

Matt. 5: 48

Christian Perfection

The Religion of the Sermon on the Mount

SUBJECT: Christian Motivation

(Rewards)

The Jesus way

9/5/65

(GR)



Matt. 5: 48 [verse before and following]  
"Perfect" - any less under heaven than under Jesus? When they say, "This is your way of  
- from things under heaven" (CHRISTIAN MOTIVATION)

[The Religion of the Sermon on the Mount]

Three mistaken, erroneous views regarding the character of the sermon on the Mt.

1. Dismissed as a very beautiful conception. High, noble thing, something in clouds and illuminated with sunset colors.

But Jesus a realist: in the hand, hand is hand of life  
: the eye coming to see his truth which shines

2. Accepted as the whole of religion. The worldly man "my religion is the sermon on the mount, the golden rule."

But when you consider the religiousness. This for X<sup>3</sup> disciples. That first. Not for lack of knowledge, but power to do what we know. (Matt. 23: 23) "Ye reject the weightier things, the commandments, ye need for eyes more religion. Ye have laws. Ye know..." "But announced the mission, my religion just the power to obey."

3. A half-way view, but more judicious and by. In between. Not yet X<sup>3</sup> - but in the Epistles, after the death of X - but "higher" judicious - a sort of spiritualized judicious. Looked upon as a collection of precepts - like codes of laws, manuals, tables, masses - in the Mt speaking, not by it all. Like the laws, utterly insignificant of fulfillment, as like to have to lead us to X. So, in highest sense, not by it all but only preparing to it.

But it is strange that something which is said about X or in the Epistles, should be more X<sup>3</sup> than what X said by X. That he who came into the world to give us the gospel should omit to do so - that in the most absolute of all his duties he should not even mention it.

Against this - not spiritualized judicious. It is contrasted with judicious again and again.

It has been said... but I say unto you...  
Matt. 5: 33 that is judgment. Matt. 5: 35 that is by.

The highest, the sermon on the Mt. is by in a direct, in positive.

This is it in you, not you and you. There are there and there.

(A) I tell a story of the negro porter who, in a broken, beauty shop, helping a white lady with her coat, handles off her gloves, looks in mirror. She never looked the negro for his characteristics. The lady, kind, forgiving, spoke cheerfully about it all - another good old story. When she left, a man in the shop remarked "I don't know into the lady as, and perhaps not she is, she is a X<sup>3</sup>. I believe that is what Jesus would have done."

It is the Kingdom of heaven & he walks, talks, lives.



II Even as you father in heaven is perfect  
What is this Ky?

It is certainly unique, different. Unlike anything the world has  
ever known.

When our X-mas is it clearly, look into it earnestly, that real goodness,  
that unselfishness is found to exist in its motivation for doing good.

The morality it teaches is goodness without thought of personal  
gain, goodness not for the sake of what we get out of it, not  
rewards, but goodness for its own sake. Doing right because it  
is right, because it is being like our father in heaven. MATT. 5:48

1. Goodness with no thought of reward, for its own sake  
because it is right.  
"Be like our father."

Worldly goodness says: "It pays to be kind." you will gain in doing so.  
"I want you father more right. you will prosper for it."  
"So unselfish that they are very good unselfish."  
"Take part in community enterprise. business ..."  
"Be to do it. Be respectable ..."

Militant religionist imagines the same thing as a larger scale:

"Save your soul. Give up the world to have  
it next. Love him to your loss after."

This is not goodness after all, religion with a quest,  
unselfishness carries on with identity -  
more the more noble for being ideal selflessness.

But the teaching of Jesus. Mt. 6:35. "Anxiety for nothing again"  
14: 12-14 of Chap. Our Good Harvest, Thanksgiving  
Mt. 5:48 5:48-49 Our father is like that - as we are to be.

Not for what we get out of it.

So also Mt. 6:16

So again Mt. 6:5

So finally Mt. 6:16

Because of that Mt. 5:48







- 1) have not cut my neighbor's fruit
- 2) my neighbor's fence I never stole
- 3) never spotted his house nor land
- But: not know many of your
- 1) am haunted night and day
- by all the deeds I have not done
- 0 miserable loneliness!
- 0 costly water, never more!

I. Be ye  
 thankful for it

05/65  
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Some suggest that much less is required of us under the gospel than was required under the law. It is true that the gospel does not require perfection as the condition / salvation. But one part of the obligation of the law is discharged. The gospel holds that who are under it to the same extent as those under the law.

Can that discharge us from the obligation to love him with all our heart, soul, mind, strength?

If we are allowed to stop short / perfect obedience, when shall we stop? How perfect are we required to be? When is the duty to end to determine how much love you are allowed to be under the gospel than you would be under the law? Can you lay down as good as nothing, when you have arrived, you can say: "now I am perfect enough: I have done as far as I ought to go." The price, truly, are 82 people, the more strongly they feel the obligation to be perfect.

I never cut my neighbor's throat.  
My neighbor, please I never stole.  
I never spoiled his house as he did.  
But, the heart may on my soul,  
I am haunted night and day  
By all the deeds I have not done.  
O unattempted holiness!  
O costly values, never won!

Love = persistent affectionate interest in people. "You religious people suspected him, meant at him; they suggested he had a traitor for his company. But to his heart these suspicions, as they never reached home or special appeal. Sick - needed a doctor. Comes do with for the respect, for they like to be seen, and, so, felt no shame."