**Simple Christianity**

***Jesus’ Sermon On the Mount #1***

***“Do e Hug Him Or Throw Him Off A Cliff?”***

***True or False –*** You can never go home again.

**So Far In The Sermon - The Introductions**

**The Beatitudes -** Mathew 5:3-12. An introduction to two vastly different worldviews – the worldview of people who are in the kingdom of heaven and the worldview of the people who are not. Reminder verse – ***Matthew 4:17******From that time on Jesus began to preach, “Repent, for the kingdom of heaven has come near.”***

**Salt and Light People –** Matthew 5:13-16. An introduction to the affect that kingdom of heaven people are supposed to have on the people and situations they come in contact with. Reminder verses – ***Matthew 5:13“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again?” - 14“You are the light of the world. A town built on a hill cannot be hidden.”***

**The Law and The Prophets –** Mathew 5:17-20. A reassurance of the way in which Jesus views the law and the prophets. That’s what this lesson is about. Let’s read this part of the sermon together…

**Mathew 5**

***17“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. 19Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. 20For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.***

Before we start digging around in this part of the sermon, ask yourself… Why did Jesus feel the need to include it? Let’s see…

After Jesus’ baptism and his forty day test in the wilderness, a short time before the beginning of the sermon, Matthew tells us this in chapter 4… ***12When Jesus heard that John had been put in prison, he withdrew to Galilee. 13Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali…***

Something very important happens in the brief time described in Matthew 4:12-13. Matthew doesn’t tell us about it but Luke does….

**Luke 4**

***14Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. 15He was teaching in their synagogues, and everyone praised him.***

***16He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, 17and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:***

***18“The Spirit of the Lord is on me,
    because he has anointed me
    to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners
    and recovery of sight for the blind,
to set the oppressed free,
19    to proclaim the year of the Lord’s favor.”*** (Isaiah 61:1-2)

***20Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. 21He began by saying to them, “Today this scripture is fulfilled in your hearing.”***

***22All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked.***

So far, so good.\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

A little insight into synagogue worship.\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

All of a sudden, something changes. What happened?

***23Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’”***

***24“Truly I tell you,” he continued, “no prophet is accepted in his hometown. 25I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. 26Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. 27And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.”***

***28All the people in the synagogue were furious when they heard this. 29They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff. 30But he walked right through the crowd and went on his way.***

What happened? Jesus’ audience just moved from, ”I’m so proud! Look how good he turned out.” to. “Grab his legs! Let’s throw him off a cliff!”

You’ll find the answer in verses 24-27. And, by the way, you might want to take a look at Isaiah 61:1-2. When Jesus read it, he left a little phrase out. And they probably didn’t like that very much Can you see that phrase?

I guess we’ll have to pick this up next week. We’re out of time. Till then, roll around in Isaiah 58. See what you come up with.

**Isaiah 58**

***1 “Shout it aloud, do not hold back.
    Raise your voice like a trumpet.
Declare to my people their rebellion
    and to the descendants of Jacob their sins.
2For day after day they seek me out;
    they seem eager to know my ways,
as if they were a nation that does what is right
    and has not forsaken the commands of its God.
They ask me for just decisions
    and seem eager for God to come near them.
3‘Why have we fasted,’ they say,
    ‘and you have not seen it?
Why have we humbled ourselves,
    and you have not noticed?’***

***“Yet on the day of your fasting, you do as you please
    and exploit all your workers.
4Your fasting ends in quarreling and strife,
    and in striking each other with wicked fists.
You cannot fast as you do today
    and expect your voice to be heard on high.
5Is this the kind of fast I have chosen,
    only a day for people to humble themselves?
Is it only for bowing one’s head like a reed
    and for lying in sackcloth and ashes?
Is that what you call a fast,
    a day acceptable to the Lord?***

***6“Is not this the kind of fasting I have chosen:
to loose the chains of injustice
    and untie the cords of the yoke,
to set the oppressed free
    and break every yoke?
7Is it not to share your food with the hungry
    and to provide the poor wanderer with shelter—
when you see the naked, to clothe them,
    and not to turn away from your own flesh and blood?
8Then your light will break forth like the dawn,
    and your healing will quickly appear;
then your righteousness[***[***a***](https://classic.biblegateway.com/passage/?search=is+58&version=NIV#fen-NIV-18795a)***] will go before you,
    and the glory of the Lord will be your rear guard.
9Then you will call, and the Lord will answer;
    you will cry for help, and he will say: Here am I.***

***“If you do away with the yoke of oppression,
    with the pointing finger and malicious talk,
10and if you spend yourselves in behalf of the hungry
    and satisfy the needs of the oppressed,
then your light will rise in the darkness,
    and your night will become like the noonday.
11The Lord will guide you always;
    he will satisfy your needs in a sun-scorched land
    and will strengthen your frame.
You will be like a well-watered garden,
    like a spring whose waters never fail.
12Your people will rebuild the ancient ruins
    and will raise up the age-old foundations;
you will be called Repairer of Broken Walls,
    Restorer of Streets with Dwellings.***

***13“If you keep your feet from breaking the Sabbath
    and from doing as you please on my holy day,
if you call the Sabbath a delight
    and the Lord’s holy day honorable,
and if you honor it by not going your own way
    and not doing as you please or speaking idle words,
14then you will find your joy in the Lord,
    and I will cause you to ride in triumph on the heights of the land
    and to feast on the inheritance of your father Jacob.”
For the mouth of the Lord has spoken.***

See you next week!