

## Purple Jesus Part 2-Your about to meet a new kind of Jesus

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### 1. Matthew 7.28-29

7:28 When Jesus had finished saying these things, the crowds were amazed at his teaching,

7:29 because he taught as one who had authority, and not as their teachers of the law.

is it Jesus or is it the message that the people are amazed at. if you pulled Jesus out of the equation would the message still get the same reaction.

### 2. Explain what a Rabbi is

Rabbi (Hebrew) means “teacher”, or “great one”.

Rabbi was a Hebrew term used as a title for those who were distinguished for learning, who were the authoritative teachers of the Law, or who were the appointed religious leaders of their community.

Rabbis often work as religious leaders. rabbis speak on behalf of their communities on a wide range of issues, offer spiritual leadership for their congregation,

Many of us think of a rabbi as someone who conducts wedding ceremonies and funerals, and delivers a sermon or two during the High Holidays.

While a rabbi does all of those things, in reality he does -- and is -- so much

### HOW A JEW BECOMES A RABBI

The designation of rabbi is given when one receives rabbinical ordination, earned by passing extensive examinations on the Torah and Talmud. Most rabbis must study for a number of years in a yeshiva, a Jewish institute of higher learning, before they have the knowledge needed to even understand the material they have to study to pass the exams.

Receiving ordination is not the end of the rabbi's career as a student of the Torah.

### A DIFFERENT KIND OF CLERGYMAN

A rabbi differs from clergymen in other religions in a number of ways. First, He is not required to wear a particular uniform, and he can dress just like any other Jew. Jewish practice is not something reserved for the clergy, but is available for every Jew.

Second, the rabbi is not required to take upon himself the restrictions some other clergymen do, such as abstinence. He marries, has children and experiences all the ups and downs of life that are part of the human condition.

One of the rabbi's primary goals is to show the members of his community how to bring more spirituality into their lives. This means that his goal is not to emphasize what they cannot do, but instead to instruct them in how to take everything that they can do and infuse it with a spiritual purpose.

## THE RABBI'S ROLE

The rabbi sees Judaism as a living, breathing force. It is not something that once was, but something that is. One of the rabbi's primary roles is to answer questions that members of his community may have about everyday behavior so that it is in accordance with Jewish Law. The rabbi, additionally, serves as a counselor, giving members of the community advice and guidance on every subject under the sun -- from marriage and raising children, to business ethics, to dealing with neighbors, to care of elderly relatives, utilizing the Torah's advice for living as a guide. Finally, the rabbi's job is to inspire community members to become better people. He does this both through individual example and by sharing the knowledge he has obtained by becoming a Torah scholar.

### 3. Prove Jesus is a Rabbi

Now a days it is quite common to refer to Jesus as a carpenter from Galilee. You might even see people driving around with a bumper sticker that says, "My Boss Is a Jewish Carpenter," by which they mean Jesus. Right away we find that the words "Jesus" and "carpenter" occur together only once in the New Testament:

On the Sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is not this the carpenter, the son of Mary [Other ancient authorities read "son of the carpenter and of Mary"] and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense at him.

—Mark 6:2-3 (NRSV)

There are some interesting aspects to this passage. Depending on which ancient manuscript you read, the people are either asking if Jesus is a carpenter or if He is the son of a carpenter. Either way, they were asking because they were surprised to see someone whom they thought was a carpenter functioning as a rabbi. Jesus was teaching in the synagogue on the Sabbath; in other words, He was preaching the sermon. Since they thought He was a carpenter usurping the role of a rabbi, they understandably took offense. If He were a carpenter, as they wondered, His ability to preach would be quite amazing.

However, the only people who thought this situation was remarkable and offensive were the people who were mistaken. Obviously, the synagogue authorities had allowed Him to preach, which means they knew that He was not a carpenter.

The New Testament calls Jesus 'rabbi' about 13 times

Here are three examples.

Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah."

—Mark 9:5-6 (NRSV)

Nathanael asked him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.” Nathanael replied, “Rabbi, you are the Son of God! You are the King of Israel!” Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.”

—John 1:48-50 (NRSV)

Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work.”

—John 4:31-34 (NRSV)

When people called Jesus “rabbi,” He never corrected them. Unless He is being deceptive, this means He is a rabbi.

The New Testament calls Jesus ‘teacher’ about 47 times

You can look these up on your own; I will give you one example.

On the first day of Unleavened Bread the disciples came to Jesus, saying, “Where do you want us to make the preparations for you to eat the Passover?” He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, ‘My time is near; I will keep the Passover at your house with my disciples.’”

—Matthew 26:17-19 (NRSV)

Notice that in this passage Jesus is referring to Himself as a teacher, which is really interesting because the same gospel discloses that it uses “teacher” to mean “rabbi.”

The New Testament uses ‘teacher’ to mean ‘rabbi’

When Jesus turned and saw them following, he said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?” He said to them, “Come and see.” They came and saw where he was staying, and they remained with him that day.

—John 1:38-39 (NRSV) See also Matthew 23:8 and John 3:2

Matthew was writing in Greek, but ‘rabbi’ is an Aramaic or Hebrew word, so he explains to the reader what ‘rabbi’ means and that he uses it ‘teacher’ as a translation of the title ‘rabbi.’ In the gospels, total strangers walk up to Jesus and ask Him cast out demons, heal the sick, settle disputes, and probate wills. Carpenters don’t have that job description, but rabbis do. This also means, incidentally, that Jesus had to have been dressed like a rabbi; otherwise, the people wouldn’t know to ask. In the gospels, there is no incident where a Pharisee invites Jesus to fix a wobbly table, but He overhears the dinner conversation, interrupts with His observations, and amazes them with His wisdom. That’s what would happen if He were a carpenter. Instead, the Pharisees keep inviting Jesus to dinner to discuss His teachings. So obviously the Pharisees perceive Jesus as a rabbi, because carpenters do not have teachings, but rabbis do. In the gospels, Jesus has disciples. Carpenters don’t have disciples, but rabbis do. Matthew informs us in Matthew 23:8 that when he uses ‘teacher’ as a title, he is translating the word ‘rabbi.’ That means Jesus is calling Himself as a rabbi in Matthew 26:17-19. Nowhere does He call Himself a carpenter.

Jesus is a rabbi.

#### 4. Explain S’makhah

Transfer by laying on of hands like the sacrifice in OT

S’mikhah is hebrew for ordination. also commonly used to mean authority and transfer.

Exodus 28.41 After you put these clothes on your brother Aaron and his sons, anoint and ordain them. Consecrate them so they may serve me as priests.

The word in Exodus means Physically pouring over their heads. By doing this Moses is giving S'mikhah to Aaron's and his sons. The Hebrew means to physically fill their hands, something is being passed in a spiritual sense. If I had a hand full of change and I physically passed it to your hand. The term originated with the sacrifices at the temple. When the owner of the sacrifice would place his hands on the horns of the animal right before it was sacrificed.

Leviticus 1.4 He is to lay his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

This custom was mandatory and had to be performed with your bare hands. It was a physical and spiritual transfer of sins on to something unclean. All biblical leaders were anointed before they began their leadership roles. Moses ordained Joshua Numbers 27.22-23, the 70 elders Numbers 11.16-17, 24-25.

Most rabbis didn't have s'mikhah, s'mikhah gives the ability to interrupt new ideas from scripture. Most rabbis only taught the Torah, and only already accepted ideas about the Torah. The word for teaching scripture in a way that it would be obeyed was called fulfill. And if you taught the scripture in a way that people didn't obey then you destroy.

so 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.

5. Prove Jesus has S'mikhah

Matthew 7.29 because he taught as one who had authority, and not as their teachers of the law.

"I say unto you.." Prophets didn't talk like this, They said things like "thus saith the Lord.

Matthew 9.6-8 9:6 But so that you may know that the Son of Man has authority on earth to forgive sins..." Then he said to the paralytic, "Get up, take your mat and go home." 9:7 And the man got up and went home. 9:8 When the crowd saw this, they were filled with awe; and they praised God, who had given such authority to men.

Matthew 21.23 Jesus entered the temple courts, and, while he was teaching, the chief priests and the elders of the people came to him. "By what authority are you doing these things?" they asked. "And who gave you this authority?"

Jesus had S'mikhah, he gets his S'mikhah from John the Baptist and from God at his baptism

Matthew 3:17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

Rabbis with s'mikhah were authorized to answer questions. One of the most familiar is the question and answer, with the question often phrased as a teaser. A woman had seven husbands (in series, not in parallel): whose wife will she be in the life to come (Matt. 22:23-33)? Is it lawful for a devout Jew to pay taxes to the Roman authorities (Matt. 22:15-22)? What must I do to inherit eternal life (Mark 10:17-22)? Who is the greatest in the kingdom of heaven (Matt. 18:1-6)? The one who puts the question acts as a straight man, setting up the opportunity for Rabbi Jesus to drive home the point, often by standing the question on its head.

## 6. Temptation of Jesus

Read Matthew 4.1-11

in verse 3 the first thing that catches my attention is why does satan tell Jesus to turn rocks into bread. Why would he assume that Jesus could do that. after all satan has never appeared in my room tempting me to turn my dirty clothes into bread. So Why does Satan think Jesus can do it.

Read Matthew 3.13.17

.17 “and a voice from heaven said. “This is my son, whom I Love, and with him I am well pleased.”

Voice-5456 Greek, phone ( fo-nay ) - a noise, sound, or voice

So we have this scene where the heavens open and God in a audible voice declares this is my son, with whom i am pleased. In front of a large crowd of people from Jerusalem, Judea, Pharisees, and sadducces. Now these people lived under the old testament, that was setup in exodus and leviticus by Moses. Under the levitical law everything you did, ate, said, would qualify you as clean and unclean. If you clean under the law then you were said to have been righteous under the law. And if you broke any part of the law then you were said to have been unclean. So the only way to be righteous with God was to keep the laws and be clean. Now the laws were set up in order that no one was considered clean. at some time everyone was unclean. Son in way no one pleased God. And now in front of this crowd Jesus gets baptized, which is metaphor for death, becoming clean, and becoming born again. and God says this is my son, who is clean, he is righteous, and I am pleased.

\* notice also that we are in chapter 3, Jesus hasn't started his ministry yet, yet God is pleased with him. The only thing Jesus has done was being baptized. so maybe we could say that Gods approval isn't based on what you do, but whether you are his or not.

Back to matthew 4, So in some way Satan hears this declaration by God about Jesus. and having history with God before, he must realize this is important.

So now we know why he assumes Jesus can do this, but now we have to ask Why is this satan first question? At first it seems obviously Jesus hasn't eaten in 40 days, Satan wants to see if Jesus will break. But I think it's deeper then that, after all God says “the serpent is the most crafty of all animals” So maybe it's a honest question to qualify Jesus as the son God. Kind of like, hey I heard God says you were his son. Well i have some-things i want to tell your. But your not the first or the last you claims to be the son of God, so before I ask you these questions prove to me I'm talking to the right man.

Again is isn't a honest question, it's called the temptation for a reason. Buried in this question we find some very heavy meaning. At the core of this question it's cynical. OH your the son of God huh, well prove it. Lets see if you even have enough power to turn rocks into bread. Satan is trying to get Jesus to doubt what he's been told by God. Sound familiar? What about adam and eve, God had told them one thing, and Satan attack was based on getting them to doubt what God has told them. So satan is attacking Jesus identity.

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In verse 5 we find the second Question. read matthew 4.5-7

Satan says Throw yourself down for it is written. Notice Satan doesn't quote Scripture until Jesus does. Now he's put a twist on the first question. The first question was to get Jesus to underestimate who he was, the second was to get him to over estimate who he is. By quoting the scripture Satan makes it seem like it most be ok, go head after all God says. Just because God set Jesus apart does not mean Jesus gets to do what he wants.

Deuteronomy 6.16 Do not test the Lord your God as you did at Massah.

Exodus 17:1-7

1 The whole Israelite community set out from the Desert of Sin, traveling from place to place as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. 2 So they quarreled with Moses and said, "Give us water to drink." Moses replied, "Why do you quarrel with me? Why do you put the Lord to the test?" 3 But the people were thirsty for water there, and they grumbled against Moses. They said, "Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?" 4 Then Moses cried out to the Lord, "What am I to do with these people? They are almost ready to stone me." 5 The Lord answered Moses, "Walk on ahead of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. 6 I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink." So Moses did this in the sight of the elders of Israel. 7 And he called the place Massah and Meribah because the Israelites quarreled and because they tested the Lord saying, "Is the Lord among us or not?"

in verse 8-11 we find the third question read matthew 4.8-11

satan says if you bow down i will give you all that you see. satan was willing to pay a huge price tag to get Jesus off course. he was willing to give away everything he has control over. What is it he's trying to get Jesus to do? If you abandon God all together, I can reward you better than he can. What does it say about Jesus that he said no. That he's not a selfish king, he loved us more than his own agenda. Think about this, in a earthly life the highest pinnacle

you can reach is ruling everything on earth. for any human that would be the ultimate goal. So for jesus to turn it down must of meant he bought into Gods plan. There has to be more than just this life, because Jesus turn this life away. it's like Jesus is saying you don't get it. It's not about this life it's about what comes next.

Deuteronomy 6:4 Hear, O Israel: The Lord our God, the Lord is one. 5 Love the Lord your God with all your heart and with all your soul and with all your strength. 6 These commandments that I give you today are to be upon your hearts.

The Metaphor

The temptation of Jesus is important not only because Jesus defects temptation, but because it's also a metaphor for the Israelites in the old testament when they were in the wilderness.

Test 1- Doubting what God has told you / underestimating who you are in God

Old testament - Exodus 19.5

5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, 6 you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites.

Exodus 32.1 -29

32:1 When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, "Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him." 32:2 Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me." 32:3 So all the people took off their earrings and brought them to Aaron. 32:4 He took what they handed him and made it into an idol cast

in the shape of a calf, fashioning it with a tool. Then they said, "These are your gods, O Israel, who brought you up out of Egypt." 32:5 When Aaron saw this, he built an altar in front of the calf and announced, "Tomorrow there will be a festival to the Lord." 32:6 So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward they sat down to eat and drink and got up to indulge in revelry. 32:7 Then the Lord said to Moses, "Go down, because your people, whom you brought up out of Egypt, have become corrupt. 32:8 They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, 'These are your gods, O Israel, who brought you up out of Egypt.' 32:9 "I have seen these people," the Lord said to Moses, "and they are a stiff-necked people. 32:10 Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation."

32:11 But Moses sought the favor of the Lord his God. "O Lord," he said, "why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? 32:12 Why should the Egyptians say, 'It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth'? Turn from your fierce anger; relent and do not bring disaster on your people. 32:13 Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: 'I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.'"

32:14 Then the Lord relented and did not bring on his people the disaster he had threatened. 32:15 Moses turned and went down the mountain with the two tablets of the Testimony in his hands. They were inscribed on both sides, front and back. 32:16 The tablets were the work of God; the writing was the writing of God, engraved on the tablets. 32:17 When Joshua heard the noise of the people shouting, he said to Moses, "There is the sound of war in the camp." 32:18 Moses replied: "It is not the sound of victory, it is not the sound of defeat; it is the sound of singing that I hear." 32:19 When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain. 32:20 And he took the calf they had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it. 32:21 He said to Aaron, "What did these people do to you, that you led them into such great sin?" 32:22 "Do not be angry, my lord," Aaron answered. "You know how prone these people are to evil. 32:23 They said to me, 'Make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him.' 32:24 So I told them, 'Whoever has any gold jewelry, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this calf!" 32:25 Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. 32:26 So he stood at the entrance to the camp and said, "Whoever is for the Lord, come to me." And all the Levites rallied to him. 32:27 Then he said to them, "This is what the Lord, the God of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.'" 32:28 The Levites did as Moses commanded, and that day about three thousand of the people died. 32:29 Then Moses said, "You have been set apart to the Lord today, for you were against your own sons and brothers, and he has blessed you this day."

Moses comes down from the mountain to offend the people worshipping a golden calf. Moses confronts Aaron about it. Aaron says what's the big deal, I gave the people what they wanted, I shut them up, their happy now. realize these people lived in a culture where worship of GOD, Adonai wasn't encourage. But the Egyptian has many gods, so idols were part of their culture, they were popular. Aaron is really saying Moses you are over reacting about this. But Moses sees the big picture. God said I will make you a holy nation IF you obey. Their action is first, you do this and I will do this. it sounds like a great trade off. But God can't fulfill his part until the Israelites fulfill their part. But when you underestimate what God can make you, and you doubt what he has told you, it makes obeying impossible.

Test 2 - overestimate who you are / down play what God has told you

1 Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered un-

authorized fire before the Lord, contrary to his command. 2 So fire came out from the presence of the Lord and consumed them, and they died before the Lord. 3 Moses then said to Aaron, "This is what the Lord spoke of when he said: "Among those who approach me I will show myself holy; in the sight of all the people I will be honored." 4 Aaron remained silent. 4 Moses summoned Mishael and Elzaphan, sons of Aaron's uncle Uzziel, and said to them, "Come here; carry your cousins outside the camp, away from the front of the sanctuary." 5 So they came and carried them, still in their tunics, outside the camp, as Moses ordered. 6 Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not let your hair become unkempt, and do not tear your clothes, or you will die and the Lord will be angry with the whole community. But your relatives, all the house of Israel, may mourn for those the Lord has destroyed by fire. 7 Do not leave the entrance to the Tent of Meeting or you will die, because the Lord's anointing oil is on you." So they did as Moses said.

God had instructed the fire had to come from the tabernacle, that was the only holy fire. Nadab and Abihu were priest, they were set apart from the rest of the people. They didn't make what God had said serious. They thought because they were priest they could do what they wanted. They learned how serious God is when he says something. I love the next verse. "Aaron was silent". I don't think Aaron had any ideas how serious God was when he spoke. Just because your set aside for God dose not mean you get to do what ever you want.

Test 3 - Make you abandon Gods plan all together

numbers 14.1-4

1 That night all the people of the community raised their voices and wept aloud. 2 All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, "If only we had died in Egypt! Or in this desert! 3 Why is the Lord bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn't it be better for us to go back to Egypt?" 4 And they said to each other, "We should choose a leader and go back to Egypt."

When things got hard, they people gave up. They would rather live a life in egypt were they were slaves, then to follow God. They have abandoned Gods plan.

ending of part 6

God had a plan and he couldn't move on until this part was taken care of. Jesus passed all the temptations the Israelites failed. Now God could advance with his plan. 40 years in the wilderness was accomplished in 40 days in the wilderness.

It also tells us something about Satan. Satan didn't wait until the end of jesus ministry to tempt him. I imagine right before Jesus goes to the cross, right before he's about to end the reign of death, Satan appears and tempts Jesus. "Look Jesus you can either go to the cross and suffer and die for these people who don't even care, their the ones chanting to pilot to crucify you. They choose you over a criminal. or I'll give authority over all the earth. If you worship me you can rule over these people that want to kill you. "But thats not the way it went, Jesus had to be tempted at the beginning. He couldn't start his ministry until he set things right. This tells you something about the way Satan attacks you. He's not going to wait until you do something big to tempt you. He's going to attack before you ever have any plans. When you become a Christ follower , or your in the will of God Satan will attack you.

7. The sermon on the mount

matthew 5.1-12

1 Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and

he began to teach them, saying:

3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 Blessed are those who mourn, for they will be comforted. 5 Blessed are the meek, for they will inherit the earth. 6 Blessed are those who hunger and thirst for righteousness, for they will be filled. 7 Blessed are the merciful, for they will be shown mercy. 8 Blessed are the pure in heart, for they will see God. 9 Blessed are the peacemakers, for they will be called sons of God. 10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. 11 “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

The sermon on the mount is Jesus first public sermon. I think it's very important what Jesus decides to talk about as his first order of business. Many Christians believe that the Sermon on the Mount is a form of commentary on the Ten Commandments. People must of been curios. Heres a new rabbi starting his public ministry. People would of shown up just to hear what he was about. If it was more of the same, they would of left and gone about their day. thats why it's so important that in his first sermon Jesus grabs peoples attention. They notice right away, Jesus is different. he starts the sermon on the mount with the beatitudes. we grow up learning about the beatitudes in sunday school, because it's a nice thing. who ever can recite the most, gets the most points. but in Jesus day. Blessing was taught as something only Pharisee could attain. they had Gods favor, thats why God choose them to up hold the law. Individual people didn't own a copy of the scriptures, your relationship was completely based on what the pharisees said was from God. All of these distorted truths about, if your not rich, your not blessed. and if your not educated God can't use you. and He comes Jesus, a newly ordained rabbi saying thats not what the kingdom of God is all about. Gods favor and blessing isn't based on what you do, are where you were born, or how much money you have. He condemned the Pharisee's for leading people astray, and manipulating the word of God.

So Jesus starts by backing up and saying blessing isn't based on your attitude, your confidence, your strength, your courage, your money, your education, your performance. Blessing is based on your spirit, you hunger for God, your heart towards God. it was completely counter cultural for people to view blessing like this. It went against everything the religious establishment stood for. Up until this point. there is a system in place. A hierarchy of religious control, tell the people what you want, keep them broken and hurting for God, keep them poor so they have no choice but believe in God. while the Pharisees pulled the strings and set the laws and became rich off of their religious manipulation. Is it any wonder that people hate religion?

It goes without saying that there are many different views about the sermon on the mount, some of them are as follows.

Interpretation

One of the most important debates over the sermon is how directly it should be applied to everyday life. Almost all Christian groups have developed non-literal ways to interpret and apply the sermon. McArthur lists twelve basic schools of thought on these issues.

\* The Absolutist View rejects all compromise and believes that, if obeying the scripture costs the welfare of the believer, then that is a reasonable sacrifice for salvation.

\* The Modify the Text view of the sermon. Thus some early copyists changed Matthew 5:22 from “whosoever is angry with his brother shall be in danger of the judgment” to the watered-down “whosoever is angry with his brother without a cause shall be in danger of the judgment.” “Love your enemies” was changed to “Pray for your enemies”

\* the Hyperbole View, which argues that portions of what Jesus states in the Sermon are hyperbole, and that if one is to apply the teaching to the real world, they need to be “toned down.”

\* Closely related is the General Principles View that argues that Jesus was not giving specific instructions, but general principles of how one should behave. The specific instances cited in the Sermon are simply examples of these general principles.

\* The Double Standard View is the official position of the Roman Catholic Church. It divides the teachings of the Sermon into general precepts and specific counsels. Obedience to the general precepts is essential for salvation, but obedience to the counsels is only necessary for perfection.

\* Martin Luther rejected the Catholic approach and developed a different two-level system referred to as the Two Realms View. Luther divided the world into the religious and secular realms and argued that the Sermon only applied to the spiritual.

\* the Analogy of Scripture View. Close reading of the Bible found that several of the most rigid precepts in the sermon were moderated by other parts of the New Testament. For instance, while Jesus seems to forbid all oaths, Paul is shown using them at least twice; thus the prohibition in the Sermon may seem to have some exceptions; though in fairness to Paul, it should be pointed out that he was not present at the Sermon on the Mount and may not have been aware of all of its teachings.

\* the Attitudes not Acts, This view states that Jesus in the Sermon is not saying how a good Christian should behave, only what his attitude is. The spirit lying behind the act is more important than the act itself.

\* the Interim Ethic View. This view sees Jesus as being convinced that the world was going to end in the very near future. As such, survival in the world did not matter as in the end times material well-being would be irrelevant.

\* the Repentance View, which is that Jesus intended for the precepts in his Sermon to be unattainable, and through our certain failure to live up to them, we will learn to repent or that we will be driven to faith in the Gospel.

\* Dispensationalism, divides human history into a series of ages or dispensations. Today we live in the period of grace where living up to the teachings of the sermon is impossible, but in the future, the Millennium will see a period where it is possible to live up to the teachings of the Sermon, and where following them will be a prerequisite to salvation.

\* Disclaimer I’m not here to say whether who’s right or wrong, this is my view on the sermon on the mount connected to matthew 3 & 4. This is what struck me in my personal time studying and wrestling with the word. I don’t feel like christ gave me a revelation, or a new insight. It’s simply the way I view Jesus through my filters.

So with my disclaimer out of the way, here’s Jesus disclaimer  
matthew 5.17-20

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. 18 I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. 19 Anyone who breaks 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 practices and teaches these commands will be called great in the kingdom of heaven. 20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will

certainly not enter the kingdom of heaven.

A rabbi who was intent to teach the torah in a way people could understand and obey was said to be a rabbi who fulfilled the law. But if a rabbi taught the torah in such a way that confused or misguided people he was said to be a rabbi that abolished the law. The worst reputation you could get as a rabbi was to be a rabbi that abolished the law.

From this point we are not going to discuss every parable, and quote Jesus makes in the sermon on the mount. Here's how I see it, in 3 sections

section 1. You have heard.. I tell you  
section 2. do not be like the hypocrites  
section 3. Ask and it will be given to you.

section 1  
matthew 5.21-22

21 "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' 22 But I tell you that anyone who is angry with his brother will be subject to judgment.

Here's the line "You have heard that it was said, but I tell you.." Jesus starts a pattern. He takes something the people were taught when they were little, a physical law. Do not murder, and he adds to the law. If you are angry at your brother you have committed murder. There is a whole series of Jesus taking something physical and adding something spiritual, emotional on to it. He ups the ante by speaking to people's hearts. It's a higher call. A higher standard.

In Jesus' first public sermon he states what he's about. In front of all these people he declares if you're going to follow me, you need to know up front I demand a higher call.

Matthew 5:48 The Message

"In a word, what I'm saying is, Grow up. You're kingdom subjects. Now live like it. Live out your God-created identity. Live generously and graciously toward others, the way God lives toward you.

section 2  
matthew 6.1-18

2 "So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. 3 But when you give to the needy, do not let your left hand know what your right hand is doing, 4 so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

5 "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. 6 But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. 7 And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. 8 Do not be like them, for your Father knows what you need before you ask him.

9 "This, then, is how you should pray: "'Our Father in heaven, hallowed be your name, 10 your kingdom come, your will be done on earth as it is in heaven. 11 Give us today our daily bread. 12 Forgive us our debts, as we also have forgiven our debtors. 13 And lead us not into temptation, but deliver us from the evil one.' 14 For if you forgive men when they sin against you, your heavenly Father will also forgive you. 15 But if you do not

forgive men their sins, your Father will not forgive your sins.

16 “When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. 17 But when you fast, put oil on your head and wash your face, 18 so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

Market day in the city of Jerusalem was on the 2nd and 5th day! Everyone from the countryside came to town on those days. It was on these two days that the Pharisees chose to hold their fasts. They would walk through the streets with their hair disheveled; they would put on old clothes and cover themselves with dirt; they would cover their faces with white chalk in order to look pale; and they would dump ashes over their head as a sign of their humility. Fasting had become a “look-at-how-spiritual-I-am” exercise. It was a hypocrisy.

#### Matthew 6.1 The Message

“Be especially careful when you are trying to be good so that you don’t make a performance out of it. It might be good theater, but the God who made you won’t be applauding.

#### Matthew 6.5 The Message

“And when you come before God, don’t turn that into a theatrical production either. All these people making a regular show out of their prayers, hoping for stardom! Do you think God sits in a box seat?

#### section 3

#### Matthew 6.19 - 7.29

19 “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also. 22 “The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. 23 But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness! 24 “No one can serve two masters. 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 both God and Money.

25 “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Who of you by worrying can add a single hour to his life? 28 “And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. 29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? 31 So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For the pagans run after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well. 34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own. 2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. 3 “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? 5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye. 6 “Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces.

7 “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. 8 For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. 9 “Which of you, if his son asks for bread, will give him a stone? 10 Or if he asks for a fish, will give him a snake? 11 If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!

12 So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets. 13 “Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. 14 But small is the gate and narrow the road that leads to life, and only a few find it.

15 “Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. 16 By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? 17 Likewise every good tree bears good fruit, but a bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus, by their fruit you will recognize them.

21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. 22 Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ 23 Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’ 24 “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. 25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. 26 But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27 The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.” 28 When Jesus had finished saying these things, the crowds were amazed at his teaching, 29 because he taught as one who had authority, and not as their teachers of the law.

How do you live a life, that honors God. Choosing to become a christian isn’t about making life easier. It’s a higher calling. If you start the race, how do you deal with pressure, so that you don’t drop out of the race. We all face pressure, that isn’t what separates us, it’s how do you deal with it. Living a life for God is fun when it’s easy, who do you respond under pressure, and trails. In definition you can’t fulfill your plan for God until you overcome obstacles.

What do you do when following God pulls you further away from your dreams? Do you really believe Following Jesus Christ is worth it. The temptation is for you to think you can accomplish more on your own. IF you follow God, you have to abandon your dreams and goals. it’s a this or that relationship.

6:34

“Give your entire attention to what God is doing right now, and don’t get worked up about what may or may not happen tomorrow.

7:13

“Don’t look for shortcuts to God. The market is flooded with surefire, easygoing formulas for a successful life that can be practiced in your spare time. Don’t fall for that stuff, even though crowds of people do.

7:14

The way to life - to God! - is vigorous and requires total attention.

As A follower of Christ who’s goals have you been trying to accomplish?

## 8. Putting it all together

### Test 1

To me its about more than just Jesus being hungry. There's an identity trap going on beneath the surface. Its like this. Ben just graduated with a master in some kind of mechanical engineer. If i went to him and said" oh ya you have a master huh, well prove it. Tell me how a combustion engine works." Now for Ben this is a simple process because he understands how it works. and I'm not really looking for ben to explain to me how it works. I just want to hear something impressive so it proves who he is. Ben now has two choice, he can either try to convince me he is who he says he is. Which seems a little silly. Because whether I believe he's a engineer or not doesn't make him less of an engineer. Or he can decide it doesn't really matter what I think about him as long as he believes he's a engineer. My trust in Ben doesn't effect his performance. It s Ben trust in himself that effects his performance. So by not answering my question it seems like oh you must not be an engineer, or your weak. When in fact he's every bit of an engineer, and is actually stronger because he doesn't have this identity crises every time some one doesn't believe him.

Could you imagine Jesus with an identity crisis. If every-time some one didn't believe him he threw a fit and tried to inform people into God. Why would we follow him?. But Jesus strength comes from the fact that there are people that don't believe him and in spite of that Jesus keeps his identity. Have you misplaced your identity in your self?

How many of us have believed that in order to be a christian we have to be able to inform someone into believing. And how many of us have never made any progress on our plans because we have an identity crisis. We believe God cant possible use us. look at where I came from. I'm not educated, I'm not qualified, I'm not smart enough, I'm not cool enough. We would rather believe lies and live with guilt, than to just say This is what Jesus has made me, I know I'm not there yet, I don't always feel like it, I don't always look like it. but it doesn't change who I am.

### Test 2

I see this like christians who have either been saved so long they forget why there christian. or people who have just missed it all together. They have no idea what being a christian is about. These are the people that abuse their relationship with God to push their own agendas. And their so off focus they begin to condemn and oppress the very people Jesus came to save. We have all seen it. The Guy on the corner of the abortion clinic that holds a sign that says " GOD Hates murder" Or the protest down at the state building at the gay rights parade yelling God Hates Fags. They have so abused what Jesus gave them that they hate the very people God had called them to save. Thats on extreme, the other is judgmental attitudes. You've been saved 10 years or 20 years , and you have this opinion that your better than most christians. your smart, holier, and have a higher calling on your life. If you have bitterness in your heart about volunteering, or serving you've missed the boat. If you think why aren't I up there preaching. I'm a better Christian then the preacher, if your critical, or snobby, or bitter. Have you abused your relationship with Jesus?

It's so easy to think, oh she had a kid when she was 17, Or 18. They got married when they were how old? Why is that guy hear, I heard he was in to pot, or meth? Look at how she dresses, or he acts, how in the world can they follow Jesus. Have you heard that person talk, the things they say.

### Test 3

In the third attempt, we see Satan upping the ante, He now takes Jesus up and shows him the entire world. And

here it comes. Satan says “look at all this, If your the son of God this can be your kingdom.” Satan assumes that by following God you give up all your rights. He thinks that by following God you can’t accomplish anything big. There’s a ploy by satan to get Jesus to abandon his call. I notice a bit of desperation by satan to pull out his big cards.

There’s a trade off here I’ll give you the world if you don’t follow God. An d Jesus says no. But what about us. Isn’t there something in us that says. I can’t accomplish my goals and still follow God. I want the world. The big house, The big pay check, the big office, the perfect family, we want respect, we want authority. and there’s something in us that tells us if we can make other people jealous of what we have. then we’ve made it. There’s nothing wrong with those things, unless you abandon God’s call to get them.

People who start ministry between the ages of 20 and 30, only 10% retire in the ministry. It seems to be a large # of people abandoning Gods call.

Have you abandon the call God has placed on your life? What was it for, a girlfriend, a boy friend, a job, money, status.

9 show and explain grid

## 10 Closing Sermon

You have to decide what kind of person you are. Are you a christ follower that has given into the pressure and walked away, have you believe a lie about who you are, or have you made such a production out of your faith that you are continually forgetting what God has done for you, and what God has done for others. Are you going to let the failures in your past be your legacy, or will make the decision to press forward with christ in fulfilling your unique purpose.

And if your not a christ follower. you may be feeling like your worthless, I don’t have a future, God couldn’t possible use me. Don’t believe the lie. Christ laid down his life to give you a future and a purpose. And the first step to finding that out, is starting a personal relationship with Jesus.