

The Gospel According to John

10-28-2020

1. Last week I taught I part the analysis of Joh 14:13-21. When time expired, we were about to begin a study of the Sermon on the Mount Discourse.
2. Before returning where we left off last week, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. I want to review some of that learned last week and then begin new material on page three.
4. Let's begin by reviewing what we learned last week about the Olivet Discourse and the Upper Room Discourse.

The Olivet Discourse

1. The immediate context of the Olivet Discourse deals with Christ's prediction of the destruction of the Temple in Jerusalem.
 - 1.1 The Temple was the focal point of Jewish worship, and the disciples as Jews, were concerned about the promised future of their nation.
2. This would certainly include the future of the focal point - the Temple.
3. They asked Christ the same question as they would again ask just before His ascension: When would He establish His kingdom as the completion and consummation of all Jewish history. (Mat 24:3; Acts 1:6)

Mat 24:3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

Acts 1:6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

4. Said another way "when would He fulfill God's unconditional covenants with Israel?" At the time of the Olivet Discourse, the disciples knew little if anything about the Church. The covenants were "Abrahamic, Palestinian, Davidic and New. Their understanding would be significantly improved with the coming of God the Holy Spirit.

5. They also did not know there would be an intervening period between the first and second advents.

The Sermon on the Mount

1. Our Lord's Sermon on the Mount (Matthew chapters 5 through 7) further illustrates the need for careful interpretation. This was not a private discourse with the twelve disciples, although some of them were present.

2. To whom was this sermon addressed? To Israel? To the Church? To both or neither? Jesus was speaking to the large crowd of believers gathered around Him on the mountainside.

Mat 5:1 Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him,

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

3. His ministry to Israel was underway because He had not yet been rejected by His people.

4. He was sitting before Israel clarifying the character of God's kingdom and righteousness and contrasting the Mosaic Law's real purpose with the legalism of the Pharisees.

5. Now let's see what we can learn from the Upper Room Discourse.

The Upper Room Discourse

1. In contrast, Christ addressed the Upper Room Discourse to His disciples as the nucleus of the approaching Church Age.

Joh 17:20 "My prayer is not for them alone. I pray also for those who will believe in me through their message,

Joh 17:21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us that the world may believe that you sent Me.

2. These same *twelve* Jewish disciples were considered separate from the nation of Israel. Judas was present but did not like what Jesus said.

(Joh 13:33-34; 15:18-27)

3. This discourse took place in the same room where the Last Supper was held.

5. These verses no doubt confused the apostles just as they have confused a large number of church age believers today.

5.1 The fact of confusing ... the characteristics ... in each is common, and is, doubtless, the greatest error into which many devout Bible interpreters fall.” We began last week by reviewing *the Doctrine of the Kingdom*.

Doctrine of The Kingdom

1. Christ's argument in Mat 12:28 seems to be that His expulsion of demons is proof enough of His offering the Messianic Kingdom to Israel. Mat 12:28

1.1 This act was one of numerous evidences provided by the Lord that the Kingdom of God (i.e. the offering of the earthly Kingdom to Israel with its four unconditional covenants) had come.

Interpreting the Teachings of Christ

1. Scholars have found the synoptic Gospels exceedingly difficult to interpret. These four books chronicle a unique era in God's plan for human history.

1.1 The Gospels reveal our Lord's sinless life and saving work, but the record of His earthly ministry also includes His kingdom platform and His prophecy of Israel's future persecution.

2. In fact, the *Kingdom Age* separates and connects Israel with the Church.

3. Consequently, as a certainty, an accurate interpretation of the Gospels requires an understanding of dispensations; probably more so than any of the other dispensations.

4. With absolute authority Jesus Christ presented Himself to Israel as the Son of David, the King of Israel and the Messiah. Mat 4:27; Joh 4:25; Joh 9:36 and Joh 10:36

5. Christ's presentation took many forms, Matthew in particular recorded most of these offerings.

6. Christ performed many miracles which drew attention to Himself as the Savior of mankind and King of the Jews. You can go to Pastor Merritt's

Study Books where you will find 353 such prophecies under the title, *He the Christ*. The chart can also be found on the internet under the title **353 Prophecies Fulfilled in Christ**.

7. Christ announced his kingdom policy in three major “speeches: The Olivet Discourse, The Upper Room and the Sermon on The Mount.

8. Last week we taught the Olivet and the Upper Room discourses. Now we are ready for The Sermon on The Mount.

The Sermon on the Mount Discourse

1. Our Lord's Sermon on the Mount (Matthew chapters 5 through 7) further illustrates the need for careful interpretation. This was not a private discourse with the twelve disciples, although some of them were present.

2. To whom was this sermon addressed? To Israel? To the Church? To both or neither? Jesus was speaking to the large crowd of believers gathered around Him on the mountainside.

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

3. His ministry to Israel was underway because He had not yet been rejected by His people. (Matthew chapter 12)

4. He was sitting before true, regenerate Israel clarifying the character of God's kingdom and righteousness and contrasting the Mosaic Law's real purpose with the legalism of the Pharisees.

5. Christ was not presenting a way of salvation. His message concerned the believer's post salvation way of life, which changes from age to age. His-teaching differed from the Mosaic Law which was instituted for Israel.

6. The question is: To whom do these instructions pertain? First of all, the Sermon on the Mount was addressed to the Jewish followers of Jesus who heard Him deliver it.

7. Many Gentiles also were present in the crowd, especially from Syria and Decapolis.

Mat 4:24 News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed, and he healed them.

Mat 4:25 Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him.

8. As in the Old Testament, Gentiles were blessed through Israel and definitely had access to the kingdom of God promised to Israel; this included past, present and future.

Gen 12:3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

Exo 12:38 Many other people went up with them, as well as large droves of livestock, both flocks and herds.

Zec 8:22 And many peoples and powerful nations will come to Jerusalem to seek the LORD Almighty and to entreat him."

Zec 8:23 This is what the LORD Almighty says: "In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'"

Mat 8:11 I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven.

9. The presence of Gentiles does not change the fact that Christ was addressing Israel.

10. But certain aspects of the message anticipated a future fulfillment, perhaps near future, perhaps distant future, depending on whether or not Israel would accept her king.

11. The hearers realized that all the beatitudes in the opening lines of the sermon had not yet been accomplished even though the Messiah had arrived.

Mat 5:3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Mat 5:4 Blessed are those who mourn, for they will be comforted.

Mat 5:5 Blessed are the meek, for they will inherit the earth.

Mat 5:6 Blessed are those who hunger and thirst for righteousness for they will be filled.

Mat 5:7 Blessed are the merciful, for they will be shown mercy.

Mat 5:8 Blessed are the pure in heart, for they will see God.

Mat 5:9 Blessed are the peacemakers, for they will be called sons of God.

Mat 5:10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

Mat 5:11 "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

12. But since the Messiah spoke these blessings the listeners could take comfort, fully confident that all would be accomplished.

13. And why not? Our Lord, during the first two years of His three-year ministry was continuously offering Israel her Kingdom. †

14. Little did the crowds attending our Lord realize that Christ would be rejected and that the complete fulfillment of His words would not occur during His first advent or in the yet undisclosed Church Age.

15. Even now the meek have not yet inherited the earth, nor is God's will "done on earth as it is in heaven".

Mat 6:9 "This, then, is how you should pray: "Our Father in heaven, hallowed be your name,

Mat 6:10 your kingdom come, your will be done on earth as it is in heaven.

Mat 6:11 Give us today our daily bread.

Mat 6:12 Forgive us our debts, as we also have forgiven our debtors.

Mat 6:13 And lead us not into temptation, but deliver us from the evil one.'

15.1 His will is done on earth in the sense that believers can and do accomplish (at least in part) His purpose for their lives, but His will cannot be done as it is in heaven until Christ deposes Satan and establishes His own regime.

16. The meek will inherit the earth only under His gracious, all powerful administration in that future dispensation the Millennium. Christ announced policy for His kingdom and Israel rejected both Him and it.

17. Christ was speaking directly to His current audience - the generation of the Age of The Hypostatic Union.

17.1 There was an immediate and present application of our Lord's message but it must be properly interpreted in the light of God's clock.

18. This is why He needed to mention persecution for righteousness, deliverance from evil and false prophets.

Mat 5:12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

Mat 5:37 Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one.

Mat 5:38 "You have heard that it was said, 'Eye for eye, and tooth for tooth.'

Mat 5:39 But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also.

Mat 7:15 "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves.

18.1 These caveats do not describe the perfect environment of the Millennium.

18.2 For His then present audience, Christ clarified the believer's way of life at a time when the Mosaic Law was so greatly distorted by the scribes and Pharisees.

19. Such instructions offered encouragement and hope to those who witnessed His earthly ministry yet never saw the reality of His announced blessings.

20. He cared for His hearers in their current state, even while proclaiming the kingdom that He would establish for them if enough of the Jews would accept Him as Messiah.

21. Christ taught His followers to pray as we have just seen "Thy kingdom come", a prayer which was relevant when sufficient positive volition in Israel would have ushered in the kingdom.

22. But this petition ceased to be pertinent when in fact that "evil generation" refused Him. (Mat. 12:45)

Mat 12:45 Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first. That is how it will be with this wicked generation."

22.1 Nor will the Lord's prayer apply after the Millennium is actually established. Prayer is not needed for what has already come to pass.

23. Because the Church had not been announced and did not yet exist when Christ spoke on the mountainside, no part of our Lord's sermon is addressed specifically to the Church.

24. The correct conclusion is that the Sermon on the Mount belongs to the Dispensation of the Hypostatic Union and to the Millennium, but not to the Church Age.

25. Matthew is recording an offering of a Kingdom to Israel; in Mat 21:43 he foretells of Israel's rejection of that offering resulting in its being offered to the nations of the church age.

Mat 21:43 "Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.

26. Though not directly pertinent to our study I think it appropriate here to make comment with reference to the two terms Kingdom of God and Kingdom of Heaven.

26.1 Matthew is the only writer of the New Testament to use the term Kingdom of Heaven and he uses it more than 28 times.

26.2 The Kingdom of Heaven as used by Matthew is often used synonymously with the term Kingdom of God. For example:

Mat 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,

Mat 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mat 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mat 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Mat 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Mat 5:19 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.

Mat 5:20 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.

Mat 7:21 Not everyone 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.

Mat 7:22 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?

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