

**Lecture 9 – The Sermon on the Mount: Exposition of Matthew 5 - 7 (cont.)**

“For where your treasure is, there your heart will be also.” Matthew 6:21 (NIV)

**Key Terms**

Mammon, diving passive

**Objectives**

- \*To understand Christ’s teachings on earthly and heavenly “treasure”
- \*To ponder the correct application of the SOM

**Lead Questions**

- \*In what ways do you find yourself tempted to serve “mammon”?
- \*How would you use the SOM in evangelism?

**The Sermon on the Mount: Exposition of Matthew 5 - 6 (cont.)**

## V. Exposition of Matt. 6:19-24

## A. Context

B. Discourse analysis. See parallelism. Check *Getting the Message* appendix connections.

1. Part 1: 6:19-21, While we analyze the passage logically, recall it is poetry too. “Mammon” = trusted thing
2. Part 2: 6:22-23, Text gives no overt sign that theme of 19-21 continues. What is the connection? Does text tells us to examine our heart? Or does it warns us about where we set our eyes?
3. Part 3: 6:24

## C. Features of each paragraph

1. An antithesis between two opposing forces
2. Two paths. Treasures in earth or heaven? A sound or evil eye? Serve God or Mammon?
3. An open ending. The text feels hortatory, but its grammar is not.
4. Goal: discern precise nuance of passage. Do not flatten texts by “seeing” favorite themes. Each has its own precise message. Specific messages keep preaching faithful.

## D. The central question: How do three sections of text relate to each other? Data

1. Verses 19-21 forbid the external, visible behavior of storing up treasures.
2. Notes on 6:22-23.
  - a. What do the terms “eye” and “heart” mean as theological metaphors?
  - b. πονηρος οφθαλμος (*poneros ophthalmos*, “evil eye”), “If your eye is evil;” What is an evil eye? See Matt. 20:15, 6:22, Luke 11:34, Deut. 15:9, Ecclesiasticus 14:10, 34:13.
  - c. αγαθος οφθαλμος (*agathos ophthalmos*, “good eye”), See Deut. 28:54, 56, Prov. 23:6, Ecclus. 32:8,10.
  - d. What does απλος (*haplos*) mean?

## E. Question: Is deliberate ambiguity an exegetical option for v. 21-23?

1. Deliberate ambiguity leaves stories open-ended. It engages the reader. Examples.
2. Is the focus of Matthew 6:19-24 on the heart, the eye, or both almost equally?

## F. Once central decision is made, other matters resolved

1. “Mammon”
2. Themes: Attitudes toward money or wealth
3. Obligations: This passage is to apply to disciples, and addresses universal issues.
4. Reflection: Should a message on this text should focus more on money or the heart?

**Matthew 7: The Right Application of the Sermon on the Mount****I. Structure**

A. 7:1-12 teaches disciples how to use the doctrine of kingdom life they have just heard.

B. 7:13-28 turns to crowds, appealing to them to take the better path, to confess the Lord.

**II. Question: Where is the Gospel in the Sermon on the Mount? Where is grace?**

A. Issue: How do we preach Christ out of SOM? It seems to be law, law, law!

1. Even beatitudes end with call for action.

2. Later, Jesus fulfills the demand for righteousness by granting us His righteousness. But that idea is not present in Matthew 5-7. Marginal reader will think he must do something.

B. Answer 1: Implied audience and readers already know about need of grace.

1. SOM begins, "Blessed are the poor in spirit." The first blessing is the knowledge of need.

2. 7:1-5, "Judge not," means, "After hearing all this, you will want to use it to judge others and point out their failures. Don't, or that same standard will be used on you."

3. The riddle of 7:6. 7:1-5 says "Don't judge" then 7:6 calls for judgment.

4. Concessive (or dialectical) view: Sometimes you must. Example, Proverbs 26:4-5.

5. Ironic view: Jesus uses instructive sarcasm: If you take this teaching and cast it as "pearls" before your "swine," they will trample your "wisdom" and turn on you. See Luke 15:7.

6. Other Scriptures and experience

C. Answer 2: Instead of using SOM to judge others, 7:7-11 says, "Ask, seek and knock. God knows how to give good things - including the ability to obey."

1. The passive verbs are divine passives. Point: God is the one to ask for help.

2. Lutheran view is partly right. The SOM asks too much and drives us to grace.

D. Answer 3: The sermon invites people to come to God (7:13 ff).

1. There are two roads (7:13-14). Illustration: the beach and the boardwalk.

2. Two trees bear two kinds of fruit (7:15-20). What fruit do you bear? What is your nature?

3. People claim Jesus two ways (7:21-23). Text warn against empty action.

4. Two builders (7:24-27). Many creeds work when life is easy. But when storms come, only those who built on Christ stand. Upon what foundation do you build?

5. Ask, "What is the rock on which I should build?" See OT rock imagery. Also, if reader holds the question, "What is my rock?" he will find an answer in Matt. 16:18, Peter's confession.

E. Answer 4: Remember the broad context in story of Christ in Matthew. The Jesus who gives the law also gives Himself as a ransom for those who do not keep it.

**III. Transition to Matthew 8-9**

A. Structure of Matthew 4:23 and 9:35 form huge inclusio.

B. Jesus' words are the rock

1. In Matthew 7:24, the direct object of ἀκούει (*akouei*, "you hear") is μου (*mou*, "me").

Jesus says, "Whoever hears me, will be compared to a wise man who built his house on the rock." Jesus' words attach to His person.

2. Next section features miracles performed at Jesus' word. Centurion's son (8:8). The sick (8:16), the seas (8:26), demons (8:32), forgives sin (9:6), all by His word (8:29).

*Before you go on to Lesson Ten, read Doriani, ch 5, Blomberg, Reliability, pp. 73-100, Luke 5:17-26, Mark 4:35-41, and parallels carefully. Present a dramatic analysis of Luke 5:17-26 (see Doriani, ch. 5, pp. 70-72 of Getting the Message. Dr. Doriani presents a dramatic analysis of this passage.)*

*\*Synoptic problem: Using a synopsis, list differences between accounts of storm in Mark, Matthew and Luke. Notice the dialogue. How do small variations make a difference in the message?*

*Could the Sermon on the Mount be used to drive a non-believer to grace? Explain your answer.*