

The Revelation of Jesus in the Sermon on the Mount

I. Introduction

A. Today, we are going to start a three week study of the Sermon on the Mount

1. And we are going to go through the entire sermon three times, but each time we go through the sermon, we are going to look for different things
2. As we get to the Sermon on the Mount, we start to get to some of the more practical teaching of the book of Matthew - the commands that Jesus gives to His disciples - so, a large part of our study on the Sermon on the Mount will be practical and applicable, but that's not where we're going to start our study
3. In fact, we'll meditate on some of the really practical teaching points in our third week of study, because I'm convinced that, though they are infinitely important, they are overshadowed by something much greater
4. The first and most important purpose of the Sermon on the Mount is to reveal to us who Jesus is and then to reveal to us what His kingdom is like - only when we have grasped and loved who Jesus is and understand what His kingdom is about can we hope to follow His commands in the way that He desires
5. If we started by talking about commands and how we have to follow them without seeing who Jesus is in the Sermon on the Mount, we risk making the same mistake that the Pharisees make throughout the book of Matthew - we risk simply moralizing the promises of God and not seeing the glory of their fulfillment in Jesus

B. So, for the next three weeks we are going to look at these three topics in order from greatest to least, because the lesser - the practical applications - grow out of the greater - who is Jesus

1. So this week we are going to look at the Revelation of Jesus in the Sermon on the Mount
2. Next week we are going to look at the Pattern of the Kingdom in the Sermon on the Mount
3. And then, the third week, we are going to look at the Life of Disciples in the Sermon on the Mount

C. We've already read our passage this morning, but before we start our study, I want to jump back into our story

1. You'll remember that Matthew started with Matthew's purpose statement in the genealogy of Jesus - Jesus is the Son of David, the king of the Jews, and the Son of Abraham, the heir of the promise
2. And then, through the stories of His earliest life, we saw that Jesus was fulfilling the pattern and the promise of the Old Testament, especially by being a better Moses - a better leader and deliverer of His people
3. Then, for the last two weeks, we saw the start of Jesus' ministry, and saw that His ministry was also fulfilling the pattern and the promise of the Old Testament and was mirroring Moses ministry as well
4. But, the most important thing we saw was Christ's command, "Repent, for the kingdom of heaven is at hand!"
5. But how do we get from Jesus dwelling in the wilderness to the great crowds on the mountain that we meet this morning, and perhaps more importantly, what does it mean to "Repent, for the kingdom of heaven is at hand?"
6. The end of chapter four answers these questions for us, because as Jesus returns from the wilderness, He calls several men to simply follow Him - Peter and Andrew and James and John leave everything and follow after Jesus
7. And then Jesus starts to reveal who He is through teaching and miracles and great crowds start to follow Him, perhaps they don't fully understand yet, but they want to learn more, they want to know who Jesus is
8. And this is what it means to repent - we simply follow Jesus into His kingdom instead of seeking our own kingdoms in this world, which brings us to the Sermon on the Mount - what does it mean to follow Jesus if we're not literally walking behind Jesus like Peter and Andrew and James and John, how do we follow Jesus into His Kingdom?

D. But all of this should also remind us of the Old Testament

1. As Jesus calls Peter and Andrew and James and John to follow, we should see another reflection of Moses
2. Moses led the people of Israel through the Red Sea and through the wilderness, which we saw reflected in Jesus
3. As Israel left Egypt, for Israel to receive the promise, all they had to do was trust Moses and follow Him to the promised land - which is exactly what Jesus calls His disciples to do, follow Him to the promised land
4. And then, like Moses, as Jesus is leading a people back into the land, He stops on a mountaintop to deliver His law
5. In a large way, the Sermon on the Mount is the New Covenant fulfillment of the Covenant at Sinai, and like the Covenant at Sinai, it is going to teach Christ's people what it means to dwell in God's land

E. So, now that we have tied the Sermon on the Mount back into the story of Matthew, let's start our study together

1. This morning I want to see, who is Jesus? How does He reveal Himself in the Sermon on the Mount?
2. So, this morning is simply going to be a series of 'Jesus is' statements, statements that display the glory of Christ

II. Jesus is the fulfillment of Old Testament types

A. As I said in my introductory sermon, Matthew really loves Biblical Theology - in fact, you might say He invented it

1. One of the primary aims of Matthew's gospel is to show that Jesus fulfills the types of the Old Testament
2. And Matthew continues this pattern through the Sermon on the Mount - He uses Jesus' teaching to continue connecting Him to the Old Testament, to reveal who He is and what He is doing
3. So, as Jesus teaches on the mountain, we see that He reflects and supersedes several Old Testament characters

B. Jesus is the better lawgiver (the better Moses)

1. We have already looked at this briefly in connecting Matthew 5-7 back into the story of Matthew
 - a. And this is one of Matthew's main points in the introduction section - to connect Jesus to the three main characters of the Old Testament: Abraham, Moses and David
 - b. So, the pattern of Moses that is being reflected in Jesus continues through the Sermon on the Mount
 - c. Jesus was born and named, He went down to Egypt and the children were slaughtered, He returned from Egypt and passed through the water, He travelled through the wilderness where He was tested, and now He comes to a mountain
 - d. Matthew 5:1-2 - *Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. And he opened his mouth and taught them ...*
 - e. The imagery from Exodus should overwhelm us at this point - it may have started subtly, but now it is screaming at us that Jesus is the better Moses, He will be the better deliverer, He will lead Israel into the land
2. But the location of the Sermon on the Mount is not its only connection to Moses
 - a. Really, Moses stands behind most of the Sermon on the Mount
 - b. You can see this clearly in the repeated phrase in chapter five: "You have heard that it was said... But I say to you" - we see this phrase repeated in verses 21, 27, 33, 38 and 43
 - c. Each time Jesus uses that phrase, "You have heard that it was said," He references something out of the law of Moses - often the Ten Commandments along with some other laws given by Moses
 - d. Jesus, in His words, is intentionally connecting Himself to Moses and Mount Sinai, but not just by reflection, but in supersession - He connects Himself to Moses but He says that He is a better Moses, the better lawgiver
 - e. Somehow Moses' law on the mountain is inferior to Jesus' law on the mountain, Jesus reflects and supersedes Moses - Moses was merely a picture and a type of the One who was to come
3. And we shouldn't miss what a shocking statement this is
 - a. For us, these teachings can seem mundane, maybe a little confusing, but lacking shock and awe
 - b. But to the Jews of the 1st century, such a claim would have been overwhelmingly shocking and they didn't miss its significance
 - c. The Jews, in another place, told a blind man whom Jesus had healed, John 9:28-28 - *"You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from."*
 - d. To the Jews, there was no better teacher than Moses, and for good reason, because Moses was the one who saw God face to face, and spoke with God like a man speaks with His friend
 - e. So, when Jesus starts to claim the authority of Moses, and not just the authority of Moses, but a greater authority than Moses, either He is completely out of His mind or something big is about to happen
4. So Jesus is the better Moses, and His claim should shock us, and awe us and cause us to worship or reject Him
 - a. Either we can follow and obey Him like the Israelites followed and obeyed Moses, or we can be cast down in the wilderness and fail to reach the promised land
 - b. So Jesus' connection to Moses is one of the main points of the Sermon on the Mount, but as we look closer at the text, I think there are several other Old Testament characters that Jesus is connected to here

C. Jesus is the portal of blessing (the better Abraham)

1. The opening lines of the Sermon on the Mount are very important to setting the tone for the teaching here
 - a. And, once again, it is a connection to Moses, because the Beatitudes are a reflection of the end of Deuteronomy when the tribes were commanded to recite the blessings and the curses of the law
 - b. When Jesus says, "Blessed are," nine times in a row, we are directed to Deuteronomy 28:1-6 - *"And if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God. Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in, and blessed shall you be when you go out."*
2. But this connection to Moses calls us to step back and see another connection as well, because Deuteronomy 28 is itself a reflection and typical fulfillment of something that went before
 - a. Genesis 12:2-3 - *And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."*
 - b. The Israelites read out the blessings and the curses as a reflection that the promise to Abraham was coming true, that Abraham's descendants would be blessed to be a blessing, if they walked in the covenant of God
3. So Moses overshadows the Sermon on the Mount, but behind Moses is standing Abraham
 - a. And Jesus claims, as He starts His teaching, that He is the better Abraham, He is the better blessing for God's people, He is the fulfillment of the promise that all nations would be blessed through Abraham

D. Jesus is the wise teacher (the better Solomon)

1. The end of the Sermon on the Mount is also important because it connects us to one last character
 - a. Jesus tells one last parable/story at the end of the Sermon on the Mount and then Matthew records the response of the crowd
 - b. Matthew 7:24-29 - *"Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it." And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes.*
2. The sum of the ending of the Sermon on the Mount is that Jesus is the wise teacher
 - a. In the house built on the rock, Jesus claims that those who listen to and follow His words are wise, in essence claiming that He is the wise teacher, that His words are the foundation of wisdom
 - b. And a subtle contrast is made that the crowds pick up on - they were astonished at His teaching because it was better than the teaching of the scribes
 - c. As I've said before, the scribes were the guardians of wisdom in Israel, and Jesus both claimed and demonstrated that He superseded their wisdom and, now, following Him is wisdom, not following the scribes
3. And this wisdom theme connects us back to another Old Testament character, and maybe not one we're expecting
 - a. Jesus is, subtly, claiming the position of Solomon, the wise teacher of Israel
 - b. And lest we miss the claim here, it is developed more later in the book, Matthew 12:42 - *The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.*
 - c. Honestly, I'm a little surprised that Matthew slides Solomon in here at the end of the Sermon on the Mount because Solomon hasn't been a major character so far in Matthew, even in the genealogy He was just one of the common names, not a high-point
 - d. But then I realized, Solomon is David's son, the son that inherited the throne, and Jesus' connection to David has been strongly emphasized in Matthew
 - e. And we see just a hint of David in the last words of the Sermon on the Mount, because Jesus teaching was with "authority" and not like the scribes
 - f. Matthew uses the word authority to uphold Jesus as the king, the ruler of God's people and the heir of David
4. So Jesus's claim is that He is the better Son of David, the better Solomon, and therefore He fulfills the best of Solomon in wisely leading Israel - His people must listen to His teaching

III. Jesus is the fulfillment of Old Testament promises

A. Another theme of Matthew, beside fulfilling Israel's history, is that Jesus also fulfills Old Testament promises

1. This theme is often seen in Matthew's quotation of prophecy - Matthew connects Jesus to Old Testament characters but also to Old Testament promises - He is here to fulfill the pattern and the promise of God's people
2. So far in Matthew we have seen many prophecies referenced: Isaiah 7 and the virgin birth; Matthew 5 and Bethlehem; Hosea 11 and Egypt; Jeremiah 31 and the slaughter of the children; Isaiah 11 and the Nazarene; Isaiah 40 and a voice in the wilderness; Isaiah 9 and the dawning of the light
3. We might expect Matthew to continue this pattern, but as we come to Matthew 5-7, the Sermon on the Mount, there are no prophecies referenced, this fulfillment of promise theme seems to fade into the background
4. But, I think the theme continues, because Matthew records Jesus using an important word in Matthew 5:17 - *Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.*

B. This word is important because Matthew uses the word 'fulfill' to refer to prophecies in the Old Testament

1. Matthew uses the word 'fulfill' seventeen times in Matthew and ten of those instances He is specifically quoting out of the Old Testament while in another three He references the prophecy of the Old Testament in general
 - a. When Jesus uses the word 'fulfill' to refer to His relationship to the Old Testament law and prophets, we should understand that somehow Jesus is fulfilling the promise of the Old Testament in general
2. The whole of the Law and the Prophets had been a promise of Christ
 - a. Matthew, by recording Jesus using the word 'fulfill' is saying something similar to Luke 24:27 - *Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.*
 - b. As we have been building up to the Sermon on the Mount, Matthew has been throwing prophecy after prophecy at us to prepare us for this - that Jesus is the fulfillment of all of the promise of the Old Testament
 - c. The entire purpose of the Old Testament had been to point to Christ, so Christ has come not to abolish it, for that would be to deny Himself, but rather to fulfill it, to have it meet its appointed end
3. Matthew is calling us to see that the Old Testament doesn't contain a lot of promises, the Old Testament isn't a long text in which there are some prophetic promises made
 - a. Instead, the whole of the Old Testament is a promise and within that promise there are some clearer parts, like the parts Matthew quotes, and some more subtle parts, but it is all a promise of One who was to come
 - b. Israel's history had been a promise, a covenant of foreshadowing that pointed forward to a better people of God made under a better covenant of God
 - c. The flood had been a promise, a pattern of foreshadowing that pointed forward to a better deliverance
 - d. Even Adam himself had been a promise, a pattern that pointed forward to a better head who would succeed
 - e. Everything had been promise, and everything had found its purpose, its end in Christ
4. So even specifically the Ten Words had been a promise of Christ that Christ has come to fulfill, not cast away
 - a. Remember that the Covenant at Sinai and the reading of the law overshadows the Sermon on the Mount
 - b. So, if Jesus is fulfilling the promise of the Old Testament in general, then He is also claiming that the law and the covenant given at Sinai is a promise of Him
 - c. Jesus doesn't just reference the Law at Sinai in the Sermon on the Mount to give His followers a basis for ethics - He references it first and foremost to show that He was its fulfillment
 - d. Once more I am glad that we have just finished a study of Exodus before we started Matthew - you might recall that we said the exact same thing as we studied the Covenant and Law at Sinai - that it was not first and foremost a law to be followed, but had ultimately been a promise of Jesus
 - e. I won't repeat the entire message here, but let's just remind ourselves of a couple of ways that the law was a promise of Christ:
 - i. The Law said: You shall have no other gods before me because Christ alone shares God's glory
 - ii. The Law said: You shall not make for yourself a carved image because Christ alone is the image of God
 - iii. The Law said: You shall not take the name God in vain because Christ alone bears God's name perfectly
 - iv. The Law said: Remember the Sabbath day to keep it holy because Christ alone finishes the works of God
 - f. We could go on, but we can see that the Law at Sinai was first and foremost a promise, a promise that has been fulfilled in Christ
 - i. So the Law did not call for obedience, persay, but trust - trust that the promise would be fulfilled which would be worked out in the type of obedience that the law desired
 - ii. The Law was a promise of Christ because all of the Old Testament was a promise of Christ, so in Christ it has reached its appointed end

C. So Jesus is the end of the Old Testament

1. Let's read Matthew 5:17-20 - *"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.*
2. Now, if you'll bear with me a moment, I want to carefully consider what Jesus is saying, because I think often this passage is understood to say something that Jesus isn't talking about
 - a. This passage is often quoted in discussions of continuity and discontinuity of the law - should the Law at Sinai or the laws of the Old Testament apply to a believer?
 - b. Now, the answer to that question may be found tangentially in this passage, but I don't think that is what Jesus is trying to talk about in this paragraph, because those aren't the words He uses - He doesn't use words that suggest continuity versus discontinuity
3. In fact, the contrast Jesus makes, abolish and fulfill, are both endpoints, they are just different end points
 - a. Abolish means to cast down or destroy, to make worthless - to abolish something is to make it meet its end without reaching its purpose - it is to throw it away as though it were worthless
 - b. Fulfill, on the other hand, means to bring to its appointed end, to accomplish its purpose - it means literally to fill it up - when a cup is full, its purpose has been reached and now it can be used, but it is an endpoint because once the cup is full, you don't keep pouring into it - it is an end with honor, an end with purpose
 - c. So Jesus is saying that He isn't coming to throw away the law, He hasn't come as a teacher to overthrow it, to discount it, to make it worthless, instead He has come to bring it to its appointed end, to give it its full honor
 - d. But both are endpoints, and Scripture continually makes it clear that the Law found its end in Christ, as Paul says in Romans 10:4 - *For Christ is the end of the law for righteousness to everyone who believes.*
 - e. Or again, in Galatians 3:24-27 - *So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ.*
 - f. Christ is the end of the law, not in abolishing it, but in fulfilling it
4. Why would Jesus need to make this point specifically?
 - a. Because Jesus is often going to be accused of breaking the law, He is going to be accused of throwing it away, He is going to be accused of relaxing it as its literal provisions are apparently ignored
 - b. This is seen in the battles about the Sabbath - to the outsider, to the Pharisee, it looks like Christ is saying that the law didn't matter because He isn't keeping it and He doesn't seem to be calling His followers to keep it
 - c. So Jesus is saying that, No, He isn't throwing it away, He is making it find a better purpose, a better end
 - d. The purpose of the Law was to point forward to the work that He would do, so He is fulfilling the purpose of the law - He isn't abolishing it, even when it appears that maybe He is, He is actually fulfilling it

D. So Jesus calls His followers to continue upholding the law

1. Jesus calls His followers not to relax the smallest commandment but rather do them and teach them
2. Now, we have two choices here in how we understand this:
 - a. We could take this to mean that Jesus calls us to obey the Old Testament law as it was written - but if we take this path, we must obey all of the law, every little commandment in Exodus, Leviticus, Numbers and Deuteronomy, because Jesus explicitly says that He is teaching about the least commandment
 - b. Or we could understand this to mean that we rejoice in Christ's fulfillment of the promise of the law - we don't relax the commandments to make them less great, instead we do them and teach them by rejoicing in Christ, in keeping them by being in Him, the fulfillment of the law - by rejoicing and seeing Christ in even the very least, the very smallest, the least understandable law of the Old Testament
 - c. What we can't do is pick certain laws out of the Old Testament that this applies to, like the Ten Commandments, and discard others because this is exactly what Jesus is teaching against
3. Obviously, I favor the second understanding, because this is what Jesus calls us to across Scripture - to rejoice in who He is and therefore to emulate who He is
 - a. To do and teach the law is not to bind ourselves to a code in a covenant that we are not part of, but rather to rejoice in how Jesus fulfilled the promise of that law and then, in our joy, to reflect Him in how He fulfilled it
 - b. By doing this, we say with our mouths and with our lives that Jesus is the fulfillment of the law - He didn't abolish it, He brought it to its glorious and gracious purpose in Him

IV. Jesus is the fulfillment of the Sermon on the Mount

A. So far we've looked at patterns of the Sermon on the Mount and specific things that Jesus says He is fulfilling

1. But in our last point, I want to see that all of the teaching in the Sermon on the Mount is ultimately about Christ
2. As we go on over the next two weeks, we will see that Jesus' teaching applies to us, but first we need to see that it describes Him - Jesus is giving a law that is a reflection of who He is
3. Just like the law at Sinai taught Israel to live with and reflect the glory of God, so the law of Christ teaches us to live with and reflect the glory of Christ - ultimately it is about Christ's glory
4. So, very briefly, I want to go step by step through the Sermon on the Mount to see what it reveals about Christ

B. Jesus is the blessed one

1. In the beatitudes, Jesus describes the attitude of those who are blessed - they are poor in spirit, they mourn, they are meek, they hunger and thirst for righteousness, they are merciful, pure in heart, and peacemakers
2. As we read these, we should see that ultimately these don't describe us, they describe Christ - He is the only one who is able to do these perfectly and, therefore, the only one who is worthy of blessing
3. And the amazing thing is that He didn't even need to have these qualities - He didn't need to be poor in Spirit, yet He came down to earth to dwell with man; He did not need to mourn, yet He wept over Jerusalem; He did not need to be meek, yet He humbled Himself even to the point of death
4. Seeing that these descriptions are ultimately about Christ helps us understand what the Sermon on the Mount is - it is not an abstract law, it is a reflection of who Christ is and therefore what His kingdom should look like

C. Jesus is the light of the world

1. In Matthew 5:13-16, Jesus calls His followers to be the salt of the earth and the light of the world - the testimony and the reflection of God's glory in this world, centered on verse 14 - *You are the light of the world.*
2. And Jesus only calls His followers to be the light of the world because ultimately He is the light of the world, John 8:12 - *Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."*
3. Again this is not a command to an abstract law that earns favor with God - you must reflect God - but a description of who Christ is and therefore what those who follow Him will look like
4. We must reflect the glory of God because we are following Christ who is perfectly reflecting His glory

D. Jesus is the perfect keeper of the law

1. As we go on in the Sermon on the Mount, we see that the rest of chapter 5 is a commentary on the law at Sinai
2. Jesus talks about murder and anger, about adultery and lust, about divorce and remarriage, about oaths and keeping your word, about retaliation and servitude, about love and hate
3. And, He intensifies the purpose of the law, putting the purpose not merely in outward action, but in the heart
4. Again, Jesus teaches these things, not to bind His followers to an even stricter law, but to demonstrate something about Himself - He is the only one who could ever keep the law, especially when considering not only the letter, but the purpose of the law, Jesus is the only one who ever met its burden
5. So these are not abstract laws that earn favor with God but a description of who Christ is and therefore what those who follow Him will look like

E. Jesus is the one who seeks God perfectly

1. As we enter chapter 6, the first half of chapter 6 is all about how we perform religious duties - we ought to do them in seeking and serving God, not seeking the honor of men - we seek God's favor, not men's favor
2. And the second half of chapter 6 is similar - we should not be striving after the wealth and the rewards of this world, even down to worrying about what we will eat or drink, instead we should seek His kingdom and righteousness - we seek God's reward, not the world's reward
3. So chapter six is about seeking God with wholehearted devotion, and, again, before we see that these teachings have anything to do with us, we must see that ultimately they describe Christ
4. Christ is the one who perfectly sought God - He is the one who could say to a potential follower - *Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.* (Luke 9:58)
5. And He could say - *Yet I do not seek my own glory; there is One who seeks it, and he is the judge.* (John 8:50)
6. Jesus did not seek His own glory before men, nor did He seek after the treasures of this world, instead He was wholly focused on winning a kingdom for His Father

F. Jesus is the one who came with compassion

1. At the start of chapter 7, Jesus commands, "*Judge not, that you not be judged.*" - He teaches that the law is not meant to be used in self-righteousness, to puff yourself up and despise others, rather that it is to be used with compassion, considering others better than yourself
2. And once again, Jesus is the one who perfectly embodies this attitude, in fact, He had every right to come with judgment, every right to cast every other pretender down and highlight His own righteousness, but He didn't
3. Instead, He constantly showed compassion to sinners, calling them to follow Him
4. We're actually going to see that this is a highlight of the two chapters after the Sermon on the Mount as Jesus goes about healing and preaching, or we could just look at John 12:47 - *If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world.*
5. Jesus came, not judging others, but rather seeking the good of those who ought to have been judged

G. Jesus is God's good gift to us

1. At the end of chapter 7, Jesus fishes by giving a series of exhortations to listen and to live in what He had said, and we see three more pictures of who Jesus is
2. First, in verses 7-11, Jesus calls His followers to ask God for what they need, because - *If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!*
3. And, before we start asking God for all sorts of worldly things in contradiction to the rest of the Sermon on the Mount, we must see that the ultimate good gift that the Father gives is found in Christ
4. Even as John 3:16 tell us - *For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.*
5. Jesus is God's good gift, and therefore helps us to understand how we should earnestly seek God in prayer

H. Jesus is the way to God

1. In verses 13-14, Jesus warns that it is easy not to be on the path to the kingdom, it is easy to be distracted and deceived by worldly things, saying - *Enter by the narrow gate.*
2. And once again, before we become Pharisees trying to find a narrow gate of perfection in our obedience to Christ's commands, we need to see that this is a picture of Jesus as well
3. Jesus is the narrow gate that leads into the kingdom of God, Jesus is the path that few find and the leader that few follow, even as He said in John 14:6 - *Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.*

I. Jesus is the final judge

1. Jesus' last three stories are all about those who do or do not do what Jesus has taught in the Sermon on the Mount
2. And as He finishes the Sermon on the Mount, we see that He is not only the lawgiver, but also the judge - even when He came not to judge, but to save, eventually He will be the judge of men
3. Jesus teaches us what hearts in the kingdom of God look like because He will eventually judge each one's heart

J. So this week we have not much applied the Sermon on the Mount to ourselves, instead we have tried to see Christ as the fulfillment, the fulfillment of pattern, of promise and of teaching

1. And in no way am I saying that these things don't need to be applied to us - we will do that in the next two weeks
2. But I am saying that before we can apply them to ourselves rightly, we must see them fulfilled in Christ and we must take hold of them in Christ - they must be reflected in our lives because we're following Christ
3. If we can't see the glory of Christ revealed in the Sermon on the Mount then we are looking for the wrong things - we are looking for our own self-righteousness, our own favor with God
4. But when the glory of Christ, revealed in the Sermon on the Mount, awes us and causes us to love and to follow Christ, then these things will naturally find their place in our lives - not as symbols of our righteousness, but as evidence of our pursuit, we look like the Sermon on the Mount because we are pursuing the glories of Christ
5. As in the rest of Scripture, the glory of Christ is paramount in the Sermon on the Mount, and how it applies to us is only secondary, so let us strive to see, to see the glories of our God and Savior in the face of Jesus Christ