David Pagan: Google hangouts thing apology. So I'll Ask the question again of my bad.

Tony: Yeah, right. Yeah. All right.

David Pagan: So the stories recorded the story of the Sermon on the Mount is recorded in more Matthew 5 through 7, Luke 6 17 through 49 But it's not recorded in Mark. It's vaguely referenced in John because John has Jesus calling himself the Light of the world. And you see that phrasing in Matthew, where he calls the disciples, You know, you are the light of the world. So, Why is it not in Mark at all? Like not even hinted or eluded at in Mark?

Tony: Yeah, so I think that the first thing before, let me just say something as a forward to answer the question. You know Matthew and Luke are distinct in that. Matthew is the Sermon on the Mount and Luke is the sermon on the plane which just from a top,…

David Pagan: Yeah.

Tony: you know, topographical kind of image or

Tony: Viewpoint, no pun intended. You know, it's different and I think, you know, Luke's gospel is my favorite gospel out of the four because it's got it's much more concerned about those on the margins. Those who've been ostracized those who've been put out by particularly by the religious elite of Jesus's Day and Matthew, who's wanting to communicate the Messiah ship and this and…

David Pagan: Yeah.

Tony: it's the longest of the Gospel's, you know, really wants to hit home that Jesus is the new Moses is that, and so this elevated mountain top, you know, we're just on the mountain fits,…

David Pagan: Yeah.

Tony: some of Matthew's intention and Luke's fit. Some of his intention where she this, this Jesus is for the marginalized for the oppress. So specifically, you know, Mark is the first gospel written. So Mark is a source for both Matthew and Luke. And then, there is a an additional source that German scholars many years ago called the Q Source, which is

Tony: Um, is is a source that we don't know who the author is, but it's clear that that source influenced both Luke and Matthew in in, they're telling of the gospel story. So, Mark is the shortest for whatever reason. He doesn't include that Jesus, as teacher per se is not necessarily marks. Biggest concern, Marcus trying to make a very succinct argument. That Jesus is the promise Messiah, and we see that through his acts his miracles not to say He's teaching. But is His miracles, His acts and then And then his death his crucifixion and then subsequent resurrection.

David Pagan: yeah, yeah that yeah, that makes it makes a lot of sense just from kind of calming through my my It's been a minute since I've actually dealt with Mark. I've been more in John recently.

Tony: Mm-hmm.

David Pagan: Now you're right because Mark doesn't he's not focused on Jesus as as didactic. He's more focused on him. This is what he's done rather than what he says. And it's it's a very fast-paced action oriented gospel and

Tony: Yeah. Yeah. In fact Marks, most one of his most common words is immediately.

David Pagan: immediately. Yeah.

Tony: Yeah. So it has the sense of urgency in the text. So there's no time for teaching,…

David Pagan: Yeah. Yeah,…

Tony: there's no time.

David Pagan: you get to keep going,…

David Pagan: keep moving. Yeah.

Tony: Right. Just got to keep going to get to Jerusalem and…

Tony: that's then to get to the cross. Yeah.

David Pagan: Yeah, so it's it's yeah, that's actually a very, very perfect segway for the next. The next question because he Jesus always constantly on the move, he's always He's got very little time for breaks and rest and one of your and one of your sermon series, you did a, you did a few years ago. The second Wind second light. you mentioned that, you know, this it's and this was three years ago, it was three years ago now, Covid, which was when was,…

Tony: Right.

David Pagan: it was a larger presence now than comparatively speaking, it is today,

David Pagan: And so, it was this moment that you put in your sermons of Look, I get it, we're tired. But but Jesus is still,…

Tony: You know.

David Pagan: He's still, you know, we still need to catch our breath. You know, we we can't we can't stop maybe slow down a little bit but Jesus moved forward for us and He said, You know, and you mentioned in your sermon, you know, Mark 16, You know, go out to Galilee like I told you I would be here. So in that in that sermon,…

Tony: Right.

David Pagan: you mentioned, you know, Jesus, I guess, as, as restore or as the pace setter And in your other sermon salt,…

Tony: Mm-hmm.

David Pagan: light, and righteousness you mentioned Jesus as a coach, where you gave a story of, you know, you coaching your, your, I think your child's basketball team.

Tony: Yeah. Yeah.

David Pagan: So you have Jesus said the pace setters, the way that kind of crazy and Jesus as coach. So, If you were to give that same those same two sermons today.

David Pagan: And in today's I guess, you know, March 29th 2023 context,…

Tony: Mmm.

David Pagan: would would you still stand by? You know. Jesus is still the coach, he's still the pace center or has Jesus I guess taken on a new role to fit a new moment's needs or Or something else. Entirely.

00:05:00

Tony: Yeah, yeah, it's a good question. I mean specifically about the Sermon on the Mount, right? I mean If we just frame it as Jesus's ethical masterpiece, right? Like it is

David Pagan: Yeah.

Tony: I mean it's it's his it's his magnum opus. Right? It says, it's the preeminent. I mean it's the eminent sermon, right? Like the it's the it's the greatest thing he's ever.

Tony: Said and whether it's in Matthew or Luke, the message is the same. And and I would say that he is always the pacesetter when it comes to the godly life. Like and and I would say that, you know, there's time to rest and there is time to catch our breath Jesus did that? He went to the wilderness to pray and and to take Sabbath and and to rest and rejuvenate but in terms of our ethical life as Christians and speaking specifically about the Christian community and the individual Christian, um, you know, he sets the pace and his encouragement, he's the more modern language of coach.

David Pagan: Yeah.

Tony: I think that remains, I think that's a consistent theme. That doesn't mean that there's not times for pause or for rejuvenation, for for rest.

David Pagan: Yeah.

Tony: But certainly, you know today. We need to recover some of that pace. I think. And I know it's trite. The old. What would Jesus do? I think?

David Pagan: Yeah. Yeah.

Tony: Well, we know would do, right? We read about it and we see it in his own life. So, um, yeah I still those are images resonate with me, especially more thing about the surround them out. No.

David Pagan: With that with that sermon. And, and I guess that pace is directed towards that specific goal. I guess of getting the message out there of. But also, who's the message, who's the message supposed to go to because this is Jesus setting. All right, this is my mission. This is what I want you to do. This is the calling and…

Tony: Yeah.

David Pagan: the Sermon on the Mount is where he disseminates his law in the same way that Moses was given.

Tony: Yeah.

David Pagan: Because Matthew fits that that exodus of illusion. So his his message there and it's it's resonate thousands of years and we're still talking about it. Now that it's that it's made a massive impact is is putting it very mildly. So I will ask, you know, Why, why Jesus necessarily?

David Pagan: Why his focus is on the poor because in Matthew 2:11,…

Tony: Yeah.

David Pagan: he's given gold by the Magi.

Tony: Mm-hmm.

David Pagan: That's one of the gifts that the wise men give and all that. So what I want to know is If you're given gold, you're probably not that. Poor. So I could be I could be very wrong.

Tony: Yeah.

David Pagan: I could be very wrong on that. So why would Jesus take His Sermon on the Mount say No, no. Blessed are the poor,…

Tony: Yeah.

David Pagan: the meek, the Downtrod and the lowly, when maybe, you know, He may not have been one of them entirely in the first place. Now, that's, I'm not saying that as a bad thing,…

Tony: Yeah.

David Pagan: but I am saying that as no, he was given gold in this same book and then he goes, No, no, it's not the rich we're gonna get anything.

Tony: Yeah.

David Pagan: No, no, it's the exact opposite. Why would Jesus have his his entire magnum, opus, focus on a group of people that maybe he wasn't really In a focus on a group of people that he wasn't a member of his entire life.

Tony: Yeah. Well, it's interesting too to go back to the nuance between Matthew and Luke and it's a great question and actually candidly I never thought about the, I mean, we of course, every Christmas talk about the Magi and the gifts and…

David Pagan: Yeah. Yeah.

Tony: those had a great value. I never asked the question. Well, what did Mary and Joseph do with that? Maybe if, you know, maybe it it finance their trip to Egypt when they heard about the babies being killed, you know. So but that's a great. That's a you've prompted that David in me that I'm gonna research on that. But Matthew writes,…

David Pagan: My my friend.

Tony: This blessed are the poor and spirit and Luke says Blessed are the poor again. This juxtaposition where Lucas very much focused on the marginal, the fourth literal of poor where Matthew says, poor and spirit which has this sense of humility and dependence upon God, which is again, a differentiation and you know And they both tell the story for different reasons, right? So now, I would say that Jesus,…

David Pagan: Yeah.

Tony: you know, I've friends that are often they're prone to say that Jesus was homeless, you know, he quoted said, he said, Foxes, have holes birds have nest with the Son of Man has no place to lay his head and…

David Pagan: Yeah.

Tony: he definitely lived. Nomadically at least in his ministerial days, right? Like, and so,…

David Pagan: Yeah.

Tony: his public ministries, what I mean to say. And so, he definitely lived on the generosity of others, welcoming him, and taking him in, So he wasn't without want. I mean, he didn't, he had everything he needed what I'm trying to say, but

00:10:00

David Pagan: Yeah.

Tony: But yeah, I mean his focus on the poor is the is a really challenging part of the the Gospels. And I think it has a lot to do with who was marginal at that time and who was included in God's family and who wasn't included in God's family. And you know,…

David Pagan: Yeah.

Tony: he fulfills Isaiah's prophecy that I'm gonna build a house of prayer for all nations and all peoples and and he's finishing Abraham, you know, and I think this whole notion of being blessed, that's another piece of it that Greek word and in Matthew mccarious, doesn't mean like prosperity gospel blessed. It means to be in the right place at the right time in terms of God and So where in a world that said and…

David Pagan: Yeah.

Tony: even today where wealth equals blessing, I mean, how many times you hear? Somebody say Oh, that person's really blessed. They live in a 4000 square foot house. Well, Jesus saying not exactly,…

David Pagan: Yeah.

Tony: you know, blessing is not about these material goods. It's about the the disposition that God has for for someone even if they're on the margins and the love that God has for them.

David Pagan: And my to add to, I guess, the mentioning what did they do with the gold? My my friend who also he's a pastor as well. He said, I think that probably financed the trip.

Tony: Yeah, yeah. Oh, good company. Yeah.

David Pagan: I we don't Yeah yeah and yeah from one pastor,…

Tony: Yeah.

David Pagan: another just kind of Yeah that's a good one. Yeah I I just just adding some you know, because we don't get a biblical moment of and they took this and did that with it,…

Tony: Right.

David Pagan: we don't get some sort of some sort of allocative moment of what they did with it. But my, you know, for what my two cents might be worth, I've always thought they put it into his education because, you know, he, he shows public speaking skills. Here he can just go up to a mountain and he's charismatic.

Tony: Okay. Yeah.

David Pagan: He goes, No, no. I'm gonna start preaching in, Jesus, doesn't this entire time? He doesn't call a crowd either,…

Tony: Yeah.

David Pagan: and then he gives this timeless moment not just the not just the, you know, blessed are the meek and the poor. But then he gives this massive moment of the Lord's Prayer.

David Pagan: I, where do you think he in? And also because I know he's, he's Jesus very God, a very God, and, and I'm not here to say anything less than that. But do you, do you imagine that some of what's going on here? The the Beatitudes, the Lord's Prayer. How much of an influence do you think that? He got he How much do you think of that is just from his own reading? His own revelatory moment, and how much of that do you think he got from John the Baptist…

Tony: Yeah. Yeah.

David Pagan: because their first cousins? So I imagine there's a little bit of, you know, a ministerial kind of rubbing off on Jesus.

Tony: Yeah. You have not really ever considered the John the Baptist influence. As much as I think of the just sort of the what I call the Jewish religious imagination that Jesus is reared in.

David Pagan: Yeah.

Tony: I mean that certain amount is a very Jewish Um sort of peace and in that like it it lays out what what's acceptable to God, right? And and…

David Pagan: Yeah.

Tony: the sort of piety that's acceptable now, but the difference between what Jesus does in the Sermon on the Mount it's is that he he takes some sort of status quo, understanding of who God is who the people are in flips them upside down, especially in the sixth antithesis toward the end of, you know, you know where he's talking about. You've heard it was said XYZ, but I tell you, right? So you've heard it was said,…

David Pagan: Yeah.

Tony: You're not commit adultery. But I tell you, anyone that looks at another woman. In this case with lost has committed adultery in their hearts, right? So he's doing a very at this dialectical kind of Presentation in terms of.

David Pagan: Yeah.

Tony: It's it's sort of Jewishness but he is taking the Law of Moses or at least the way people understood it and turning it upside down and inside out Yeah. And so Matthew like earlier and…

David Pagan: Yeah.

Tony: we you referenced as well. He's he is the great lawgiver, right? And that, and that is, is in the line of Moses and the prophets. So I would say that…

David Pagan: Yeah.

Tony: if John the Baptist did and we don't know, we don't have a record of it, but if John the Baptist influenced Jesus in any way, it would have still been, it would have continuity with that. Jewish religious imagination. Yeah.

David Pagan: Yeah, yeah. So so to, to wrap this up against the last question,…

Tony: Yeah.

David Pagan: So why do you think this is timeless as it is? So I mean, we're biased, we're Christians. This is our big. This is the big moment. So if if we remove that, we still have this massive secular effect because we even even people that aren't committed to the religious endeavor. They still say, Well, Jesus still said This blessed are the poor and, and, you know, people outside the church, still know about this, this big moment, so it's clearly. It's some sort of dynamic resonance with the human condition with human nature. Why do you think it's, it's place to sell so? Well.

00:15:00

Tony: Yeah, yeah, that's interesting. I think because it's it's so counter to Sort of the natural human instinct and also society. I mean, look at people may admire it but whether they embody it or not, it's whole. Another thing, I mean persons and…

David Pagan: Yeah. Yeah.

Tony: we admire it and we don't always live it, right? We don't always live into it. So you know, I think about, I think about like going the second mile kind of imagery, right. Like That's not intuitive to us like in terms of our natural. You know, and I'm very Augustinian here like in terms of our natural sort of disposition of the heart. And so Jesus is calling us to a new way of being human, right? So it's it's ask for rational…

David Pagan: Yeah.

Tony: but it's also gonna be realized I think that's one of the big debates was surround the mount that I know you're aware of this. Is this something that's temporal or is this something that is going to be in the age to come, right? So some people want to separate and…

David Pagan: Yeah.

Tony: say Well that's just for heaven you know? Like right now you got it. It's dog, eat dog. You got to do what you got to do. I don't read it that way, I read it. It's something that can be realized on earth as it isn't heaven. So I think it gives this aspirational sort of moral and ethic that That that, you know, as counter to the world. And, and we see when people live in that way and the obvious examples are like Mother Teresa, right? Like we're like,…

David Pagan: Yeah. Yeah.

Tony: Hey she's not a bad person to be like, right? Like and I think I'm using that anecdotally, of course, but but I think there is this aspiration and and I would say again Augustine from Augustine perspective. Rather is this a yearning to be that fully human. You know, and I think that's what captures the imagination, whether we're religious or not.

David Pagan: Yeah. Okay,…

Tony: Yeah.

David Pagan: okay so I think that's I think that's every single question I've had I I will mention I actually walked away completely remembering.

Tony: Great great.

David Pagan: that one of the questions I sent you was, you know how How has I guess? PC USA could I'm not. I I didn't grow up Presbyterian.

Tony: Yeah. Yeah.

David Pagan: So I I this is new terrain to me. It, I don't imagine it's such a monolithic interpretation to ask…

Tony: Right. Yeah.

David Pagan: how have, how has that church, understood that? Um, is there like a Is there a sort of general way that it's been interpreted that way? Or is that just kind of not the best question to ask is a little too vague too.

Tony: No, no, it's a good question, but I would, I would just, I would, I would reframe it and say, because the piece USA is part of the Reformed tradition and…

David Pagan: Yeah.

Tony: the reform tradition has certain ways of reading Scripture, reform tradition comes out of Calvin, right? And, and then eventually, and there's different variations of this. It goes to Scotland comes the United States and that's how, you know, that's our theological sort of lineage and and reformed people Tend to and…

David Pagan: Yeah.

Tony: whether we end up in the same place or not read Scripture, not just as something that will happen in the suite by, and by like that, the ethical life of Jesus,…

David Pagan: Yeah.

Tony: but something that happens and can transform the world today. So we believe God is still active in the world.

David Pagan: Yeah.

Tony: God is still moving in the world. God is still creating, you know, doing miracles in the world and we're called to be a part of that. And so to read the Sermon on the Mount, I think from a form perspective is to say that this can be actualized by God's grace, not by our own, will, it's great Calvin,…

David Pagan: Yes. Yeah.

Tony: but by God's grace working in and through us. And, and so, the sermon not becomes a possibility, it's not just some ideal. It's, it's actually a real possibility for the world and for our lives.

David Pagan: Okay. Okay. So yeah, I figured I said that question, I realized that's way too. You know, you could you could form some some massive tome series around.

Tony: You could. You could but I think somatically…

David Pagan: Yeah. Yeah.

Tony: what I just offered, you know, scratches the itch that you're that you're getting at is, is How does someone in these kinds of communities read? Not just the sermon amount, but Scripture in general, You know.

David Pagan: Okay. Okay, so that's definitely gonna be more for me to dig into.

Tony: Yeah.

David Pagan: But so that wraps up what I what I wanted to talk about,…

Tony: Great great. Yeah. Yeah.

David Pagan: thank you doctor for your time. And I'm hopefully in the future. We'll talk soon.

Tony: Why I want to buy the puzzle so I'm gonna go on online at Love it. Yeah.

David Pagan: All right. Now to be clear that was not the goal.

Tony: No, no.

David Pagan: This was

Tony: I know it's not but I think it's great. I think it's really great, actually. I hope you keep it.

David Pagan: okay. Thank you.

Tony: I hope you keep it going with this, this, this line, the sort of trajectory you're on with this because there's a lot out there that I think people would resonate with.

David Pagan: That that's, that's the goal of some of these discussions, you know, because I know this this kind of story can be into. It has been interpreted thousands of thousands of ways and…

Tony: Yeah.

David Pagan: sometimes it's that it that creates its own. An oninity, you know, I don't some people may not want. Some people may not know how to dig into it or they may not know how to want to dig into it properly. So, interviews, like these videos, like these can say, All right, now we have some ways to digest these various ways of interpreting the Sermon on the Mount and…

00:20:00

Tony: Yeah.

David Pagan: there's he's the shapes the various, you know, flavors and fragrances of shaping the Sermon on the Mount.

Tony: Good work,…

David Pagan: Yeah, so I'm going to keep on with this.

Tony: man. Good work? Yeah. All…

David Pagan: Thank you Sir. Thank you, sir.

Tony: All the best. Take care.

Meeting ended after 00:23:42 👋