

“Gathering at the Mountain” – Matthew 4:23-5:2

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.sobc.net.]

It feels like it has been a year since I have seen you all, but I'm glad you are here. If you would, take your Bible (or the one in the pew in front of you) and turn with me to Matthew, chapter 4. Today is the first Sunday of the new year and the first sermon of our new series.

The sermon series is titled “Jesus Uncensored” and it will be a study of the Sermon on the Mount found in Matthew 5 through 7. While this is one of the most famous parts of the New Testament, it's a section that is often misunderstood or neglected. In my experience, many Christians live in a way that makes them seem ignorant of what Jesus taught in these chapters. The teaching is sometimes quite filtered or modified to the extent that it bears hardly any resemblance to its original form. It's as though the human heart is seeking to censor what Jesus actually said.

But as Christians, we should care about what Jesus taught and, if He indeed is our Lord as we claim, then we ought to desire to apply His teachings in our lives. How can we do this though, if we fail to sit under His teaching and take the time to understand what He actually expects of us? This is not an easy process. We will be tempted along the way to water down His teaching in an effort to make it more palatable to our tastes and comforts. But our goal in this series will be to resist these urges that we might hear and heed what the real Jesus has said to us, not simply the censored, politically correct, and fabricated Jesus that our culture has imagined and fashioned into its own likeness.

Last summer and fall we studied the first four chapters of Matthew in a series called, “Enter the King.” If you missed those sermons or want to review them, they are available on our church website for you to listen to or read. The Sermon on the Mount builds off of the material that Matthew has already communicated in his book so far, so it would be worthwhile for you to review the content of Matthew 1 to 4 in your own time. We will review some of it this morning as well.

What I would like for us to do today is simply introduce the Sermon on the Mount. I want us to see how this section of Jesus' teaching fits into the book and how the author has introduced the event of Jesus' preaching in a way that calls to mind sections of the Old Testament. Along the way, I want us to remind ourselves of three theological points about who Jesus is and what He accomplished that Matthew has been hinting at in this book. These things, as we will see, have direct influence on how we should read and respond to the Sermon on the Mount. So, the actual content of the Sermon we will begin unpacking next week. This week is setting the stage for the weeks ahead.

To that end, I want us to begin by reading in chapter 4 so we can see how Matthew has chosen to introduce the most famous sermon in the Bible. So we will pick things up in chapter 4, verse 23...

And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he healed them. And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.
(Matthew 4:23-25)

What we just read was Matthew's attempt to summarize the ministry of Jesus, which Matthew will describe in chapters 5 through 9. What was he doing? He was, on the one hand, teaching and preaching and, on the other hand, doing miracles among the people. That's the picture that the end of chapter 4 paints in summary fashion. The teaching and preaching ministry of Jesus is then further described through Matthew's presentation of the Sermon on the Mount in chapters 5 through 7. And the miracle working ministry of Jesus is described in chapters 8 and 9. Then, in chapter 10, there is a transition in which Jesus sends out his closest followers to do the same kind of ministry that He has been modeling for them.

That's how Matthew has structured this part of the book. There were no chapter and verse divisions when he wrote this, nor were there section headings, so he had to frame the section with repeated words and themes so that the reader would pick up on how he has arranged the story. That's why at the end of the larger section, he basically repeats the summary he gave in chapter 4. Look at 9:35...

And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. (Matthew 9:35)

That's the same language, isn't it? That's Matthew's way of saying, "Okay, I'm done with that section." Then a couple of verses later, in 10:1, he uses the language once more when he transitions to the ministry that Jesus bestows upon the disciples. These are the only three places where this language of healing every kind of disease and sickness is found in the whole book. So, clearly, Matthew is marking this out as a unit. For now, in this series, we will be focusing on the first half of that unit, the teaching part, but my hope is for us to eventually cover the second half of the unit, the miracle working part, in a later series.

Now, let's look at how Matthew introduces the teaching section of Jesus. Look with me at the beginning of chapter 5...

Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. And he opened his mouth and taught them... (Matthew 5:1-2)

I know those two verses don't seem like much to most of you, but there are a couple of important things they tell us. First of all, we are told the setting of the teaching. Jesus ascended and taught from "*the mountain*." Don't think anything too massive. This is not the Rockies or the Alps. This is about as small of an incline that qualified as a mountain. But instead of calling it a "big hill," or something like that, Matthew calls it "*the mountain*." There is a reason for that, which I'll explain later.

The second thing we can learn from these verses is to whom Jesus was directing His teaching. There are two groups around Jesus. There are His disciples. And there is a group that is collectively called "the crowds." One group is actively following Jesus. The other consists of a variety of people, ranging from those antagonistic toward Him to those genuinely curious about what He has to say. But the "them" to whom Jesus began teaching was "*his disciples*." The crowds certainly heard what Jesus had to say (cf. 7:28-29), but the teaching was intended for those who follow Christ. He sits down before them (the typical posture of a teaching rabbi) and He begins to teach *them*. So, as others have said, this is a "Discourse on Discipleship,"ⁱ "Jesus' magnum opus,"ⁱⁱ and "the nearest thing to a manifesto that [Jesus] ever uttered, for it is his own description of what he wanted his followers to be and do."ⁱⁱⁱ

He begins the sermon with the beatitudes. Early on we find the famous salt and light section of Jesus' teaching. There are a series of "you have heard that it has been said, but I say to you..." sections. He looks beyond the externals of obedience to the heart and motives. And some of the most famous and controversial things that Jesus ever said are to be found with these 111 verses.

Never once have I read the Sermon from start to finish and thought, “Oh yeah, I got this!” No way! Each time exposes how far short I fall from the righteousness it describes. I know I’m not alone in those feelings. And I suspect that is why so many have wondered if it was even possible for anyone to truly follow what Jesus teaches. In fact, through the centuries there have been all kinds of ways people have approached this sermon.

For example, in the medieval times, following Thomas Aquinas, it was popular to think of the Sermon on the Mount as the “advanced” moral code, intended only for clergy and monks for it was thought to be too daunting for the average Joe. The Anabaptists have tended to view the Sermon as justification for their pacifism. Dispensationalists have been all over the map on the issue of whether the Sermon was intended for Christians today.

Not surprisingly, the approach of the Protestant Reformers resonates with me more than these others. For Martin Luther and many of his followers, the Sermon functioned like the Law did in Paul’s writings, something that was intended to expose how far short we fall of true obedience so that we would be led to repent and seek God’s mercy. In other words, it reveals how unrighteous we are so that it drives us to seek Christ. I think Luther was right in as much as this is one of the effects the Sermon has on us. I can certainly attest to that experience. However, we should be careful not to stop there as if Jesus didn’t intend for His followers to obey the Sermon’s instructions. He did. He says as much at the end of the sermon. Look there, in chapter 7, verse 24...

“Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.” (Matthew 7:24-27)

Clearly, then, the aim of the Sermon was obedience. Jesus wants us to apply His teaching, to obey His instructions. This is where I think the approaches of John Calvin and Augustine help us. When challenged by opponents who thought that the teachings were too difficult for believers to fulfill, Calvin replied, “To our weakness, indeed, everything, even to the minutest tittle of the Law, is arduous and difficult. In the Lord we have strength... That Christians are under the law of grace means not that they are to wander unrestrained without law but that they are engrafted into Christ, by whose grace they have the Law written in their hearts.”^{iv} In other words, he believed obedience to be possible, but only as the Spirit of God worked in and through the Christian’s heart, hence the reason the teaching was directed only to Jesus’ true followers. We can obey Jesus’ teachings, but we must depend on the Lord to provide the strength. So really, he is following Augustine here, who famously said of God, “Let him give what he commands and command what he will.”^v In other words, God can command anything He wants. But we need Him to give us all that is needed for us to obey.

And by the way, I think that is one of the reasons Matthew has linked the teaching of Jesus with the miracle section. Those parts are related. As Daniel Doriani wrote wonderfully, “Matthew carefully locates the *words* of Christ to the disciples in the context of the *work* of Christ for the disciples.” And in so doing, “He invites his readers to see the *demands* of Christ in the context of the *gifts* of Christ.”^{vi}

Does this mean that any of us will obey the Sermon perfectly? No, of course not. Not this side of heaven. But we will obey it increasingly as God’s Spirit does His sanctifying work in the hearts of believers.^{vii} Sanctification is a process, but it’s a process that bears fruit. And as long as the Lord is finishing that work in us, we should have as our goal to manifest the kind of righteousness that the Sermon on the Mount describes because it is none other than Christ’s own righteousness. Christ-likeness should always be our aspiration. And, fortunately for us, Jesus doesn’t leave us hanging.

Matthew didn't end this book in chapter 7. No, he keeps going because he has to talk about the cross. We can't understand the Sermon on the Mount properly without the cross of Christ. God has done some powerful things through the work of Christ, without which we would have no hope of understanding or obeying any of Jesus' teaching properly.

What has he done for us? I'm glad you asked...

Charles Quarles, a professor at Southeastern Baptist Theological Seminary, has written a wonderful book on the Sermon on the Mount. In it he has a chapter titled, "The Theological Framework for Understanding the Sermon on the Mount." He writes,

"Those who view the SM as an expression of impossible demands fail to interpret the sermon in light of the broad theological themes of Matthew's Gospel. These themes assure the reader that the disciples of Jesus have been divinely enabled to fulfill the teachings of the SM because (1) they have participated in the new exodus, (2) they have experienced the new creation, and (3) they are beneficiaries of the new covenant."^{viii}

That's so right. He's not saying that we will perfectly fulfill the teachings. He's saying, however, that God has provided what is necessary for believers to obey Jesus properly and that obedience should be our goal. But we have to understand what Matthew wants his readers to grasp about these three things that Christ has delivered to us—the new exodus, new creation, and new covenant. So drawing on some of his research, let's consider each of these briefly.

THE NEW EXODUS

Remember how I said that Matthew 5:1-2 and "the mountain" setting was significant? Well the reason Matthew has worded it this way is because he is trying to connect Jesus with Moses. Let me explain.

The phrase that's translated "he went up on the mountain" is the same phrase found in the Greek version of the Old Testament only three times and in each of those occurrences it is referring to Moses' journey up Mount Sinai (Exodus 19:3; 24:18; 34:4).^{ix} Exodus 19:3, for example, Moses goes up "the mountain" in order to receive the Ten Commandments, which he then delivers to God's people. The giving of the Law was a turning point in Israel's history. And it seems that Matthew is trying to say something similar about the delivery of the Sermon on the Mount. Like Moses, Jesus went up on the mountain. Like Moses, He waits for His people to follow Him into the wilderness. Like Moses, he delivers "Torah" (i.e. "instruction") from God to the people of God. But unlike Moses, Jesus is none other than God in the flesh.

We should also note that this isn't the first time that Matthew draws out parallels between Moses and Jesus. The Christmas story is fresh in our minds. One of the events that occurred shortly after the birth of Jesus was Herod slaughtered all the children under the age of two in Bethlehem in an attempt to kill Jesus because Herod was threatened by Him. Something similar happens in Exodus 1, when the Pharaoh orders for Hebrew children to be slaughtered because their numbers were threatening to him. The infant Moses escaped with his life. So did the infant Jesus. The account involving Jesus, found in Matthew 2, definitely has several parallels between Moses and Jesus. These are intended. Matthew is trying to show that Moses' life pointed to Jesus and fulfilled by Jesus. Jesus is a new and greater Moses.

But ultimately Moses and Jesus are connected not merely because of similar childhoods or because they both famously communicated God's instruction to God's people. No. The strongest parallel is found in the fact that they both led God's people out of slavery and bondage. Moses led God's people out of their chains in Egypt, a physical bondage, in what is known as the Exodus. But Jesus is a new and greater Moses, who led His people

in a new and greater Exodus, not from physical bondage, but from a slavery to sin, satan, and death.^x He did that by laying His life down for them on the cross. Because of His sacrifice, the chains of sin have been broken. In fact, that is the note that Matthew strikes at the beginning of the book. He tells us in 1:21 that God's Son was given the name "*Jesus, for he will save his people from their sins.*"

It would not have been lost on Matthew's Jewish readers that Jesus is given the name of Moses' immediate successor, Joshua (Jesus is the Greek version of the Hebrew name Joshua). Joshua led God's people into a temporary Promised Land, but Jesus leads His people into an even greater Promised Land. Jesus was a greater Joshua. A greater Moses. A greater Mediator. A greater Authority. A greater Redeemer. A greater Deliverer. A greater Savior. Because He alone saves His people from their sins.

And when the angel said "from their sins," a proposition is used that conveys the idea of removal or separation. You could translate it, "Jesus will save His people away from their sins." In other words, this is not just a promise of forgiveness. It is a promise that God will deliver his people from "a life or sinfulness."^{xi} So what does all of this have to do with the Sermon on the Mount? Well, Quarles explains:

"The righteousness described in the SM is an absolute impossibility for those who remain captive to Satan and are enslaved to sin. Yet Jesus' followers have been liberated from this slavery. The great Redeemer has cried, 'Let My people go!' He has removed their shackles, killed their harsh taskmaster, buried his body in the sand, crushed the power of their dark pharaoh with one plague after another, and led them to freedom across the parted sea. The SM describes the righteousness that will be exhibited by those who have experienced this emancipation from slavery to sin."^{xii}

Do you see? We have no hope for true and proper obedience to God's teaching as long as we remain slaves to sin. But if you are a Christian, you are no longer a slave to sin, but a slave to Christ. The chains have been broken. We have been freed now to live the life we are called to live, with God's help.

But Christ did more than pay for our forgiveness and free us from a life of sinfulness. He also, by His Spirit, has given us new life and a new heart. As Christians, we are born again and this new birth is something that Matthew has been hinting at along the way.

THE NEW CREATION

If you think back to Matthew 3, we saw how John the Baptist prepared the way for Jesus. One of the things that John said about Jesus was that Jesus would be greater and baptize with an even greater baptism. John's exact words were, "*He will baptize you with the Holy Spirit and fire*" (Matthew 3:11). That is certainly a debated expression, but in the context it probably best to understand John describing what Jesus will do to two different kinds of people. For those who put their faith in Him, He fills with the Holy Spirit. For those who reject Christ, He baptizes with fire, which is most likely a reference to the coming judgment and wrath of God that is described in the next verse.

In the previous verses, John uses the metaphor of trees to communicate the same point. Those who do not bear good fruit "*in keeping with repentance*" will be "*cut down and thrown into the fire*" (3:8, 10). Again this is a picture of judgment and likely the "baptism of fire" that John describes in the next verse. In that case, the good tree (in verse 8) and the wheat (in verse 12), should probably be connected to the one who Jesus will baptize with the Holy Spirit. So there is a connection between Jesus bestowing the Holy Spirit on a person and that person's fruitfulness (cf. tree) and usefulness (cf. wheat). They bear the fruit of repentance and good works. So, it is reasonable to think that the Sermon on the Mount may be describing, "the righteousness that is the fruit of the Spirit whom Jesus imparts to His followers."^{xiii}

But there is another connection here that I should remind you of. In the second half of Matthew 3, we have the

baptism of Jesus Himself. The heavens open up. The voice of the Father speaks. And the Spirit is seen “*descending like a dove and coming to rest on [Jesus]*” (3:16). Many scholars have connected that language to the creation account in Genesis 1.

In Genesis 1:2 the Spirit of God was described as “*hovering over the face of the waters.*” The verb there is one that commonly “used to describe a bird rapidly flapping its wings in order to remain in a stationary position in the air.”^{xiv} This is the reason why some Jewish rabbis would sometimes portray God’s Spirit as a bird. In later rabbinic tradition, the bird usually depicted was an eagle. But in the earlier rabbinic writings associated God’s Spirit with the dove.^{xv} So, more than likely, when a Jewish reader read Matthew’s description of Jesus’ baptism and read about the Spirit descending like a dove on Jesus, it would have called to mind the creation account in Genesis 1. As Quarles puts it, “Jesus was endowed by the Spirit with the power of the ‘new creation.’ He will baptize sinners with the Spirit in order to make them new.”^{xvi}

And this isn’t the only connection with the creation account of Genesis 1. Matthew’s first words in the book were, “*The book of the genealogy of Jesus Christ...*” (Matthew 1:1). The word that is translated “genealogy” is the word for “Genesis” or “origins.” That’s the word the first book of the Bible derives its name from. And that same phrase, “the book of the origins of...”, only occurs two times in the Greek version of the Old Testament. The first time in Genesis 2:4, where it references the creation “*of the heavens and the earth.*” The second time is in Genesis 5:1, where it introduces the creation of Adam. So the expression is only used for creation, not procreation. Every other “genealogy” is introduced with a different construction.

So why does that matter? Because it “suggests that the title ‘book of origins’... in [Matthew] 1:1 is not merely the title for Jesus’ genealogy but is also an introduction to the Gospel or a major portion of it that presents Jesus’ ministry as an act of new creation.”^{xvii} And it would have alerted the reader to watch for more creation connections in the book (like at Jesus’ baptism). Jesus inaugurated a new creation. And when He baptizes us with His Spirit, we become “new creations.” This is a big theme in Paul’s writings, which he likely derived from his reflecting on the meaning of Jesus’ baptism (cf. 2 Cor. 5:17; Eph. 2:10; Gal. 6:15). And, furthermore, it is a fulfillment of what prophet’s like Ezekiel foretold that God would transform the lives and hearts of people. Listen to what God says in Ezekiel 36:26-27...

And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. (Ezekiel 36:26-27).

Jesus fulfills that in our lives when He sends His Spirit to indwell us when we first believed. That’s the baptism of the Spirit, John the Baptist referred to. And, notice, what is the result of God putting His Spirit in you? He causes you to walk in God’s statutes and carefully obey Him. You see? The Spirit is needed to follow the Lord properly. And Jesus gives His followers the Spirit. In Christ we are given new hearts and a new Spirit so that we can live righteously and obediently in a way that we never before could in our own strength, with our stone hearts.

Then, finally, there is...

THE NEW COVENANT

We will spend less time here, not because it is any less significant but because we already covered it a week and a half ago at the Christmas Eve service. We shared the Lord’s Supper that night and were reminded that during that meal it is patterned after, Jesus took up a cup of wine, gave thanks, and said that it signified his blood, which inaugurates the “new covenant.”

Covenants were typically sealed by a sacrifice. In fact, the figure of speech in Hebrew used in the Old Testament for “making a covenant” is, literally, “cutting a covenant.” This is almost certainly a picture of a

sacrifice being cut in a covenant making ritual. So when Jesus connects His shed blood with the inauguration of the New Covenant, then He was saying that He would be the sacrifice that established and sealed the New Covenant.

The prophets of the Old Testament looked forward to the day when God would establish a New Covenant and wrote in advance of that day. Since we already read one example from Ezekiel 36, consider instead the words of Jeremiah 31:31-34 (which, by the way, is a chapter that Matthew quotes in 2:18, so clearly he has it in his mind)...

Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more." (Jeremiah 31:31-34)

Isn't that awesome? The Old Covenant, which was connected with the Law of Moses, was not ineffective because the commands were flawed. It was ineffective because it only gave commands, but not the power to fulfill those commands. It didn't fix the heart problem. But the New Covenant is different. It is characterized, according to Jeremiah, by the forgiveness of all past sins, by a personal relationship with God, by the Law being written on our hearts not on tablets of stone. In other words, the same heart transformation that Ezekiel said would come when God gave His people His Spirit. God's people are changed from the inside out.^{xviii}

When God established the Old Covenant, He gave His people His instruction through Moses at Mount Sinai. As God was establishing the New Covenant, He gave His people His instruction through Jesus on the Mountain. And Just as the Mosaic Law described the life that was to characterize the God's people living under the Old Covenant, so the Sermon on the Mount describes the life that is to characterize Christians living under the New Covenant.

So do you see why those theological themes in Matthew—the New Exodus, the New Creation, and the New Covenant—are so important for our understanding of the Sermon on the Mount? They show us why Jesus expects us to obey His teaching, if we are His followers. He expects us to obey because He is Lord and He has made it possible for us to obey, by His Spirit. "These themes...demonstrate that Jesus sets His disciples free from their slavery to sin, recreates them, and places the Holy Spirit in them so that they are transformed from the inside out and live a new a different way."^{xix} All of that can be picked up on in the previous chapters. And the Christian's life will increasingly take on the character described in the Sermon on the Mount as God matures us, as He sanctifies us.

So then, what is the right posture we should adopt when we study the Sermon on the Mount? It's the posture of a student, gathering at the mountain to sit under the authoritative teaching of the Lord Jesus. And what is the proper response to His teaching? It is only and always obedience, following wherever Jesus leads.^{xx} And when, along the way, we feel overwhelmed and we feel like failures, we must remember that Matthew doesn't end his Gospel with the Sermon on the Mount. He ends it with a cross and a resurrection. So we have to read the Sermon through the lens of the death and resurrection of Christ, through the lens of the Gospel.

This, I hope, will keep us from reducing Jesus' teaching to a burdensome laundry list of commands or, worse, some checklist to make us right with God. That would be a tragedy.

As David Platt, the new IMB president, once wrote,

“When you read the Sermon on the Mount, you should not walk away thinking, ‘I must turn the other cheek in order to be accepted by God. I must follow the Golden Rule perfectly in order to be accepted by God.’ We are not accepted by God because of anything we do. We are accepted by God completely and totally because of a perfect Savior who has died a bloody death in our place and who has risen again in victory. Yes, we pray for our enemies, we love those who persecute us, and we follow the Golden Rule. But we do these things not in order to earn acceptance before our God, but *because* we have acceptance by God and we want to glorify Him in everything we do.”

And I would add, in light of our study, that we can do these things because Jesus bestows on His people the life-changing power needed to do them increasingly in this life. In the words of Paul, “it is God who works in you to will and to act in order to fulfill his good purpose” (Philippians 2:13; NIV).

So to Him be the glory forever and ever...and all God’s people said? Amen!

Let’s pray...

ⁱ R. T. France, *Gospel of Matthew* (NICNT; Grand Rapids: Eerdmans, 2007), 153.

ⁱⁱ Grant Osborne, *Matthew* (ZECNT; Grand Rapids: Zondervan, 2010), 159.

ⁱⁱⁱ John Stott, *Sermon on the Mount* (Downers Grove: InterVarsity, 2000), 90.

^{iv} Calvin, *Institutes of the Christian Religion*, 2.8.57.

^v Augustine, *Confessions*, 10.29, 31, 37. For a wonderful description of the history of interpretation surrounding the Sermon on the Mount, see Charles Quarles, *Sermon on the Mount: Restoring Christ’s Message to the Modern Church* (NACSBT 11; B&H Academic: Nashville, 2011), 4-11; D. A. Carson, “Matthew” (EBC 8; Grand Rapids: Zondervan, 1984), 125-127.

^{vi} Daniel Doriani, *The Sermon on the Mount: The Character of a Disciple* (Phillipsburg, NJ: P&R Publishing, 2006), 7.

Italics his.

^{vii} This is more in keeping with current trends among Evangelical scholars, which I think are correct though certainly not original. As Grant Osborne summarizes, “The current tendency is to see the Sermon through the lens of inaugurated eschatology, that keeping the commands should be the goal of believers but that they will be fully observed only after Christ’s return.” Osborne, 159-160.

^{viii} Quarles, 21.

^{ix} The phrase “he went up the mountain” occurs elsewhere in Matthew 14:23 and 15:29, in which people have argued that the author was intending to draw some parallel between Jesus and Moses (14:23; 15:29). See *ibid.*, 22.

^x For an example of the tendencies in the earlier church to recognize Moses typology being fulfilled in Christ, see Eusebius, *Demonstration of the Gospel* 3.2. For more examples, see D. C. Allison, *The New Moses: A Matthean Typology* (Minneapolis: Fortress, 1993), 103-106

^{xi} Quarles, 24-25.

^{xii} *Ibid.*, 27.

^{xiii} *Ibid.*, 28.

^{xiv} *Ibid.*

^{xv} Quarles points out that there is even a fragment from the Dead Sea Scrolls that “describes the Spirit as ‘hovering’ over the repentant, evidently based on Gen 1:2.” *Ibid.* See *b. Hag.* 15a; *Tg. Cant.* 2.12; D. C. Allison Jr., “The Baptism of Jesus and a New Dead Sea Scroll,” *BAR* 18 (March/April 1992): 58-60.

^{xvi} Quarles, 28.

^{xvii} *Ibid.*, 29.

^{xviii} Furthermore, in Matthew 2:18 the author quotes from the same chapter where Jeremiah describes the New Covenant. So both at the beginning of Matthew and the end Matthew (cf. Lord’s Supper in 26:28), Jesus is connected with these New Covenant hopes.

^{xix} *Ibid.*, 21.

^{xx} Scot Mcknight makes these points with further elaboration in *Sermon on the Mount* (The Story of God Bible Commentary; Grand Rapids: Zondervan, 2013), 26-27.