

## **Sermon on the Mount**

**July, 27, A.D. (R), 25 A.D. (K)**

**Matthew 5:1-48**

**Matthew 6:1-34**

**Matthew 7:1-29**

**Matthew 8:1**

**Luke 6:17-49**

## Sermon on the Mount

**Texts:**

**Matthew 5:1-48,**

- 1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:**
- 2. And he opened his mouth, and taught them, saying,**
- 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.**
- 4. Blessed are they that mourn: for they shall be comforted.**
- 5. Blessed are the meek: for they shall inherit the earth.**
- 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**
- 7. Blessed are the merciful: for they shall obtain mercy.**
- 8. Blessed are the pure in heart: for they shall see God.**
- 9. Blessed are the peacemakers: for they shall be called the children of God.**
- 10. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.**
- 11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.**
- 12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.**
- 13. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.**
- 14. Ye are the light of the world. A city that is set on an hill cannot be hid.**
- 15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.**
- 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**

**17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.**

**18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

**19. Whosoever therefore shall break one of these lest commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.**

**20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

**21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:**

**22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.**

**23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;**

**24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.**

**25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.**

**26. verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.**

**27. Ye have heard that it was said by them of old time, Thou shall not commit adultery:**

**28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.**

**29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell.**

**30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.**

**31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:**

**32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.**

**33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:**

**34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:**

**35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.**

**36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.**

**37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.**

**38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:**

**39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.**

**40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.**

**41. And whosoever shall compel thee to go a mile, go with him twain.**

**42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.**

**43. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.**

**44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;**

**45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.**

**46. For if ye love them which love you, what reward have ye? do not even the publicans the same?**

**47. And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?**

**48. Be ye therefore perfect, even as your Father which is in heaven is perfect.**

### **Matthew 6:1-34,**

**1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.**

**2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.**

**3. But when thou doest alms, let not thy left hand know what thy right hand doeth:**

**4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.**

**5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.**

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
10. Thy kingdom come. Thy will be done in earth, as it is in heaven.
11. Give us this day our daily bread.
12. And forgive us our debts, as we forgive our debtors.
13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:
15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
17. But thou, when thou fastest, anoint thine head, and wash thy face;
18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.
19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
21. For where your treasure is, there will your heart be also.

**22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.**

**23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!**

**24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.**

**25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?**

**26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?**

**27. Which of you by taking thought can add one cubit unto his stature?**

**28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:**

**29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.**

**30. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?**

**31. Therefore take no thought, saying, What shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed?**

**32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.**

**33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**

**34. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.**

**Matthew 7:1-29,**

- 1. Judge not, that ye be not judged.**
- 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.**
- 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?**
- 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?**
- 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.**
- 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.**
- 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:**
- 8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**
- 9. Or what man is there of you, whom if his son ask bread, will he give him a stone?**
- 10. Or if he ask a fish, will he give him a serpent?**
- 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?**
- 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**
- 13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:**
- 14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.**

**15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.**

**16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?**

**17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.**

**18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.**

**19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.**

**20. Wherefore by their fruits ye shall know them.**

**21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**

**22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?**

**23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**

**24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:**

**25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.**

**26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:**

**27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.**

**28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.**

**29. For he taught them as one having authority, and not as the scribes.**

**Matthew 8:1,**

**1. When he was come down from the mountain, great multitudes followed him.**

**Luke 6:17-49,**

**17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;**

**18. And they that were vexed with unclean spirits: and they were healed.**

**19. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.**

**20. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.**

**21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.**

**22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.**

**23. Rejoice ye in that day, and leap for joy: for, behold your reward is great in heaven: for in the like manner did their fathers unto the prophets.**

**24. But woe unto you that are rich! for ye have received your consolation.**

**25. Woe unto you that are full! For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep.**

**26. Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets.**

**27. But I say unto you which hear, Love your enemies, do good to them which hate you.**

**28. Bless them that curse you, and pray for them which despitefully use you.**

**29. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.**

**30. Give to every man that asketh of thee: and of him that taketh away thy goods ask them not again.**

**31. And as ye would that men should do to you, do ye also to them likewise.**

**32. For if ye love them which love you, what thank have ye? for sinners also love those that love them.**

**33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.**

**34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.**

**35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.**

**36. Be ye therefore merciful, as your Father also is merciful.**

**37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:**

**38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.**

**39. And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?**

**40. The disciple is not above his master: but every one that is perfect shall be as his master.**

**41. And why beholdest thou the mote that is in thy brother's eye, but perceivest the beam that is in thine own eye?**

**42. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.**

**43. For a good tree bringeth not froth corrupt fruit; neither doth a corrupt tree bring forth good fruit.**

**44. For every tree is known by his own fruit, For of thorns men do not gather figs, nor of a bramble bush gather they grapes.**

**45. A good man out of the good treasure of his heart bringeth forth that, which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.**

**46. And why call ye me, Lord, Lord, and do not the things which I say?**

**47. Whosoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like:**

**48. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.**

**49. But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell and the ruin of that house was great.**

## **Commentary:**

### **Setting of Sermon on the Mount**

**Matthew 5:1, 2, Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, And he began to teach them, saying:**

**Luke 6:17-19,**

**17. He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon,**

**18. Who had come to hear him and to be healed of their diseases. Those troubled by evil spirits were cured,**

**19. And the people all tried to touch him, because power was coming from him and healing them all.**

I. Many commentators believe the passages from Matthew 5:1, 2 and Luke 6:17-19 refer to the same occasion and sermon. Others believe the passages relate to different occasions.

A. In Matthew Jesus sat. In Luke he stood. This is no problem because he could have done both during the sermon.

B. Luke's account followed the appointing of the 12 apostles. Matthew's account was long before the apostolic appointments.

C. Luke's sermon was delivered on a plain. Matthew's sermon was delivered on a mountain. Again, this presents no problem because many mountains have large flat areas suitable for sizeable assemblies as all know who have traveled in the American West.

D. Luke's sermon contained 30 verses. Matthew's sermon has over 100 verses. Neither recorded the sermon word for word.

E. The beatitudes in Luke are somewhat different than those in Matthew.

F. The woes given in Luke are not found in Matthew.

II. This should not concern us for all preachers preach the same sermons, modified somewhat, from time to time and place to place.

III. The traditional site of the Sermon on the Mount is 7 miles SW of Capernaum at a place known as The Horns of Hatten.

A. It was customary for Jesus to sit while teaching and to stand when reading Scripture.

B. This tradition was long followed in the early church.

C. Sitting to teach was indicative of authority.

D. In the early church, the preacher sat and the congregation including the highest ranking officials, stood.

E. Many of the cathedrals in Europe are still without pews because of this tradition.

IV. Jesus in this sermon enunciated the cardinal principles of his kingdom to be carefully followed by all Christians.

## **Sermon on the Mount**

### **The Beatitudes**

#### **Matthew 5:3-12,**

- 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.**
- 4. Blessed are they that mourn: for they shall be comforted.**
- 5. Blessed are the meek for they shall inherit the earth.**
- 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**
- 7. Blessed are the merciful: for they shall obtain mercy.**
- 8. Blessed are the peacemakers: for they shall be called the children of God.**
- 10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.**
- 11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.**
- 12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.**

#### **Luke 6:20-26,**

- 20. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.**
- 21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.**
- 22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.**

**23. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets.**

**24. But woe unto you that are rich: for ye have received your consolation.**

**25. Woe unto you that are full! For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep.**

**26. Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets.**

I. “Blessed” (Makarios) means “happy.”

II. Everyone wants to be happy. People seek happiness in many different ways, often futilely.

III. The New Testament tells us how to achieve the goal of happiness. The ultimate results of righteous living are pleasant. The ultimate results of wrong doing are painful

**IV. Blessed (happy) are the poor in spirit.**

A. “Poor in spirit” is the opposite of pridefulness, arrogance, conceit, self-centeredness.

B. “Poor in spirit” is deep penitence, humble submission to God.

C. The “poor in spirit” disposition is the road to admission into the kingdom of God.

V. Luke says, “**Blessed are the poor.**”

A. Are there blessings in being poor?

1. The poor without funds may be more likely to put their trust in God.

2. **Mark 10:23, And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!**

VI. **Blessed are they that mourn.**

A. Grief, painful as it is, can produce growth in Christian character.

1. **Romans 5:3, 4, And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope:**

2. **Hebrews 12:11, Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby.**

3. **2 Corinthians 7:10, For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.**

B. Even life’s sorrows can be the means of Christian growth.

C. Christians mourn (care) . . .

1. For the world lost in sin.
2. For the sins in our own lives.
3. For the trials and tribulations all humans endure.

D. Those who mourn shall be comforted. Luke says those who weep now will laugh at a later time.

**VII. Blessed are the meek (lowly, humble) . . .**

**A. Psalm 37:11, But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.**

**B. Matthew 11:29, 30, Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.**

C. Moses is said to have been the meekest man of his day.

D. The meek, because of their relationship to the earth, will receive the greatest possible benefits and enjoyment from the earth.

**VIII. Blessed are those who hunger and thirst after righteousness . . .**

A. How many evidence no hunger for righteousness!

B. Millions die in sin because of spiritual starvation!

C. Righteousness is the keeping of God's commandments.

**1. Luke 1:6, And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.**

**2. Romans 1:17, For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.**

**3. Psalm 119:172, My tongue shall speak of thy word: for all thy commandments are righteousness.**

D. Those who hunger and thirst after righteousness shall be filled.

1. There is no shortage of righteousness for us to eat and drink.

2. All of us can be filled with righteousness.

3. Those who crave alcohol, illegal drugs, money, earthly pleasures can never be permanently satisfied.

4. Deep abiding satisfaction comes only from God through hungering and thirsting after righteousness.

E. Luke renders this statement as, "Blessed are ye that hunger now; for you shall be filled."

1. Hunger is a dreaded state of mankind.

2. On television we see children dying of hunger.

3. Feeding the physically hungry and the spiritually hungry is truly God's work!

4. The hungry will be filled!

## IX. Blessed are the pure in heart . . .

A. "Purity of heart," sincerity, and innocence are the opposites of hypocrisy, guilt and corruption.

1. **Acts 15:9, And (God) put no difference between us and them, purifying their hearts by faith.**

2. **1 Peter 1:22, Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:**

B. The "heart" is the mind which . . .

1. **Imagines** – **Genesis 6:5, And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.**

2. **Understands** – **Matthew 15:1-13, And he called the multi-tude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.**

3. **Reasons** – Mark 2:8, And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

4. **Thinks** – Luke 9:47, And Jesus perceiving the thought of their heart, took a child, and set him by him.

5. **Believes** – Romans 10:9, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

6. **Loves** – 1 Peter 1:22, Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

C. The pure in heart will see God . . .

1. Hebrews 11:27, By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

2. Revelation 22:4, And they shall see his face; and his name shall be in their foreheads.

3. 1 John 3:2, Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

## **X. Blessed are the peacemakers . . .**

A. Christ is the Prince of Peace. Isaiah 9:6, For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

B. Christians are to be peacemakers like Jesus.

**1. Proverbs 11:13, A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.**

**2. Galatians 6:1, Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.**

**3. 2 Timothy 2:22-26, Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.**

C. Christians seek by the gospel to bring peace between sinners and God by reconciliation to God.

**XI. Blessed are they that have been persecuted for righteousness' sake, for the Son of Man's sake.**

A. Those whose righteousness is so great that Satan vents his wrath upon them will surely be blessed!

B. The devil . . .

1. hates Christians.

2. persecutes Christians.
3. ostracizes Christians.
4. reproaches Christians.
5. casts out our name as evil/trash.
6. says all manner of evil things falsely against Christians.

C. Christians can expect to be hated by the devil's followers.

**1. James 1:2-4, My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.**

**2. 2 Timothy 3:12, Yea, and all that will live godly in Christ Jesus shall suffer persecution.**

**3. Colossians 1:24, Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:**

**4. Acts 5:41, And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.**

D. The prophets before the Christian era were persecuted as well.

E. Those who are persecuted **for righteousness sake** shall . . .

1. receive the kingdom of God.

2. rejoice and be exceedingly glad.

3. receive great eternal rewards. **2 Timothy 4:7, 8, I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.**

F. Carnal men who walk in darkness hate righteous men who walk in the light.

XII. Luke 6:24-26 speaks inversely:

A. Woe to you that are rich. You have received all you can expect.

B. Woe to you that are full now. The time is coming when you will be hungry.

C. Woe to you who laugh now for the time will come when you will mourn and weep.

D. Woe to you when all men (the world) speak well of you because the world praised false prophets in this way.

1. Faithful Amos, for example, was condemned while evil Amaziah was praised.

2. Elijah caught the brunt of the hatred of Ahab and Jezebel.

E. Jesus did not speak these woes from anger, but as a lamentation, an expression of grief.

1. This is clearly the fate of all who live for money, entertainment, and worldly fame.

2. This is a warning of eternal judgment upon those who have confused priorities.

## **Salt and Light**

**Matthew 5:13-16, “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl, instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”**

I. Salt was collected by the Romans as a tax from residents of Palestine.

A. The Dead Sea/Salt Sea was a principal source of salt.

B. The tax was heavy and tax payers attempted to reduce the oppressiveness of the tax by adulterating the salt with sand or other earthy materials.

C. Salt was not the bleached white substance that we know as table salt.

D. Romans purified the salt by placing it in large tanks or vats, filling them with water and drawing off the concentrated salt solution or brine.

E. What was left was sand and dirt. The “salt” had lost its savor because it was no longer salt.

F. Also, water taken from the Dead Sea, upon evaporation, was part sodium chloride, calcium chloride and almost half magnesium chloride along with the impurities.

G. The calcium and magnesium chlorides take water out of the air and literally dissolve the sodium chloride when they are in contact with each other.

H. This “spoiled” salt was of no value and was thrown into the street and was trodden under feet of men.

I. Salt is a preservative, a healer, and a flavorer.

J. Christians, as long as they remain pure and potent, preserve the righteous, heal the world’s sinful condition, and leave the world with a pleasant taste.

K. A few more righteous people would have saved even wicked Sodom and Gomorrah. **Genesis 18:32, Then he said, “May the Lord not be angry, but let me speak just once more. What if only ten can be found there?”**

L. Apostate Christians (salt without its savor) are useless!

M. Salt, like Christians, must come into contact with that which it is to benefit.

II. Matthew, speaking of salt, said Christians who have lost their influence for good became as worthless as tasteless salt.

A. Once salt has lost its savor it can not be seasoned again.

III. Christians are likened to a lighted city on a hill that cannot be hidden and to an uncovered lamp.

A. Christians provide a unique and invaluable, indispensable service to the world.

B. Our light is reflective of the light of Christ, the light of the world as the moon reflects the light of the sun.

**1. 2 Peter 1:19, And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawn, and the day star arise in your hearts:**

**2. Malachi 4:2, But for you who revere my name, the sun of righteousness will rise with healing in its wings. And you will go out and leap like calves released from the stall.**

C. The “city on a hill” is illustrative of the church at work in the community, world.

IV. Christians are to let their light or influence shine/radiate in the world.

A. We are not to let business or anything else shade our influence.

B. Our influence is to be placed on a lampstand, in a most conspicuous place, for a maximum influence in the world.

C. Through the light of good works we glorify our Father in heaven!

**1. Matthew 19:16-24, Now a man came up to Jesus and asked, “Teacher, what good thing must I do to get eternal life?” “Why do you ask me about what is good?” Jesus replied. “There is only One who is good. If you want to enter life, obey the commandments.” “Which ones?” the man inquired. Jesus replied, “Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother,’ and ‘love your neighbor as yourself.” “All these I have kept,” the young man said. “What do I still lack?” Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.” When the young man heard this he went away sad, because he had great wealth. Then Jesus said to his disciples, “I tell you the truth, it is hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”**

## Sermon on the Mount

### Questions

1. Where did Jesus preach the Sermon on the Mount? \_\_\_\_\_

---

---

---

---

---

---

2. “ \_\_\_\_\_ ” ( \_\_\_\_\_ ) means “ \_\_\_\_\_ .”

3. Blessed are the poor in spirit. Why? \_\_\_\_\_

---

---

---

---

---

---

4. Blessed are they that mourn. Why? \_\_\_\_\_

---

---

---

---

---

---

5. Blessed are the meek. Why? \_\_\_\_\_

---

---

---

---

---

---

6. Blessed are they that hunger and thirst after righteousness. Why?

---

---

---

---

---

7. Blessed are the merciful. Why? \_\_\_\_\_

---

---

---

---

---

8. Blessed are the peacemakers. Why? \_\_\_\_\_

---

---

---

---

---

9. Blessed are they which are persecuted for righteousness sake? Why?

---

---

---

---

---

10. Blessed are those who are reviled and persecuted for Christ's sake. Why? \_\_\_\_\_

---

---

---

---

---

---

11. Define "poor in spirit." \_\_\_\_\_

---

---

---

---

---

---

12. The heart \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.

13. The devil \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ Christians.

14. The devil also cast out disciples' names as \_\_\_\_\_ / \_\_\_\_\_ and says all manner of \_\_\_\_\_ things \_\_\_\_\_ against \_\_\_\_\_.

15. Luke writes, "Woe to you who are \_\_\_\_\_, \_\_\_\_\_ now, who \_\_\_\_\_ now, when all men \_\_\_\_\_ of you.

16. The traditional site of the \_\_\_\_\_ on the \_\_\_\_\_ is \_\_\_\_\_ miles \_\_\_\_\_ of \_\_\_\_\_ at a place known as \_\_\_\_\_ of \_\_\_\_\_.

17. Blessed are the \_\_\_\_\_ in \_\_\_\_\_, Blessed are they that \_\_\_\_\_, Blessed are the \_\_\_\_\_, Blessed are those who \_\_\_\_\_ and \_\_\_\_\_ after \_\_\_\_\_, Blessed are the \_\_\_\_\_ in \_\_\_\_\_, Blessed are the \_\_\_\_\_, Blessed are they that have been \_\_\_\_\_ for \_\_\_\_\_, \_\_\_\_\_, for the \_\_\_\_\_ of \_\_\_\_\_ sake.

18. Those who follow Jesus are the \_\_\_\_\_ of the \_\_\_\_\_ and the \_\_\_\_\_ of the \_\_\_\_\_.  
What does this mean? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

19. Unless your \_\_\_\_\_ surpasses that of the \_\_\_\_\_ and \_\_\_\_\_, you will not enter the \_\_\_\_\_ of \_\_\_\_\_.

20. Jesus taught that we should do our utmost to live \_\_\_\_\_ with all men and to resolve our differences \_\_\_\_\_. We are to have \_\_\_\_\_ for other people.

21. Jesus taught that his followers are to be \_\_\_\_\_ pure in \_\_\_\_\_ and \_\_\_\_\_.

22. Jesus taught that his disciples are to always tell the \_\_\_\_\_ and that we should not have to \_\_\_\_\_ to be believed.

23. We are to love our \_\_\_\_\_ More than that we are to love our \_\_\_\_\_ and \_\_\_\_\_ for those who \_\_\_\_\_ us.

24. We are to seek to get \_\_\_\_\_ with others for their actions, but are to return \_\_\_\_\_ for \_\_\_\_\_.

25. We are not to do our \_\_\_\_\_ to be \_\_\_\_\_ by men. Rather we are to do our \_\_\_\_\_ in secret so our \_\_\_\_\_ will \_\_\_\_\_ us.

26. We should pray, "Our \_\_\_\_\_ in heaven, \_\_\_\_\_ be your name, your \_\_\_\_\_ come, your \_\_\_\_\_ be done on \_\_\_\_\_ as it is in \_\_\_\_\_, Give us \_\_\_\_\_ our \_\_\_\_\_ . \_\_\_\_\_ us our \_\_\_\_\_. Lead us not into \_\_\_\_\_.

27. Do not \_\_\_\_\_ for yourselves \_\_\_\_\_ on earth. Do not \_\_\_\_\_ about your \_\_\_\_\_, what you will \_\_\_\_\_ or \_\_\_\_\_; or about your \_\_\_\_\_, what you will \_\_\_\_\_. Do not \_\_\_\_\_, or you too will be \_\_\_\_\_.

28. \_\_\_\_\_ and you will \_\_\_\_\_; \_\_\_\_\_ and the \_\_\_\_\_ will be opened to you.

29. If you, then, though you are \_\_\_\_\_, know how to give good \_\_\_\_\_ to your \_\_\_\_\_, how much more will your \_\_\_\_\_ in \_\_\_\_\_ give \_\_\_\_\_ to those who ask him!"

30. Jesus said, "Not everyone who says to me \_\_\_\_\_, \_\_\_\_\_, will enter the \_\_\_\_\_ of \_\_\_\_\_, but only he who does the \_\_\_\_\_ of my \_\_\_\_\_ who is in \_\_\_\_\_."

## Salt and Light

### Questions

1. How can salt lose its saltiness? \_\_\_\_\_

---

---

---

---

---

2. How can Christians lose our “saltiness?” \_\_\_\_\_

---

---

---

---

---

3. How can Christians let our light shine? What is our “light?” \_\_\_\_\_

---

---

---

---

---

4. What benefits does salt have? \_\_\_\_\_

---

---

---

---

---

5. What may cause our lights to be dimmed? \_\_\_\_\_

---

---

---

---

---

6. Do the passages from Matthew 5:1, 2 and Luke 6:17-19 refer to the same occasion? Give reasons for your answer. \_\_\_\_\_

---

---

---

---

---

7. Where was the Sermon on the Mount preached? \_\_\_\_\_

---

---

---

---

---

8. Everyone wants to be blessed, happy. What is your prescription for the road to happiness? What does it take to make you happy? \_\_\_\_\_

---

---

---

---

---

9. What did Jesus say was the prescription for happiness? \_\_\_\_\_

---

---

---

---

---

10. How can salt loose its saltiness? How can Christians loose their “salt? \_\_\_\_\_

---

---

---

---

---

11. Jesus said, “Let your \_\_\_\_\_ shine before men, that they may see your \_\_\_\_\_ and \_\_\_\_\_ your \_\_\_\_\_ in \_\_\_\_\_.”

12. What does “light” in this passage represent? \_\_\_\_\_

---

---

---

---

---

13. What good is salt? \_\_\_\_\_

---

---

---

---

---

14. Too much salt in the diet will elevate blood pressure. What spiritual lesson do you get from this fact? \_\_\_\_\_

---

---

---

---

---

15. Jesus said, “Woe to you, when all men speak well of you because the world praised false prophets in this way.” Give examples of this in the Bible. \_\_\_\_\_

---

---

---

---

---