

The Forgotten Jesus Podcast

S7E3

Introduction To The Sermon On The Mount - Matthew 5

Description – Join us today as we begin a discussion on what it means to be blessed by God.

Last time we looked at some of the parallels between Moses and Jesus.

What the sermon on the mount is not:

It's not a collection of sayings of Jesus that the bar is so high we can't attain it, and then we have to cry out to Jesus. He does raise the bar, but its not to a level that we can't attain it apart from the Holy Spirit.

The Sermon on the Mount is the manual from Jesus for Kingdom living here on earth.

Jesus is doing two things here:

1. Jesus, like the OT prophets, is going to say that not all who claim God are of God
2. This is the dividing line between who has the favor of God and who doesn't have the favor of God.

Dallas Willard - "Grace is always against earning, never against effort."

When we look at the beatitudes, Jesus doesn't teach like a normal rabbi would. You'd expect him to teach like the Rabbi's of his day, and say "blessed are the wealthy" "Blessed are the healthy" etc.

Instead he flips that upside down and says, "blessed are the poor in spirit..."

He's trying to get the disciples to see that the Kingdom is radically different than what they're expecting it to be.

Look at **Matthew 5:38-39**

³⁸ "You have heard that it was said, **An eye for an eye and a tooth for a tooth.** ³⁹ But I tell you, don't resist an evildoer. On the contrary, if anyone slaps you on your right cheek, turn the other to him also.

If someone punches you in the face, you don't say, "oh, that felt great, go ahead and punch the other side too..."

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There's something here though that is very interesting. The term, "right cheek." To hit someone on the right cheek you either have to swing your left hand and hit their face, or you have to smack them with a backhand slap.

Backhanding someone is a sign of demoralizing them. It's disrespectful.

Where do we find resources?

Keyword Study Bible (CSB)

<https://www.amazon.com/Hebrew-Greek-Key-Word-Study-Bible/dp/1617155209/>

Blue Letter Bible

<https://www.blueletterbible.org/>

So the entire Beatitudes hinge on one word: If you misunderstand this word, you're missing out on the fullness of the Beatitudes.

Jesus reframes what the blessed life looks like.

Romans 10:4

⁴ For Christ is the end of the law for righteousness to everyone who believes,

Most would interpret this as Jesus has ended the law, it's no longer in effect. But the problem is the word "end" which means that Jesus is the completion of it, the fulfillment of it. Not the "end" in a sense of doing away with the law.

Galatians 3:24

²⁴ The law, then, was our guardian until Christ, so that we could be justified by faith.

The Law was a guardian, the law was a "teacher." But the Greek "guardian" there is two words that literally mean someone who was responsible for a child. To oversee that a child was developing properly. The Law then, is viewed as a defender and protector of a person, to keep them safeguarded and secure.

Jesus is coming to interpret the Law rightly. That's what Rabbi's did.

The Scribes and Pharisees and teachers of the law were all about following the law to the "T." They were so zealous that they'd forgotten the very heart of the law. This is what Jesus is teaching on.

So why would God give these rules, regulations (the Law) to Israel in the Old Testament, and then decide to do away with them when Jesus comes.

Jesus is doing away with the oral traditions around the law. The people were trying to keep lists to check off; but Jesus points out that they're doing that and completely missing the heart of the law - Relationship with God.