

Lesson 55

Jesus' Speeches

⇒ **Matthew 4:17~25;** *'From that time Jesus began to preach'*

- *'Great crowds followed him.'* But why were the people confused? What religious preaching and spiritual teaching were these people receiving? Who were the religious leaders teaching at that time? The Pharisees and the Scribes. And what did they teach? Traditions! If we study the Gospels, we will see that these traditions were placed above the Word of God.

⇒ **Matthew 15:1~9;** *'The tradition of the elders.'*

- So, Jesus begins to fulfil his primary purpose of putting the Word of God in its proper place. The crowds were confused because they had only learned about external acts. What was going on inside each person didn't matter, but whether everything looked good on the outside did. Washing your hands, doing this or that, or not doing it, was what mattered. Jews at that time were taught that whoever had a Jewish surname was in the kingdom of God. That's what they learned.
- Jesus began offering the Kingdom, and the signs and wonders he performed were a sign that he was the King and that the Kingdom was coming. He began his ministry by putting the Word of God 'on its feet'. In front of those crowds, he answered the question posed in Psalm 24.

⇒ **Psalms 24:3~4;** *'Who may ascend into the hill of the Lord? Or who may stand in His holy place?'*

- Jesus' answer made it clear that people would not enter the Kingdom of the Messiah through the teachings of the Pharisees and Scribes. He was going to make it clear that God was much more concerned with people's inner selves, because their exterior is a reflection of their interior.

⇒ **Matthew 15:10~20;** *'Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man.'*

⇒ **Matthew 12:33~37;** *'For out of the abundance of the heart the mouth speaks.'*

- In chapters 5, 6 and 7, Jesus ascends a mountain and begins to teach the people. He delivers the first of four discourses (*three of which are recorded in the Book of Matthew*). The prophetic ministry of Jesus Christ on earth can be divided into four major speeches:

1st. Sermon on the Mount, The Beatitudes, Matthew 5, 6 and 7.

2nd. The Parables of Matthew 13.

3rd. The discourse of Matthew 24 and 25.

4th. The discourse of John 13 to 17.

- If we want to understand Jesus's ministry and his service as God's prophet on earth, we must carefully study these speeches. These discourses contain the entire message and God's entire plan, including what was already known and what was going to be revealed.

- The first discourse is the Sermon on the Mount. This sermon is part of the offering of the kingdom. Jesus offered the kingdom and established the standard for those who wanted to enter it, who will be admitted to the kingdom. The Israelites thought that if they washed their hands or did other things to show that they were followers of the law (by word of mouth), that was all that mattered. Jesus said, '**NO!**' There's no way you're getting into the kingdom of God like that.

10.9. The Sermon on the Mount

⇒ **Matthew 5:1~16**

- **V.1~12**; Jesus describes the characteristics of those who will be admitted into the Kingdom of Heaven. The blessed and happy are the humble in spirit, those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peacemakers, and those who are persecuted for righteousness' sake.
- **V.13~16**; Jesus describes the influence of those who will be admitted into the Kingdom of Heaven: '*You are the salt of the earth. You are the light of the world.*'
- '*Blessed are the poor in spirit.*' How do we know this expression in everyday language? '*Oh, he's poor in spirit*' translates to '*he's ignorant!*' This popular expression is flawed because whoever coined it doesn't know what spirit is. Man is body, soul, and spirit. We understand the things of God in the spirit, but man is born with a dead spirit, separated from God. Believing in Jesus means being born again in spirit and receiving a new spirit inhabited by the Holy Spirit. So, when Jesus says, '*Blessed are the poor in spirit,*' he is talking about our spirit.
Who considers themselves poor in spirit when hearing what Jesus Christ said? What was John the Baptist's message? '*Repent, for the kingdom of heaven is at hand.*' In other words: '*People, wake up! Everything is wrong. Repent of what we've lived up to now. Change your life. Change your ways.*'
'*Blessed are the poor in spirit...*' Those who know they have no resources are blessed. That's what it means, there are no resources, humble yourselves before this truth and recognize it. The kingdom of heaven is theirs.
- These are the characteristics of those who are admitted into the Kingdom of God. Then, in **V.17-20**, Jesus reveals himself to be a law-abiding person, and **V.20** is key to understanding what he is talking about.

⇒ **Matthew 5:20**; '*For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.*'

- It was from this stage, from this sermon onward, that Jesus began to be persecuted by the Scribes and Pharisees until they decided to kill him. From then on, Jesus exposed the false religion and doctrine of the Pharisees and Scribes. Jesus didn't mince words; he spoke forcefully. Further on, he said:

⇒ **Matthew 23:1~33**; '*But woe to you, scribes and Pharisees, hypocrites!*'

Jesus showed that no one would enter the kingdom of heaven by following the teachings of the Pharisees and scribes; '*unless your righteousness exceeds theirs.*'

- Then, from ⇒ **Matthew 5:21** to ⇒ **Matthew 7:29**, Jesus shows that the Pharisees' practices were completely wrong and speaks directly to them. He begins to set the true standard of God's word, which comes from within a person and goes outward:

⇒ **Matthew 5:21~26**; *'You have heard that it was said to those of old, You shall not murder...'* According to the Pharisees' standards, you could do anything if you didn't kill. Jesus says this is not what God sees. God sees inside as well as outside. We often kill our brother inside, and do you think God accepts that?

- Jesus rejects the misinterpretations of the Pharisees and scribes. He talks about adultery, false oaths, hatred, love, temptations, almsgiving, prayer, fasting, and the treasures in our hearts. He also talks about practicing our faith. Jesus speaks about all of these topics until the end of Chapter 6.

⇒ **Matthew 6:1**; Good works before men.

⇒ **Matthew 6:2~4**; Alms before men.

⇒ **Matthew 6:5~15**; Prayers to be seen by men.

⇒ **Matthew 6:16~18**; Fasting for men to see.

- All of this, Jesus rejected! Then, in Chapter 7, he gives instructions for those who wish to enter the kingdom:

⇒ **Matthew 7:1~6**; Beware of judging.

⇒ **Matthew 7:7~12**; The effectiveness of prayer.

⇒ **Matthew 7:13~14**; The righteousness of the way that leads to the kingdom.

⇒ **Matthew 7:15~23**; The warning against false prophets.

⇒ **Matthew 7:24~29**; The firm foundation of the rock.

- Jesus concludes with the following: *'Whoever builds their house on sand.'* This refers to the doctrine of the Pharisees or any other doctrine of our time. Anyone who is not founded on the Rock – Jesus Christ, the righteousness of God and God the Creator – is on sand.

⇒ **1 Corinthians 3:11**; *'For no other foundation can anyone lay than that which is laid, which is Jesus Christ.'*

- It's amazing how, when a family experiences a crisis or serious illness, people will accept anything. They are told to do absurd things and do them, giving Satan more legal ground to act in their lives. This is like building a house on sand.
- But those who are on the Rock – Jesus Christ – say: *'When a crisis comes, I can do all things through him who strengthens me. All things work together for good for those who love God. Father, what is the purpose of this crisis?'* Those who are on the Rock do not pursue anything that does not align with God's Word. They know in whom they believe and that God is powerful to keep them safe during the *'storm'* until the day of resolution and completion of the work.

- That's why the Sermon on the Mount was created. It's impossible to evangelize with this Sermon. In the Sermon on the Mount, Jesus shows his kingdom and the pattern of the kingdom. The kingdom was offered to the Jews. So, is the Sermon on the Mount also valid for the Church? Yes, because the Church belongs to the kingdom of heaven. The characteristics described in the Sermon should be sought in our lives. It has everything to do with the Church, but not with evangelization. The Sermon on the Mount doesn't mention Jesus dying for sinners, being buried, and rising again on the third day because Jesus is only at the beginning of his ministry. Speaking the Sermon on the Mount to an unbeliever will discourage him and cause him to run away from the Word of God. To follow and practice these characteristics, we need the power of the Holy Spirit. Only those who have the Holy Spirit can follow this pattern. The Sermon on the Mount is for saved, born-again people. It is the pattern of the Kingdom of God. The Church must follow this pattern.