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The Sermon on the Mount: Preaching, Teaching, and Living in Righteousness

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The Sermon on the Mount (Matt 5-7, outline)

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VI. The Kingdom's Citizens (Obedience and Disobedience) [7:21-27]

Lord, Lord (21-23)

The Two Builders (24-27)

Matthew 5: 3-12

- | | |
|--|------------------------------|
| 1. ^{5,3} Blessed are the poor in spirit,
for theirs is the kingdom of heaven. | POOR/MEEK
Kingdom/Land |
| 2. ⁵ Blessed are the meek,
for they shall inherit the land. ¹ | |
| 3. ⁴ Blessed are those who mourn,
for they shall be comforted. | MOURN
Hunger/Thirst |
| 4. ⁶ Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied. | |
| 5. ⁷ Blessed are the merciful,
for they shall obtain mercy. | MERCIFUL
Receive Mercy |
| 6. ⁸ Blessed are the pure in heart,
for they shall see God. | PURE IN HEART
Peacemakers |
| 7. ⁹ Blessed are the peacemakers,
for they shall be called sons of God, | |
| 8. ¹⁰ Blessed are those who are persecuted for righteousness sake,
for their in the kingdom of heaven. | PERSECUTED
Kingdom |
| 9. ¹¹ Blessed are you when people revile you,
and persecute you,
and utter all kinds of evil against you falsely
on my account.
Rejoice,
and be glad,
for in the same way they persecuted the prophets who were before you. | -
-
Jesus
+
+ |
-
10. ¹³You are the salt of the earth;
But if salt has lost its taste
How will its saltiness be restored?
It is no longer good for anything
Except to be thrown out
And trodden under foot by people.
11. ¹⁴You are the light of the world.
A city set on a hill cannot be hid.
¹⁵Nor do people light a lamp
And put it under a bushel but on a stand,
and it gives light to all in the house.
- ¹⁶Let your light so shine before people,
that they may see your good works
And give glory to your Father who is in heaven.

¹ We have moved this beatitude on "the meek" ahead to reflect the order that appears in Greek texts: D, 33; in early translations: It (b, f, q); vg, syr^(c); and in early fathers: Clement, Origen, Eusebius, Aphraates, Hilary, Ephraem, Basil, Gregory-Nyssa, Jerome and Ammonius.

THE GENEROUS FATHER'S GIFTS TO HIS SON *Luke 11:9-13 (Matt 7:7-12)*

^{11:9}And to you I say,

1. *ask*, and it shall be *given* to you, ASK
 seek, and you shall *find*, Seek
 knock, and it shall be *opened* to you. Knock

2. ¹⁰For everyone who *asks receives*, ASK
 and the one who *seeks finds*, Seek
 and to the *knocker* it is *opened*. Knock

3. And will any one of you,
¹¹if the son *asks* the father for bread,
 will he *give* him a stone? PARABLES OF:
4. Or a fish, instead of a fish, Bread, Fish, Egg
 will he *give* him an eel (a snake)? (Ask & Give)
5. ¹²Or if he *asks* an egg,
 will he *give* him a scorpion?

6. ¹³if therefore,
 you being evil, GIVER
 you know good gifts Gift
 to *give* your children, Receiver

7. how much more the Father GIVER
 out of heaven shall *give* Holy Spirit Gift
 to those *asking* him. Receiver

COMMENT:

The main point of #1 and #2 is, "Do not be afraid, you will receive." The thrust of #6 and #7 is, "Do not be afraid, the gift will be good." Each brief parable in the center articulates both themes.

The verbs *give* and *ask* occur at the beginning of #1 and dominate the parables in the center. They appear again in the last lines of #7.

As in Luke 15, Jesus is here defining his "Father in Heaven." That Father is not domineering, authoritative, determined to force his will on all. Rather the Father here presented as a generous, caring, responsible Father who gives only good gifts to his children.

The wording in Matthew is almost identical to Luke. The one significant difference is that the Father (in Matthew) gives *good gifts* to his children. Here he offers *Holy Spirit*.

Most early manuscripts of Luke include all three parables in the center of this poem (Cf. 8, A, C, D, Th, it, vul, cop and many others.) A few omit the third parable of the egg and the scorpion (Cf. p45, p75,B). The rhetorical features argue for its conclusion.

ISAIAH'S PARABLE OF THE TWO BUILDERS

Isaiah 28:14-20

28:14 Therefore *hear the word of the Lord*, you scoffers,
who *rule* this people *in Jerusalem!*

¹⁵Because you have said,

Present

1. a. "We have made a *covenant with death*,
- b. and *with Sheol we have an agreement*;
- c. when the *overwhelming scourge passes through*
- d. it will *not come to us*;

COVENANT WITH
Death, Sheol – affirmed!
Scourge avoided

2. a. for we have made *lies* our *refuge*,
- b. and in *falsehood* we have *taken shelter*."

REFUGE
Shelter

3. ¹⁶Therefore thus says the Lord God,
 "Behold, I am laying in *Zion* for a foundation, a stone
 a tested stone, a *precious cornerstone*, a sure *foundation*."

BUILDING
Materials

4. 'He who *believes* (in it - LXX)
 will *not be shaken*.'

INSCRIPTION **Future
Hope**

5. ¹⁷And I will make *justice the line*,
 and *righteousness the plummet*;

BUILDING
Tools

6. a. and *hail* will *sweep away the refuge of lies*,
- b. and *waters* will *overwhelm the shelter*."

REFUGE
Shelter

present

7. a. ¹⁸Then *your covenant with death* will be *annulled*,
- b. and your *agreement with Sheol* will *not stand*;
- c. when the *overwhelming scourge passes through*
- d. you will be *beaten down by it*.

COVENANT WITH
Death, Sheol – Canceled!
Scourge Destroys

THE PARABLE OF THE TWO BUILDERS Luke 6:46-49

7:46 Why do you call me 'Lord, Lord,' and not do what I tell you?

- | | | |
|----|---|------------------------------|
| 1. | 47 Everyone <i>coming to me</i> and <i>hearing my words</i> and <i>doing them</i> [I will show you what he is like]. | HEAR MY WORDS
Do Them |
| 2. | 48 He is like a <i>man building a house</i> ,
[who <i>dug down</i> and <i>went deep</i>
and laid a <i>foundation</i>] upon <i>rock</i> ; | BUILT HOUSE
Foundation |
| 3. | And when a <i>flash flood</i> arose,
the <i>stream</i> broke against that house,
and the <i>stream</i> was not strong enough to <i>shake it</i> ,
because it was <i>well built</i> . | FLOOD
House Not Shaken |
| 4. | 49 And the one <i>hearing</i>
and <i>not doing</i> , | HEAR
Not Do |
| 5. | he is like a <i>man</i> who <i>built a house</i>
upon the [<i>ground</i>
<i>without any foundation</i>]; | BUILT HOUSE
No Foundation |
| 6. | against which the <i>stream broke</i> ,
and immediately it <i>fell</i> ,
and the <i>ruin</i> of that house was <i>great</i> . | FLOOD
House Falls |

Matthew 7:24-27

- | | | |
|-----|--|-------------------------------|
| 7. | 7:24 Every one who then <i>hears these words of mine</i>
and <i>does them</i> , | HEAR MY WORDS
Do Them |
| 8. | he will be like a [<i>wise</i>] <i>man</i>
who <i>built [his] house</i>
upon the <i>rock</i> ; | WISE MAN
Built on Rock |
| 9. | 25 [and the <i>rain</i> fell] and the <i>floods came</i> [and the <i>wind blew</i>]
and <i>beat</i> upon that <i>house</i> ,
but it did <i>not fall</i> ,
because it had been <i>founded on the rock</i> . | STORM STRIKES
House Stands |
| 10. | 26 And [every] one who <i>hears [these words of mine]</i>
and does <i>not do them</i> , | HEAR MY WORDS
Not Do |
| 11. | will be like a [<i>foolish</i>] <i>man</i>
who <i>built [his] house</i>
upon the <i>sand</i> ; | FOOLISH MAN
Built On Sand |
| 12. | 27 [and the <i>rain</i> fell] and the <i>floods</i> came [and the <i>wind</i> blew]
[and <i>beat</i> upon that <i>house</i>],
and <i>it fell</i> ;
and <i>great</i> was the <i>fall of it</i> . | STORM STRIKES
House Falls |

Theological Content of the Parable of the Two Builders

To summarize, the meaning created in this simple yet profound parable we can suggest the following:

1. The *foundation on the rock* is the *person and words of Jesus* and the listener/reader is called on to *hear and do* those words and by so doing to build upon that foundation.
2. *Hearing and doing* are compared to the *energy of digging through hard clay to the rock and building on it*.
3. The *storm hits both houses*. Faith in Jesus does not provide magical protection from the storms of life. Rather the parable promises that the house on the foundation will withstand the storms.
4. The Christology of the passage appears on two levels.
 - a. Isaiah urges his readers to hear *The word of the Lord*. Jesus calls on his listeners *to hear and do my work*.
 - b. *Jesus is the new foundation* promised by God in Isaiah (not the temple, or the priests and elders of Qumran.) Indeed, a person has replaced a building.

A courageous Messiah boldly declares who he is and invites his listeners to hear and do his words and thereby find meaning and security in “the third temple” that will survive the coming storm.²

² Quoted from, Kenneth E. Bailey, *Jesus Through Middle Eastern Eyes* (Downers Grove: InterVarsity Academic, 2008) pp. 330-331.