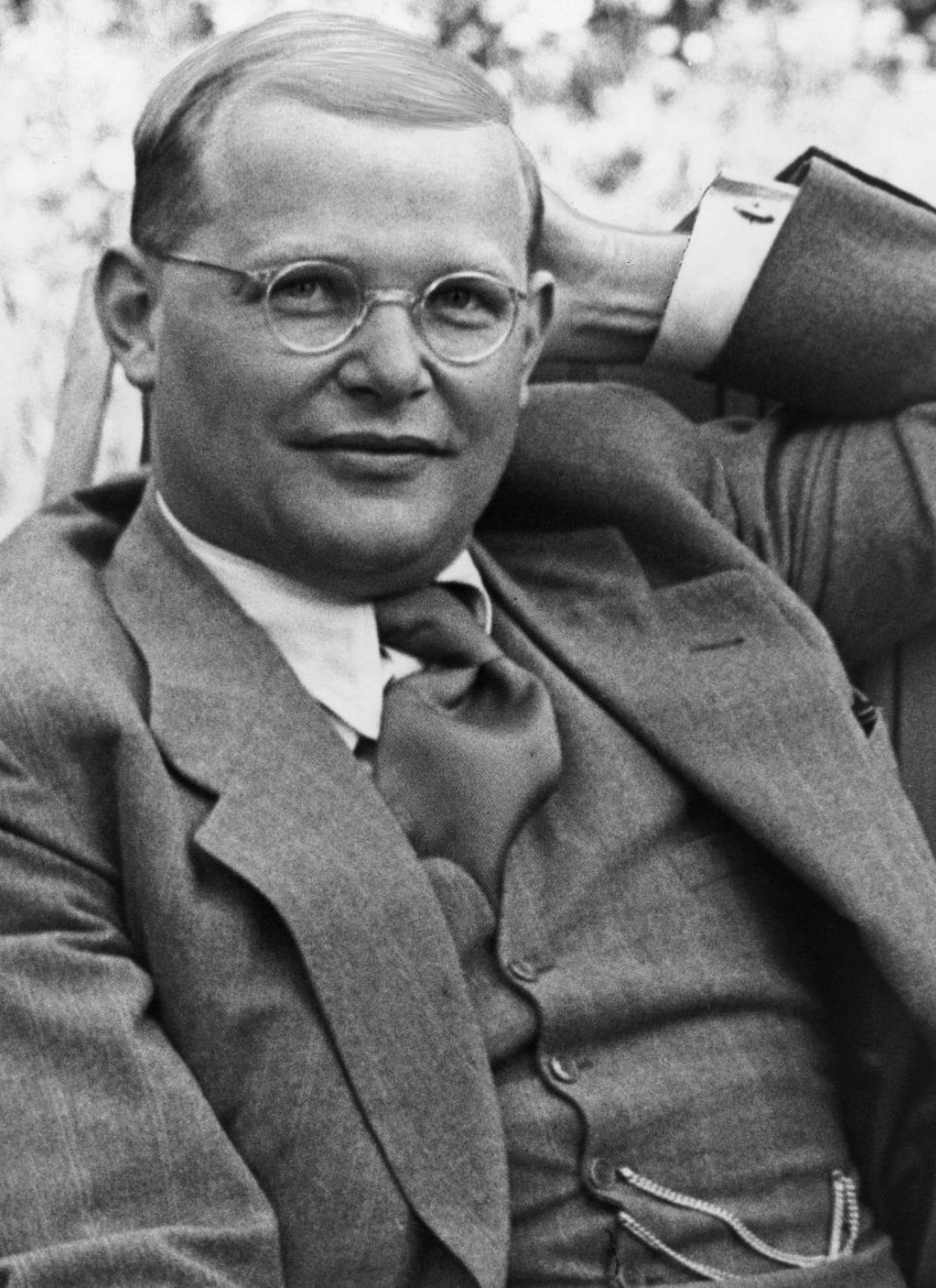


MATTHEW

Heirs of the Kingdom



Cheap grace is the deadly enemy of our Church...
Cheap grace means grace as a doctrine, a principle,
a system. It means forgiveness of sins proclaimed as a
general truth...Cheap grace is the preaching of
forgiveness without requiring repentance, baptism
without church discipline, Communion without
confession...Cheap grace is grace without
discipleship, grace without the cross, grace without
Jesus Christ, living and incarnate.

—Dietrich Bonhoeffer

MATTHEW

Heirs of the Kingdom

Matthew 5:1-2

Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. ² And he opened his mouth and taught them, saying...

Outline

1. Why is the Sermon for today?
2. Why is the Sermon for every believer?
3. What does the Sermon teach and how is it consistent with the gospel of grace?

1. Why is the Sermon for today?

Matthew 5:1-2; 28:18-20

1. Why is the Sermon for today?

Objections

- The Sermon belongs to the old covenant, not the new.
- The Sermon belongs to the future kingdom, not the present church.

1. Why is the Sermon for today?

Response

- The Sermon comprises the main body of Christ's teaching on discipleship — which he commissioned the church to teach to others.

Matthew 28:18-20

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

1. Why is the Sermon for today?

Response

- The Sermon comprises the main body of Christ's teaching on discipleship — which he commissioned the church to teach to others.
- The teaching of the Sermon is repeated in the NT letters and was universally embraced by the early church.

The SM repeated in the NT letters

Sermon on the Mount

“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. (Matt. 5:21-22)

NT Letters

Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. (1 John 3:15)

The SM repeated in the NT letters

Sermon on the Mount

For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (Matt. 5:20)

NT Letters

Or do you not know that the unrighteous will not inherit the kingdom of God? (1 Cor. 6:9a; see also Gal. 5:21; Eph. 5:5)

The SM repeated in the NT letters

Sermon on the Mount

But I say to you, Love your enemies and pray for those who persecute you... (Matt. 5:44)

NT Letters

Bless those who persecute you; bless and do not curse them.... Repay no one evil for evil, but give thought to do what is honorable in the sight of all. To the contrary, if your enemy is hungry, feed him; if he is thirsty, give him something to drink... (Rom. 12:14, 17, 20)

The SM repeated in the NT letters

Sermon on the Mount

Everyone then who hears these words of mine
and does them will be like a wise man who built
his house on the rock. (Matt. 7:24)

NT Letters

But be doers of the word, and not hearers only,
deceiving yourselves . . . (James 1:22ff)



Early Christian Writings

There are two Ways: a Way of Life and a Way of Death, and the difference between these two Ways is great. The Way of Life is this: Thou shalt love first the Lord thy Creator and secondly thy neighbor as thyself; and thou shalt do nothing to any man that thou wouldst not wish to be done to thyself. What you may learn from these words is to bless them that curse you, to pray for your enemies, and to fast for your persecutors. For what merit is there in loving only those who return your love?

—from *The Didache*, ch. 1

(late 1st century or early 2nd century Christian document)

1. Why is the Sermon for today?

Application

- Receive the Lord's teaching in the Sermon on the Mount as teaching for the church today.

2. Why is the Sermon for every believer?

Matthew 5:1-2; 28:18-20

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Objections

- The Sermon isn't intended for ordinary, everyday Christians. It is for advanced disciples.

2. Why is the Sermon for every believer?

Objections

- The Sermon isn't intended for ordinary, everyday Christians. It is for advanced disciples.
- To expect ordinary Christians to obey the Sermon is to teach works instead of grace.

2. Why is the Sermon for every believer?

Response

- While believers vary in maturity, all believers are expected to be disciples (learners) of Christ.

Ephesians 4:17-24

Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. ¹⁸ They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. ¹⁹ They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. ²⁰ But that is not the way you learned (*emathete*) Christ!— ²¹ assuming that you have heard about him and were taught in him, as the truth is in Jesus, ²² to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, ²³ and to be renewed in the spirit of your minds, ²⁴ and to put on the new self, created after the likeness of God in true righteousness and holiness.

2. Why is the Sermon for every believer?

Response

- While believers vary in maturity, all believers are expected to be disciples (learners) of Christ.
- The NT never drives a wedge between salvation by grace and the expectation that believers will live transformed lives, characterized by good works.

Titus 2:11-14

For the grace of God has appeared, bringing salvation for all people,
¹² training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, ¹³ waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, ¹⁴ who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.



“Why should we study it [the Sermon]? Why should we try to live it?... [because] The Lord Jesus Christ died to enable us to live the Sermon on the Mount... There is nothing . . . so dangerous as to say that the Sermon on the Mount has nothing to do with modern Christians. Indeed, I will put it like this: it is something which is meant for all Christian people. It is a perfect picture of the life of the kingdom of God.”

—D. Martyn Lloyd-Jones

2. Why is the Sermon for every believer?

Application

- Examine yourself in the light of Jesus's teachings. Every true Christian is a disciple (learner) of Jesus. To refuse to learn from Jesus is to refuse Jesus himself.

3. What does the Sermon teach and how is it consistent with the gospel of grace?

Matthew 5–7

The Shape of the Sermon

5:1-2 - crowds, mountain, teaching

5:3-16 – Blessed are / you are (“kingdom of heaven”)

5:17-20 – “The law and the prophets”

5:21-48 – The disciple’s righteousness

6:1-18 – The disciple’s piety

6:9-13 – The model prayer

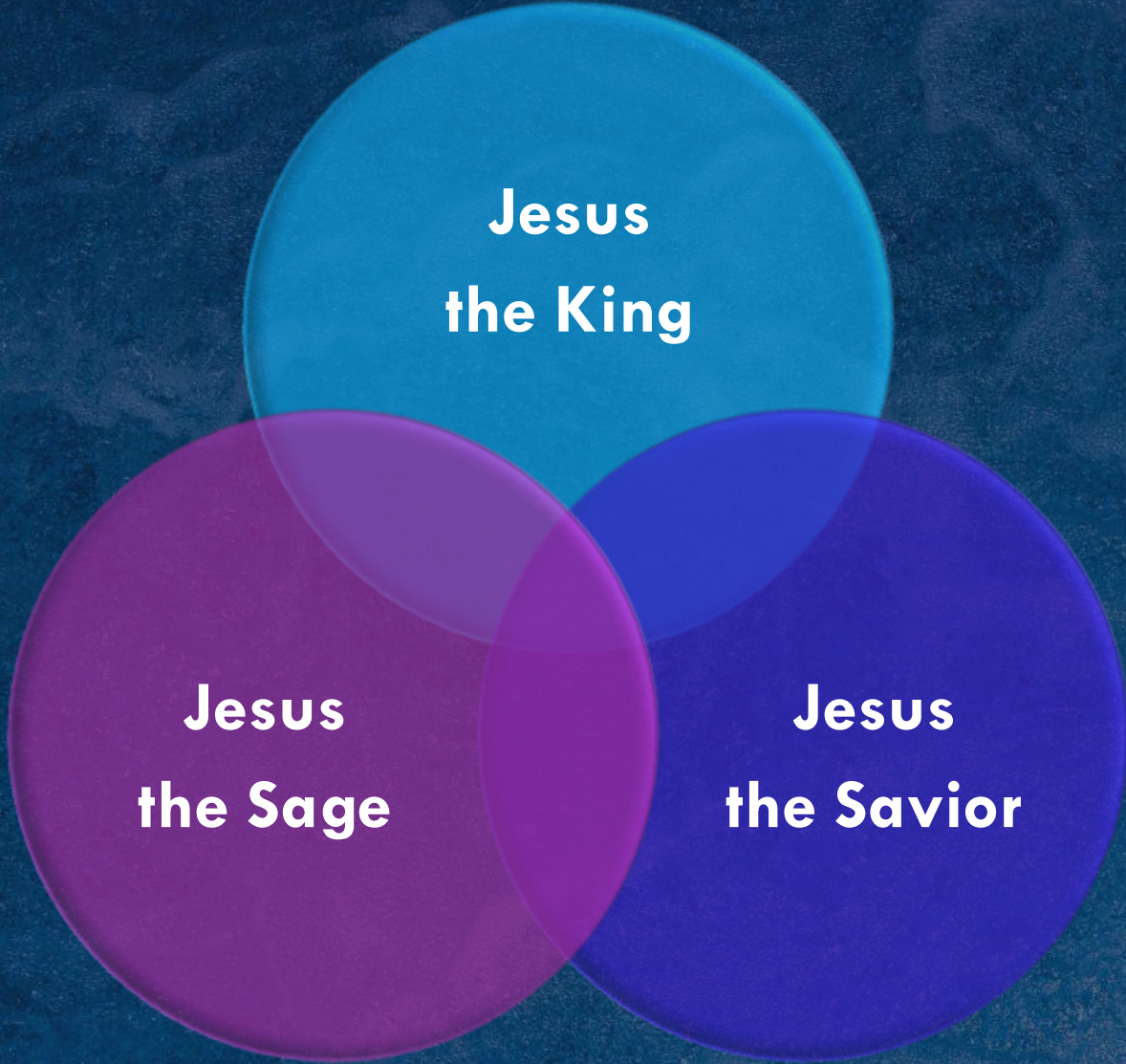
6:19-34 – The disciple’s priorities

7:1-11 – The disciple’s relationships

7:12 – “The law and the prophets”

7:13-27 – Two ways, two trees, and two builders (“kingdom of heaven”)

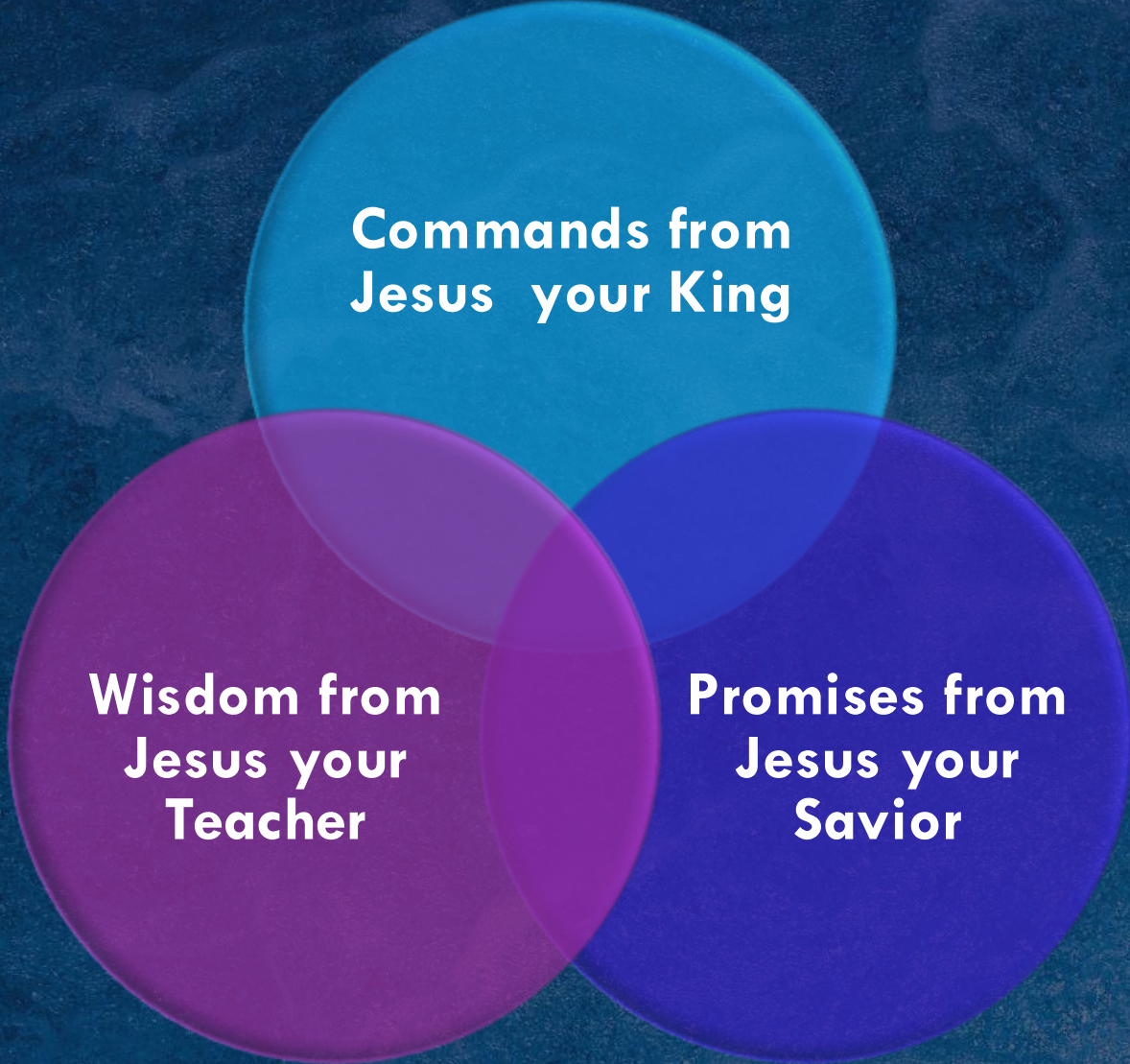
7:28-8:1 – crowds, mountain, teaching



**Jesus
the King**

**Jesus
the Sage**

**Jesus
the Savior**



**Commands from
Jesus your King**

**Wisdom from
Jesus your
Teacher**

**Promises from
Jesus your
Savior**

The Sermon

on the

Mount

and

Human Flourishing

A THEOLOGICAL COMMENTARY



Jonathan T. Pennington

The Sermon's answer to the human-flourishing question is that true human flourishing is only available through communion with the Father God through his revealed Son, Jesus, as we are empowered by the Holy Spirit. This flourishing is only experienced through faithful, heart-deep, whole-person discipleship, following Jesus's teachings and life, which situate the disciple into God's community or kingdom.

The Sermon *on the* Mount and Human Flourishing

A THEOLOGICAL COMMENTARY



Jonathan T. Pennington

This flourishing will only be experienced fully in the eschaton, when God finally establishes his reign upon the earth. As followers of Jesus journey through their lives, they will experience suffering in this world, which in God's providence is in fact a means to true flourishing even now. In short, Jesus provides in the Sermon a Christocentric, flourishing-oriented, kingdom-awaiting, eschatological wisdom exhortation.

3. What does the Sermon teach and how is it consistent with the gospel of grace?

Objection

- Jesus' intention in the Sermon was to show the impossibility of keeping the law in order to drive us to depend on his grace.

3. What does the Sermon teach and how is it consistent with the gospel of grace?

Response

- While the Sermon may have the effect, it was not Jesus's primary intention. His intention was to teach us how to live.

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Response

- While the Sermon may have the effect, it was not Jesus's primary intention. His intention was to teach us how to live.
- The Sermon is consistent with the gospel of grace because it is situated in Matthew's narrative unfolding of the gospel.

3. What does the Sermon teach and how is it consistent with the gospel of grace?

The gospel of grace in the gospel of Matthew

- New exodus
- New creation
- New covenant

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The gospel of grace in the gospel of Matthew

- New exodus → freedom from sin's slavery

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The gospel of grace in the gospel of Matthew

- New exodus → freedom from sin's slavery
- New creation → Spirit-empowered newness
- New covenant → transformed hearts

Matthew 26:26-29

Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” ²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, ²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

Jeremiah 31:31-33

Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. ³³ For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

3. What does the Sermon teach and how is it consistent with the gospel of grace?

The gospel of grace in the gospel of Matthew

- New exodus → freedom from sin's slavery
- New creation → Spirit-empowered newness
- New covenant → transformed hearts

3. What does the Sermon teach and how is it consistent with the gospel of grace?

Application

- The only appropriate response to the gospel of grace is heart-felt trust in Christ which overflows in faithful obedience to his teaching. This is what it means to be a disciple. This is what it means to be a Christian.