

The Horns of Hattin, i.e.

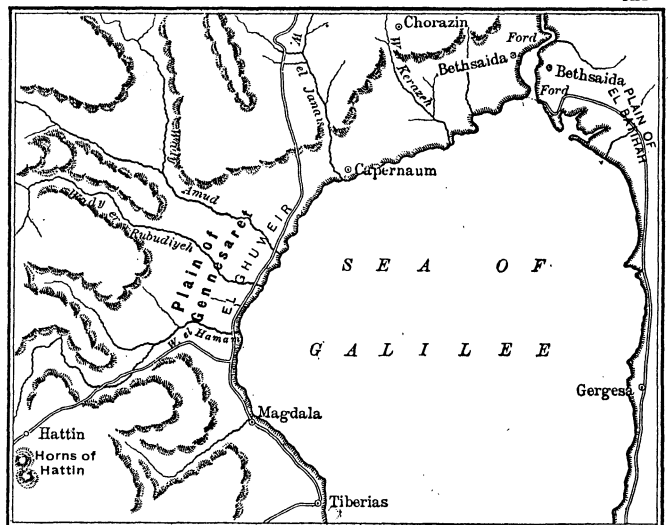
The Mount of the Beatitudes – The Most Misunderstood Message
from the Lips of the Lord



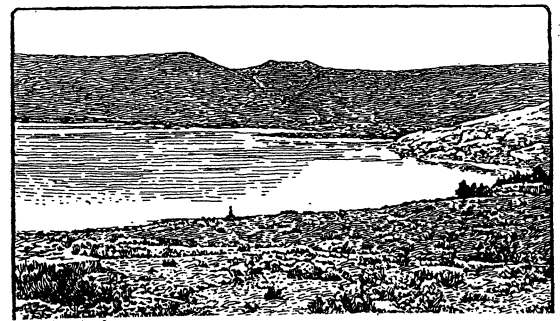
Abb. 115. Die Hörner von Hattin.



THE SERMON ON THE MOUNT.



The Horns of Hattin



1A. The Importance of Galilee:

Galilee is the home of the Savior. He spent two years of His three years of public ministry in Galilee. His first major sermon was preached here, the topic for our discussion on the Horns of Hattin or the Mount of Beatitudes.

1b. The design of Galilee:

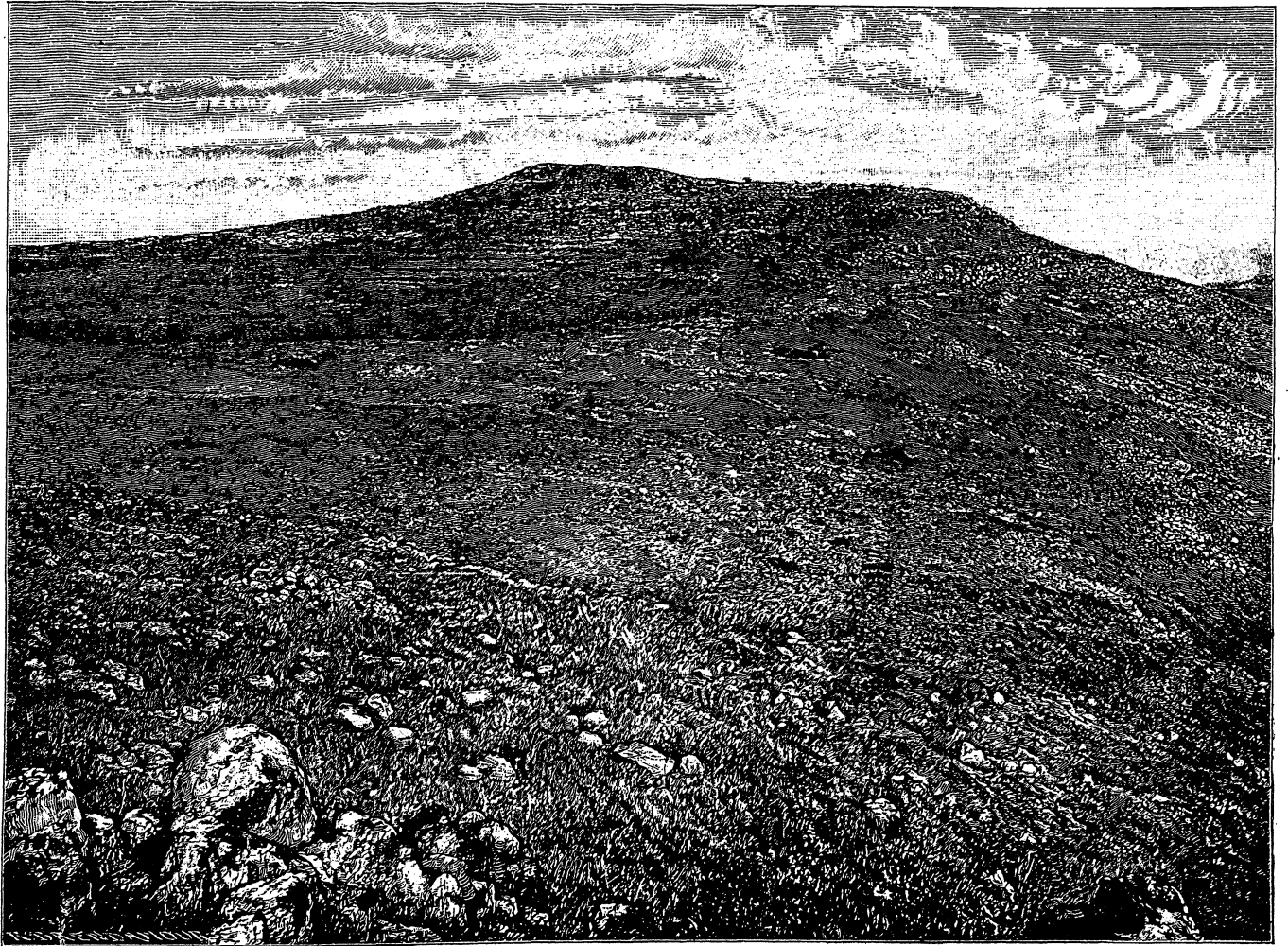
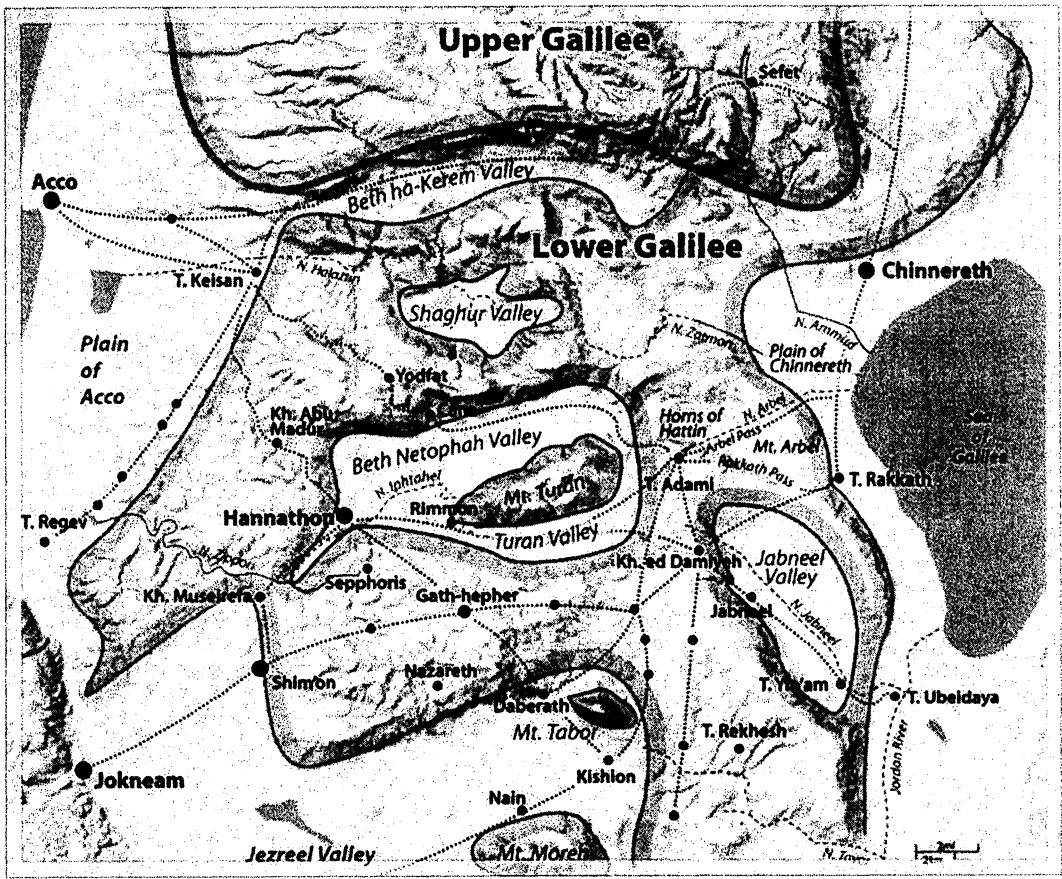
Galilee was a region in northern Palestine that was controlled at different times by the Assyrian, Babylonian, Persian, Egyptian, and Roman Empires. Under the Romans it became a fixed administrative area (ca. 57 B.C.). Herod Antipas, for example, was tetrarch of Galilee after the death of his father, Herod the Great (4 B.C.; see Luke 3:1). Because the Israelites never succeeded in driving out the Canaanites who “dwelt among them” (Judg. 1:30-33), and since Galilee was surrounded by foreign nations whose populations mixed freely with the Jews, this region was called by Isaiah, “Galilee of the nations” (Isa. 9:1). The name “Galilee” comes from the Hebrew galil which means a circle. The word “nations” is from the Hebrew goim, which can also be translated “gentiles.” Thus the phrase “Galilee of the nations” might also be translated “in the district (region) of the gentiles,” reflecting the fact that Galilee often comprised a mixed population of Jews and gentiles.

2b. The division of Galilee:

Galilee is composed of several subregions, including Upper Galilee (most of which is in Lebanon today), Lower Galilee, and the Sea of Galilee... Upper and Lower Galilee are distinguished by differences in altitude, climate, and vegetation. The mountains of Lower Galilee are less than 2,000 feet high; whereas those of Upper Galilee attain almost twice that height. Upper Galilee is fragmented into isolated hills and deep valleys. Lower Galilee is more open: the valleys run between and parallel to the mountains, connecting the coast with the Jordan Valley and the Sea of Galilee. These valley roads carried the commerce and military might of the ancient world, making Lower Galilee a focus of international concern.

3b. The description of the population of Galilee:

According to Josephus (1st century A.D.), “the cities [of Galilee] lie here very thick; and the very many villages ... are everywhere so full of people, by the richness of their soil, that the very least of them contain above fifteen thousand inhabitants” (III Wars iii.2). The figures provided by Josephus see high (elsewhere he mentions some 200 towns and villages, making a total of more than 3,000,000 inhabitants in Galilee!), but his description of a highly populated region accords with what is known about Galilee in that period. What was true of Galilee, in general, applied more specifically to Lower Galilee because of its rich soils and abundant rainfall and because there was more level ground. Lower Galilee was one of the favored regions for settlement. Here, also, “Jesus went about all the



Der Berg der Seligpreisungen.

Nach einer Photographie.

cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity" (Matt. 9:35).

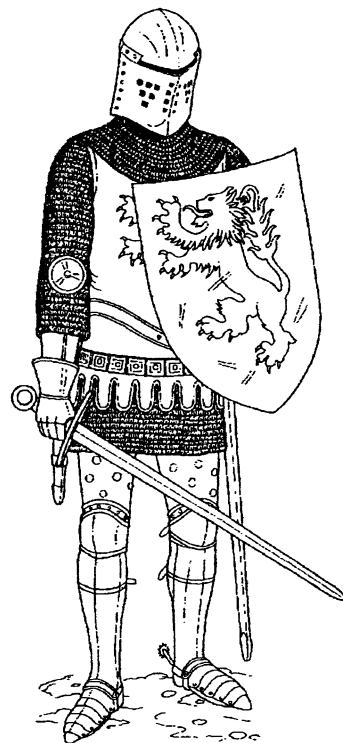
2A. The Identification of the Location:

1b. The geographical features:

According to tradition, the Sermon on the Mount was preached on a mountain west of the Sea of Galilee, known as the Horns of Hattin, (in Arabic: *Kurin Hattin*, in Hebrew *Karnei Hittin*), an extinct volcano with twin peaks overlooking the plains of Hattin in the Lower Galilee.

2b. The historical significance:

Karnei Hittin is believed to be the site of the Battle of Hattin, Saladin's victory over the Crusaders on July 4, 1187. The Battle of Hattin was fought in summer when the grass was tinder-dry. Saladin's troops set fire to the grass, cutting off the Crusaders' access to water in the Sea of Galilee. Saladin built a "victory dome," *Qubbat al-Nasr*, on the hill. Thietmar, a German pilgrim who visited the site in 1217, wrote that the "temple Saladin had erected to his gods after the victory is now desolate." In the early 17th century, ruins were found on the summit that appeared to be those of a church. Prior to 1948, and Arab village, Hittin, lay at the foot of the hill. Excavations were carried out on the hill in 1976 and 1981.



Many have identified the hill with the Mount of Beatitudes, where Jesus delivered his Sermon on the Mount. Writing in 1864, Ferguson describes it as the "supposed" site, because although "its position corresponds with the particulars of the narrative," no one can declare with any certainty that He gave a sermon at that exact spot.

3b. The strategic location:

The narrow valley leading to the Plain of Gennesaret (northwest shore of the Sea of Galilee), was also called the "Valley of Robbers." Bandits used to plunder caravans as they traveled up and down this strategic pass. Herod the Great (38 B.C.), for example, gathered a force at the village of Arbela to purge Galilee of the "robbers that were in the caves" above the pass (1 Wars xvi.2-5). This was also the way of the international highway called the Via Maris, and the road used by Jesus when he traveled from Nazareth to Capernaum.



The above material was adapted from (<http://www.messengers-of-messiah.org/Tour/LowerGal1.html>, accessed 10/17/2012.) and (http://en.wikipedia.org/wiki/Horns_of_Hattin.html)

3A. The Mount of Beatitudes

1b. The name:

This name is given to the place where our Savior delivered the "Sermon on the Mount," beginning with the Beatitudes. The scene of this discourse is traditionally located on Karn Hattin (or Kurun Hattin), the *Horns* of Hattin, a mountain which receives its name from the little village at its northern base and from the two cones of horns which crown its summit. Karn Hattin is in Galilee, within easy distance of Nazareth, Cana, and Mt. Tabor to the southwest, of Tiberias and Lake Gennesaret (the Sea of Galilee) to the east, and of Capharnaum to the northeast, in the center, therefore, of much of the ministry of Jesus. It lies 1,816 feet above the lake and 1,135 feet above the sea level.

2b. The geography:

This mountain, rising above the hills that skirt the lake, is the only height to the west that can be seen from its shores. It consists of a low ridge about one-quarter of a mile long, extending east and west, and rising at each extremity into a cone or horn. The eastern horn, which is the taller, is only sixty feet above the ridge. Between the horns lies an uneven platform which could easily accommodate the crowd that followed Jesus; but it is believed that the spot on which the discourse was given is lower down, on a level place on the southern side of the mountain, corresponding with St. Luke's description (*topou pedinou*) vi, 17, which may mean a level place, as well as a "plain."

3b. The view:

From the eastern slope of the hill there is a beautiful view, to the east, of the lake with the Jolan (Gaulanitis) mountains beyond, to the south the plateau of Ard el-Hamm, and Mt. Tabor, and to the north the snowy height of Mt. Hermon. The tradition that there was a village on the mountain top, if true (the only proof being the remains of a wall which served as defense to a camp), might lend point to the reference in the sermon to the city which was seated on a hill and could not be hid (Matt., v, 14); and the beautiful flowers that abound there might include the unidentified "lilies of the field" (vi, 28). Bishop Le Camus (*Notre Voyage aux Pays Bibliques*, II, pp. 220-222) thought he never saw elsewhere and never imagined so lovely a variety and harmony in the beauty of flowers; other travellers are scarcely so enthusiastic, but all agree the spot has a charm of its own.

4b. The tradition:

It is interesting to note that, like the Old Testament law, this law of Christ for His people was given on a mountain.

The tradition regarding the scene of the Sermon on the Mount, though usually received with a certain degree of favor by Scriptural scholars, apparently does

not go back beyond the crusaders. St. Jerome, the best informed man of his day on points of this nature, knew of no such tradition and merely conjectured that the scene was on Mt. Tabor or some other high mountain of Galilee (Comm. In Ev. S. Matt. In Cap. V). The Gospels, in fact, afford but little help in determining the site. Matt., v, 1 locates the sermon on The mountain (*to oros*), and Luke, vi, 12, uses the same expression for the spot from which our Lord descended before He preached on the "level place", vi, 17. The expression most naturally "suggests that the sermon had long been traditionally connected with a mountain and seems to mean The mountain on which the sermon was delivered." Some scholars even see in the definite article the indication of a particular mountain which the Evangelists suppose known to the reader; but popular curiosity concerning the scene of particular Gospel events is a growth of later date.

5b. The mountain:

If we seek to determine the particular mountain to which the Evangelists allude, we cannot advance with anything like certainly beyond the ancient opinion of St. Jerome (Comm. in Ev. Matt.) that the events before and after the discourse show that it was given on some mountain of Galilee. It is not unlikely that the locality was not far distant from Capharnaum, into which our Lord entered after finishing His discourse (Matt., viii, 5; Luke, vii, 1); but the Evangelists do not say how soon after the discourse He entered Capharnaum. We know from their literary methods that it may have been a day, a week, or even more, for they had little interest in the chronological sequence of events, and the attempt to press details of this sort only results in interminable contradictions.

6b. The probability:

In favor of Karn Hattin, it is said, is the fact that it is accessible from all sides, which is thought to be demanded by the narratives of Matthew (iv, 25, v, 1) and Luke (vi, 17). But this argument, although it is accepted by Dean Stanley (Sinai and Palestine, London, 1883, p. 369) who is usually quite rigorous in requiring proof, has little force, since the multitude did not flock to the mountain from all sides, but, according to Matthew, at least, first gathered together and followed Jesus up the mountainside. (Cf. iv, 25, v, 1, with vii, 28, where the multitude, not merely the disciples, are found on the spot where the sermon was delivered). . . . It is near the scenes of our Lord's greatest activity and fulfils all the requirements of the narrative.

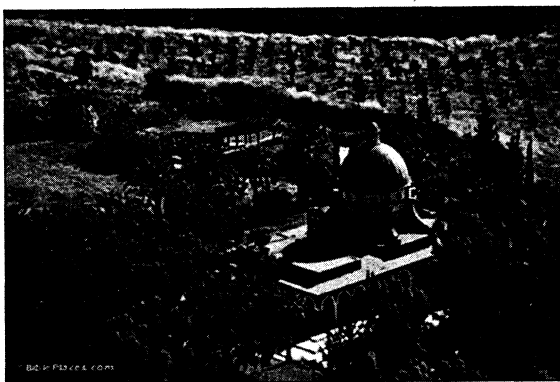
(The information was gleaned from the Original Catholic Encyclopedia online, http://oce.catholic.com/index.php?title=Mt._of_Beatitudes.html . It is interesting to note that this Catholic source places the Mt. of Beatitudes some distance away from the place now frequented by most visitors. A beautiful little chapel crowns a hill above Capernaum from which one has a magnificent view of the entire Sea of Galilee which, like a beautiful jewel, lies to one's feet. The edifice was built by the Italians in 1937. This is an alternative location. However, from what Josephus said, the Sea of Galilee was surrounded by nine cities at the time of Christ, and one would suppose that the popular Mt. of Beatitudes in the vicinity of Capernaum was part of a city lining the shores of Galilee [**Note the next page for pictures of the Mt. of Beatitudes above Capernaum**]).

Mount of Beatitudes



The Beatitudes

"Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake" (Matt 5:3-11 KJV).



Sermon on Mount

The so-called "Sermon on the Mount" is recorded in Matthew 5-7 and Luke 6. The alleged discrepancy between Matthew's version being on a hill and Luke's being on a level place is easily reconciled with observation of many level places on the Galilean hillsides. Scripture gives no indication of the exact location of this event, but the Byzantines built a church to commemorate it at the bottom of the hill. Some of Napoleon's men placed it on the nearby Arbel mountain.



Chapel

The mountain is topped by a Catholic chapel built in 1939 by the Franciscan Sisters with the support of the Italian ruler Mussolini. The building which was constructed by the noted architect Antonio Barluzzi is full of numerical symbolism. In front of the church, the symbols on the pavement represent Justice, Prudence, Fortitude, Charity, Faith and Temperance. Inside the church hangs the cloak from Pope Paul VI's visit in 1964.

4A. The Holy Mountain



THE SERMON ON THE MOUNT.

Pastor Ulrich-Kerwer, in his classic volume, *Heilige Berge (Holy Mountains)*, written in 1913, gives place to his enthusiasm of that beautiful mountain in Galilee.

9. Der Predigtberg.

Segen 130 Meter steigt der Berg, Karun Hattin genannt, schroff über die Ebene auf; am östlichen und westlichen Ende hat er Spitzen von etwa 20 Meter Höhe, die aus der Ferne den Anblick von Hörnern gewähren. Wie der Berg etwa in der Mitte steht zwischen dem Tabor und der Höhe von Safed, so eröffnet sich auf ihm eine herrliche Aussicht auf den Berg der Verkündung, auf den steilen Bergabfall bei Magdalla und die Ebene Genezareth mit Kapernaum, auf den nördlichen Teil des Sees mit seinem leuchtenden Wasserpiegel, und über Galiläas Fluren bis zum Hermon hinauf. An diese Stätte verlegt die Überlieferung die Bergpredigt des Herrn, bei der das Volk, auf der amphitheatralisch sich senkenden Ebene gelagert, der holdseligen Rede lauschte; so steht der Berg da wie der Thron eines Mächtigen, dessen Fußschemel die Erde ist. Nahe dieser Stätte wurde die Schlacht verloren, in der die Herrschaft der Kreuzfahrer im Heiligen Lande gebrochen ward. Das herrlichste Heer, das je von ihnen im Lande aufgestellt war, 2000 Ritter, 8000 Fußsoldaten, eine große Schar Leichtbewaffneter, kämpfte unter dem schwachen König Veit von Jerusalem in dem schattenlosen Tale am Fuße des Berges 1187 gegen den tapfern Sultan Saladin. Nicht die Glut der Sommersonne, nicht die Qual des Durstes und Hungers, nicht die Übermacht des Feindes brach die Macht des christlichen Königreichs; es war die Sucht nach Beute, es war die Uneinigkeit der christlichen Fürsten, welche die Niederlage herbeiführte. Der König zog sich endlich auf den

The mountain, called Karun Hattin, rises some 130 meters steeply above the plain. At its eastern and western end it has a point of about 20 meters high which from a distance give the appearance of horns. Since the mountain is positioned at midpoint between Mt. Tabor and the elevation of Safed, it affords from its height a glorious view of the Mt. of Transfiguration, the steep decline by Magdala and the plain of Gennesareth, with Capernaum, to the northern part of the Lake with its shining waters, across the fields of Galilee up to Mt. Hermon. Tradition assigns to this location the Sermon on the Mount by the Lord, with the people seated in the amphitheatre-like declining plain, listening to His gracious words. Thus the mountain stands here like the throne of a mighty king whose footstool is the earth. . .

Our interest in the mountain is occasioned by the fact that it is assumed that here the Sermon on the Mount was preached. **The place seems to have been created for just this occasion.** The mountain was a pulpit, the sanctuary the beautiful nature surrounding the mountain, with its gorgeous scenery of which the Savior was always keenly aware.

(G. W. Ulrich-Kerwer, *Heilige Berge*, Konstantz: Buch-und Kunstverlag von Carl Hirsch A.G., 1913, 157-158. Translation by this writer.)



(By permission of Palestine Exploration Fund.)

Plain and Horns of Hattin, from ruins of Irbid.

5A. The Sermon on the Mount: Law, Grace or Kingdom?

1b. Introduction:

1c. The intent of the study:

To determine whether the Sermon on the Mount is to be considered as truth for the Church today or for some other dispensation.

2b. The importance of the problem:

1c. The Sermon on the Mount is a major discourse of our Lord and we must determine the addressees, the purpose of the instruction, and the primary interpretation, as well as the secondary application.

2c. False doctrines and a false standard of Christian conduct result from an erroneous interpretation. A wrong interpretation of the Sermon on the Mount invariably leads to wrong conduct.

2b. Views:

1c. The Soteriological View:

The soteriological view espouses the idea that men may attain salvation through governing their own lives by the principles set forth in the Sermon.

2c. The Sociological View:

This view sees the Sermon as a guide to the salvation of society, "What would happen in the world if the element of fair play as enunciated in the Golden Rule. . . were put into practice in the various relationships of life? . . . What difference all this would make, and how far we would be on the road to a new and better day in private, in public, in business, and in international relationships!" (Stamm, *Seeing the Multitudes*, 68-69).

3c. The Ecclesiastical View:

This approach is by far the most common among evangelicals, although it is suspect from a dispensational perspective.

1d. The Representatives: Its proponents are of every theological position—liberals, fundamentalists, amillenarians, premillenarians: F. B. Meyer, C. F. H. Henry, H. A. Ironside.

2d. The Rationale: The Sermon is for the present age, as a rule of life for the believer, a code of personal ethics.

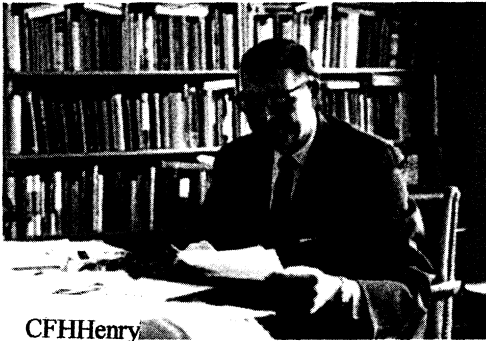
"This discourse, laying the foundation of the Kingdom of Heaven, may also be called the Directory of the Devout Life, and we can



wish for nothing better than to drink into its spirit and realize its exquisite ideals" (F. B. Meyer, *The Directory of the Devout Life*, 12).

"We need to remember that, though a heavenly people, we have earthly responsibilities, and these are defined for us in this greatest of all sermons having to do with human conduct" (Ironsides, *Expository Notes on Matthew*, 44).

The Sermon is a "statement of the practical way in which *agape* is to work itself out in daily conduct here and now. The sermon expresses therefore the only righteousness acceptable to God in this age or in any" (C. F. H. Henry, *Christian Personal Ethics*, 308).



CFHHenry

"The Sermon on the Mount is nothing but a great and grand and perfect elaboration of what our Lord called His 'new commandment'" (M. Lloyd-Jones, *Sermon on the Mount*, I, 15). According to Lloyd-Jones, there are five main reasons why the Sermon on the Mount has to be for the church:

1. The Sermon anticipates New Testament truth.
2. The Sermon truths are found in the epistles, although in another form.
3. The disciples formed the nucleus of the Church.
4. The promises are most certainly for us (e.g. salt of the earth, light of the world).
5. If the Sermon is not for us, it is completely irrelevant. (Lloyd-Jones, 15).

3d. The refutation:

1e. The principle of literal interpretation would have to be discarded if the Sermon applies to the Church.

2e. The context:

- 1f. Such a view is contrary to the theological pattern of Matthew, who gives the Sermon a place which definitely relates it to the Messianic Kingdom. The order of Matthew is divinely inspired, and the Sermon on the Mount follows the announcement of the kingdom by John in Matthew 2-3 and by Christ in Matthew 4:17.
- 2f. The church is not mentioned till Matthew 16:18.
- 3f. John the Baptist and Christ announced the kingdom of heaven as "at hand" (3:2-3; 4:17), making the Sermon on the Mount part of the King's

message as He instructed the subjects of the kingdom.

3e. The content:

- 1f. The complete absence of church truth. L. S. Chafer, in his *Systematic Theology*, V, 112, shows that unique church age truths are significantly absent from the Sermon. It would be impossible to lead a person to Christ with the Sermon on the Mount. **The five major church age truths, conspicuous by their absence, are the following:**

Ministry of the Spirit.

Death of Christ.

Regeneration.

Salvation by faith.

Justification.

Prayer in the name of Christ.

The latter is a rather important omission from that which Carl F. H. Henry (305) calls "the rule of **daily** life for the **Christian** believer."

Christ mentions the church, prayer, and the Spirit on other occasions during His ministry (Jn. 14:16; 16:13, 24; Mt. 16:18), and if the Sermon were for the church, undoubtedly these truths would be mentioned in the Sermon at least in passing.

- 2f. The Sermon concerns those who inherit the earth (5:5).

- 3f. The Sermon is legal in character:

1g. It is delivered within the context of the law (Gal. 4:4; Rom. 15:8).

2g. It re-enacts the Decalogue (Mt. 5:17-19) with stringent additions (5: 21,22,27,28).

3g. No statement of the gospel can be found, notwithstanding Henry's statement: "Grace dominates the whole biblical revelation" (290).

4g. The bringing of gifts to the altar (5:24) is clearly within the context of the Mosaic Law.

- 1f. Christ: In the Sermon He exhorts to turn the other cheek (5:39), yet Christ protested against being smitten on the cheek (Jn. 18:32).
 - 2f. Early church: Christ stresses that no thought was to be taken for life, things necessary for eating, for drinking, or the clothes necessary for covering (6:26-34). And yet, in the New Testament, church age believers do take care for food and garments, and are exhorted to do so:
 - 1g. The activity of Dorcas (Acts 9:39).
 - 2g. The request of Paul for his cloak (2 Tim. 4:13).
 - 3g. The words of Paul that one should plow with hope (1 Cor. 9:10).
 - 4g. The work of Paul in taking an offering for the poor of Jerusalem (2 Cor. 8, 9).
 - 5e. The view that the Sermon on the Mount is a guide of spiritual life for the church, allows only two alternatives: either blatant contradiction of Scripture or the destructive principle of spiritualization.
- 4c. **The Millennial View:**
- 1d. The Representatives: Gaebelin, Kelly, Pettingill, Barnhouse, Campbell, Ryrie.
 - 2d. The Rationale: The common view held by premillenarians is that which applies the Sermon to the future earthly kingdom, which the Lord announced as being at hand. The Sermon is the constitution of the kingdom.
 - 1e. Its legal character: The law is re-enacted and appended with stringent additions. Romans and Galatians, however, teach that the child of God is free from the law.
 - 2e. The character of Matthew: He portrays Christ as King.
 - 3e. The context of the Sermon: The King was announced and expected (3:2-3; 4:17).
 - 4e. The hearers were faithful Israelites (5:1-2), looking for the Messiah (Jn. 1:45).

- 5e. The age: The age of law continued. Christ was made under the law (Gal. 4:4), lived in absolute obedience to the law (Jn. 8:46; Mt. 17:5; 1 Pet. 2:21-23).
- 6e. The identity of the speaker: Matt. 1:1—the son of David, i.e. King.
- 7e. The rejection of the King and postponement of the kingdom. This involved a delay in the application of the kingdom's constitution and rule of life.
- 8e. The principles of the Sermon demand a personal presence of the King (Pentecost, *Bib. Sac.*, Oct. 1958, 313-315).
 - 1f. To comfort the mourners (Micah 7:1-7; Is. 61:2).
 - 2f. To give the meek their inheritance (Ps. 37).
 - 3f. To let the merciful obtain mercy.
 - 4f. To grant possession of the land (5:3; 5:5; 5:10).
- 9e. The description of Millennial conditions:
 - 1f. The salt of the earth, the light of the world, i.e. the responsibility of believers in the kingdom (5:13-16).
 - 2f. The turning of the other cheek, etc. This could only be true in the kingdom because Christ didn't turn the other cheek, nor do the two witnesses of Revelation 11, who destroy their opponents with fire. The turning of the other cheek is encouraged because Christ will personally be present in the kingdom to avenge His own (5:39-44).
 - 3f. The prohibition of judgment. In the kingdom, the righteous judge will be judging for His people (7:1-6).
 - 4f. The possession of the land (5:3, 5, 10).
- 3d. The Refutation:
 - 1e. The conditions for the Millennium are incongruous:
 - 1f. The disciples are seen as reviled and persecuted for Christ's sake (5:11-12).
 - 2f. The disciples are to pray for the coming of the kingdom (6:10), which clearly indicates that the kingdom is as yet anticipated.

3f. The disciples are warned concerning false prophets (7:15), which are unlikely to exist in the kingdom (Rand, *Bib. Sac.*, Jan. 1955, 28-38).

2e. The entrance into the Millennium is impossible:

The proponents of the kingdom application of the discourse assert that the Sermon contains the constitution of the kingdom. Those who desire to inherit the kingdom must live up to the standards presented in the discourse. Chafer comments:

"The conclusion growing out of this analysis of this discourse is that it is the direct and official pronouncement of the King Himself of that manner of life which will be the ground for admission into the kingdom of heaven and the manner of life to be lived in the kingdom" (V, 111).

If the Ten Commandments present an unattainable standard of life, how much more the Sermon on the Mount? The requirements for entrance into the kingdom are extremely stringent:

- Poor in spirit, meek, persecuted for Christ's sake (5:1-12)
- Righteousness (5:20)
- Perfection (5:48)
- Entering the straight gate (7:13-14)
- Doing the perfect will of the Father (7:21-22)
- The concluding parable: obeying Christ's sayings (7:24-27)



5c. **The Interim View:**

1d. The Representatives: S. L. Johnson, Pentecost, Toussaint.

2d. The Rationale: The discourse presents a description of the good fruit, the fruit of righteousness and repentance. It is concerned with the life the disciples were to live in the light of the coming kingdom.



1e. The grammatico-historical method of interpretation is employed.

2e. The message of the Sermon is anticipatory:

1f. The entrance to the kingdom is anticipated:

1g. It look forward to a time when people shall enter the kingdom (5:20; 7:21).

- 2g. It speaks of future rewards (5:12, 19, 46; 6:1, 2, 4, 5, 6, 18).
- 3g. Its sample prayer includes a request for the coming of the kingdom (6:10).
- 4g. It sees the king as judging before the establishment of the kingdom (7:19-23).
- 2f. Persecution and false prophets are predicted (5:11-12; 7:15-18). There will thus be a time lapse before the establishment of the kingdom.
- 3f. The future tense is used abundantly (5:4-9, 19-20; 6:4, 6, 14, 15, 18, 33; 7:2, 7, 11, 16, 20, 21, 22).
- 3e. The addressees are primarily the disciples:
 - 1f. The setting: 5:1-2
 - 2f. Their description: salt, light (5:13-16)
 - 3f. Their prayer: "Our Father" (6:9)
 - 4f. Their lives:
 - 1g. Characterized by righteousness (5:19-7:12)
 - 2g. Hunger and thirst after righteousness (5:6)
 - 3g. Peace makers (5:9)
 - 5f. Their work: concerned with service and doing (5:10-12, 13-16, 19-20, 21-48; 6:1-18, 19-34; 7:1-12, 12-23, 24-27).
 - 6f. Their instructions: teaching rather than preaching (5:2, 19; 7:29).
 - 7f. Their anticipation:
 - 1g. Rewards (5:12, 19, 46; 6:1, 2, 5, 16).
 - 2g. Seeking first the kingdom (6:30).
- 4e. The subject matter is service and doing (7:19).
- 3d. The relevance:
 - 1e. Stanley Toussaint:

The sermon is **primarily** addressed to disciples exhorting them to a righteous life in view of the coming kingdom. Those who were not genuine disciples were warned concerning the danger of their hypocrisy and unbelief. They are enjoined to enter the narrow gate and to walk the narrow way. This is included in the discourse, but it is only the **secondary** application of the sermon (*The Argument of Matthew*, unpublished doctor's dissertation, 114).

2e. Lewis S. Chafer:

The Sermon "as a rule of life is addressed to the Jews before the cross and to the Jew in the coming kingdom" (V, 97). "It was addressed to the people before Him and concerned the requisite preparation on their part for admission into the kingdom of heaven then being published as 'at hand.' It likewise declared the manner of life that would be demanded within the kingdom when once it is entered" (V, 100). "A secondary application to the Church means that lessons and principles may be drawn from it" (V, 97).



3e. Dwight J. Pentecost:

"We feel that this Sermon on the Mount is to be connected with the offer of the kingdom, rather than with the description of the kingdom or the kingdom age itself" (*Bib. Sac.*, April 1958, 134). "In its primary interpretation the Sermon on the Mount is directly applicable to those of our Lord's own day who by their profession in John's baptism were anticipating the coming of the King and the kingdom" (*Bib. Sac.*, October 1958, 316).



4e. Charles C. Ryrie:

1) Basically and primarily it is a detailed explanation of what the Lord meant by repentance. . . .2) it has therefore relevance to any time that the kingdom is offered. . . .But 3) it does picture certain aspects of life in the millennial kingdom and thus in a certain restricted sense is a sort of constitution of the kingdom. However 4) as all Scripture, it is profitable for any people (*Biblical Theology of the New Testament*, 81-82).

3b. **Conclusion:**

The Sermon on the Mount is a problem passage of the first magnitude. It is one of Christ's three major discourses. The **Upper Room Discourse** deals with church age truth, the **Olivet Discourse** with the tribulation, and the **Sermon on the Mount** with the kingdom. We have rejected the ecclesiastical interpretation of the Sermon because of its place in the arrangement of Matthew (see diagram on

final page). It comes long before the announcement of the church and, indeed, forms part of the kingdom offer. Furthermore, the Sermon lacks Church truth, such as salvation by faith, prayer in the name of Christ, and the power of the indwelling Holy Spirit. While certain truths of the Sermon seem to be repeated in the Epistles, similarity does not mean identity. The addressees of the Sermon are subjects of the kingdom rather than members of the Body of Christ. The church was to them as yet a mystery. The bona fide offer of the kingdom forms the interpretive key for the Sermon. Actually, both the interim view and the millennial view are correct in certain respects. The Sermon on the Mount, rightly understood, involves three aspects. It is taught to the disciples who lived during the time of the **proclamation of the kingdom**. Further, it involves their **preparation of the kingdom**, and also deals with the **participation in the kingdom** (see diagram).

1c. The Sermon relates to the **proclamation of the kingdom**.

Various passages of the Sermon definitely relate to the period just prior to the establishment of the kingdom, such as the persecution of the disciples, the prayer for the kingdom, and the future prospects of rewards. Since the kingdom was officially rejected in Matthew 12, the promise of the kingdom was taken from the Jew of Christ's time, and given to another generation (Mt. 21:43), living during the tribulation, when the disciples would once again expect the coming of the King and His kingdom. The so-called Lord's Prayer will be especially relevant then, as the disciples pray that God's will be done on earth, where the Willful King of Daniel 11 has free reign. The request for deliverance from the Evil One will then be made by those who suffer under Antichrist's reign of terror.

2c. The Sermon describes the proper **preparation for the kingdom**.

Lewis S. Chafer is correct in seeing the Sermon as spelling out the entrance requirements for the kingdom. It is the "pure in heart" (5:8) who alone shall see God. The citizens of the kingdom need a righteousness which exceeds the righteousness of the Scribes and Pharisees (5:20). In fact, Christ requires of them the absolute perfection of God (5:48). The disciples must have responded in utter amazement. How could they be pure in heart, more righteous than the Pharisees and as perfect as God? The answer lies in Christ's concluding illustration of the house built on the rock (7:24-27). Those disciples who heard Christ's sayings and did them would endure and enter the kingdom. The message of the Messiah would produce faith and works in the attentive disciples, qualifying them to enter the straight gate of the kingdom (7:13).

3c. The Sermon outlines the disciples' **participation in the kingdom**.

Ryrie stresses that the Sermon pictures "certain aspects of life in the kingdom and thus in a certain restricted sense is a sort of constitution of the kingdom" (*Biblical Theology of the New Testament*, 82). The inheritance of the land will then be a blessed reality. The turning of the other cheek and the giving of one's possessions to anyone who asks, will then be tolerable because of the personal presence of the Prince of

Peace. Especially in the Kingdom will His citizens function as the salt of the earth and the light of the world (5:13-14).

- 4c. The Sermon provides high ethical **principles for any dispensation**, and any people.

As a guide for daily conduct, the Sermon is no more applicable to the church age believers than are the Ten Commandments. By interpretation, the Sermon is for the subjects of the kingdom, giving them guidelines for life in **anticipation** of the kingdom, detailing the **qualifications** for entrance into the kingdom and outlining their **participation** in the kingdom. Once one realizes these three major purposes for the Sermon on the Mount, it becomes possible to rightly divide the teachings of the Sermon and assign each paragraph to its proper purpose. But, like the entire Old Testament, which, while not written **to us**, is certainly **for us**, so the principles of the Sermon may be used with great profit by the church age believers.

Consistent dispensationalists have been unjustly accused of writing off this portion of the Word of God as irrelevant for today. Yet dispensationalists insist that all Scripture is profitable for doctrine, reproof, correction, and instruction in righteousness. And they recognize the necessary distinction which others refuse to see, that between **interpretation** and **application**. He who would rightly divide (2 Tim. 2:15)—rather than recklessly distort (2 Cor. 4:2)—the Word of God, must know that while each passage of Scripture has many applications, it has only one correct interpretation. To determine the correct interpretation of the Sermon on the Mount has been the purpose of this study.

BIBLIOGRAPHY

Chafer, Lewis Sperry. *Systematic Theology*. V, 103-114.

Campbell, Donald Keith. *Interpretation and Exposition of the Sermon on the Mount*. Unpublished doctor's dissertation, Dallas Theological Seminary. 1953, 215 pp.

Johnson, S. Lewis. *Sermons in Matthew*. Unpublished expository sermons on Matthew (in the FBBC Library).

Pentecost, J. Dwight. "The Purpose of the Sermon on the Mount," *Bibliotheca Sacra*, April-October 1948.

Rand, James F. "Problems in a Literal Interpretation of the Sermon on the Mount," *Bibliotheca Sacra*, January-April 1995.

Ryrie, Charles C. *Biblical Theology of the New Testament*. Pp 77-82.

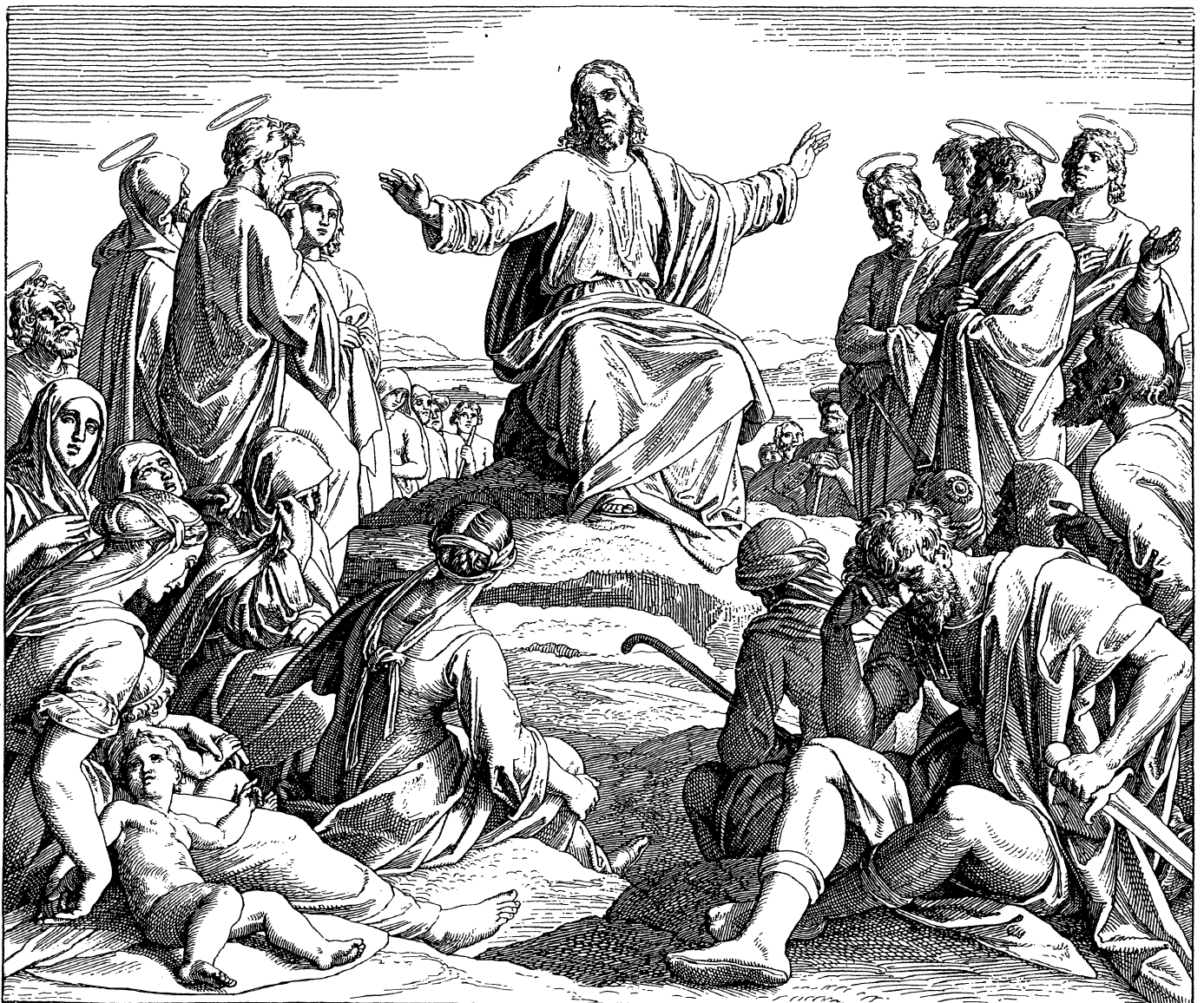
_____. *Dispensationalism Today*. Pp. 105-109.

Sturz, Harry A. "The Sermon on the Mount and Its Application to the Present Life," *Grace Journal*, Fall 1963.

Toussaint, Stanley D. *The Argument of Matthew*. Unpublished doctor's dissertation, Dallas Theological Seminary. 1957, pp. 102-144 (in the FBBC Library).

Unger, Merrill F. *Unger's Bible Dictionary*. P. 997.

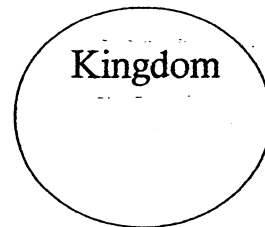
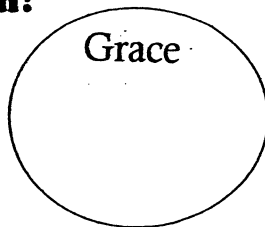
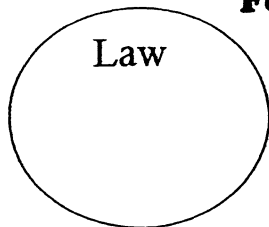
Die Bergpredigt Jesu.



1

THE SERMON ON THE MOUNT For Whom?

CONCEPT OF THE KINGDOM



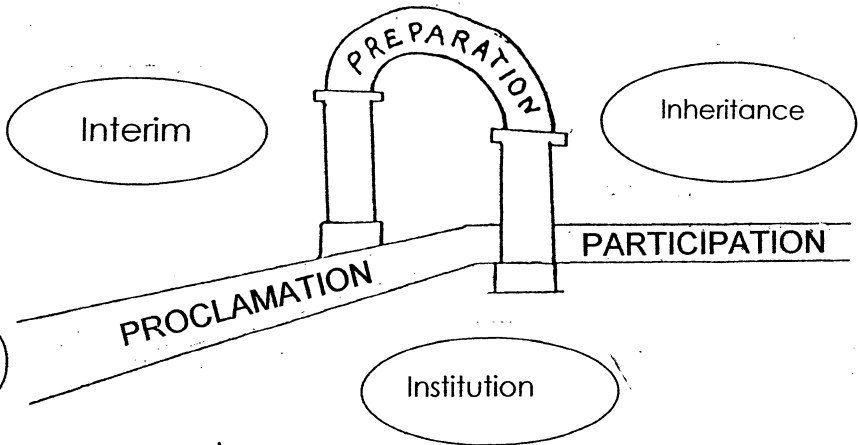
MT. 3:2-3; 4:17	MT. 3-12	MT. 12—13	MT. 16	Acts 1-Revelation	Revelation	MT. 25:32
Kingdom Announced	Kingdom Offered	Kingdom Rejected	Church Announced	Rapture Anticipated	Kingdom Reoffered	Kingdom Instituted

2

CONTRAST OF THE VIEWS

3

CONTRADICTION WITH THE AGE OF GRACE



ARRANGEMENT OF MATTHEW
ABSENCE OF CHURCH TRUTH
ADDRESS OF INHERITORS

4

CONTENT OF THE SERMON

REPRESENTATIVES	S. L. Johnson	Chafer	Ryrie
REASONS FOR THE VIEWS:	Persecution of disciples	Preparation for disciples	Possession of the land
	Prayer for the Kingdom	Perfection of the citizens	Peace on earth
	Prospect of rewards	Prompting to repentance	Presence of the Messiah



THE SERMON ON THE MOUNT

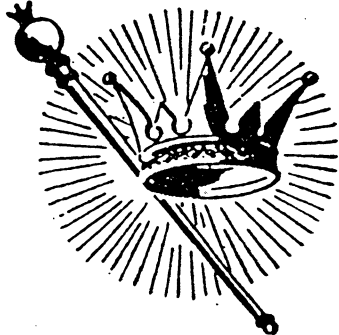
LAW



GRACE



KINGDOM



MT. 3:2-3; 4:17	MT. 3-12	MT. 12—13	MT. 16	Acts 1- Revelation	Revelation	MT. 25:32
KINGDOM ANNOUNCED	KINGDOM OFFERED	KINGDOM REJECTED	CHURCH ANNOUNCED	RAPTURE ANTICIPATED	KINGDOM REOFFERED	KINGDOM INSTITUTED

Helpful
Highlights
Concerning
The
**Horns of
Hattin**



Abb. 115. Die Hörner von Hattin.

1. **A** _____ from the Distance: the horns of a bull
2. **B** _____ of the Crusaders against Moslems: July 4, 1187
3. **C** _____ at the Sermon: Disciples and multitudes
4. **D** _____ from the Sea of Galilee: 6 miles (10 km)
5. **E** _____ above sea level: 1135 ft. (1816 ft. above Lake Kinneret)
6. **F** _____ on the pinnacle: Canaanite and Israelite fortresses
7. **G** _____ of the mount: basalt rock in a collapsed volcano

Helpful
Highlights
Concerning
The
**Horns of
Hattin**

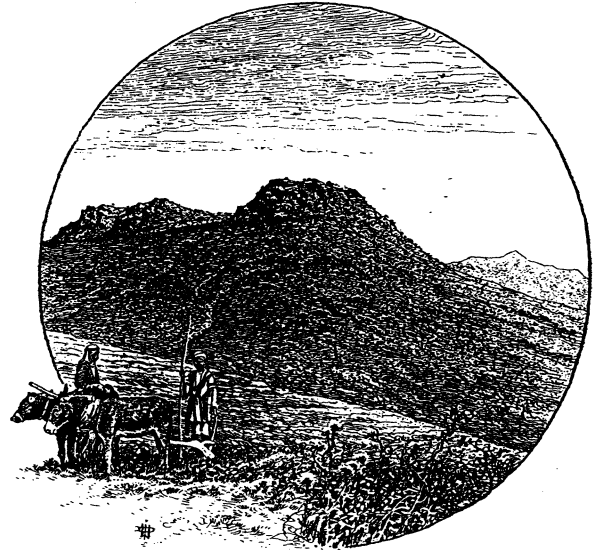


Abb. 115. Die Hörner von Hattin.

1. **A**ppearance from the Distance: the horns of a bull
2. **B**attle of the Crusaders against Moslems: July 4, 1187
3. **C**ongregation at the Sermon: Disciples and multitudes
4. **D**istance from the Sea of Galilee: 6 miles (10 km)
5. **E**levation above sea level: 1135 ft. (1816 ft. above Lake Kinneret)
6. **F**ortresses on the pinnacle: Canaanite and Israelite fortresses
7. **G**eology of the mount: basalt rock in a collapsed volcano