The Law and the Prophets proclaimed the worthlessness of man and the approach of Christ, the great Son through Whom would come forgiveness. This is God's plan, this is how man should want to be treated by his brother, and this is how he should treat his brother.
- ♦ This point of the Law and the Prophets is made throughout the gospels, **that one should love his brother (Leviticus 19:18) as God has loved the man.** Matthew 22:35-40 proclaims this as the fullness of the Law and the Prophets. God is holy and man should show the same love of God toward himself toward his brother.”... Baylis, p. 7
- ♦ These verses are to be done “proactively” (intentionally)... and in “everything,” v.12

Interesting Fact on “Golden Rule” from Constable & Exhortation

- ♦ The "golden rule" sums up the teaching of the Old Testament (cf. Exod. 23:4; Lev. 19:18; Deut. 15:7-8; Prov. 24:17; 25:21; Luke 6:31). The title "golden rule" traditionally comes from "the Roman Emperor Alexander Severus (A.D. 222-35), who, though not a Christian, was reputedly so impressed by the comprehensiveness of this maxim of Jesus . . . that he had it inscribed in gold on the wall of his chamber."
- ♦ "When the rule is put in its negative form, when we are told that we must refrain from doing to others that which we would not wish them to do to us, it is not an essentially religious rule at all. It is simply a common-sense statement without which no social intercourse at all would be possible."⁵¹¹
- ♦ "It is perfectly possible for a man of the world to observe the negative form of the golden rule. He could without very serious difficulty so discipline his life that he would not do to others what he did not wish them to do to him; **but the only man who can even begin to satisfy the positive form**

7:15-20 “False Teachers..... you will know them by their fruit”

- ♦ False Teachers= they would deceptively misrepresent divine revelation
- ♦ Self-serving motives
- ♦ Any guess who Jesus was referring to?
- ♦ Fruit= doctrines & deeds (Jer. 23:9-15)
- ♦ So when Jesus said His disciples would be able to recognize false prophets “by their fruits,” He meant their teachings and their actions..... Constable, p. 140
- ♦ “Sometimes the true character of a person remains hidden for some time. People regard their good works as an indication of righteous character. However, eventually the true nature of the person becomes apparent, and it becomes clear that one's seemingly good fruits were destructive.”... Constable, p. 140

Very Very Important Constable Observation

- ♦ Some interpreters of this passage take Jesus' teaching further than He went with it. They say it is impossible for a genuine believer to do bad works. This cannot be true in view of the hundreds of commands, exhortations, and warnings that Jesus and the prophets and apostles gave to believers in both Testaments. It is possible for a believer to do bad works (e.g., 16:23; Tit. 2:11-13; 3:8; 1 John 1:9). That they will not is the teaching of *sinless perfection*. Other interpreters say that some bad works are inevitable for the believer, but bad works will not habitually characterize the life of a true believer. **This quickly turns into a question of how many bad works (would prove someone is unsaved)—which the New Testament does not answer.** Rather, the New Testament writers present some people who have departed from God's will for a long time as believers (e.g., 1 Tim. 1:20; 2 Tim. 2:17-18). The point Jesus was making, in verse 18, was simply that false prophets do what is bad, and people who follow God faithfully **typically do** what is good. How disciples of Jesus live was very important to Him.

7:21-23 “Many will say to Me..... Lord, Lord did we not.....”

- ♦ The ultimate measure of their teaching is that their teachings (fruits⁵) will be weighed on the basis of the words of the king (Jesus and the O.T. preached the righteousness of God given to man) will be cast out of the kingdom because they have not kept the Law and the Prophets (7:21- 23)Baylis, p.2
- ♦ Jesus claimed to be the eschatological Judge (cf. John 6). This was one of Messiah's functions (e.g., Ps. 2). "That day" (v. 22) is the day Jesus will judge false professors. It is almost a technical term for the messianic age (cf. Isa. 2:11, 17; 4:2; 10:20; Jer. 49:22; Zech. 14:6, 20-21). "In your name" means as your representatives and claiming your authority. Obviously **it was possible** for false disciples to **"prophecy," exorcise "demons," and "perform miracles" in Jesus' name (e.g., Judas Iscariot).** The authority of His name (reputation) enabled them to do so, not their own righteousness or relationship to Him. **Many onlookers undoubtedly viewed these works as good fruit and evidence of righteous character. However, these were cases of tares that looked like wheat (cf. 13:24-30).**

7:21-23 Robinson Question about “Fruit”

- ◆ After hearing what “fruit” is (false teaching/doctrine) not always/usually external actions/results....has this changed your perception(s) of what Jesus meant by “fruits?”
- ◆ This should make you/help you interpret the book of James more accurately (No we aren’t going there today!....lol)

7:24-28... “A wise man & a Foolish man”

- ◆ These Verses are a reiteration of the entire philosophy of Jesus as The Savior & King: **His righteousness imputed through faith...** “everyone who hears these words of Mine & acts (i.e. trusts in) on them,” v. 24..... “& yet did not fall, for it had been founded on the rock,” v. 25
- ◆ Verses the Pharisaism being taught & lived by the Jewish leaders of the day..... “who hears these words of Mine & does not act on them (**does not trust in Jesus, but in their works righteousness**),” v. 26..... “& it fell--& great was its fall,” v. 27
- ◆ Now Y'all understand what the words of Jesus in these verses “acts on them” mean???.....right?
- ◆ There is only **ONE** type of righteousness that God accepts..... **the Imputed righteousness of Christ through Faith in Him!!**

Concluding Exhortations on Sermon on the Mount

- ♦ “The Pharisees, who recognized the need for righteousness, sought to provide righteousness by their works. They failed. Christ rejected them & their righteousness. Their only alternative was to receive righteousness from Him. Men today are faced with the same alternatives. They either must provide righteousness for themselves, which no man is able to do, or receive it as a gift from the Lord Jesus Christ. How tragic to fall into the way of the Pharisees when the way of life has been provided!”... Pentecost, p. 92
- ♦ “I have always felt that Mt. 5:20 was the key to this important sermon: ‘for I say unto you, that except your righteousness shall exceed the righteousness of the scribes & Pharisees, ye shall in no case enter into the kingdom of heaven.’ The main theme is true righteousness. The religious leaders had an artificial, external righteousness based on law. (I would say/add they only had a mis-interpretation & application of the Law) But the righteousness Jesus described is a true & vital righteousness that begins internally, in the heart.”..... Warren Wiersbe, *The Bible Exposition Commentary, NT Vol. I Matthew-Galatians*

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