

10/15/17

**Matthew 5:1-32**

The Sermon On The Mount runs from chapter 5-7 and should not be confused with the Sermon On The Plain after Jesus prayed all night and chose His twelve apostles in the gospel of Luke. Lk 6

There are those who have taught the The Sermon on the mount as a social moral gospel and other that it is for the Kingdom Age, I reject both these interpretations.

The Sermon on the mount is for believer of Jesus Christ, disciples.

**5:1-12**      **The Beatitudes and citizens of the Kingdom.**

**5:1-2**      The setting for the sermon.

- 1) The multitudes were in the background, “And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. but His disciples came to Jesus as He sat.” vs. 1
  - a) They were from Galilee, the Decapolis, Jerusalem, Judea and beyond the Jordan. Matt. 4:25
  - b) The mountain is not identified, but traditional sight is in the south-west

region of the Sea of Galilee, as Jesus sat, the position of a teacher.

- c) The word disciples “learners, means pupils.
- 2) Then Jesus instructed the disciples, “Then He opened His mouth and taught them, saying: vs. 2
  - a) Jesus taught his disciples not the multitudes.
  - b) This was the common practice of Jesus.
  - c) Jesus began the Sermon On The Mount with the beatitudes in the next verse.
    - \* The characteristics of a believer’s character.

**5:3**      The first beatitude regards the poor in spirit.

- \* “Blessed *are* the poor in spirit, For theirs is the kingdom of heaven.”
- 1) The word blessed “makarioi”, means “O how happy” it is exclamatory.
    - a) This happiness is true happiness based on a person’s relation to God.
    - b) Distinct from the world’s happiness based on what one possess, how they feel, their situation of circumstances.
  - 2) The poor in spirit “ptochoi”, means extreme poverty, with the idea of crouched down in despair.

- a) The context is a person recognizing their poverty of spirit, bankrupt to merit salvation before God, trusting the atoning work of Christ only for their justification before God.
  - b) This happiness is based on heavens blessing and foundation to repent.
  - c) The first four are passive towards God, the rest are active towards man.
- 3) The spiritual promise is, “For theirs is the kingdom of heaven.” vs. 3b
- a) The kingdom is present and yet to come in its complete arrival.
  - b) The beatitudes are interrelated and interdependent one upon the other, the first is the base, those following build one upon the other, extending and progressing the first to the last.

**5:4** The second beatitude regards those who mourn.

- \* “Blessed *are* those who mourn, For they shall be comforted.”
- 1) The word Blessed “makarios”, again means happy, “O the blessedness of those who mourn.”
- 2) Those that mourn “penthountes”, means a heart breaking lament, resulting from repentance.
- 3) The context of those “who mourn” is not for death or any unfortunate event, but

rather over one’s sinful depravity before God and destruction brought upon self and others by having repented.

- 4) The spiritual promise is, “For they shall be comforted.”
  - a) The word comforted “parakaleo”, means to call to one’s side, having repented, God consoles the broken-hearted over forgiveness of their sins.
  - b) They reconciled and have communion with God now on earth. Ps. 51:17

**5:5** The third beatitude regards the meek.

- \* “Blessed *are* the meek, For they shall inherit the earth.”
- 1) The word Blessed “makarios”, again means happy, “O the blessedness of those who mourn.”
- 2) The context of the meek “praeis”, means gentle, mild, power under control, not weakness.
  - a) Meekness is submission to the will and purpose of God, due to the new birth and living by the power of the Spirit, to be patient and persevere to not retaliate or be resentful and bitter.
    - \* Moses was the meekest man. Num. 12:3
  - b) This third beatitude is the result of the second, mourning over their sins and

being comforted, characteristics related and connected to a Christian.

c. Meekness rests on the righteousness of Christ, not self-righteousness.

3) The promise is, “For they shall inherit the earth.” vs. 5b

a. The word inherit “kleronomeo”, means to receive a lot or part from a person who bequeathed it to you, joint-heir with Christ. Rom. 8:17

\* Jesus is the Last Adam, who died in our place for the sins of the world, Who became poor for us that we through His poverty might become rich. 1Cor. 15:45; 2Cor. 8-9

b. In the Kingdom Age we will rule with Christ, but even now we enjoy and appreciate the God’s creation to a greater measure than before we were saved.

**5:6** The fourth beatitude is those who hunger and thirst for righteousness.”

\* “Blessed *are* those who hunger and thirst for righteousness, For they shall be filled.”

1) The word Blessed “makarios”, again means happy being spiritually one with God, “O the blessedness of those who hunger and thirst for righteousness.”

2) The ones who hunger and thirst for righteousness, refers to spiritual hunger and thirst not food and drink, but God’s word. 1Pet 2:2; Heb. 5:13-14

a) This hunger and thirst are the result of the third, being meek, living by the Spirit, perfect and complete. Jn. 4:10

b) Righteousness “dikaioisune”, means that which pleases and glorifies God.

1) Desiring, striving and submitting to the mind and will of God by a sanctified life. Matt. 6:33

2) G. Campbell Morgan defined hungering and thirsting for or after righteousness as, “Divine discontentment with everything unlike God”. Ps. 42:1; Is. 55:1; Rev. 22:17

3) The promise is, “For they shall be filled.” vs. 6b

a) The phrase “For they shall be filled” indicated the present benefit to every believer hungering and thirsting after a life of righteousness.

\* The desire to grow and mature spiritually.

b) The word filled “chortazo”, means to satisfy with food and used of cattle fattened in a stall.

\* Job said, “I have treasured the words of His mouth More than my necessary *food*.” Job. 23:12b

**5:7** The fifth beatitude is the merciful.

- \* “Blessed *are* the merciful, For they shall obtain mercy.”
- 1) The word blessed “makarios”, again means happy, “O the blessedness of those who are merciful.”
  - 2) The merciful “eleemoes”, means those pitying a person with compassion and empathy of heart, entering into a person’s pain and misery of heart to ease it.
    - a) Mercy is less than we deserve, Grace is what we do not deserve!
    - b) The Good Samaritan. Lk. 10:30-37
    - c) The evil unforgiving servant. Matt. 18:21-35
    - d) The tax collector prayed not raising his eyes to heaven and said, “God be merciful to me a sinner.” Lk. 18:13
    - e) Judgment with mercy. Ja. 2:13
  - 3) The result of the first four beatitudes, having been born again and being godly.
 

\* This fifth beatitude and the next two are now active and towards man, the first four were passive towards God.
  - 4) The promise is the declaration of benefit or reward, “For they shall obtain mercy.” vs. 6b

- a) This indicated the personal benefit of receiving mercy from others because you have been merciful.
- b) This is not a condition for God’s mercy to us, but we do reap what we sow from God and man, as Joseph Gen. 39, 45

\* “*Through* the LORD’S **mercies** we are not consumed, Because His compassions fail not. *They are new* every morning; Great *is* Your faithfulness.” Lam. 3:22-23

**5:8** The sixth beatitude is, the pure in heart.

- \* “Blessed *are* the pure in heart, For they shall see God.”
- 1) The word Blessed “makarios”, again means happy, “O the blessedness of the pure in heart.”
  - 2) The “pure in heart” is spiritual, God having cleansed and created a new heart for our heart is deceitful and desperately wicked heart. Jer. 17:9; Ps. 51:10; Prov. 4:23; Matt. 12:34
  - 3) The word pure “katharos”, means to clean, purified, free from corrupt desire, sin and guilt.
    - a) Psychologists used catharsis therapy to release the anger of their patients.

- b) The word is used of washed clothes, wheat separated, soldiers purged from cowards, unmixed.
- c) The idea is an undivided heart, living and walking with God continually being transformed.
- d) This would include all thoughts, motives, acts or deeds seen by God.
- 4) The sixth beatitude is the result of the first five beatitudes and active and towards man, like the fifth.
- 5) The promise is the declaration of benefit or reward, “For they shall see God.” vs. 6b
  - a. The phrase is the indicative future middle, specifying the individual having the pure heart.
  - b. This indicates the present benefit to every believer with a pure heart by yielding to the Spirit of God to have a pure heart.
    - 1) Like Stephen praying when he was stoned to death. Acts 7:55-56
    - 2) “Pursue peace with all *people*, and **holiness, without** which no one will see the Lord.” Heb. 12:14

5:9 The seventh beatitude is the peacemakers.

\* “Blessed *are* the peacemakers, For they shall be called sons of God.”

- 1) The word blessed “makarios”, again means happy, “O the blessedness of the peacemakers”, knowing you please God.
- 2) The context of the expression is literal and spiritual, not just the absence of trouble.
- 3) The word peacemakers “eirenopoios”, means to bring about good and stable relations between people.
  - a) Seeking others interest above theirs, reconciliation, not rights, unity not strife. Ja. 3:17
  - b) Seeking to please God at any personal expense, except doctrine.
- 4) This seventh beatitude is the result of the first four beatitudes, having been born again and being godly.
- 5) This seventh beatitude is active and towards man, like the fifth and sixth.
- 6) The promise is the declaration of benefit or reward, “For they shall be called the sons of God.” vs. 9b
  - a) The phrase is the indicative future passive, a benefit to every believer being a peacemakers. Rom. 8:14, 19
  - b) This gives evidence of resemblance to their heavenly Father, like Paul.
  - c) The benefit of being a son of God is imparted to the peacemakers.
    - \* “For unto us a Child is born, Unto us a Son is given; And the

government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, **Prince of Peace.**" Is. 9:6

**5:10** The eighth beatitude is the persecution for righteousness sake.

\* "Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven."

- 1) The word Blessed "makarios", again means happy, "O the blessedness of those persecuted for righteousness's sake."
- 2) The happiness over the spiritual condition or state of their godly life, yet being persecuted by physical oppression and harm, even to death.
  - a) The word persecuted "dioko", means to make to run or flee by pursuing one.
  - b) The word is used of hunters pursuing a beast, literally having been persecuted.
- 3) This eighth beatitude is the result of one or all the first seven beatitudes, having been born again, living godly.
  - a) For righteousness' sake "dikaiousune", a life pleasing and acceptable to God.

b) The persecution is not for being weird, obnoxious or self-righteousness.

c) "They are veteran soldiers of righteousness with an unmistakable air of dignity, serenity and buoyancy about them". (W. Robertson Nicoll)

- 5) This eighth beatitude is active and towards man.
- 6) The promise is the declaration of benefit or reward, "For theirs is the kingdom of heaven." vs. 10b
  - a) The phrase is the indicative present active, the promise is identical to the first beatitude "the poor in spirit" the benefit is to every believer persecuted for righteousness sake.
  - b) This is the eighth beatitude, the number of new beginnings, the new life is a promise of persecution.
  - c) The kingdom of heaven had arrived in part with the coming of the King of the Jews and salvation by grace and is moving towards its full arrival.
    - 1)) The church is not the Kingdom, but part of the kingdom, present and yet to come.
    - 2)) The church will not establish the kingdom, but will return with Jesus at the Second Coming when Jesus will set up the Kingdom.

- 3)) The hall of faith living for righteousness. Heb. 11:1-16

**5:11** The ninth beatitude is persecution for Jesus' sake.

- \* "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake."
- 1) The word Blessed "makarios", again means happy, "O the blessedness of those revile and persecute you, and say all kinds of evil against you falsely for My sake."
  - \* Some make the eighth and ninth one,
  - 2) The happiness over this spiritual condition is being in intimate fellowship strengthen by God.
  - 3) The ones happy are "the those they shall revile and shall persecute for the sake of Jesus."
  - 4) The context of the is literal, verbal, to revile "oneidizo" to reproach upbraid and the physical pursuing as a hunter to oppression and harm, even to death as in verse 10, the aorist active tense.
  - 5) This ninth beatitude is the result of one or all the first eight beatitudes, having been born again and godly.
    - a) The ones happy are "those accused of all kinds of evil against them falsely for the sake of Jesus Christ."

- b) Evil "poneros" indicates the nature of wickedness.
  - c) Falsely "pseudomai", something untrue and maligning to a person, a participle present middle voice.
  - d) For "My sake" on account of being a disciple of Jesus for His glory. 1Pet. 4:12-16
- 6) The promise is the declaration of benefit or reward, "Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you." vs. 12
- a) The double command make it emphatic. vs. 12a
    - 1)) To rejoice "chairō" is to be glad, an imperative present active tense, a general command.
    - 2)) To be exceedingly glad "agalliao" is to be glad greatly, the specific command to the individual, a present middle voice.
    - 3)) This encompasses the church age and the seven years of Tribulation.
  - b) The reason is, "for great is your reward in heaven," vs. 12b
    - 1)) For the Christian at the Bema-Seat of Christ. 1Cor. 3:14-15
    - 2)) According to the motive of our hearts. 1Cor. 4:5

- c) This is nothing new and you are in good company, “for so they persecuted the prophets who were before you.” vs. 12c  
 \* Paul told the Thessalonians, “who **killed** both the Lord Jesus and their own **prophets**, and have persecuted us; and they do not please God and are contrary to all men,” 1Thess. 2:15

**5:13-16     The influence of the citizens of the Kingdom.**

**5:13**     The believers are to be as salt.

- 1) The characteristic of a believer, “You are the salt of the earth.” vs. 13a
  - a) Salt purifies, preserves and prevents corruption,
  - b) Salt causes thirst and gives flavor to food.
- 2) The lack of affect and influence to the unsaved world, “but if the salt loses its flavor, how shall it be seasoned?” vs. 13b-c  
 \* Salt that becomes insipid is flat by being mixed or diluted and is good for nothing,
- 3) The believer forfeits his value to the lost world, “It is then good for nothing, but to

be thrown out and trampled underfoot by men.” vs. 13d

\* Salt then is used only to make paths free of vegetation and weeds,

**5:14-15**    The believers are to be as light.

- 1) The believers in Christ are the only light of the world regarding the lost state of man and salvation, “You are the light of the world.” vs. 14a
  - a) Not religion.
  - b) Not philosophy.
  - c) Not Psychology.
  - d) Not secular education.
- 2) The believers corporately as the church are a city set on a hill, a visible witness impossible to miss, “A city that is set on a hill cannot be hidden.” vs. 14b
  - a) Light dispels darkness.
  - b) Light reveals what is hidden.
  - c) Light guides.  
 \* Jesus is the light of the world. Jn. 8:12
- 3) The true use of a lit lamp. vs. 15
  - a) You do not hide it, Nor do they light a lamp and put it under a basket.” vs. 15a, 8
  - b) You place it where it will illuminate “but on a lampstand and it gives light to all in the house.” vs. 15b-c

**5:16** The believers are to bring glory to God.

- 1) Being examples of Christ, “Let your light so shine before men.” vs. 16a
- 2) Being instruments and vessels of Christ, “that they may see your good works and glorify your Father in heaven.” vs. 16b

**5:17-20** The revelation of the law in relation to Jesus.

**5:17** The purpose of Jesus coming.

- 1) Jesus did not come to void or abrogate the Scriptures, “Do not think that I came to destroy the Law or the Prophets.” vs. 17a
  - a) The word destroy “katalusai”, means to dissolve or render vain.
  - b) The same word is used for our body as a tent to be taken down. 2Cor. 5:1
  - c) The Law represents the moral and ethical standard required by the law, as well as all the shadow and types of Him in the law. Heb. 10:1
  - d) The prophets all the specific predictions about Jesus about the Incarnation and Messiah ship.
- 2) Jesus came to fulfill the Scriptures, “I did not come to destroy but to fulfill.” vs. 17b
  - a) Jesus came to fulfill “pleroo” to fill up to the top, to render complete.

- b) Jesus fulfilled the law as a man, the Last Adam.
- c) The prophets represented all predicted about Him and His Kingdom.
  - \* “Then I said, ‘Behold, I have come- In the **volume** of the book it is written of Me-- To do Your will, O God.’” Heb. 10:7

**5:18** The promise of Jesus to fulfill the entire law.

- 1) There are things to be fulfilled till the heavens and earth are dissolved, “For assuredly, I say to you, till heaven and earth pass away.” vs. 18a-b
  - a) He fulfilled much in First Coming. Rom. 10:4; Gal. 3:24
  - b) He will fulfill the rest in His Second Coming.
- 2) There will not be one thing unfulfilled, “one jot or one tittle will by no means pass from the law till all is fulfilled.” vs. 18c
  - a) The “jot” is the smallest Hebrew letter.
  - b) The “tittle” is the mark over a letter to distinguish it.
  - c) This is a great assurance by Jesus that the word of God is inerrant and infallible. 2Tim. 3:16-17; 2Pet. 1:19-21

**5:19** The proclamation of Jesus of two classes of men regarding the Kingdom.

- 1) Those to be the least, “Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven.” vs. 19a-c
- 2) Those to be the greatest, “but whoever does and teaches *them*, he shall be called great in the kingdom of heaven.” vs. 19d-e

**5:20** The sharp warning of Jesus to His disciples.

- 1) The warning against hypocrisy and duplicity, “For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees.” vs. 20a-b  
\* The ultimate authority is Jesus “I say to you”, He quotes no one!
- 2) The consequences, “You will by no means enter the kingdom of heaven.” vs. 10c  
\* Jesus is speaking to His disciples!
- 3) This is the “key verse” to the Sermon On The Mount.

**5:21-48** The correction by Jesus about the wrong interpretation of man’s relation to the law.

**5:21** The proclamation of the first example from the law is murder.

- 1) The expression, “You have heard that it was said to those of old.” vs. 21a
  - a) This refers to the teaching of the elders and Mishnah.
  - b) The commentaries to explain the Mishnah were the Talmuds, the Babylonian and Jerusalem Talmud.
  - c) The law was turned into 613 commandments, 248 positive and 265 negative.
- 2) The prohibition, “You shall not murder.” vs. 21b
  - a) Murder was the sixth commandment. Ex 20:13; Deut. 5:17
  - b) Calculated, premeditated plan, intention or action to take ones life.
  - c) This is not a prohibition against self-defense or going to war.
- 3) The one murdering was accountable for his crime, “and whoever murders will be in danger of the judgment.” vs. 21c  
\* Comprised the lower court of 23 magistrates.

**5:22** The correction and clarification of the law against murder.

- 1) Jesus place Himself as the ultimate authority, “But I say to you that whoever is angry with his brother without a cause

shall be in danger of the judgment. vs. 22a

- a) Jesus stands in sharp contrast to the teaching of the elders that only applied murder to the actual deed.
- b) The word angry “arge”, means slow burning, never out. Eph. 4:26-27
- 3) “And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.” vs. 22b-g
  - a) Raca “rhaka” means empty headed, shallow brained, blockheaded, a term of contempt.
  - b) The council was the higher level, Sanhedrin.
  - c) Fool “moreh”, was an insult of character in a moral sense in rebellion against God,, godless.
  - d) Hell fire “Gehenna”, was the severer judgment for eternity, the Valley of Hinnom where Molech was worshiped in infant sacrifice and became the dump site was a fit symbol, the fire was never put out. Jer. 7:31-37; 2Chron. 28:3; 33:6; 2Kings 23:10
  - e) Jesus is showing that murder begins in the heart & that there are different levels of judgment ending with God.

**5:23-24** The instruction for resolving the problem of a murderous heart.

- 1) The responsibility falls on the innocent party, “Therefore if you bring your gift to the altar, and there remember that your brother has something against you,” vs. 23
  - \* If you know someone who holds something against you as you come to worship, go first to try to reconcile.
- 2) The accountability is to God and man, “leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.” vs. 24
  - \* Then return having done all possible and worship offering your gift.

**5:25-26** The illustration is of expediency to deal with one’s adversary.

- 1) The warning is less procrastination brings severe consequences “Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.” vs. 25
- 2) The lesson is from the lesser earthly court to the greater in heaven, “Assuredly, I say to you, you will by no means get out

of there till you have paid the last penny.” vs. 26

\* Once again Jesus speaks as the ultimate authority!

**5:27** The proclamation of the second example from the law is adultery.

\* “You have heard that it was said to those of old, ‘You shall not commit adultery.’”

1) The same expression is stated, “You have heard that it is said to those of old.” vs. 27a

\* The teaching of the elders and Mishnah against adultery.

2) The prohibition, “‘You shall not commit adultery.’” vs. 27b

\* This is the 7th commandment. Ex. 20:14; Deut. 5:18

**5:28** The correction and clarification of the law against adultery.

1) Jesus place Himself as the ultimate authority again, “But I say to you”.

2) Jesus said adultery begins in the heart, “that whoever looks at a woman to lust for her has already committed adultery with her in his heart.”

a) The problem is always the evil of our heart. Jer. 17:9; Matt. 15:19

b) Jesus tied the 10th commandments to the 7th, “you shall not covet your

neighbors wife.” Ex. 20:17; Deut. 5:21

c) Having eyes full of adultery. 2Pet. 2:14

d) Bringing thoughts into captivity that come against the knowledge of God. 2Cor. 10:3-5; Col. 3:2; Eph. 6:10-18

**5:29-30** The illustration to mark the seriousness of sin of the heart.

1) By way of seeing, the window of our soul, “If your right eye causes you to sin, pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.” vs. 29

2) By way of our committing an act with our hand, “And if your right hand causes you to sin, cut it off and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.” vs. 30

a) The word sin “skandalizo”, means to bait a trap, a lure.

b) The two examples of plucking of the eye and cutting of the hand is not literal. but communicates the emphatic severity of sin if not turned from.

\* Origin, one of the church fathers castrated himself, ignorantly!

- c) The expression, for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell”, indicates the value of ones soul over the physical body.

\* Hell again refers to Gehenna, the Lake of fire!

**5:31** The proclamation of the third example from the law is divorce.

- 1) The expression, “Furthermore it has been said”, again by those of old. vs. 31a
- 2) For allowance and procedure for divorce, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ vs. 31b-c
  - a) The provision is found in the law, having found some uncleanness, some interpret it to mean that she was not chaste, but the law said such was to be stoned to death, so it is not correct. Deut. 24:1-4
  - b) This was really a provision for the women not to be living under a cruel husband and so she would not be called an adulteress, plus an orderly manner to not corrupt society.
  - c) It was also a warning to the man that he would not be able to marry her again even if the second husband died, being defiled by sexual union.

- d) Meaning she had been put away without a cause, id adultery had been committed she would have been stoned. Lev. 20:10
- e) Jesus will give the reason, the husband having a hardness of heart. Matt. 19:1-10

**5:32** The correction and clarification of the law against adultery.

- 1) Jesus place Himself again as the ultimate authority, “But I say to you.” vs. 32a
  - a) Hillel was a liberal and allowed divorce for every cause based on Deuteronomy. Deut. 24:1-4

\* If she burned his toast, talked to a man on the street or if he saw a more beautiful woman than his wife.
  - b) Shammai was the conservative and said only adultery was Scriptural divorce.
- 2) Jesus taught adultery is the only Scriptural allowance for divorce, “that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery.” vs. 32a
  - a) This is certainly not a command, if the guilty party repents and the innocent mate forgives and want to reconcile.

- a) Some try to interpret “fornication” sex before marriage, but it is wrong for two reasons.
- 1)) The context is marriage, so it was the sin of deceiving her husband of being a virgin and having committed adultery, sex with another man apart from her husband. during the espousal period considered legally married.
  - 2)) Scripture interprets Scripture, if you are a new creature, you have been forgiven.
  - 3)) A fornicator is not the husband or wife of anyone, as in the Jewish one year engagement period and a fornicator sins against his or her own body. 1Cor. 6:18
- 3) Whoever divorces for any other reason causes the innocent party to commit adultery and the person they marry, “and whoever marries a woman who is divorced commits adultery.” vs. 32b