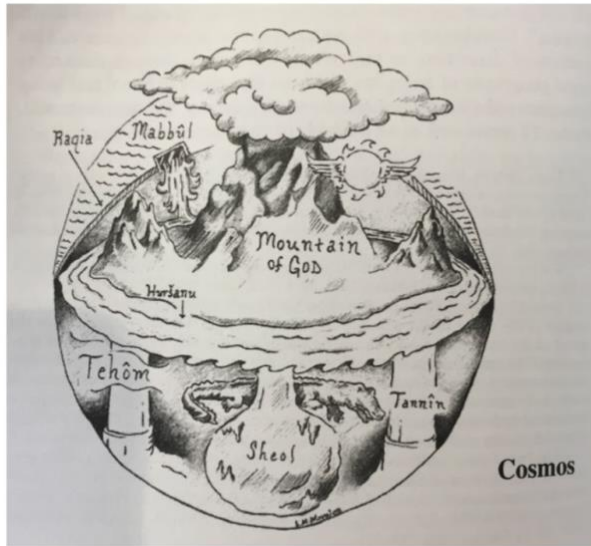


Who Shall Ascend the Mountain of the Lord?

How the literary structure of the Sermon on the Mount leads us into the presence of our Heavenly Father.

The ancient Hebrew understanding of the cosmos.



From Michael Morales, *Who Shall Ascend the Mountain of the Lord?*

"Mabbul" = waters above the dome

"Raqia" = the dome

"Hurshanu" = the encircling sea

"Tehom" = the deep waters under the land

"Sheol" = the grave

"Tannin" = the sea monster

In the beginning, the garden of Eden was a **MOUNTAIN TOP** garden. The mountaintop Eden was where the earthly realm and the heavenly realm, or God's realm, overlapped. It is the place where God **DWELLED** with man.

(Ps. 2:6; Ps. 48:1; Ps. 15; Ps. 24; Isa. 11:9; 40:1-5; Ezek. 28:13-14; Zech. 8:3)

The sea represented chaos, disorder, and **DEATH**.

In the beginning, God created the heavens and the earth. ² The earth was without form and void, and darkness was over the face of the deep... Gen. 1:1-2a

There was also an understanding that **SHEOL** was underneath the seas.

(Ps. 18:4-5, 15-16; Ps 74:13-14; Ps. 89:8-10; Jonah 2:2-3)

The whole redemptive narrative of Scripture is God making a way for us to move away from **DEATH** towards **LIFE**, ascending His holy hill. This is accomplished through the work of Jesus. The only one with clean hands and a pure heart, the only one who can ascend the hill of the Lord of his own merit.

(Ps. 15; Ps. 24:3-4; Isa. 2:1-5)

Jesus as the new and better **MOSES**.

Biblical typology: A type in Scripture is a person or thing or pattern of events in the Old Testament that foreshadows a person or thing or pattern of events in the New Testament.

Example: The Exodus

Abraham	Israel
Gen 12:10, Descent into Egypt because of famine	Gen 46, Descent into Egypt because of famine
Gen 12:15, Sarah seized by Pharaoh	Exod 1, Israel enslaved by Pharaoh
Gen 12:16, Pharaoh enriches Abraham	Exod 12:35-36, Israel plunders Egypt
Gen 12:17-20, Yahweh liberates Sarah by plagues	Exod 7-12, Yahweh liberates Israel by plagues
Gen 14, Defeat of kings to rescue Lot	Num 21, Defeat of Sihon and Og
Gen 14:17-24, Melchizedek, priest of Salem	Exod 18, Jethro, priest of Midian
Gen 15:7, "I am Yahweh who brought you out..."	Exod 20:1, "I am Yahweh who brought you out..."
Gen 15:12-17, Theophany: smoke, fire, darkness	Exod 19:16-18, Theophany: thick cloud, smoke, fire
Gen 15:13-14, Prophecy of the Exodus from Egypt	Exod 15:5, 16, Prophecy of Exodus-like conquest of the land

Matthew is intentionally causing the reader to **DRAW A COMPARISON** between Jesus and Moses, Israel, and the Exodus story.

Fly over of chapters 2-7

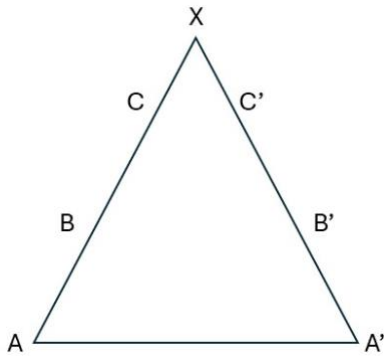
- 2:13-15 - Like Israel, Jesus is taken into Egypt in order to be preserved.
- 2:16-18 - Just like Pharaoh, King Herod orders the male children to be killed.
- 2:19-23 - Just like Israel, Jesus is brought up out of Egypt.
- 3:13-17 - Just as Moses led Israel through a symbolic baptism by crossing the Red Sea, Jesus is baptized in the Jordan.
- 4:1-11 - Just as Moses led Israel through the wilderness for 40 years where they are tested, the Spirit leads Jesus into the wilderness for 40 days to be tempted.
- 5-7 - Just as Moses went up Mt. Sinai to receive the law from God, Jesus, God incarnate, goes up on the mount, gives the law, and then claims that he is its fulfillment of the Law.

What is a chiasm? A chiasm is a literary device in which a sequence of ideas is presented and then repeated *in reverse order*. The result is a “mirror” effect as the ideas are “reflected” back in a passage. Each idea is connected to its “reflection” by a repeated word, often in a related form. The center of the chiasmic structure is the idea or thing that the author is drawing your attention to as most important.

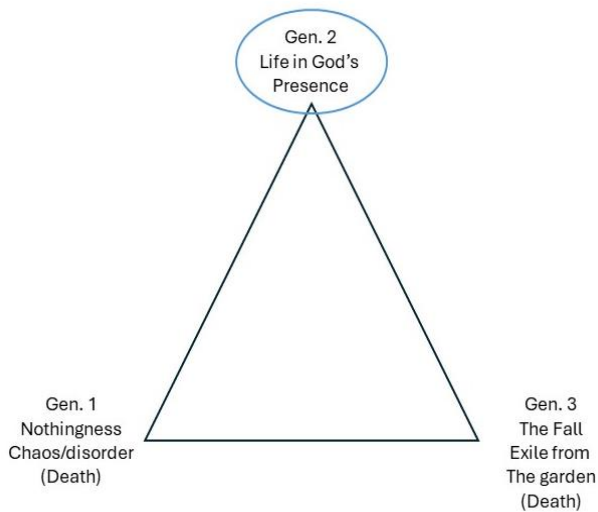
Example: If X= the main idea or point

A
 B
 C
 X
 C'
 B'
 A'

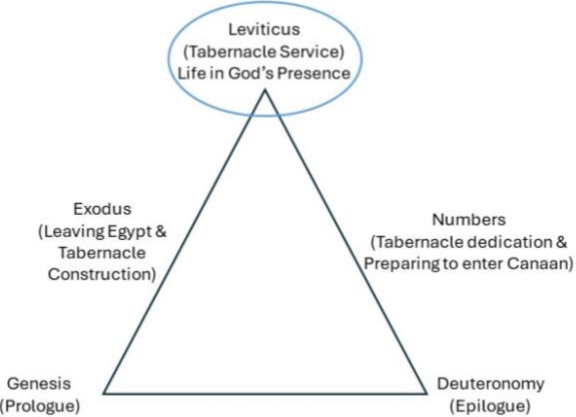
If we were to turn this on its side, it would look like a mountain or pyramid with the most important point on the top.



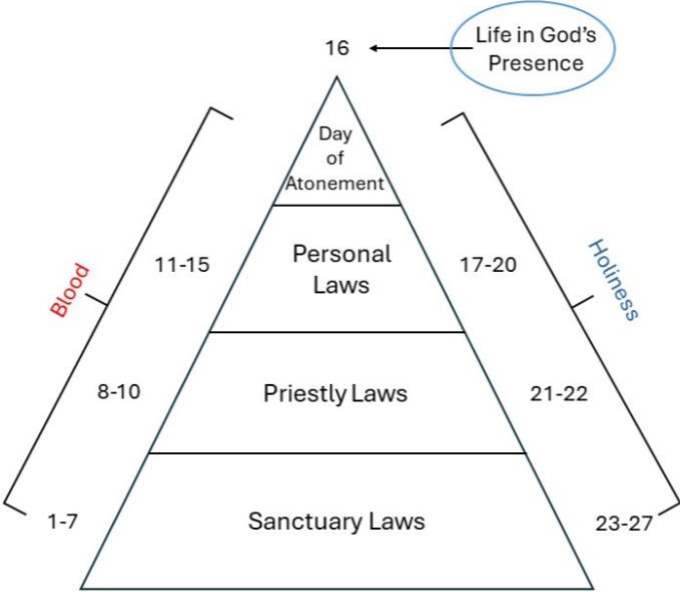
The chiasmic structure of Genesis 1-3.



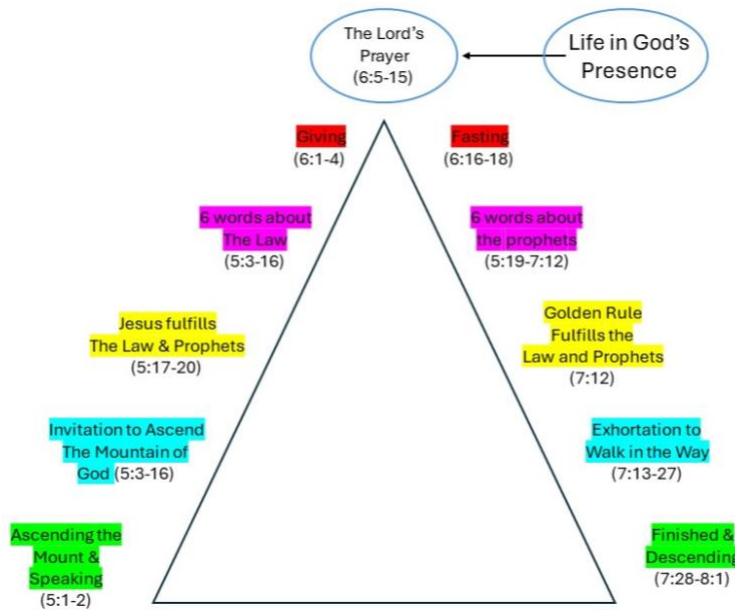
The chiasmic structure of the Torah (Pentateuch)



The chiasmic structure of Leviticus

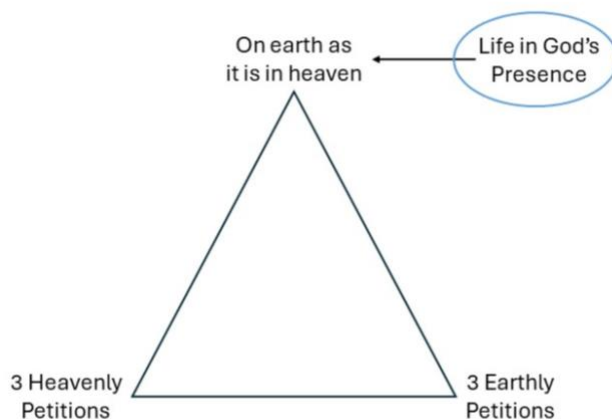


The chiastic structure of the Sermon on the Mount



But when we pray, we are standing in the palace, on the glittering floor of the great King's own reception room. In prayer we stand where angels bow with veiled faces. There, even there, the cherubim and seraphim adore that selfsame throne to which our prayers ascend. ~ *Charles Spurgeon*

The chiastic structure of The Lord's Prayer



“Now, in Jesus’ Sermon he centers his message on the prayer that his disciples are able to offer to their Father in heaven. And as the prayer itself is organized around six imperatives, it places “on earth as it is in heaven” in the very middle of the petitions – 3 heavenly petitions, then 3 earthly petitions, with heaven touching earth in the middle.” *David Schrock - Seeing the Mountain-Like Structure of the Sermon on the Mount*

For we are still in the midst of the redemptive narrative and have not yet come to its final fulfillment. But Jesus gave us a glimpse of what that will look like in Rev 21.

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴ He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." Rev. 21:1-4

An Entrance Liturgy

O LORD, who shall sojourn in your tent?

Who shall dwell on your holy hill?

*² He who walks blamelessly and does what is right
and speaks truth in his heart;*

*³ who does not slander with his tongue
and does no evil to his neighbor,
nor takes up a reproach against his friend;*

*⁴ in whose eyes a vile person is despised,
but who honors those who fear the LORD;
who swears to his own hurt and does not change;*

*⁵ who does not put out his money at interest
and does not take a bribe against the innocent.*

He who does these things shall never be moved. Ps. 15