

Audio Transcript of Sermon
April 11, 2020
Jesus-The Sermon on the Mount

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. On the weekly Sabbath during the Christian Feast of Unleavened Bread we are continuing with our study of the Life of Jesus Christ, and today we come to the Sermon on the Mount, and we will begin with Matthew chapter five verse one.

Matthew 5:1-48

1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

Jesus taught to a large crowd of people who had gathered to hear him speak, and he began by telling the people what they must do to be happy. The Greek word used for blessed is *Makarios* and this word means blessed and happy. For people looking for happiness in their life, what Jesus teaches in these next few verses is the path to happiness.

2. And he opened his mouth, and taught them, saying,

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

There is a blessing in not thinking highly of oneself. Having a realistic self-concept is important because it keeps our egos in check, not allowing ourselves to become puffed up, which we just studied on the First Day of the Christian Feast of Unleavened Bread. There is also a promise of the Kingdom of Heaven and inheriting the earth. We know by looking at the final few chapters of the Book of Revelation that one day there will be a new heaven and a new earth, and that God will come to earth to dwell with the saved.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

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Jesus promised that if we hunger and thirst after righteousness, we will be filled, and encourages us to be merciful to others in order to obtain mercy for ourselves. Only those who are puffed up are without mercy. We all know our own faults and weaknesses, and we should all know the need for mercy in our life. Verse nine.

9. Blessed are the peacemakers: for they shall be called the children of God.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Jesus offered a blessing to those who make peace. Contrast this to what Jesus would later say about those who choose to live by the sword, these type of people will die by the sword. We have to be peacemakers even when our message of peace is rejected by other people. Jesus said people will hate us and persecute us, even making up lies about us, and that when we see this, we should wear it as a badge of honor because others who came before us were also persecuted.

Jesus then compared the people to salt, used to flavor food, and when salt loses its ability to flavor food, it becomes worthless to the cook and is discarded for new salt. We cannot lose that which sets us apart and makes us special. We must protect and defend, albeit in a peaceable manner, all attempts to distance us from Jesus Christ and God the Father. Verse thirteen.

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Jesus then compares us to being the light of the world. The only light of the world is the sun by day and the moon by night. We need to be as visible and as bright as the sun and the moon, and we cannot hide ourselves. Be wary of people who try to hide themselves or their congregations. There should be no secretiveness, but openness, and when we live openly, we are to be letting our good works shine so that God the Father in heaven is glorified.

- 14. Ye are the light of the world. A city that is set on a hill cannot be hid.**
- 15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.**
- 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**

Jesus warned the listeners that he did not come to destroy the law or the prophets but to fulfill, and that nothing would pass from the law until all was fulfilled. What changed when Jesus died was the need for sacrifices and offerings for sin. Jesus died once for all and fulfilled that need. Verse seventeen.

- 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**
- 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

Jesus taught that people who break the commandments and who teach others to break one of the least of the commandments will be called least in the Kingdom of God, and those who do the commandments and teach others to also do the commandments will be called great in the Kingdom of God. I encourage all who say that the commandments are nailed to the cross to consider the words of verse nineteen.

- 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.**

Jesus taught that our righteousness was to exceed the righteousness of the scribes and the Pharisees if we wanted to be part of the Kingdom of God. That doesn't mean we are to be super scribes or super Pharisees at all. We studied this more extensively on the First Day of the Christian Feast of Unleavened Bread where we learned that the Pharisees were oppressive in their application of the scriptures to be able to find fault with others and in so doing were hypocrites. We need to be on guard that as we apply the scriptures in our own life, that we do so in a way that not only follows the commandments of God that Jesus just spoke of,

but that does not give us the feeling that we can find fault with others by being oppressive in our application of these scriptures. We cannot be hypocrites. During this Christian Feast of Unleavened Bread, do some of us find fault with others over how or to what degree they might have removed leaven from their homes? The Bible says to remove leaven from our homes, and that is a responsibility each of us has. We are not given the responsibility to judge, evaluate, and discuss how others may removed leaven from their house. We are each individually accountable, and for those who feel the need to judge others by comparing them to how “Christian” you are, consider verse twenty.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Jesus taught that the act of holding a grudge can put a person on a path to committing murder. We know the commandment to not murder another person, and Jesus said not to even be angry with people and instead to be reconciled with them. Verse twenty-one.

21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

We all have people in our lives with different viewpoints, that’s normal. When I see a group of people and everyone always sees everything exactly the same way, I’ve always believed at least one person in that group is not thinking for themselves. Even with the Church of God, there are variations of teachings and belief with different groups and congregations. In the end, Jesus will sort that out. Our take away is that we are not to maintain adversarial relationships with other

people, we are to find a path forward towards peace, lest it cost us dearly. Verse twenty-five.

25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Jesus extended the spiritual concept of sin through his explanation for adultery. In the Old Testament, sin occurred as a result of an act. In the New Testament, though an act alone can result in sin, we don't actually have to do the act, just have it in our mind. It would be like if today during the course of an investigation for attempted murder, a person was instead simply charged with murder because that was the person's intent. Think about how that standard is different from the laws where you live. Using the example of adultery, Jesus mentioned if our eyes cause us to sin, or if our body causes us to sin, to remove that temptation. For effect, Jesus said to pluck out the eye and cut off the hand. Jesus wasn't saying to self-mutilate, but to exercise discipline in our lives. If we sin because of what we see with our eyes, remove those things from our eyes that cause us to sin. If we watch a type of television show and that causes sin to form in our mind, we don't need to watch that television show, and if by using our body, it causes sin to form in our mind, we need to use our body in a different way. For those who over indulge on food and beverages, limit the foods and beverages available in your life. It's better for us to change our life now, than to lose out on eternal life. Verse twenty-seven.

27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Jesus acknowledged that divorce was allowed by law and showed the spiritual result of divorce. Marriage is always intended to be until death do us part, and when marriage results in divorce, the spiritual result is adultery for both parties. Adultery, like any sin can be forgiven, and as we learned a few minutes ago, we are not to judge or evaluate others. Verse thirty-one.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

In his sermon, Jesus also taught the people are not to swear to do something, but to actually deliver on the promises we have made. When we fail to deliver on our word, only evil comes from this. Verse thirty-three.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Jesus taught that we are not to avenge ourselves for wrongs committed against us, and instead we are to forgive for wrongs committed against us. Jesus gave the example of the turning the other cheek.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

- 41. And whosoever shall compel thee to go a mile, go with him twain.**
42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Jesus reminded the people that they would love their neighbors and hate their enemies and told them even to love their enemies, to bless people who curse you, to do good to people who hate you, and to pray for those people who despitefully use and persecute you, because we are to become the children of God the Father, who is God both Father of the just and unjust, and in so doing we move on the path towards perfection. Verse forty-three.

- 43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.**
44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
46. For if ye love them which love you, what reward have ye? do not even the publicans the same?
47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?
48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

Jesus then explained the perspective we need when it comes to charity and good deeds. We are to be generous as we have ability to do so in a way that does not cause us public notoriety. We are not to bring undo attention to us as we help others. Our good deeds and help given to others should be between us and God, and God will openly reward us. Matthew six verse one.

Matthew 6:1-34

- 1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.**
- 2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.**

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Similarly, when we pray, we are not to pray so that we can be seen by other people. Some people like to look religious by putting on a public display of their prayer, and we are not to do that. We are to pray in private so that we may be seen by God and rewarded openly. Verse five.

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

When we pray, it is not about the time duration or the type and frequency of words we use because God the Father already knows our needs. Verse seven.

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Ironically though, most Christians go on to repeat what is called the Lord's Prayer without considering we are not to use vain repetitions. Many who recite these next few verses often do so not understanding what is taught, and each verse could become its own study as these are broad and deep topics of faith. Prayer is to begin by acknowledging God the Father understanding that He is holy. Verse nine.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

We next need to remember that we are not living just for a physical existence today, but for the Kingdom of God understanding that God's will be done on earth. Verse ten.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

We should ask God to provide for our needs. In times of COVID-19, our needs may be focused more on health and safety, but food and household supplies are also needed. Verse eleven.

11. Give us this day our daily bread.

We are to ask forgiveness of our sins provided we are able to forgive other people who have caused us grief in our life. Verse twelve.

12. And forgive us our debts, as we forgive our debtors.

We are to ask to be delivered from evil. Evil comes in many forms and has many faces. We conclude our prayers with the word Amen, meaning so be it, a very positive affirmation of the power of God in our life. Verse thirteen.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

As we forgive other people, God the Father will also forgive us. When we judge other people regarding their behaviors and actions are we truly forgiving these people or are we condemning ourselves? Do we talk about what other people do in a negative manner? Do we find fault with them? If we forgive other people, God the Father will forgive us and if we do not forgive other people, God will not forgive us. Verse fourteen.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

When we fast, going without food and water, this is something to be done privately. We are to make no outward appearance that we are fasting, because with any religious activity, when it is done publicly and in a way to make us look good, we will only be rewarded by people who like what we are doing. God the Father will not be impressed. Verse sixteen.

16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

We are to value the Kingdom of God and not the physical things we have on earth. We are to treasure the Kingdom of God. What we have on earth may be nice, until it breaks, deteriorates, or is stolen. We should not treasure what we have on earth. We should prudently manage what we have been given here on earth. These verses have been manipulated by many to exploit people. You cannot buy your way into the Kingdom of God. Priests who use these verses and then ask for people to give more money to the church exploit people. We cannot give money to a priest or a church in an attempt to lay up for ourselves treasures in heaven. We lay up treasures in heaven by spiritually investing in the Kingdom of God through prayer, Bible study, and growing in faith and knowledge. No money is needed! Our heart will be into what we value. If we value money, our heart will be into money, and money will have our attention. We will measure everything in our life by money. If we value the Kingdom of God, the Kingdom of God will be the focus of our attention and in our heart, and we will measure our success not by money but by the ideals and principles taught in the Bible that will lead us to the Kingdom of God. Verse nineteen.

19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21. For where your treasure is, there will your heart be also.

What we see with our eyes can influence our character. We need to seek those things that bring light and not darkness to us. Verse twenty-two.

22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

In our life, in verse twenty-four, we have the choice between serving God or serving ourselves. We are to serve God. The word mammon is often thought of just as money, it's more closely defined as trusting money, having confidence in money. Money can be wiped out very quickly, God is forever. We should be confident that it is God and not our money that will supply our needs. If God provides for our needs, and in the modern era our needs are purchased with money, God will provide us with money.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

God will provide our needs when we serve God. When we first seek the Kingdom of God and God's righteousness, our needs will be met. Worrying about our needs can be a fruitless exercise for people who serve God.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Jesus taught that we are not to judge others. As we judge other people, so will we be judged. We should always consider what needs improving in our own lives first before considering what other people need to change. Mathew seven verse one.

Matthew 7:1-29

1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

What we have been given, the Holy Spirit, knowledge of the Kingdom of God, access to God the Father and the opportunity for eternal life through Jesus Christ is precious. We are not to squander this valuable gift. Verse six.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

For our needs or any other thing we may desire, we are to ask God the Father Who will always give us our needs and when our desires would make a good gift in the eyes of God the Father, He will give us our desires, too.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

As we live our life, we are to treat other people the way we want to be treated. It's called the golden rule and the basis for what is taught in the Bible. Verse twelve.

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The path to the Kingdom of God and eternal life is narrow, and few will find it. More people choose the path of personal destruction. Verse thirteen.

13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

In life we have been taught to be careful of the wolf in sheep's clothing and the wolf we most need to be concerned about is a religious phony who uses religion and a threat of being cut off from God as the basis to commit evil. God's commandments are designed to empower us to live a righteous life. God's commandments do not oppress, and people who use the commandments of God to oppress others are evil, the false prophet that Jesus warns about beginning in verse fifteen.

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

Being faithful is more than calling on the name of Jesus and God the Father. To be in the Kingdom of God, we have to do the will of God the Father. Verse twenty-one.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

We live in a world where many claim to know Jesus and call on his name. Jesus warns that is not enough.

Jesus concluded his sermon by telling the people that the people who hear his words and do his words are wise and will withstand any and all trials that they may face. People who do not do what Jesus said are compared to foolish people who will be wiped out when trials come. We need to be the wise people who do what Jesus says. Verse twenty-four

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

When Jesus spoke, the people were amazed because he spoke with authority, and because He spoke with authority, what He said astonished them.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes.

Many people today would also be astonished at the teachings of Jesus Christ if they would take time to read the Bible for themselves. Sadly, too many people take the words of other people without proving for themselves what is taught in the Bible.

Today, many people would be astonished that Jesus taught that people who break the commandments and who teach others to break one of the least of the commandments will be called least in the Kingdom of God, and those who do the commandments and teach others to also do the commandments will be called great in the Kingdom of God.

Many people today would be astonished that we cannot give money to a priest or a church in an attempt to lay up for ourselves treasures in heaven. We lay up treasures in heaven by spiritually investing in the Kingdom of God through prayer, Bible study, and growing in faith and knowledge.

Many people today would be astonished that we have personal responsibility in our actions when it comes to salvation and that when we come across anything that causes us to sin, we are to remove that which causes us to sin from our life.

Many people today would be astonished that Jesus described false prophets as wolves in sheep clothing. He warned of people who would use their position of authority in an attempt to exploit other people. As Christians our relationship is personal and directly with Jesus Christ giving us access to God the Father. Nobody and no church stands between us and Jesus Christ who gives us access to God the Father.

Thank you for joining us today. God-willing we'll get together next time on the Last Day of the Christian Feast of Unleavened Bread on Wednesday, April 15th . Until then, thank you for joining us today.