

The Sermon on the Mount – Matthew 5–7

An Introduction to the Gospels

	Matthew	Mark	Luke	John
Main Audience:	Jews	Romans	Greeks	World
Jesus shown as:	Messiah & King	Servant Leader	Man	God
Genealogy:	Jewish Legal Line Abraham/Joseph	none	Human Line Mary/Adam/God	Pre-existence John 1:1,14
Focus:	What Jesus said	What Jesus did	What Jesus felt	Who Jesus was/is
Throne Angels: Revelation 4:1-8	Lion	Ox	Man	Eagle

An Introduction to the Gospel of Matthew

AUTHOR

Most scholars agree a Jewish tax-collector named Matthew ^{Matthew 10:2-4} wrote this gospel. Jesus called Matthew (also named Levi ^{Luke 5:27-28}) to be one of His Apostles ^{Matthew 10:3, Mark 3:18, Luke 6:15, Acts 1:13}.

GENERAL INFORMATION

Matthew was written primarily for Jewish Christians. He presented Jesus as God’s Anointed Savior (Messiah: Hebrew, Christ: Greek) and the King of Israel. Matthew quoted more than 60 OT prophecies, and emphasized how Jesus fulfilled them as proof that Jesus was/is the Messiah.

Matthew has 5 major discourses: (1) Sermon on the Mount ^{C5-7}, (2) commissioning the apostles ^{C10}, (3) kingdom parables ^{C13}, (4) childlikeness of believers ^{C18} and (5) the Olivet Discourse ^{C24-25}.

Matthew’s Jewish perspective was evident: (1) in his genealogy that traces Jesus’ roots only back to Abraham ^{Matthew 1:1-2}; (2) by the fact he showed sensitivity for the Jewish respect for the name of God by referring to the “kingdom of heaven” (32 times and nowhere else in Scripture), when others referred to the “the kingdom of God”; (3) when Matthew commonly referred to the conflict between Jesus and the Pharisees/Sadducees and (4) in his writing about Israel’s rejection of their Messiah.

An Introduction to the Sermon on the Mount

INSIGHTS

Early in His Earthly ministry, Jesus wanted to give a clear message about the Law (and its full meaning), in order to correct the wrong perspectives the legalistic Pharisees had been teaching for many years. In His sermon, Jesus contrasted what the Jewish leaders taught (“You have heard that it was said...”) with His clear, direct instructions (“But I tell you...”). Furthermore, implicit in His teaching here (and later expounded upon in detail by Paul ^{Romans 3:19-20, Galatians 3:23-24}) is the fact that it is impossible for man to follow the law, which was never intended to be a road to salvation, but as a way for man to understand his absolute need for a Savior prior to being saved and as a guide to life afterward.

OUTLINE

Introduction: 5:1-2

Christian’s Character: 5:3-12

Christian’s Influence: 5:13-16

Christian’s Righteousness: 5:17-48

Christian’s Religion: 6:1-6, 16-18

Christian’s Prayer: 6:7-15

Christian’s Ambition: 6:19-34

Christian’s Relationships: 7:1-20

Christian’s Commitment: 7:21-27

Conclusion: 7:28-29

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