

More Like You
A Journey through Jesus' Most Famous Sermon

Nathan's introduction.

Recite from Memory:

Matthew 5:3-16

**3 "Blessed are the poor in spirit,
For theirs is the kingdom of heaven.**

**4 Blessed are those who mourn,
For they shall be comforted.**

**5 Blessed are the meek,
For they shall inherit the earth.**

**6 Blessed are those who hunger and thirst for
righteousness,
For they shall be filled.**

**7 Blessed are the merciful,
For they shall obtain mercy.**

**8 Blessed are the pure in heart,
For they shall see God.**

**9 Blessed are the peacemakers,
For they shall be called sons of God.**

**10 Blessed are those who are persecuted for
righteousness' sake,
For theirs is the kingdom of heaven.**

**11 "Blessed are you when they revile and persecute you, and
say all kinds of evil against you falsely for My sake.**

12 Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

13 “You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

14 “You are the light of the world. A city that is set on a hill cannot be hidden. 15 Nor do they slight a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. 16 Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Let's pray.

What you just heard is the introduction to Jesus' most famous sermon. It is the sermon on the mount. If you have your Bible with you, and I hope you do, open to this introduction by turning to Matthew 5.

The sermon on the mount is not only Jesus most famous sermon, but it is the most extensive sermon of Jesus we have recorded in our Bibles. It spans three chapters: Matthew 5, 6, & 7. The introduction to this sermon is known as the beatitudes. The beatitudes are the series of statements that begin with “blessed are those” in Matthew 5:3-12.

The beatitudes set the stage for the rest of Jesus' sermon. Throughout the sermon on the mount, Jesus illustrates these beatitudes in several different ways.

There are nine beatitudes. Over the next several weeks, we will look at about one beatitude each week and consider how Jesus illustrates this beatitude in His sermon. Then we will look beyond His sermon and see how each beatitude can be seen in what Jesus taught, in the way He lived, in the way His disciples lived, and in what His disciples taught others.

What I am saying is that these beatitudes tell us a lot about the life of God and what it looks like for His life to be lived in a person.

Next week, we will look at the first beatitude. Before we do, we need to pause and focus on this setting of the sermon on the mount. We need to consider Jesus as Teacher. Jesus is known as a great teacher. We need to consider the intent of Jesus' teaching; what He hoped His words and His teachings would accomplish in His disciples... and that includes us.

Matthew 4:18 tells us that, in the earliest days of His ministry, Jesus was already traveling to different cities to teach.

In Matthew 5:1-2, the context for the sermon on the mount is set. It is right there in your Bible. The gospel writer says,

Matthew 5:1-2

1 Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

2 And he opened his mouth and taught them, saying:

We shouldn't breeze by this context of Jesus' most famous sermon. Jesus saw the crowds, and His response was to teach. Why is that? Why did Jesus respond to the crowds with teaching? What was Jesus' intent in teaching? What did He hope His teaching would accomplish?

To really appreciate this sermon, we should not start by looking at the sermon itself. We should start by looking at the Teacher, the Great Teacher, Jesus.

This morning, we will consider these three things about Jesus as Teacher...

- 1. The humanity of Jesus – Jesus as Jewish Rabbi**
- 2. The deity of Jesus – Jesus as the Godman**
- 3. The call of Jesus – a call to “Follow Me”**

Body

1. The Humanity of Jesus – Jesus as Jewish Rabbi

Jesus is 100% man. As a man, Jesus chose to take on the title of a Jewish Rabbi. He was known by others as Rabbi,

which means “teacher.” He did not have to take on this title, but He chose to take on this title.

Jesus was not the only Jewish Rabbi in His day. The rabbinical tradition was well established. The Jewish Rabbis of Jesus’ day were known as teachers. The common practice was for Rabbis to formulate a set of teachings based on God’s law that they would share with their students, their disciples. Some Rabbis honored God’s law better than others in their teaching. A Rabbi’s fame would grow as his teachings became more famous.

The desire of a Jewish Rabbi was that their teachings would not only be heard, not only be accepted as true, but that their teachings would transform the lives of their students, their disciples. In this way, the life of that Rabbi was perpetually multiplied through the lives of their students. The more people who followed their teachings, the greater their impact and legacy.

As a Jewish Rabbi, Jesus desired that His teaching would have this kind of impact on people. Consider what Jesus said about His teachings...

Luke 6:40

A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

Matthew 7 (end of sermon, solid rock)

Clearly, Jesus did not want His teachings to fall on deaf ears. Jesus desired that His teachings not only be heard, not

only be accepted as true, but that His teachings would transform the way people lived.

Do you realize that Jesus desires that for you? That His teachings would transform the way you live? That through hearing, accepting, and following His teachings, that His life would be multiplied in you?

Matthew 28:19-20

19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Jesus is 100% man. In His humanity, He was a Jewish Rabbi. As a Jewish Rabbi, Jesus desired that His WORDS would transform the lives of His disciples.

2. The deity of Jesus – Jesus as the Godman

Jesus was a Jewish Rabbi, but He is unlike any other man or Rabbi who has ever lived. Because Jesus is not just 100% man, the Bible teaches that Jesus is 100% God.

John 14:8-10

8 Philip said to him, “Lord, show us the Father, and it is enough for us.” 9 Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us

the Father'? 10 Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.

Colossians 1:15, 19

15 He [Jesus] is the image of the invisible God, the firstborn of all creation... For in him all the fullness of God was pleased to dwell

Because He is God, Jesus' teachings are entirely unique. They carry power and authority. In fact, after Jesus finished preaching the sermon on the mount, listen to how the people responded to His teachings...

Matthew 7:28-29

28 And when Jesus finished these sayings, the crowds were astonished at his teaching, 29 for he was teaching them as one who had authority, and not as their scribes.

He taught with authority because He did not just teach as a man, Jesus taught as God. The very words of Jesus are the very words of God. His life is the very life of God. He is the Word of God made flesh.

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

Jesus said He did not say anything accept what He heard the Father say (John 12:49). Jesus said He did not do anything accept what He saw the Father doing (John 5:19).

As a Jewish Rabbi, Jesus desired that His teachings would transform the way His we live. But as the Godman, the words and example of Jesus are the very words and life of God in human flesh. He is the very image of the invisible God. In Him all the fulness of God was pleased to dwell. Jesus the Godman is our example for what the life of God looks like when it is lived out in a person. His intent is that His words and His example would transform the way we live. He wants us to become More Like Him.

3. The Call of Jesus – “Follow Me”

If the words and example of Jesus are the words and example of God, what does it take for us to become More Like Him? Practically speaking, what does it take for our lives to be transformed into the image of Jesus?

There is a famous call of Jesus in Matthew 4:19. It is Jesus’ call to His first disciples. We know this verse very well in our church because this is the verse we use as the foundation for our definition of a disciple. If you know this verse, quote it with me.

Matthew 4:19

Jesus said, “_____”

We are familiar with this phrase, “Follow Me.” But did you know that this is not the first time this phraseology is used

in the Bible? To find the first time it was used, you have to go back to Jeremiah 2:2, when Yahweh was talking to His people, Israel...

Jeremiah 2:1-2

2 The word of the Lord came to me, saying, 2 “Go and proclaim in the hearing of Jerusalem, Thus says the Lord,

**“I remember the devotion of your youth,
your love as a bride,
how you followed me in the wilderness,
in a land not sown.**

God, the ONE TRUE GOD, Yahweh, was the first to use this phrase, “Follow Me.” That phrase literally means “to draw close, to cling to, to walk with, to become like.” God was calling His children, Israel, to draw close to Him, to cling to Him, to walk with Him, to become like. This was a call to proximity. God is not some distant God, our God is a God who calls people into close relationship with Him.

I promise you that Jesus was aware of Jeremiah 2:2 when He used the phrase “Follow ME” to call His disciples. In using this phrase, it was a nod to Jesus’ divinity. He was calling His disciples to follow Him like Yahweh called Israel to follow Him! It was a call to proximity, to be close to Him.

Jesus knew that our lives were not just going to be transformed into His life by hearing His teaching or even observing His works. His words and example are important, but we would also need His power. That’s why Jesus promised He would send us His Holy Spirit to live in us.

Through the Holy Spirit, His words and His life would continually dwell in us...

John 14:15-17

15 “If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

Paul affirmed that we are the temple of the Holy Spirit...

1 Corinthians 6:19

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God?

The call to “Follow Me” is a call to proximity. It is not just a call to hear His words or to observe His example, it is a call to be so close to Jesus that His life changes our lives. The call of Jesus to “Follow Me” is a call to draw near to Jesus, to cling to Him, to walk with Him, to become like Him.

Do you hear it? Do you hear the call of Jesus? He is calling out, “Follow Me.”

Conclusion

The conclusion to this sermon is very simple. What will you do with Jesus?

Will you treat Jesus as a good preacher? A good moral teacher? A good man? Then His most famous sermon will be lost on you. The power of Jesus' sermon does not start with the content. The power of this sermon begins with the One who is teaching it. Jesus is not JUST a Jewish Rabbi, He is the GODMAN. This sermon is a call to live the Kingdom way.

When Jesus preached the gospel, especially in places like Mark 1, Mark 8, Mark 10... this is what He preached...

- 1. The King is here**
- 2. The Kingdom is here**
- 3. I'm going to die and shed my blood for your sins**
- 4. I'm going to resurrect with power**

Jesus' presentation of the gospel was not *just* a call to salvation, it was a proclamation of His kingship. It was a call to follow Him as King. Jesus gave three imperatives that confront us about our response to His gospel...

- 1. Will you repent?**
- 2. Will you believe?**
- 3. Will you follow Me?**

The gospel we preach believe determines the way we live. When we embrace the gospel as Jesus presented it, we fully embrace Jesus as our King. He has the final authority in our lives. What He says and how He lives becomes the final authority for what we believe and practice.

What is the fruit of someone who has embraced Jesus as King?

- 1. Their devotion to His Word and His example are elevated.**
- 2. Their devotion to their own beliefs, thoughts, and opinions are greatly diminished.**

Jesus does not pull any punches in His sermon on the mount. He addresses tough subjects like anger, retaliation, lust, adultery, divorce, unrighteous judgements, loving your enemies, and being merciful towards people who do evil things to you – to name just a few.

What you believe about Jesus will determine your response to this message. Is Jesus your King? If He is, the response is clear – LORD JESUS, **MAKE ME MORE LIKE YOU!**

MORE LIKE YOU