



## SUMMIT: A STUDY THROUGH THE SERMON ON THE MOUNT

SCRIPTURE: Matthew 5:1-3; Matthew 5; **repentance** Mother's Day.

Today is kind of a scenic overlook. It's an opportunity to see down into the valley of our lives and hopefully see something beautiful.

Last week we started a study through the Sermon on the Mount by using the metaphor of a journey. Specifically, the journey from the Valley to the Summit.

In this word picture, the valley represents a place of struggle or trial. The ascent represents the climb up the mountain. And the summit represents the final achievement or goal.

This idea is just a way for us to think about this teaching of Jesus. It's not without flaws and there will be times when it's not a good fit, but I believe it will help us frame the sermon in a way that we can remember.

Jesus does something similar... he starts the Sermon on the Mount with a poem of sorts. We call these eight quick proverbs the Beatitudes.

The word beatitude comes from the Latin words for "blessed are" which is how each of these statements begins. **Last week we learned that these "blessed are" statements were Jesus way of redefining what it means to be happy.**

The word "blessed" - **mak-ar'-ee-os**; means: supremely blest; fortunate, well off; or happy(X -ier). **beyond happy** - *you feel relief when you come to this conclusion.*

Jesus lays the groundwork for the Sermon on the Mount by making eight counter-cultural statements about happiness.

Rather than saying those with money, power, friends, or fame are happy, Jesus effectively said, "Fortunate are the unfortunate." —*Mark Moore Core 52*

*Last week we started with verse 3...*

### Matthew 5:3

<sup>3</sup> "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Jesus is saying if you want to be a part of God's kingdom? Stop trying to figure it out on your own.

The realization of our **BROKENNESS**, and our **NEED FOR JESUS** is the **FIRST STEP** out of the valley.

Here's what it's about... Humility.

We are beyond happy when we realize that it's ok to not be ok. It's ok that we in and of ourselves are not perfect.

This first beatitude leads us right into the second, found in verse 4... Jesus says...

**Matthew 5:4**

<sup>4</sup> Blessed are those who mourn, for they will be comforted.

The natural place our minds go when we see the word mourn is to think of death. And certainly God brings comfort to those who grieve.

**Isaiah 40:1**

<sup>1</sup>Comfort, comfort my people, says your God.

And again in Isaiah 61...

**Isaiah 61:1b**

He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,

We do receive comfort from knowing God, but that's not the context of what Jesus says in this second beatitude.

Following verse 3, "blessed are the poor in spirit," recognizing our poverty, recognizing our brokenness, verse 4 calls us to repent from our sin which caused that poverty in the first place.

**Matthew 5:4**

<sup>4</sup> Blessed are those who mourn, for they will be comforted.

You see...we should mourn, not because we have lost someone, but rather because we have lost ourselves.

When is the last time you felt sorrow **because of your own sin?**

Every time we sin - we offend a Holy God.

That should make us mourn. Listen to the Hebrew writer...

**Hebrews 6:4-6**

<sup>4</sup>It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, <sup>5</sup>who have tasted the goodness of the word of God and the powers of the coming age <sup>6</sup>and who have fallen away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

Talk about a gut punch. When we continue in sin, it's like crucifying Jesus over again.

Think about the pain and agony.

Think about the embarrassment and disgrace. All because of our sin.

**Today is not about God's punishment or wrath, it's about our willingness to repent.**

The word repent is one of those churchy words that sometimes loses its impact because we don't really know what it means. We know we should repent from time to time, but what does that really mean?

The word repent in the NT is generally the word **metanoéo**, *met-an-o-eh'-o*; to think differently or afterwards, i.e. reconsider (morally, feel guilt):—repent.

I have always defined repentance as a change of heart and mind.

With true repentance there is a connection with our hearts and our minds. To me, the easy one is the heart. We feel guilt. And that's part of what it means to repent. But without connecting to our minds it doesn't go far enough.

Most people feel guilt over things they have done. But that's not all there is to repentance. Repentance also includes our minds.

We have to "think differently."

Jesus says,

**Matthew 5:4**

<sup>4</sup> Blessed are those who mourn, for they will be comforted.

When is the last time you mourned over your sin?

When is the last time you did more than just felt guilty about what you have done and you really started to think differently about it?

There's such a great promise here in this beatitude and I don't want you to miss this...

When we truly repent, when we do more than just feel guilty but also begin to think differently, it leads to a new path.

And on that new path, God will bring us comfort.

In Acts chapter 3, here the church is just starting and Peter and John are telling people about Jesus and the sacrifice he made for us and they call people to repentance. To change their hearts and minds.

**Acts 3:19**

<sup>19</sup> Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord

God offers peace and renewal. Who doesn't want to be refreshed?

Jesus says, "if you change your heart and minds and turn to God, He will bring you comfort."

We don't just have to feel guilty for our past sin, we can be comforted, we can be renewed.

Jesus describes what it looks like to think differently. The Sermon on the Mount was a counter cultural message to the people of Jesus day.

**Matthew 5:20**

<sup>20</sup> For 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.

Jesus wanted the people to think differently. To be called to a higher standard. To do more than just feel guilty, but to think differently and take a different path.

In the sermon on the mount, Jesus gives several examples.

**He says the issue isn't murder**, it's anger that leads to murder. Anger is the impetus for murder. Think differently, deal with the root of the problem.

**Jesus says, adultery is a sin**, but maybe you should deal with the lust in your heart that leads to adultery. Think differently.

**Jesus said, why would you have to give your word on an oath?** You should always tell the truth. Think differently. Let your answers always be honest.

Jesus said, the law provides for retribution in equal parts, "an eye for an eye and a tooth for a tooth," but instead of being paid back, "turn the other cheek." Think different.

Time and time again, Jesus calls us to a deeper morality. He calls us beyond feeling guilty to thinking differently which leads to a new path.

That's repentance.

Maybe it's time we begin to look at our lives with a little more clarity. Maybe it's time for us to do more than just feel guilty, maybe we should think differently about sin in our lives which will lead us to a new path.

Because when we do, when we really mourn over our past mistakes, Jesus says, "we will be comforted."

You see that's the beauty. When we truly repent, there is forgiveness, comfort and times of refreshing.

Let's pray.

## **SGL Questions:**

1. What are some of your favorite memories you have of spending time with your mom?
2. Read Hebrews 6:4-6 - what do you think about as you read this passage? What is the good news of this passage?
3. What does the word Repent mean? How does this apply to your life?
4. Jesus teaches that the law allows for retribution. But Jesus takes it a step further and says we should show forgiveness. What should our actions be if we wrong another? What should our actions be if someone wrongs us, yet does not repent?
5. Is there a difference in feeling guilty and repentance? What does repentance look like in a persons life? What does it bring about?