

Briefing Document: Matthew Lesson 79, Sermon on the Mount

Sunday AM-August 23, 2026

Executive Summary

This briefing document analyzes a sermon regarding the Sermon on the Mount, focusing specifically on Jesus Christ's teachings about adultery and the internal state of the heart. The central message argues that God prioritizes an internal relationship based on love over the external observance of religious laws. The transcript emphasizes that the Law of Moses was intended to reveal human inability to meet God's standards, thereby pointing individuals toward the necessity of a Savior. Key takeaways include the definition of sin as a matter of heart attitude rather than just outward action and the transition from the Old Testament sacrificial system to the permanent, sufficient sacrifice of Jesus Christ.

The Relationship Between Love and the Law

The discourse explores the fundamental nature of the biblical Law, asserting that it is built on a foundation of love rather than legalism.

- **Love as the Source:** The document notes that God's relationship with humanity, exemplified by Israel, began with love before the Law was given. The Law is not the cause of the relationship but the result of it.
- **The Primary Commandment:** All biblical standards are encapsulated in *Deuteronomy 6:5: You shall love the Lord your God with all your heart, with all your soul, and with all your strength.*
- **The Regulatory Function of Law:** The Law serves to regulate a relationship that already exists through love. Without a love-based relationship, external obedience is considered meaningless.
- **The Summary of the Prophets:** As stated in *Matthew 22:37-40: Jesus said to him, 'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets.*

Internal Purity vs. External Conformity

A significant portion of the teaching addresses the difference between the "traditions" of the Pharisees and the "true righteousness" demanded by Jesus.

- **The Standard for Adultery:** Jesus explicitly raises the standard for righteousness in *Matthew 5:27-28: You have heard that it was said to those of old, 'You shall not commit adultery.' But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.*

- **Focus on the Heart:** God is primarily concerned with the internal "attitude" and "stinking thinking" that leads to sin. External compliance—such as not committing physical murder or adultery—is insufficient if anger or lust remains in the heart.
- **Hypocrisy and "Externals":** Relying on external behaviors to justify oneself is described as an "abomination" to God. The transcript cites *Luke 16:15: And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God."*
- **The Rich Young Ruler:** This biblical figure is used as an example of someone with excellent external behavior but a "crooked heart" because he loved his possessions more than his neighbor.

The Function of the Law and Human Inability

The sermon clarifies why God provided high standards that seem impossible to achieve.

- **Recognition of Inability:** The high standards of the Sermon on the Mount are intended to make individuals realize they cannot keep the Law on their own. This recognition leads to "conviction" and "guilt."
- **The Purpose of Conviction:** God uses the frustration of failing to meet His standards to push people toward the mercy and grace of Jesus Christ.
- **The End of the Sacrificial System:** In the Old Testament, the sacrificial system helped people cope with their inability to keep the Law. However, these sacrifices were only temporary "pointers" to Christ.
- **The Sufficiency of Christ:** As noted in *Hebrews 10:4: For it is not possible that the blood of bulls and goats could take away sins*. The transcript asserts that Christ's death on the cross was a "cataclysmic" event that ended the need for a physical temple and animal sacrifices.

Righteousness Through Faith

The document concludes that true righteousness is a gift from God rather than a result of human effort.

- **Imputed Righteousness:** According to *2 Corinthians 5:21: For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him*. Jesus took the "poison" of sin and gave His righteousness to believers in exchange.
- **Faith Across Time:** Righteousness has always been through faith. *Genesis 15:6* notes that it was accounted to Abraham for righteousness because he believed God, long before the life of Jesus.
- **The Role of the Savior:** The core of the Christian message is described through the words of John Newton: "I am a great sinner, and Jesus Christ is a great Savior."

Community Outreach and Church Business

The transcript includes several updates regarding church missions and community life.

- **Operation Christmas Child (OCC):** The church is participating in this ministry under Samaritan's Purse. The goal is to pack shoe boxes with toys, hygiene items, and school supplies to share the Gospel with children worldwide.
 - Last year, the church packed over 200 boxes.
 - The collection week and packing event are scheduled for mid-November.
- **Church Events and Announcements:**
 - Memory Verse for August: *2 Timothy 4:7: I have fought the good fight, I have finished the race, I have kept the faith.*
 - Volunteers are needed for money counting and the nursery.
 - The New Life Women's Fellowship meets this Saturday at 10:00 AM.
 - A Women's Interdenominational Bible Study on 1 Samuel begins Wednesday, September 9th.

Phonetic Pronunciation and Glossary of Terms

Term	Phonetic Guide	Definition
Pentateuch ¹	pen-tuh-took	The first five books of the Hebrew Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy).
Alpha ²	al-fuh	The first letter of the Greek alphabet, used to signify "the beginning."
Omega ³	oh-may-guh	The last letter of the Greek alphabet, used to signify "the end."

¹ Footnote: Referenced in the text as the "basic definitions of what God required from man."

² Footnote: Used as a title for God to show He is the beginning of all things.

³ Footnote: Used as a title for God to show He is the conclusion of all things.