

Best Sermon Ever

Jesus' Sermon on the Mount

CLASS SCHEDULE

January 17	Unit 1	Matthew 5:1-16
January 24	Unit 2	Matthew 5:17-48
January 31	Unit 3	Matthew 6:1-18
February 7	Unit 4	Matthew 6:19–7:11
February 21	Unit 5	Matthew 7:12-29

RECOMMENDED RESOURCES

Ferguson, Sinclair. *Kingdom Life in a Fallen World: Living Out the Sermon on the Mount*. Navpress, 1986.

Stott, John R.W. *The Message of the Sermon on the Mount (The Bible Speaks Today)*. IVP Academic, 2020.

Bonhoeffer, Dietrich. *The Cost of Discipleship*. Touchstone, 1995.

UNIT 1
MATTHEW 5:1-16

I/ Key Concepts to Understand the Sermon on the Mount

A. The kingdom of heaven/God

In a word, the message of the Sermon on the Mount is, “This is what it means to belong to the Kingdom of Heaven.” The sermon is a description of the lifestyle of those who belong to that kingdom. –Sinclair Ferguson

B. The already & the not yet

How strange to think that when we become Christians, everything becomes simpler, easier, less demanding. How could that be when we have entered a Kingdom that is alien to the world in which we live and the life we used to have? If our King was tested, tempted, opposed, rejected, and eventually crucified by this world, should it take us by surprise that belonging to His Kingdom involves us in a heroic struggle? Not only that, we have to fight a battle *within* as well! We carry into the new Kingdom some of the habits and ways of thinking of the old kingdom. It can be a monumental struggle for us to be rid of them. –Sinclair Ferguson

C. Law, gospel, and works

Only a belief in the necessity and the possibility of a new birth can keep us from reading the Sermon on the Mount with either foolish optimism or hopeless despair. Jesus spoke the Sermon to those who were already his disciples and thereby also the citizens of God's kingdom and the children of God's family. The high standards he set are appropriate only to such. We do not, indeed could not, achieve this privileged status by attaining Christ's standards. Rather by attaining his standards, or at least approximating to them, we give evidence of what by God's free grace and gift we already are. —John Stott

II/ The Beatitudes

A. Blessed

1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	7.
8.	8.

B. The poor in spirit

“The way to rise in the kingdom is to sink in ourselves.” –Charles Spurgeon

C. Those who mourn

Christian growth is, among other things, growth in sensing just how impoverished and powerless we are in our own strength – that is, just how hollow and futile our efforts to grow spiritually are on our own steam...One reason some Christians remain shallow their whole lives is they do not allow themselves, ever more deeply throughout their lives, to pass through the painful corridor of honesty about who they really are... I am suggesting you let yourself maintain throughout the whole course of your Christian journey a salutary remembrance of just how much evil resides within you, even as one born again. Let it humble you. Let it sober you. Beware of so filling your life with talk shows and phone calls that you don't regularly stop and consider the ruinous condition of your life apart from Christ. You cannot feel the weight of your sinfulness strongly enough... The godliest octogenarians I know are those who feel themselves to be more sinful now than at any time before. –Dane Ortlund

D. The meek

Meekness enhances manliness; it adorns femininity. It is a jewel polished by grace.

– Sinclair Ferguson

E. Those who hunger and thirst for righteousness

Grace meets us where we are and does not leave us where it found us. – Anne Lamott

The command to you is not to crawl into a corner or into the desert, but to run out, if that is where you have been, and to offer your hands and your feet and your whole body, and to wager everything you have and can do. A hunger and thirst for righteousness can never be curbed or stopped or sated, one that looks for nothing and cares for nothing except the accomplishment and maintenance of the right, despising everything that hinders this end. If you cannot make the world completely pious, then do what you can. –Martin Luther

F. The merciful

But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' –Luke 10:33-35

G. The pure in heart

Teach me your way, O LORD,
that I may walk in your truth;
unite my heart to fear your name.

–Psalm 86:11

H. The peacemakers

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. [20] Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. –2 Corinthians 5:18-20

I. Those who are persecuted

Every Christian can attest that the call to follow Jesus is the call to bear shame and to face mockery, to be the butt of jokes, to be an object of scorn. This is a very different kind of suffering from those who faced the lions or the stake, but it is suffering still.
–Tim Challies

III/ Salt and Light