



BEHOLD THE KING

MATTHEW









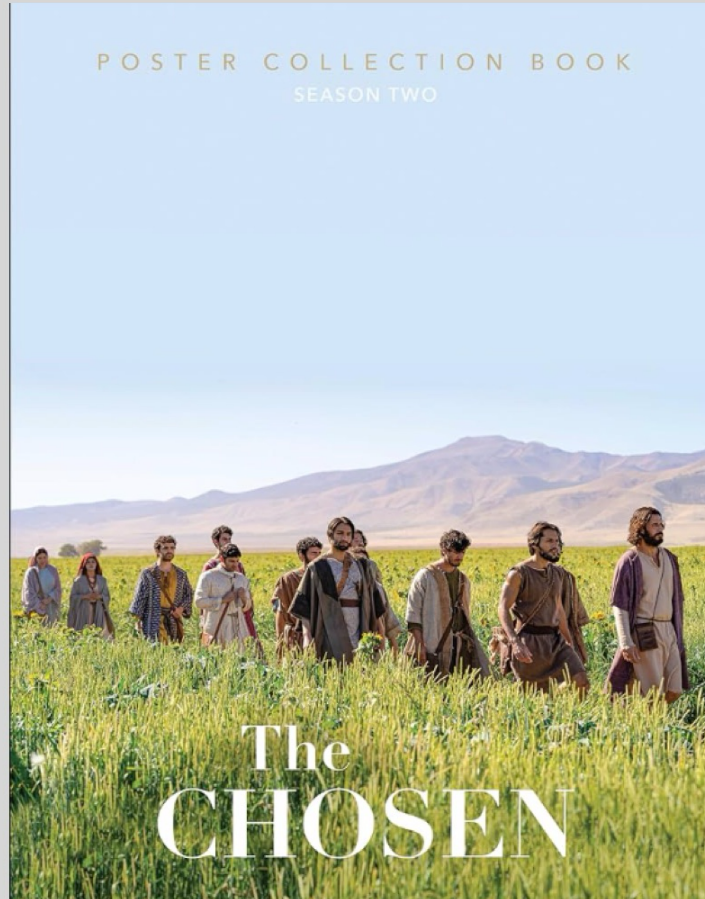




Building More Than a Building

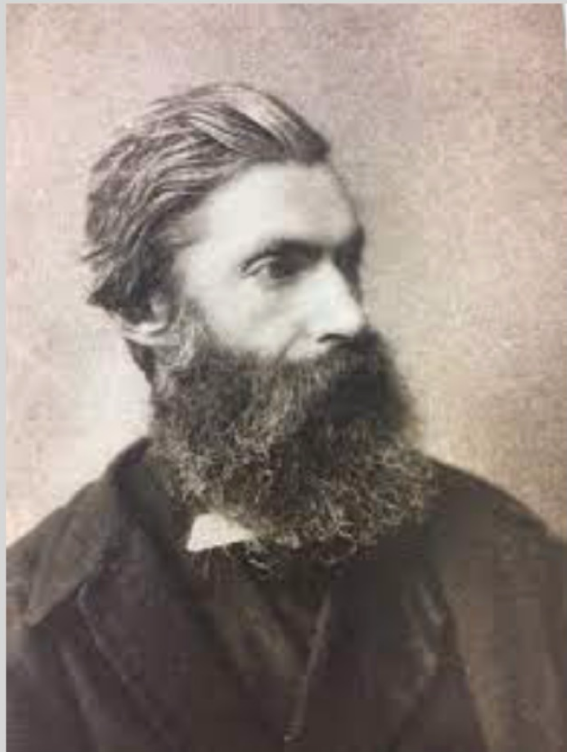


POSTER COLLECTION BOOK
SEASON TWO



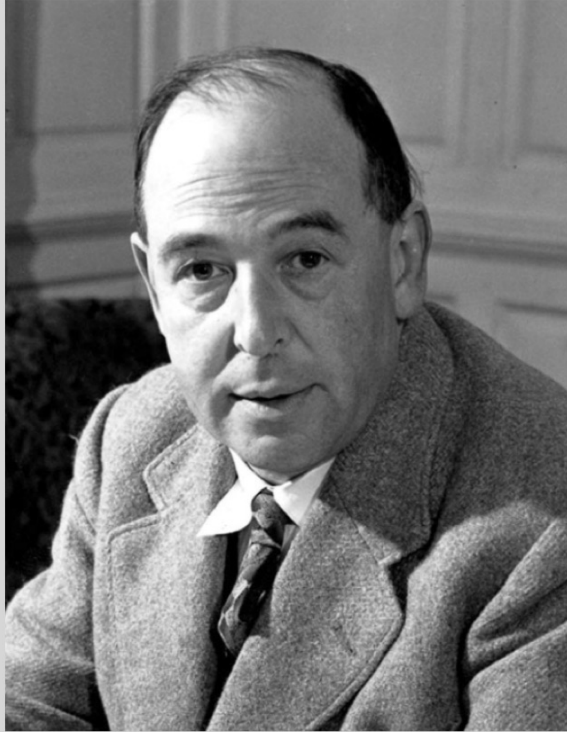
The
CHOSEN

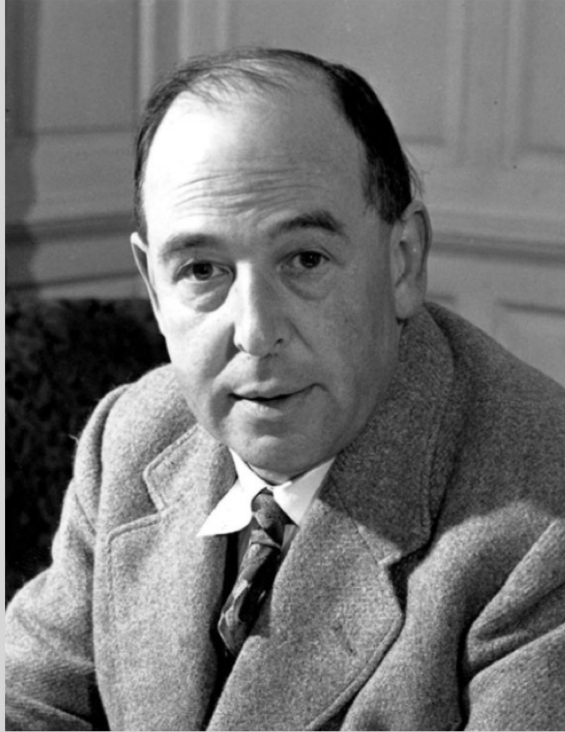




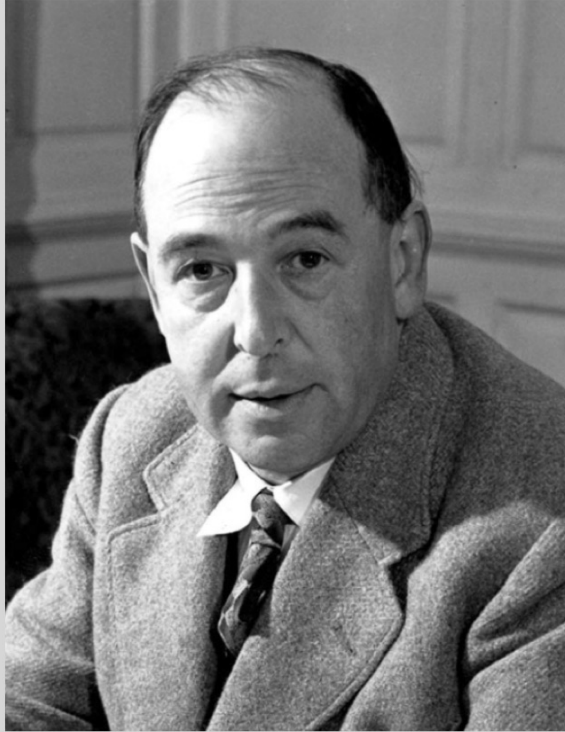


“Christ either deceived mankind by conscious fraud, or He was Himself deluded and self-deceived, or He was Divine. There is no getting out of this trilemma. It is inexorable.” John Duncan

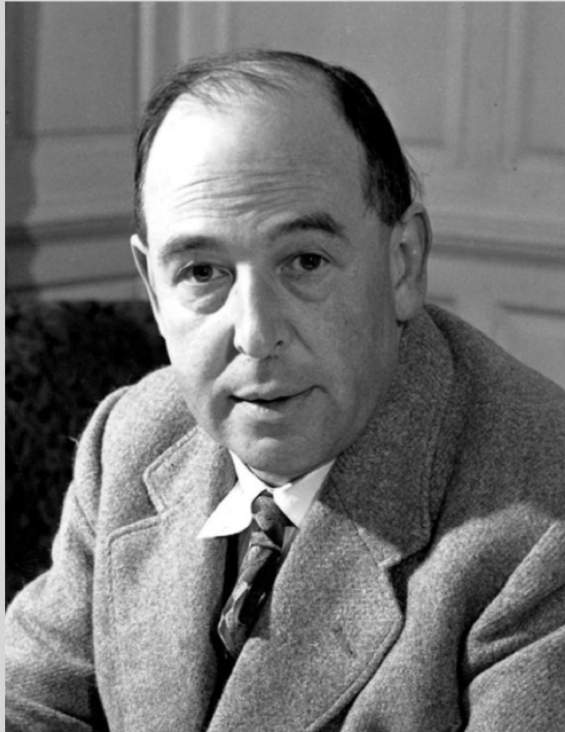




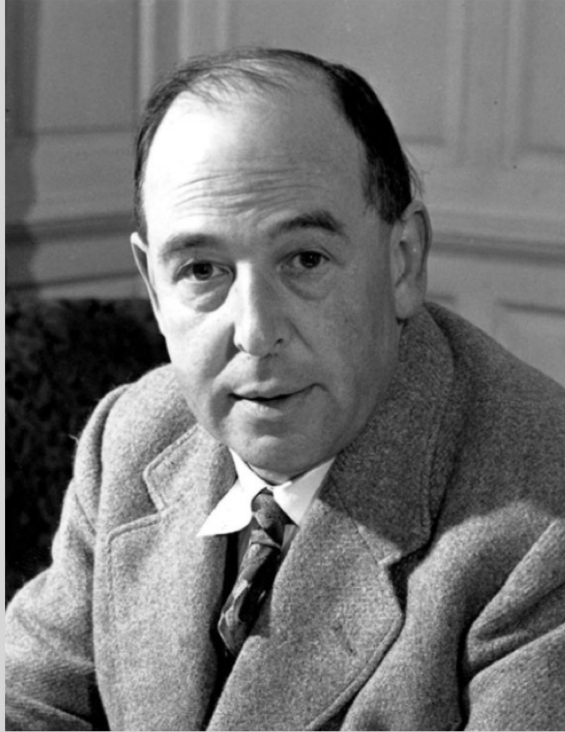
“I am trying here to prevent anyone saying the really foolish thing that people often say about Him: ‘I’m ready to accept Jesus as a great moral teacher, but I don’t accept His claim to be God.’



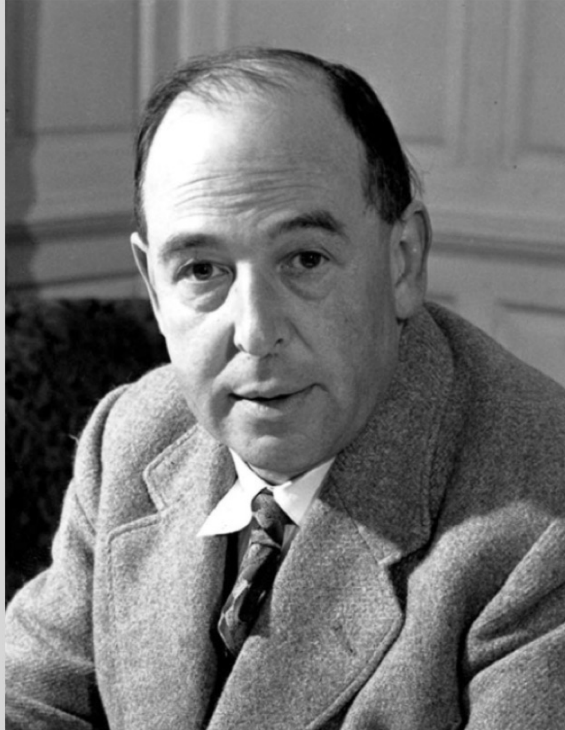
“That is the one thing we must not say. A man who is merely a man and said the sort of things Jesus said would not be a great moral teacher.



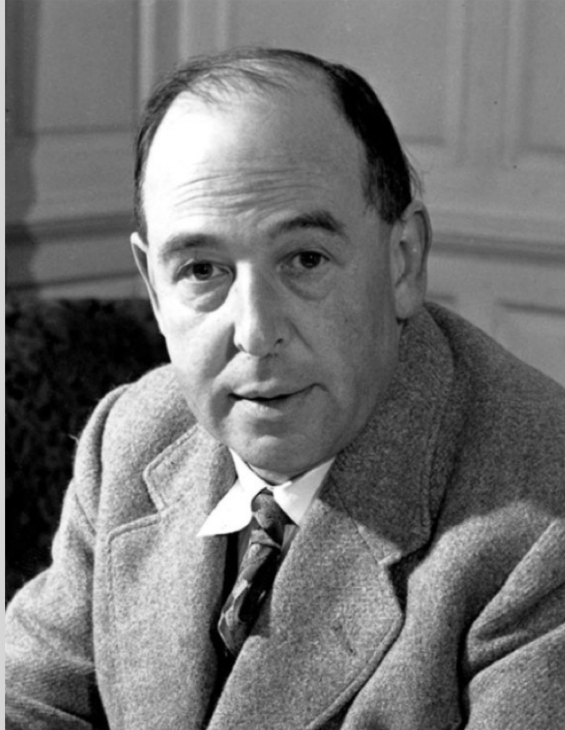
“He would either be a lunatic – on a level with the man who says he is a poached egg – or else he would be the Devil of Hell. You must make your choice.



“Either this man was, and is,
the Son of God: or else a
madman or something
worse.



“You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God.



“But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.”

C.S. Lewis

“And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes.”

Matthew 7:28-29

“And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes.”

Matthew 7:28-29

astonish = to amaze or astound

ek = out

plesso = to pound or strike

How did the scribes teach?

How did the scribes teach?
scribes = caretakers of the Law







- ethics

- ethics
- ritual purity

- ethics
- ritual purity
- modesty

- ethics
- ritual purity
- modesty
- agrarian laws

- ethics
- ritual purity
- modesty
- agrarian laws
- shabbat

“The modern dismissal of Jewish scribes as empty hypocrites is both unfortunate and mistaken. In reality, their erudition was immense, and their stature among the people was legendary.

“Their prestige then would be analogous to that of professional athletes and rock stars today.

“They had memorized and mastered huge portions of Scripture and the Rabbinic traditions based on it, and they were capable of rendering comprehensive judgments on matters theological, legal, social, and political.

“In comparing Jesus’ authority to the Scribes, the Gospels were scarcely drawing a strawman comparison, but rather comparing Jesus to the members of an elite field.”

Dr. James Edwards

“The Jews therefore marveled, saying,
‘How is it that this man has learning, when
he has never studied?’”

John 7:15

How did Jesus teach?

How did Jesus teach?

Sermon on the Mount Summary (5-7)

How did Jesus teach?

Sermon on the Mount Summary (5-7)

When the King and his kingdom
come near ...

1. Who we are - a new **identity** (5:1-16)

1. Who we are - a new **identity** (5:1-16)

“Blessed are you when others revile you
and persecute you and utter all kinds of
evil against you falsely **on my account.**”

1. Who we are - a new identity (5:1-16)
2. How we **live** - a new **authority** (5:17-48)

1. Who we are - a new identity (5:1-16)
2. How we **live** - a new **authority** (5:17-48)

5:17 ← Law and Prophets → 7:12

“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.”

Matthew 5:17

“For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.”

Matthew 5:18

This use of “amen”

“is without parallel in the whole of Jewish literature and the rest of the New Testament.”

Rabbinic Scholar Joachim Jeremias

“You have heard.... But I say to you.”

3. What we **live for** - a new **security** (6:1-34)

3. What we live for - a new security (6:1-34)

- Don't live for **status** (6:1-18)

3. What we live for - a new security (6:1-34)

- Don't live for **status** (6:1-18)

“Beware of practicing your righteousness before other people in order to be seen by them....” (6:1a)

3. What we live for - a new security (6:1-34)

- Don't live for status (6:1-18)
- Don't live for **stuff** (6:19-34)

3. What we live for - a new security (6:1-34)

- Don't live for status (6:1-18)
- Don't live for **stuff** (6:19-34)

“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,” (6:19)

3. What we live for - a new security (6:1-34)

- Don't live for status (6:1-18)
- Don't live for **stuff** (6:19-34)

“But seek first the kingdom of God and his righteousness, and all these things will be added to you.” (6:33)

4. How we fix what is **broken** - a new
responsibility (7:1-12)

4. How we fix what is **broken** - a new
responsibility (7:1-12)

“Judge not, that you be not judged.” (7:1)

Safety course on judging:

Safety course on judging:

- Start with **yourself** (1-5)

Safety course on judging:

- Start with yourself (1-5)
- Stop trying to **force-feed** (6)

Safety course on judging:

- Start with yourself (1-5)
- Stop trying to force-feed (6)
- Keep asking your **Father** (7-11)

Safety course on judging:

- Start with yourself (1-5)
- Stop trying to force-feed (6)
- Keep asking your Father (7-11)
- Be **creative** in your **kindness** (12)

5. The **choice** before us - a new **destiny**
(7:1-12)

5. The choice before us - a new destiny
(7:1-12)

- Two **gates/ways** (13-14)

5. The choice before us - a new destiny
(7:1-12)

- Two gates/ways (13-14)
- Two **trees** (15-20)

5. The choice before us - a new destiny
(7:1-12)

- Two gates/ways (13-14)
- Two trees (15-20)
- Two **workers** (21-23)

Jesus is presenting himself as the ...

- o Authority -

“not everyone who says to me”

Jesus is presenting himself as the ...

- o Authority -

 - “not everyone who says to me”

- o Evidence -

 - “I declare to them, ‘I never knew you’”

Jesus is presenting himself as the ...

- o Authority -

“not everyone who says to me”

- o Evidence -

“I declare to them, ‘I never knew you’”

- o Verdict -

“Depart from me, you workers of lawlessness”

- Two gates/ways (13-14)
- Two trees (15-20)
- Two workers (21-23)
- Two **builders** (24-27)

- Two gates/ways (13-14)
- Two trees (15-20)
- Two workers (21-23)
- Two **builders** (24-27)

The difference between standing and falling in life/death is whether you do/not do “these words of mine.” (24-26)

What does this mean in our day?

“We are here to fully introduce ourselves,
to impose ourselves and ideas and
thoughts and dreams onto the world....

“So we cannot contort ourselves to fit into the visible order. We must unleash ourselves and watch the world reorder itself in front of our eyes.”

Glennon Doyle

“For several generations now we have refrained from ‘imposing’ any substantive visions of the good life with respect to family, marriage, and sexuality, for example.

“We have given people room to pursue both their sincerely held convictions and their passions for pleasure.

“We (allegedly) haven’t ‘imposed’ a normative vision of human social arrangements except the maxim ‘Be autonomous.’

“The result? Erosion of family stability (especially for the poor) and widening inequality, exposing the most vulnerable to even more social threats,

“eviscerating the working class, and amplifying inequality – none of which looks very just, even if it is the result of observing a kind of procedural justice.”

James K.A. Smith

What has surprised you in Jesus' Sermon on the Mount?

How has Jesus' teaching encouraged you, or how is he changing you?