# **Sermon on the Mount Series Introduction Pt 2**

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Sermon on the Mount / Sermon on the Mount/Plain / Matthew 5–7; Luke 6

 [**Matthew 4:23-5:2**](https://ref.ly/logosref/BibleNKJV.Mt4.23-5.2)

• Vs 1 - “And seeing the multitudes, **He went up on a mountain**, and when He was seated His disciples came to Him.”

He went up - In [Exodus 19:3](https://ref.ly/logosref/BibleNKJV.Ex19.3) “3 And Moses went up to God, and the Lord called to him from the mountain...”

In the Greek Septuagent (Greek translation of the Old Testament - Originally in Hebrew) these phrases are the same in [Matthew 5:1](https://ref.ly/logosref/BibleNKJV.Mt5.1) and [Exodus 19:3](https://ref.ly/logosref/BibleNKJV.Ex19.3) when Moses when up to receive the Law of God to deliver to the people: ἀναβαίνω (anabainō)[ah-na-bye-no]

[Deuteronomy 18:15–19](https://ref.ly/logosref/BibleNKJV.Dt18.15-19) (NKJV)

15 “The Lord your God will raise up for you a Prophet like me (Moses) from your midst, from your brethren. Him you shall hear...

… 18 I (God) will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. 19 And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him.

Moses was a type and foreshadow for Jesus from the Old Testament time. In the Gospel of John chapter 1 ([John 1:19-34](https://ref.ly/logosref/BibleNKJV.Jn1.19-34)) the Priests and Scribes come to John the Baptist and ask him:

1. Are you the Christ?

2. Are you Elijah?

3. Are you “the prophet” (referring to the Prophet promised in [Deuteronomy 18](https://ref.ly/logosref/BibleNKJV.Dt18))

Johns response is “**no”** to all these but then points them to Jesus.

• Vs 1 - “And seeing the multitudes, He went up on a mountain, **and when He was seated** His disciples came to Him.”

Seated was the “Rabbinic tradition” for teaching.

In Latin it is the term “ex Cathedra” meaning “from the seat” it is a position of authority from which the pope would make proclamations as from authority -

Christ taking this posture is indicative of His authority: In [Matthew 7:29](https://ref.ly/logosref/BibleNKJV.Mt7.29) “29 for He taught them as one having authority, and not as the scribes.” and that is the closing verse of the Sermon on the mount. He opens by taking a place of authority and the closing is the response of those who see his authority come out through his teaching.

• Vs 1 - “And seeing the **multitudes**, He went up on a mountain, and when He was seated **His disciples** came to Him.”

Who is Jesus teaching this Sermon on the Mount to? Multitudes or Disciples?

μαθητής (mathētēs) Disciple - The multitude could be in a generic sense seen as disciples as in the generic sense of the word μαθητής (mathētēs) simply means “follower”. In many instances this word is merely used as “follower” generically as many multitudes and crowds followed Jesus.

But in the specific sense when we look at context and other language used to describe a disciple of Jesus we begin to see a differentiator. Disciple in the specific sense were ones who “followed and obeyed”

We find this when we listen to Jesus call to be his Disciple, His follower. He uses this word in the Greek ἀκολουθέω (akoloutheō) which means “Follow and Obey”

Jesus’ words found in 5 key passages in the synoptic gospels: [Matthew 10:38](https://ref.ly/logosref/Bible.Mt10.38) [Matthew 16:24](https://ref.ly/logosref/Bible.Mt16.24) [Mark 8:34](https://ref.ly/logosref/Bible.Mk8.34) [Luke 9:23](https://ref.ly/logosref/Bible.Lk9.23) [Luke 14:27](https://ref.ly/logosref/Bible.Lk14.27)

In each of these passages of scripture Jesus paints this picture: “DENY yourself Take up your Cross and Follow me (ἀκολουθέω (akoloutheō) (Ah-Ko\_Loo\_Thao)”

**This is where we introduce the third kingdom.** If we remember a few weeks ago in our 1st part of the introduction to this sermon series we talked about 2 Kingdoms: The Kingdom of this world, which scripture refers to as the kingdom of darkness that’s the word picture contrast of “light and dark” ([2 Corinthians 6](https://ref.ly/logosref/BibleNKJV.2Co6), [1 John 1:6](https://ref.ly/logosref/BibleNKJV.1Jn1.6), [John 3:19](https://ref.ly/logosref/BibleNKJV.Jn3.19)) and the Kingdom of God (referenced 91 times in the gospels and numerous times throughout the New Testament) also referred to as “the Gospel of the Kingdom” or “the Kingdom of Heaven”

There is constant tension between the two kingdoms within the believer:

[1 Kings 18:21](https://ref.ly/logosref/BibleNKJV.1Ki18.21) “21 And Elijah came to all the people, and said, **“How long will you falter between two opinions? If the Lord is God, follow Him; but if Baal, follow him.”** But the people answered him not a word.”

**This third kingdom is the kingdom of Self -**

A person who is a believer who has never moved to the point of becoming a disciple of Jesus may struggle with this kingdom in their lives. Jesus said for those who want to come after Him let them DENY themselves and take up their cross and follow.

Paul describes a person living within these three kingdoms in [1 Corinthians 2](https://ref.ly/logosref/BibleNKJV.1Co2) & 3. He describes them in this manner:

• Natural man (Kingdom of darkness) unable to receive the things of the Spirit of God for they are foolishness to him ([1 Corinthians 2:14](https://ref.ly/logosref/BibleNKJV.1Co2.14))

• Carnal man (kingdom of self) unable to grow to maturity for they have not moved on from being a believer to being a disciple ([1 Corinthians 3:1-3](https://ref.ly/logosref/BibleNKJV.1Co3.1-3))

• Mature Man (Kingdom of God) Able to receive the wisdom of God and the deep things of God. ([1 Corinthians 2:6-13](https://ref.ly/logosref/BibleNKJV.1Co2.6-13))

You may remember the movie Jesus Revolution that has been talked about quite a bit in the last several months and its following of a young man named Greg Laurie, who is now the senior pastor of Harvest Christian Fellowship in Riverside, California. He puts it like this:

*“Isn’t a disciple and a believer just different descriptions of the same thing?” Not necessarily. You could say that every disciple is a believer. But you could not necessarily say that every believer is a disciple. In other words, every disciple of Jesus obviously is already a believer. But just because you are a believer doesn’t mean that you have become a disciple. There are specific challenges and requirements that are laid out in scripture as to what you must do to be a disciple of Jesus Christ.”*

**This Sermon on the mount will challenge us, it will challenge our view of the world, it will challenge us to get out of the kingdom of self and it will encourage us to live as citizens of the kingdom of God.**

**Rabbinic tradition and Oral Tradition:**

Pericope [Pear-Rick-Oh-Pee] is a word commonly refering to a selected portion of a book chosen for liturgical reading. The term is used to designate a specific paragraph or a section of Scripture that addresses a particular subject (Kaiser and Silva, 285). **The term refers to self-contained units of gospel tradition, containing stories or teachings of Jesus. They are thought to have circulated first in oral form before being collected and written down** (Efird, 91). It should be noted that traditional paragraph divisions found in the Bible do not always mark the limits of a pericope.

As one moves through the Gospels you will find headings, or summaries in your bible between the text. For example in [Matthew 5:1](https://ref.ly/logosref/BibleNKJV.Mt5.1) right above the text your Bible probably says “The Beatitudes” - At Verse 13 your Bible probably says something like “Believers are Salt and Light” Those are “Pericope’s” [Pear-Rick-Oh-Pee] so if we sound that word out using English grammatical rules for sounding out words we do not know it would sound like periscope without the “s” - which is the wrong pronunciation but a great way to understand a pericope [Pear-Rick-Oh-Pee].

A periscope is a device on a submarine that only gives you a particular view, not the entire view. That’s how a pericope [Pear-Rick-Oh-Pee] is. Its a limit view in line with Rabbinic traditions to condense a teaching down to the primary points.

This Sermon on the mount written by Matthew follows that pattern, its a condensed form of the Sermon, not containing every word that Jesus said.

Even John said in His Gospel in [John 21:25](https://ref.ly/logosref/BibleNKJV.Jn21.25) “25 And there are also many other things that Jesus did, **which if they were written one by one,** I **suppose that even the world itself could not contain the books that would be written.** Amen.”

The Sermon on the mount can be read in 15 minutes from chapter five verse one through chapter seven and verse twenty-nine.

Matter of fact I am going to ask each of you to read at home each week the entire Sermon on the mount. in its total here it is 111 verses. if one wanted to read it every day for 5 days starting on Monday, to be finished with it on Friday you would simply ready 22 verses a day and 23 verses on Friday and you would read the entire Sermon on the Mount in one week. Or you could take 15 minute a day and read the entire 111 verses, in just 15 minutes.

These “Pericope’s” were an oral tradition that was used to teach and catechize early believers who did not have many copies of the scripture.

**Matthew 4:23-5:1**

