

## ***The Sermon on the Mount***

*Matthew 5-7 - NCBC, May 11, 2019*

Main Point: **King Jesus** redefines what it means to be righteous in an unrighteous world.

- **Not worldly prosperity, but heavenly perspective** (5:1-16)
- **Not external religion, but internal relationship** (5:17-7:12)
- **Not profession of faith, but obedience of faith** (7:13-29)

Application: **Submit to King Jesus who alone can make you righteous.**

### **Opening Announcements:**

- Rooted Student Ministries Summer Camp (Ascend) fundraiser at Morton Culver's, May 15<sup>th</sup>, 5-8pm. 10% of all income will be donated to camp scholarships.

<<On Christ the Solid Rock>>

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Only the person and work of Jesus Christ is sufficient to secure our life's hope. All other ground is sinking sand.

The lyrics for this song that we just sung come from the very end of Jesus' Sermon on the Mount, which will be our focus today from **Matthew chapters 5-7**.



If you don't have a Bible, simply raise your hand as people are coming now with Bibles for you to use in our service together, and even take home as our gift to you.

And as we prepare to read Jesus' most famous sermon from **Matthew 5**, let me add my thanksgiving and appreciation to all our Mothers today.



There are not many greater blessings than the gift of a godly mom. Motherhood is a privileged ministry. Not all who desire to be a mom get to experience its joys. But all who wear the badge “Mom” necessarily learn to sweat, sacrifice, and suffer for the souls that God entrusts to their care by birth, fostering, or adoption.

So on this Mother's Day, let's be a people who take time to give honor where honor is due.<sup>1</sup> If she is still living, seek to bless your mom today. Pray for her. If she has passed, share with others what God taught you from your mom's life. May this Mother's Day find us to be a thankful people – a people who sincerely honor God by how we express honor to our mothers today.

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<sup>1</sup> Ephesians 6:2; c.f. Romans 13:7  
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Now this morning we stand before the “Mount Everest” of all sermons – the most famous of Jesus' sermons, the Sermon on the Mount. Just 111 verses in total, there is no sermon so convicting, no sermon so life-changing as this sermon preached by King Jesus.

In fact if all goes as planned, we will spend 25 of our Sundays this year simply meditating on this single sermon of our Lord!

But to help make sure we don't miss the main point, I want to preach the entire sermon in one message. We'll read the entire sermon so we can hear its flow, and trace its argument.

Remember the context for this sermon:

THE GOSPEL ACCORDING TO MATTHEW				
1-3 Presentation of the King				
4-7 Proclamation of the King <i>Sermon on the Mount (5-7)</i>	8-10 Power of the King <i>Sending out the 12 Apostles (10)</i>	11-13 Rejection of the King <i>Kingdom Parables (13)</i>	14-20 Priorities of the King <i>Topsy-Turvy Values (18)</i>	21-25 Progress of the King <i>Olivet Discourse (24-25)</i>
Kingdom offered to Israel			Kingdom offered to all Nations	
26-28 Passion & Proof of the King				

Outside of its 6 chapters of introduction and conclusion, **Matthew's Gospel** is organized topically into 5 basic sections. Each section reveals more of Jesus' *works* and *words* that prove He is the long-awaited Messianic King in fulfillment of God's promises.

Each of the 5 sections are punctuated at the end by large teaching discourses of Jesus. So the Sermon on the Mount is the first extended red-letter section of Matthew's Gospel, where King Jesus proclaims the real nature of His kingdom.

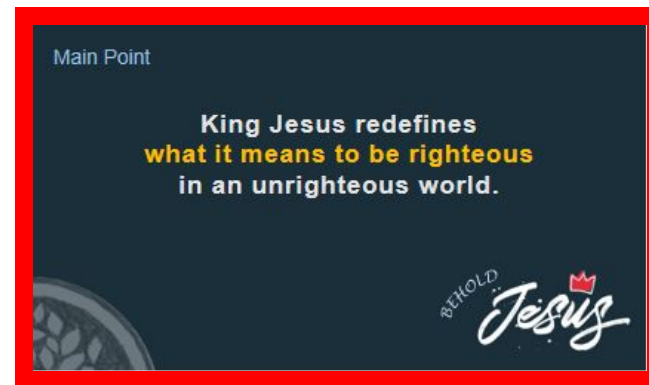
Just like Moses who went up on the mountain to receive God's Law,<sup>2</sup> Jesus proclaims His kingdom authority by going up on a mountain. But Jesus reveals the fulfillment of Moses' law in a topsy-turvy, counter-cultural way that the Jews would have never expected.

His followers expected Jesus to set up an earthly kingdom, to physically overthrow the Romans. But the

<sup>2</sup> Exodus 19:17, 20  
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Kingdom of God is not of this world.<sup>3</sup> God's kingdom looks very different than other worldly kingdoms. God's kingdom is a spiritual kingdom of grace where God's Spirit rules within the heart and makes you like the King on your inside! God's kingdom is not an external kingdom of appearances and performance.

The main point of Jesus' Sermon on the Mount is to redefine what it really means to be righteous in God's eyes. In many ways, the Sermon on the Mount is a self-portrait of the King's own character! For in this sermon,



King Jesus redefines what it means to be righteous in an unrighteous world.

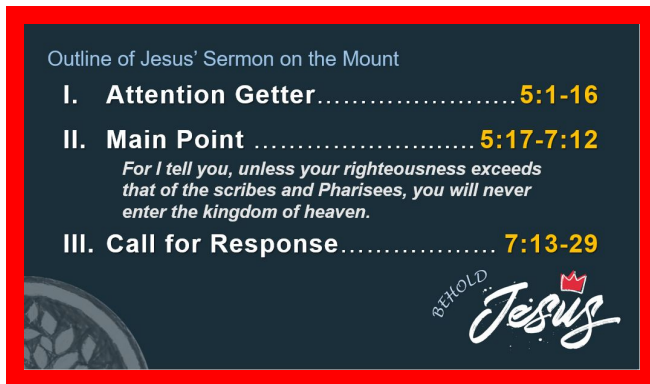
This sermon aims at the heart, and teaches all Christ-followers that true blessedness doesn't come by self-effort, but by oneness with the King. Any righteousness that is merely human-produced is a superficial counterfeit that is worthless from God's point

<sup>3</sup> John 18:36

of view.<sup>4</sup> If you had to sum up Jesus' sermon with one verse, it would be **Matthew 5:20**,

*For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.*

So listen carefully for this theme. This sermon isn't for the Millennial kingdom.<sup>5</sup> This sermon is for all Christ-followers today – so we might understand the kind of supernatural righteousness required to please God.



Jesus begins with an attention getter. The first 16 verses describe the shocking inward characteristics of those whom God favors in His kingdom.

<sup>4</sup> Colossians 2:20-23

<sup>5</sup> C.f. Harry Sturz' helpful article, "The Sermon on the Mount and its Application to the Present Age". For within this sermon, evil is dominating and persecuting the righteous; strife is prevalent; money competes with God for the allegiance of men; theft, adultery, and divorce are warned against; we are taught to pray against the devil's power; believers are fasting in the Lord's absence; and we are taught to pray for God's kingdom to come.

Then the sermon argues how outward human righteousness is not sufficient for entrance into God's kingdom. God requires perfect righteousness – an entirely different kind of righteousness than what the human effort can produce.

Then Jesus concludes his sermon by calling for a response. As you hear the preaching of our Heavenly King, how will you respond today?

Now our New Castle custom is to stand in honor of the reading of God's Word, but since I noticed that Jesus sat down in **Matthew 5:1**, I thought maybe I should sit while all of you stand for the reading of God's Word? (Just kidding of course!)

Please stay seated today while I read the Sermon on the Mount. Really listen to the words of Jesus. Listen for the key themes as King Jesus redefines what it means for us to be righteous in an unrighteous world.

Reading from **Matthew 5, verse 1** in the English Standard Translation:

*Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.*

<sup>2</sup> *And he opened his mouth and taught them, saying:*

<sup>3</sup> *"Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

<sup>4</sup> *"Blessed are those who mourn, for they shall be comforted.*

<sup>5</sup> *"Blessed are the meek, for they shall inherit the earth.*

<sup>6</sup> *"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*

<sup>7</sup> *"Blessed are the merciful, for they shall receive mercy.*

<sup>8</sup> *“Blessed are the pure in heart, for they shall see God.*

<sup>9</sup> *“Blessed are the peacemakers, for they shall be called sons of God.*

<sup>10</sup> *“Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

<sup>11</sup> *“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. <sup>12</sup> Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.*

<sup>13</sup> *“You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.*

<sup>14</sup> *“You are the light of the world. A city set on a hill cannot be hidden. <sup>15</sup> Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. <sup>16</sup> In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.*

<sup>17</sup> *“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. <sup>18</sup> 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. <sup>19</sup> 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. <sup>20</sup> For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.*

<sup>21</sup> *“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to*

*judgment.’ <sup>22</sup> 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. <sup>23</sup> So if you are offering your gift at the altar and there remember that your brother has something against you, <sup>24</sup> leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. <sup>25</sup> Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. <sup>26</sup> Truly, I say to you, you will never get out until you have paid the last penny.*

<sup>27</sup> *“You have heard that it was said, ‘You shall not commit adultery.’ <sup>28</sup> But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. <sup>29</sup> If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. <sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.*

<sup>31</sup> *“It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ <sup>32</sup> But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.*

<sup>33</sup> *“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ <sup>34</sup> But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, <sup>35</sup> or by the earth, for it is his footstool, or by*



*Jerusalem, for it is the city of the great King. <sup>36</sup> And do not take an oath by your head, for you cannot make one hair white or black. <sup>37</sup> Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil.*

*<sup>38</sup> "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' <sup>39</sup> But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. <sup>40</sup> And if anyone would sue you and take your tunic, let him have your cloak as well. <sup>41</sup> And if anyone forces you to go one mile, go with him two miles. <sup>42</sup> Give to the one who begs from you, and do not refuse the one who would borrow from you. <sup>43</sup> "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' <sup>44</sup> But I say to you, Love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. <sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? <sup>47</sup> And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? <sup>48</sup> You therefore must be perfect, as your heavenly Father is perfect.*

**6** *"Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.*

*<sup>2</sup> "Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. <sup>3</sup> But when you give to the needy, do not let your left hand know what your right hand is doing, <sup>4</sup> so that your giving may*

*be in secret. And your Father who sees in secret will reward you.*

*<sup>5</sup> "And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. <sup>6</sup> But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.*

*<sup>7</sup> "And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. <sup>8</sup> Do not be like them, for your Father knows what you need before you ask him. <sup>9</sup> Pray then like this:*

*"Our Father in heaven,  
hallowed be your name.*

*<sup>10</sup> Your kingdom come,  
your will be done,  
on earth as it is in heaven.*

*<sup>11</sup> Give us this day our daily bread,*

*<sup>12</sup> and forgive us our debts,  
as we also have forgiven our debtors.*

*<sup>13</sup> And lead us not into temptation,  
but deliver us from evil.*

*<sup>14</sup> For if you forgive others their trespasses, your heavenly Father will also forgive you, <sup>15</sup> but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.*

*<sup>16</sup> "And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. <sup>17</sup> But when you fast, anoint your*

head and wash your face, <sup>18</sup> that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.

<sup>19</sup> "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.

<sup>22</sup> "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, <sup>23</sup> but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

<sup>24</sup> "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

<sup>25</sup> "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?<sup>27</sup> And which of you by being anxious can add a single hour to his span of life? <sup>28</sup> And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? <sup>31</sup> Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we

wear?' <sup>32</sup> For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. <sup>33</sup> But seek first the kingdom of God and his righteousness, and all these things will be added to you.

<sup>34</sup> "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

**7** "Judge not, that you be not judged. <sup>2</sup> For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. <sup>3</sup> Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? <sup>4</sup> Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? <sup>5</sup> You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

<sup>6</sup> "Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

<sup>7</sup> "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>8</sup> For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. <sup>9</sup> Or which one of you, if his son asks him for bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, will give him a serpent? <sup>11</sup> 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!

<sup>12</sup> "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

<sup>13</sup> "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who

enter by it are many. <sup>14</sup> For the gate is narrow and the way is hard that leads to life, and those who find it are few.

<sup>15</sup> "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. <sup>16</sup> You will recognize them by their fruits. Are grapes gathered from thorn bushes, or figs from thistles? <sup>17</sup> So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. <sup>18</sup> A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup> Thus you will recognize them by their fruits.

<sup>21</sup> "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. <sup>22</sup> On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' <sup>23</sup> And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

<sup>24</sup> "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. <sup>25</sup> 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. <sup>26</sup> 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. <sup>27</sup> 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."

<sup>28</sup> And when Jesus finished these sayings, the crowds were astonished at his teaching, <sup>29</sup> for he was teaching them as one who had authority, and not as their scribes.

This is God's Word. Please be seated. **Let's Pray.**

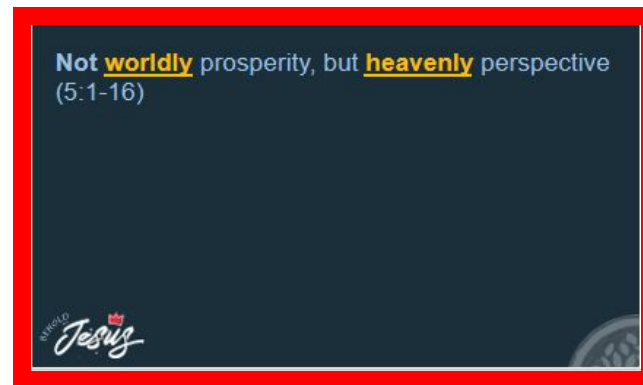
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A proper response to the Sermon on the Mount is not a desperate promise to try to do better in my own strength. This sermon crushes all dependence on self-effort and self-reliance for your acceptance before God. The proper response to these red letters is to say, Lord I Need You!!

Lord please grant me the righteousness of Jesus that only comes by the Holy Spirit's new birth! Lord, write your law upon my heart in fulfillment of the New Covenant.<sup>6</sup> Grant me a new heart by your grace,<sup>7</sup> that Jesus Himself might live in and through me!<sup>8</sup>

You see, Jesus begins this sermon with the shocking and radical truth that righteousness,



Does not mean worldly prosperity, but heavenly perspective.

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<sup>6</sup> Jeremiah 31:33-34

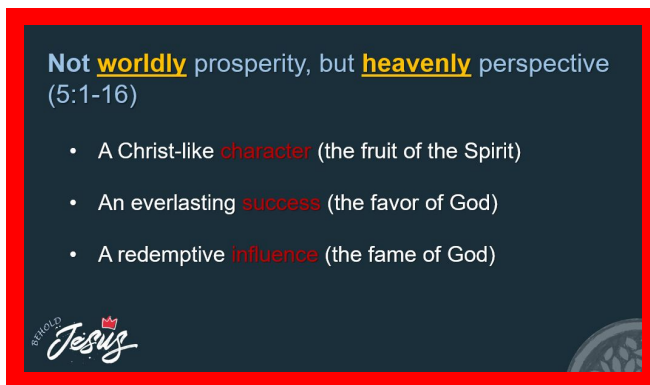
<sup>7</sup> Ezekiel 36:25-27

<sup>8</sup> Galatians 2:20



Jesus didn't come to set up a kingdom of military and political power! Jesus came to rescue His people from sin!<sup>9</sup> Jesus came to set prisoners free! Jesus came to open blind eyes, and give life to dead hearts!<sup>10</sup>

Listen church, Jesus didn't come to make your life comfortable. Jesus is King, and His kingdom citizens look like Him, and will be treated by this world just like this world treated Him. In fact, the more you become like Jesus, the more this world will hate you. So contrary to the self-centered hopes of all prosperity preachers, Jesus sobers us with the heavenly perspective of hearts that have been made new by God's supernatural grace.



The beatitudes are Jesus' version of the fruit of the Spirit. These attitudes are produced by God's Spirit in the heart that is submitted to King Jesus. Christians shouldn't look anything like the world around them, for God's grace has mercifully granted them a Christ-like character. And an everlasting success. Theirs is the kingdom of God.

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<sup>9</sup> Matthew 1:21

<sup>10</sup> Isaiah 61:1-3

There's no greater reward than dwelling with God forever in the fullness of His joy!<sup>11</sup> And this heavenly perspective produces a redemptive influence for those who are a truly righteous – for they live not for themselves, but for the fame and glory of God.

All Christ-followers – take note! Christians should not look like the world! Once the King changes your heart, you will live with a heavenly perspective that willingly forsakes all worldly prosperity.

Now that Jesus has our attention, He presses home His main point: True righteousness is,



Not external religion, but internal relationship.

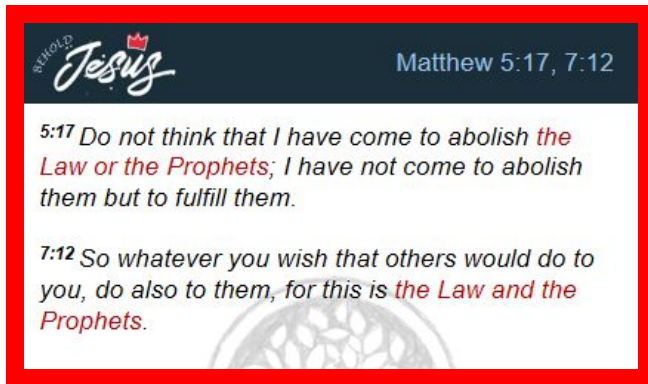
True righteousness is not something that can be worked up in the efforts of well-meaning disciples. True righteousness has to come down and be received as a gift by faith in the finished work of our Lord and Savior!<sup>12</sup>

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<sup>11</sup> Psalm 16:11

<sup>12</sup> "It's our natural instinct that when we see this new life about which Jesus speaks, we think, I must try better to get up higher. This new life is not something that we can work up. It is something that must come down."

Now please notice that this entire section of the Sermon on the Mount is bookended by Jesus' mention of the Law and the Prophets.



In **chapter 5:17**, Jesus teaches that *I have not come to abolish [the Law or the prophets], but to fulfill them*. Then again in **chapter 7:12**, Jesus sums up His description of true righteousness with the golden rule, saying *this [is what fulfills] the Law and the Prophets*.

So what should we learn from this bookending *inclusio* which begins and ends by mentioning the Law and the Prophets?

Jesus wants us to understand that God's law demands that we love God with all of our heart, all our soul, all our mind, and all our strength – and that we love our neighbor as we love ourselves – 24/7/365. Ever since sin corrupted the human race,<sup>13</sup> no human being has

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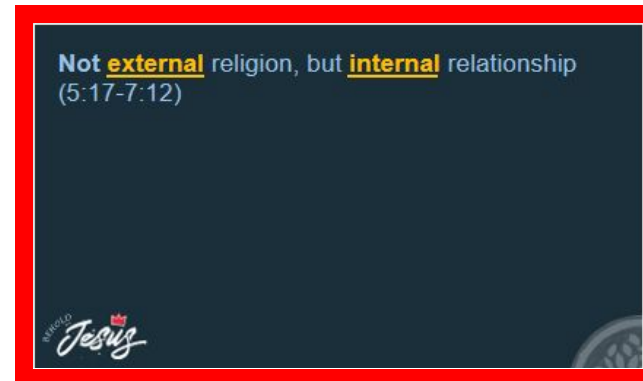
Sinclair Ferguson, *The Sermon on the Mount*; Romans 3:28.

<sup>13</sup> C.f. Genesis 3

ever been able to love God perfectly and love other sinners perfectly for their entire life. The holy law of our Holy Creator demands perfection from us – an impossible standard for sinners like you and me.

And so the scribes and the Pharisees modified God's law to make it attainable – they focused on the legalistic externals of the law – missing the point that the very purpose of God's law was to reveal our need for a circumcised heart.<sup>14</sup>

So Jesus blows up the hope of all external religion, and teaches that He has come to fulfill or complete or satisfy the perfect righteousness that the Law of God demands.



*Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.*<sup>15</sup> True righteousness is not defined by external religion – like going to church, or giving of tithes, or

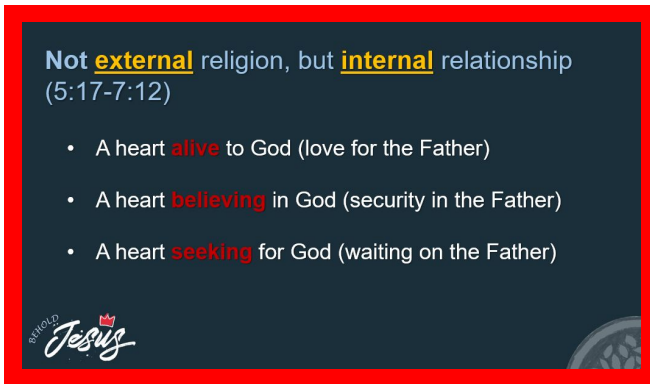
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<sup>14</sup> Deuteronomy 30:6

<sup>15</sup> Matthew 5:20

saying of prayers, or abstaining from certain sins, or gaining the approval of the religious elite.

In the last half of **chapter 5** Jesus quotes the law and six different times says, *But I say to you* and then He presses the command down inside to the very basement of one's heart and soul. His point is that true righteousness starts with,



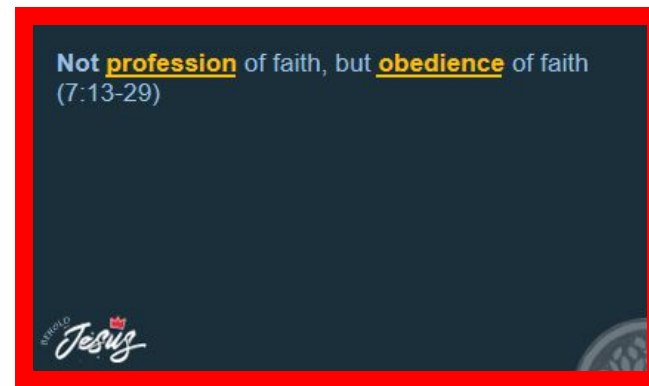
**A heart alive to God.** Kingdom righteousness loves God the Father more than the glory of people. Then in **chapter 6**, Jesus demonstrates how kingdom righteousness comes from **a heart believing in God**, whose security rests firm in his identity as a child of the Heavenly Father. The righteous person really loves God, and believes in God, and **seeks for God** more than anything else.

Here is Jesus' point: true righteousness is only possible by God's grace which causes you to be born again.<sup>16</sup> Only the Spirit of God can give you the kind of heart that

is alive to God, and delights in resting and waiting on the Father.

So please don't miss this church: it's not like the scribes and the Pharisees got an 85 on their righteousness test, and you have to get at least a 90 to be accepted by God. No! You actually require a completely different kind of righteousness than even the most professional religious leaders can produce. To be part of the kingdom of heaven, you must receive the very righteousness of Jesus Christ Himself!!

Now please listen humbly to the conclusion of the Sermon on the Mount where Jesus calls for our response by teaching that His righteousness is,

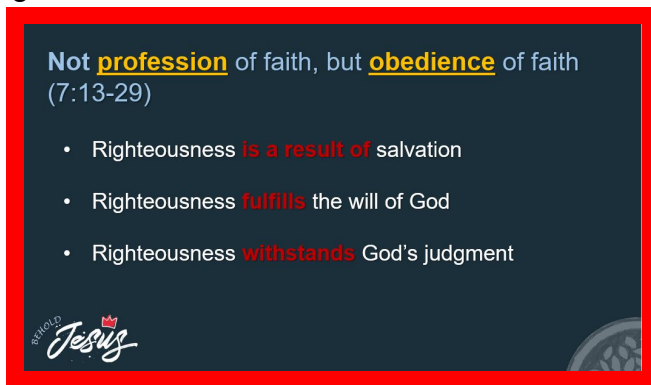


Not expressed through a profession of faith, but an obedience of faith.

<sup>16</sup> John 3:3, 5; 1 Peter 1:3-5

It is not possible for the will of man to bring about the righteousness of God.<sup>17</sup> A simple decision doesn't make anyone righteous before a holy God.<sup>18</sup>

**Titus 3:5** says it this way, *He saved us, not because of works done by us in righteousness, but according to His own mercy, by the washing of regeneration and renewal of the Holy Spirit.* Only the Holy Spirit can make you righteous!



In other words, the Sermon on the Mount teaches that only those whom God saves are righteous. Note carefully that they are not saved because they are righteous, but they are righteous because they have been saved!! **Righteousness is a result of salvation.**

And then all who are truly righteous by the saving mercy of God are not just righteous in word only, but their salvation works itself out in the obedience of faith.<sup>19</sup> Once the law of Christ is written onto our hearts,

<sup>17</sup> John 1:13; Romans 8:7-8

<sup>18</sup> John 3:6

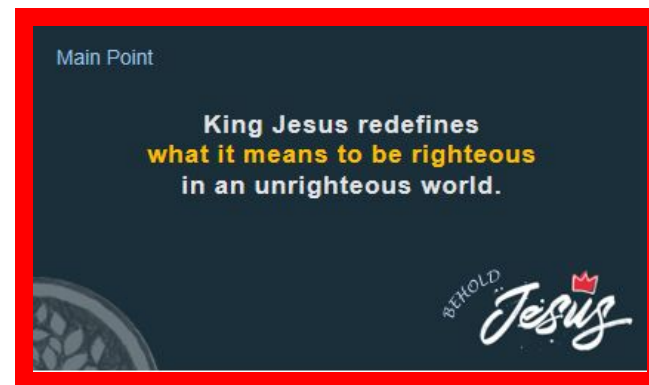
<sup>19</sup> Romans 1:5; 16:26; c.f. James 2:24; Ephesians 2:10

**righteousness fulfills the will of God** through a progressive growth in obedience over time.

Of course the Christian doesn't attain practical perfection until he reaches glory,<sup>20</sup> but rests securely in the truth that he is safe from God's judgment, for God has given Him the imputed righteousness of the King Himself!<sup>21</sup>

False teachers always offer some kind of religion by human achievement. But true righteousness comes by Divine Accomplishment. Only those who have repented of their sins and been born again by God's grace will be able to **withstand the flood of God's judgment** that will come upon every soul at the end of time.

So how will you respond to this sermon? In the Sermon on the Mount,



**King Jesus redefines what it means to be righteous in an unrighteous world.** He isn't offering suggestions, and He's not leaving room for objections. He's speaking with

<sup>20</sup> 1 John 3:2-3

<sup>21</sup> Romans 3:21-22

the authority of the King commanding, “Let My People Go!” from the slavery of performance-oriented religion!

So then today we must:



Submit to King Jesus who alone can make us righteous.

Repent of your religious self-effort. Call upon the Lord who is our salvation! It is His righteousness that alone satisfies our Holy God. It is His righteousness that He freely offers to all who submit to His Kingly rule!

So obey the King this morning. Let His sermon point you to the cross, where *He [who knew no sin] became sin [in our place], so that we might become the righteousness of God in Him!*<sup>22</sup>

Receive the gift of supernatural righteousness. Enter His kingdom by faith in His death and resurrection on your behalf. This is the necessary kind of righteousness that makes the difference between heaven and hell for you.

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<sup>22</sup> 2 Corinthians 5:20  
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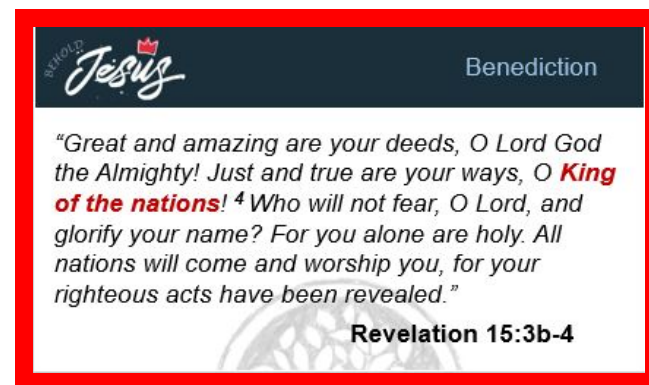
Let's pray.

<<Lord I Need You>>

Reminder Elders are Available today in North Commons to help with Questions regarding Constitution Revisions:

- Kevin S & Denny S available after 1<sup>st</sup> Service
- Scott G & Kyle K available after 2<sup>nd</sup> Service

Let's pray our benediction together as we dismiss.





## Recommended Resources on The Sermon on the Mount:

- 1 Samuel 16:7
- Proverbs 4:23
- Ezekiel 36:24-28
- Jeremiah 31:31-34
- Matthew 23:1-36
- Luke 11:41
- John 3:3
- Colossians 2:20-23
  
- <https://www.monergism.com/sermon-mount-mp3-series>
- <https://www.gotquestions.org/sermon-on-the-mount.html>
- <https://thecripplegate.com/a-new-kind-of-pharisee/>
  
- *Studies in the Sermon on the Mount*, Martin Lloyd-Jones
- *The Sermon on the Mount*, James Boice
- *Jesus's Sermon on the Mount and His Confrontation with the World*, D.A. Carson

## Discussion Questions:

1. How does the larger context of Matthew, including Jesus' death and resurrection, affect your understanding of the Sermon on the Mount?
2. Read Matthew 5:20 and 23:25-28. Explain what Jesus means when He says our righteousness must exceed that of the scribes and Pharisees.

3. Read Matthew 6:32-34. How should the career ambitions of a kingdom citizen differ from those of an unbeliever in this world today?
4. Read Galatians 5:6, 13-14, 22-23. How should the work of God's Spirit and truths of God's gospel shape your thinking about Jesus' commands in His Sermon on the Mount?
5. Read Matthew 7:21-23. What characterizes a "worker of lawlessness" in this text? Since we cannot see anyone's heart, are there any valid indications that someone is or is not a citizen of God's kingdom?
6. What areas of your life are failing to manifest God's kingdom righteousness? What is the proper response to Jesus' sermon on the mount? Pray for one another to submit by faith to the righteousness that only God can give.