



Sermon on the Mount (or level place or plain)

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How do you see it?

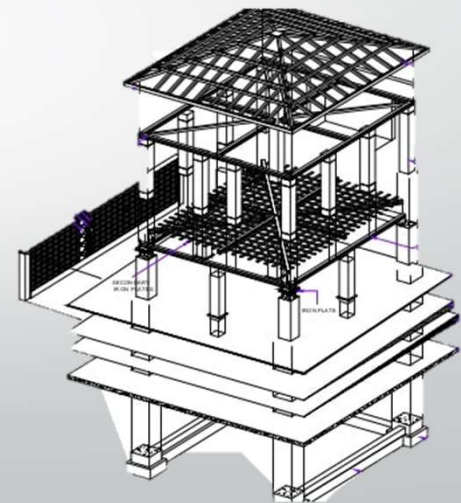


How do you see it?



Outline / Structure to SOM

- Introduction: Matthew 5:1-2
- Body: 5:3 – 7:27
 - Beatitudes 5:3 – 12
 - Jesus' Antitheses 5:21-48
 - ...
- Conclusion: 7:28 – 8:1



Jesus and Moses Here?

--Is Jesus the New Moses or one greater than Moses?

--Mountain Imagery (5:1-3 and 7:28-8:1)

A. Remember Matthew was writing to the Jews who were steeped in Moses and the Law and the similar imagery

B. Jesus goes up on the Mountain like Moses did at Sinai to get the Torah

On the connection of Jesus with Moses in this section, see W. D. Davies and D. C. Allison, *The Gospel According to Saint Matthew: Volume 1: Matthew 1-7*, ICC Commentary Series (New York: T & T Clark, 2004), 190-95, 424.

Other Contextual Parallels

C. There is a possible connection with

Moses in Mt. 4:2 went **without food** for **40 days and 40 nights** just like Moses (Deut. 9:9).

D. The **word “stayed”** (on the mountain) in Deut. 9:9 can mean **“sat”** and was taken that way by some Jewish writings dated a little after the time of Jesus. See Mt. 5:1-2: Jesus sat down



Parallels

E. Davies and Allison believe that the infancy narratives of Jesus in Matthew have parallels with Jewish teachings about Moses' childhood.

--Note the parallel of Pharoah destroying the Jewish male babies and what Herod did in destroying the male babies in Bethlehem.

Parallels

F. Mat. chapters 3 and 4 could be seen as a “new exodus”.

--Jesus' escape from Egypt and the fulfillment of the passage “Out of Egypt I called my son” (2:15) followed by Jesus' baptism in Mt 3:13-17 might represent Moses and Israel coming out of Egypt and crossing the Red Sea. Jesus' 40 days of temptation in the wilderness (Matthew 4:1-11, alluding to Deut. 8:1-5) could be parallel to the Israelites' 40 years in the wilderness

Jesus' Words

G. Moses had authority, but Jesus taught with authority greater than the teachers of the Law (Mt.7:28-29).

Discussion: What do you think? Was Jesus a New Moses or perhaps one greater than Moses? Could he be an ultimate fulfillment of Moses? Or not connected at all perhaps?

How would Matthew's readers perhaps have seen it? Why?

Am I 'seeing' / reading double?

Compare Matthew 5 - 7
&
Luke 6:17 - 49



similarities in bold fonts.

S/N	MATTHEW 5-7	LUKE 6:17-49
1	The 3 preceding verses in Matthew 4:23-25, surest that Jesus had healed great numbers of very ill persons (severe pain, demon possessed, seizures, paralytics) that were brought to him.	The five verses presiding verse 17 in Luke 6 (12-16) speak about Jesus's all night mountain side prayer, that was followed by choosing of the twelve,
2	4:25 suggests that large crowds from Galilee, Decapolis, Jerusalem, Judea and the region across the Jordan followed him. Verse 1 suggests that Jesus went to up on a mountainside from where he taught	Verse 17-18 suggest that Jesus went down with the twelve to a larger crowd of people (disciples) and a great number from all over Judea, Jerusalem and Tyre and Sidon seeking to hear his teaching and to be healed of their diseases.
3	Verse 1 suggests that Jesus went to up on a mountainside from where he taught the crowd from with only 4 (Peter, Andrew, James and John by his side.)	Luke in 6:17 suggests Jesus spoke from the plain (a level place) not a mountainside.
4	The large (mixed) crowds were referred to as his disciples.	The large (mixed) crowds were referred to as his disciples.









The hills along the north shore of the Sea of Galilee where Jesus may have given the Sermon on the Mount



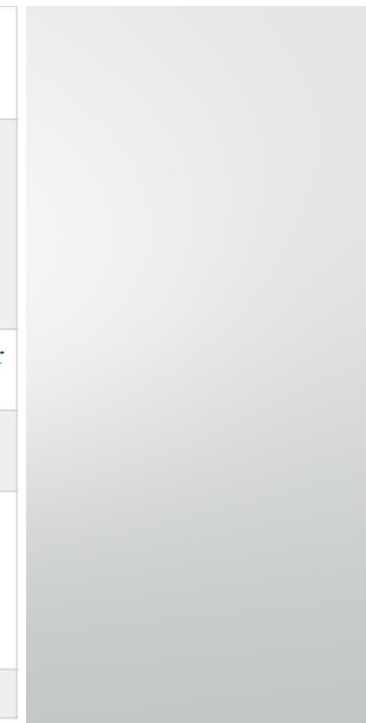
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S/N	MATTHEW 5-7	LUKE 6:17-49
5	The large crowds were referred to as his disciples.	The large crowds had come to hear him and be healed of their diseases.
6	There was no record of this incident.	v. 19 says that the people all tried to touch him because power was coming from him and healing them all
7	5:1 suggest that he was teaching a large crowd of his disciples	v. 17 & 20 suggest that he was teaching a large crowd of his disciples
8	Beatitude number one says , “Blessed are the poor in spirit”	Beatitude number one says , “Blessed are you who are poor”....,
9	For theirs is the kingdom of God	For yours is the kingdom of God
10	Evangelist Matthew pens down 9 beatitudes -poor in spirit, mourn, meek, hunger & thirst, mercifully, pure in heart, peace makers, persecuted for righteousness, revile & falsely accuse...	Evangelist Luke pens down only 4 beatitudes -poor, hunger now, weep now, when people hate you. So Luke’s account is shorter than Matthew’s.



11	Matthew 5-7 does not have the woes narratives.	In v 24-26 Luke writes about Jesus pronouncing 3 woes-rich, well fed now, when everyone speaks well of you...
12	After the beauties, Matthew in chapter 5 captures other topics including salt & light, law and the prophets, anger, murder & reconciliation, adultery & lust, divorce & unchastity, oaths and swearing, retaliation & non-retaliation.	Luke 6:17-49 is silent on these Matthew topics.
13	"Kingdom of heaven" is Matthew's preferred use, Matthew 4:17; 10:6.	"kingdom of God" the preference of other New Testament writers Luke 9:2)
14	Matthew 5:43 Captures Love for enemies	Luke writes on "Love for Enemies" in verse 43-48
15	Matthew 5:13-42, Jesus preached a whole sermons on "Salt and Light," "The Fulfillment of the Law," "Murder," "Adultery," "Divorce," "Oaths," and "Eye for Eye."	These were omitted in Lukes gospel.





Inclusios

--Inclusios set “off discrete units” and also give “expression” to key themes within those units

(Allison and Davies, Matthew 1-7, 93)

Inclusios in Matthew

a. Examples in Matthew:

- 1) Matthew: 1:23 and 28:20 (Hold together the 'God with us' theme of the whole of Matthew)
- 2) 4:23-5:2 and 9:35 (Holds together plight and needs of the people)
- 3) 5:1-2 and 7:28-29 (Hold together the whole SOM Mosaic? theme)
- 4) 7:16 and 7:20 (Holds together the true and false prophet theme: good and bad fruit recognition)
- 5) 15:2 and 15:20 (Holds together the tradition of the elders theme)

Inclusios in SoM

- 1) "Law or the Prophets" 5:17 and "Law and the Prophets" 7:12
- 2) "enter into the kingdom of heaven" 5:20 and "enter the kingdom of heaven 7:21

Approx. Dates of Writings

- James: 44-49
 - Galatians: 49-50
 - Mark: 50-60
 - Matthew: 50-60
 -
 - Luke: 60-61
 -
 - Acts: 62
 -
 - John: 80-90
- BibleGateway

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- Galatians: 49-50 55
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BibleGateway

BibleStudyTools

