

## 5:1-2

**And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying, "Blessed** Why is He picking these things? Now, think about what Matthew could have done. He could have recorded any of Jesus' sayings, and the Holy Spirit could have guided and recorded any of Jesus' sayings, and Matthew picks these.

Beatitude is a Latin term that speaks of grace and blessing being bestowed upon someone. As you're reading this, I don't know if it's been anything to you other than a quaint little inclusion into a funeral home bulletin. But it is actually very, very full of meaning.

## 5:3-4

**are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted."** Blessed are the poor in spirit. Why? Well, I'm glad you asked. **are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted."** Blessed are the poor in spirit. Why? Well, I'm glad you asked. One should compare the "blessing and cursing" language of Deuteronomy 28 and the "blessing" language of Matthew 5 & 6. There's a reason why we're saying what we're saying here in Matthew 5 and 6. It's because Jesus is the new lawgiver, coming for His new people of whom He is going to save from their sin. And so, everything you see that everything mentioned in Matthew 5 and 6 is particular distinction against Deuteronomy 28 to show you Jesus is not just like Moses, He's much better.

Jesus said, "I'm going to make it real simple on you. Here's what you do: Just don't do anything you don't want done to you." (Matthew 7:12) That's the law of the New Testament. And it's restated. Apparently Paul thought that this was the law of Christ because he said in Galatians 6:2,

*Bear ye one another's burdens, and so fulfil the law of Christ.*

That sounds a lot like Matthew 7:12, just different words.

So, all of a sudden we have the Sermon on the Mount. And we would expect then that these Jews who are not experiencing what they were promised in Deuteronomy 28. Blessing and blessing and blessing and blessing and blessing and blessing. And that's where you get the stuff like, "I'm going to bless your lands and your houses. I'm going to bless your fields. You're going to be the head and not the tail. I'm going to bless, bless, bless, bless, bless." And then He gets in to saying, "I'm going to curse you. If you forget me, I'm going to curse you, curse you, curse you, curse you." And then we get to Jesus and you have people that haven't heard from God in 400 years. What do you think they would like to have heard? Some blessing. And they're not having flourishing fields, and their cattle are not healthy. And so Jesus says things that have proper application to everyone in Judea and Galilee in this passage: "You're probably very poor in your spirit. Well good, because the kingdom is for you."

If you read Mark and Luke it's going to be very apparent to you that the Beatitudes are not placed right here in the same order that Matthew is. And that is why we do a disservice by ignoring the intricacies of the individual author such as Matthew, in this case. If we just go into what we call, "An Approach of the Harmony of the Gospels," that may be really neat brain candy for you, but it won't be honest to the intent of the author. So I want to ask you, "What is it that Matthew is trying to communicate, by aid of the Holy Spirit, by putting the sermon right here?" I think that there is an important thing. I think I already shared with you the scheme of showing us the ultimate lawgiver, Moses. By the way, if you think I might be making that up...

*Galatians 6:2 Bear ye one another's burdens, and so fulfil **the law of Christ.***

Somehow Christ has a law. Paul could have easily written, "Bear one another's burdens, and so fulfill the law of Moses." Or, he could have said, "Bear ye one another's burdens, and so fulfill the law of God." But he didn't. Because Christ, being the ultimate Moses, has for us a law. For example,

*Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

He says, "I didn't come to do away with the law, I came to fulfill it." So whatever the law of Christ is, it's not meant to badger the Old Testament, or ignore it, or sub-value it. It's actually to fulfill it, which means to take it and make it its fullest form. To show you what the shadow of the Old Testament is in its substance.

When Christ comes to us and He offers us a New Covenant, wherein the Holy Spirit moves into us and regenerates us, then, then we have the ability to walk with God and see God. When we see the heart of God through Christ, we see God, and a new law. And so, it is not an accident that six times before chapter 6 you hear this, "You have heard, but I say. You have heard, but I say." Let me point them to you:

*Matthew 5:21 **Ye have heard** that it was said by them of old time, "Thou shalt not kill;" 22. **But I say** unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment.*

In other words, the God that you're used to seeing through your clouded glasses, that God gave you a law and you have determined that the law is to be followed to the letter. "But I say unto you that whoever is angry with his brother." That means, "I know what you think the law is saying, but let me give you the heart of the Father." Look at the last verse of this chapter: "Be ye therefore perfect, even **as your Father** which is in heaven is perfect." The idea here is not to get you to follow rules; the idea is to get us to be like our perfect Father. So the issue is not an Old Testament idea, "Be like God or he'll stomp you in the grave." No, the issue is "Be like God because you are now part of something new." A new thing. Five more times in Matthew 5 He says, "You have heard."

*Matthew 5:27 **Ye have heard** that it was said by them of old time, "Thou shalt not commit adultery:" 28. **But I say** unto you, that whosoever looketh on a woman to lust after her hath committed adultery.*

In other words, the Old Testament disciple says, "Well what does the law say? Because I want to do the minimum, and be blessed." No. No. "You heard that, but I say, if you look on someone and lust after them you're an adulterer."

*Matthew 5:31 **It hath been said**, "Whosoever shall put away his wife, let him give her a writing of divorcement."*

But that's Deuteronomy 24. That is in the Old Testament, folks. You can divorce your wife. But there are stipulations in Deuteronomy 24. It has been said you can put away your wife with a bill of divorcement, but verse 32,

***But I say** unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.*

That scripture is not intended to give you a treatise on all the many ways you can biblically divorce your spouse. The point of the passage is to tell you what the Old Testament said from the heart of God, and not necessarily just from the pen of Moses. See, it's easy to meet the minimum. An unsaved person can meet the minimum. Unsaved people stacked from here to the moon can say, "I've never cheated on my spouse." There are unsaved people from here to Mars that can say, "I have never committed murder." There are people here, there, and everywhere that can say, "I have never, ever done these things," but when Jesus steps up He gives us some criteria that only a saved person can fulfill because only a saved person has the Holy Spirit.

5:33 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.

And so, in verse 33, scribes and Pharisees of that day saying, "God said we could swear if we wanted to." No, you're taking that out of context. It's interesting we can find verses for anything we want to do today. We really can. No. God was saying, "Don't go past this line." But a lost person, a scribe and Pharisee, can "not go past that line." A person with the heart of the Father, in whom dwells the Holy Spirit, that person can actually go on, in verse 34, and swear not at all. They can control their mouth because they have God living in them.

And so it's not, "Here's a new way of being born again. You either have the 'Matthew way' of works or the 'John way' of belief." No. Clearly Jesus is saying a lost person can keep Moses' law, the Ten Commandments..."righteousness of the Pharisees" (5:20). All you got to do is not blaspheme the Lord, don't make an idol, don't have another God beside Jehovah, make sure you remember the Sabbath Day, don't covet, don't bear false witness, don't kill. I mean, how hard is it to not do that? We're finding it's pretty hard. I get that, but a lost person can do that for a day. So you actually don't belong in heaven unless you can do more than what a lost person can do. Isn't that the point of 5:20? Your righteousness needs to exceed the bare minimum.

5:38 **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.

And so, once again, He says, "I know what you heard. You heard in Leviticus that it's a good idea for you to have civil authority punish people." Well, you know what was happening with that. All you have to do is look at John 8 to see what civil authority looked like. They show up in front of Jesus with a woman taken in adultery and they are ready to stone her right there. No courts. So in their minds they had the freedom anytime they wish to take "An eye for an eye, tooth for a tooth." But Jesus says, "You're taking that way out of context. I'm going to tell you what I require. When you're being picked on, allow yourself to be picked on again." An unsaved person can keep "eye for an eye, tooth for a tooth." It takes someone with God living in them to say, "You know what? You may use me again. It doesn't profit me at all to allow that. But to fulfill the law of Christ, I'm going to put myself out there one more time." Say, "I don't like that." I'm not sure I do either.

5:43 **Ye have heard** that it hath been said, "Thou shalt love thy neighbour, and hate thine enemy."

And you know what? It does say that in Leviticus. It says you can actually pour contempt out on the enemies of God. But look what Jesus is saying.

44. **But I say** unto you, love your enemies, bless them that curse you.

So is Jesus disagreeing with the God of the Old Testament? No. He's trying to show them the heart of the Father. Look at the last verse of the chapter: Be perfect like your Father. The Father wrote both Testaments, folks. The Father wrote the Old Testament law through Moses, and the Father wrote the new law that Jesus is bringing up from the wilderness.

So what is the difference? Well, one of them is by the law minimum we expect regular citizens of the USA to keep. And for the rest of you, we expect you to have the heart of your Father, which far exceeds the minimum. And that is why in 5:20...

*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.*

Are you saying, Jesus, that you have to do x, y, and z to go to heaven? No. No, we're saying that if your righteousness doesn't exceed the righteousness of unsaved people, who can keep those silly laws, then you don't deserve heaven at all. Only those who reflect the heart of the Father.

"How do I know that I am one of those?"

Because you have a heart that becomes more, and more, and more like your Father. I love context. I couldn't leave the rest of the chapter alone.

#### 5:4-5

**Blessed are they that mourn: for they shall be comforted. Blessed are the meek for they shall inherit the earth.** Now the meek doesn't mean weak. Meek means domesticated. Never would you call a horse that's been domesticated weak. Never would you say that Moses, that brought the tablets of stone down Sinai and broke them in front of those disobedient Israelites, you would never call Moses weak. In fact, he was so strong that he made them drink. I heard someone say, "You can lead a horse to water but you can't make them drink." Moses made two million Jews drink. He wasn't weak and he was called the meekest of all the earth.

So verse 5 is basically saying, "You get **the earth.**"

*Matthew 6:9 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.*

I promise you, the kingdom will come to earth. So the promise for the meek is, "When the kingdom comes to earth, the kingdom will be yours." That's good news. For people that are downtrodden and bullied by Romans, that's good news.

#### 5:5-7

These are to be contrasted and compared with the Law brought down with Moses, from Mount Sinai, from Mount Sinai. Remember, we've been talking about how Jesus is the ultimate Moses.

1. We recall that as Moses came out of Egypt; Jesus, in Matthew 2, came out of Egypt.

2. We recall that as Moses took part in a baptism 1 Corinthians 10:2 says; Jesus, Matthew 3, took part in a baptism.

3. Moses was with God fasting for forty days and forty nights, in Mount Sinai; we remember that it is Jesus, in Matthew 4, who is fasting for forty days and forty nights with the Lord.

And now, just as Moses came down after forty days and forty nights with the Law of God, here comes now Jesus. Now again, you could ask yourself, "Why is this placed right here?" If you're not careful, this will be a lot like reading Psalm 23. Remember, Jesus is the ultimate Moses and He brings to us the ultimate, new law.

And so, we're going to begin reading the Sermon on the Mount that goes from chapters 5 through 7, really. This Mount of Beatitudes is on the northwest corner of the Sea of Galilee.

**Blessed are the merciful:** Grace is God giving to us what we do not deserve and mercy is God withholding from us what we do deserve. Mercy is such a big deal to God that out of the seven spiritual gifts in Romans chapter 12, mercy is one of them. Mercy is very important, so important that in the book of Matthew twice, twice in the book of Matthew, Jesus says that God would rather have mercy than sacrifice. Mercy, than worship. He told the Pharisees a third time (Matthew 23), "You tithed of mint,

cumin, and anise, and you have left the other things undone, the weightier matters of the law: mercy.” Mercy is a big deal to God. Mercy means that you look at someone and your heart bleeds with them. Your Bible might say “compassion.” It means you are actually moved, your heart melts when you see a need. And sometimes it even means because we reflect the heart of our perfect Father, the last verse of the chapter, it means that we act like our Father. And our Father is so forgiving. Hebrews 13:2 says you “entertain angels unaware.”

### 5:11

**Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely.** Now here is the qualifier: “Because you’re a nag.” Oh! Wait a minute, it doesn’t say that. “Because you’re cross? Abrasive? Rude? You cut people off when they talk?” No, it doesn’t say that, does it? Jesus says. Friends, friends, if we’re going to be hated let it be because Jesus is in us.

### 5:12

**Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.** You see, God is interested in rewarding His people. Away with the idea that God is not interested in rewarding you and I. He has a heart that is perfect and wants to reward His people.

*5:43 Ye have heard that it hath been said, “Thou shalt love thy neighbour, 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 (look here) love them which love you, what reward have ye? **Do not even the publicans the same?***

“Don’t the extortioners do the same thing?” The people that cheat the Jews? That collect taxes from the Jews for the Romans, because Jews were better at collecting taxes from Jews than Romans were, and so Romans hired Jews to collect taxes from Jews. Those are publicans. They were not liked. And God said, “They love their own. You want their reward?”

God is very much interested in us receiving a reward and so He takes us past the minimalist idea of the Ten Commandments, and says, “Let’s see the heart of the Father behind the Ten Commandments so you can have a reward.” It’s not just there.

*6:1 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**.*

“But you! I don’t want you to get your reward down here. I am interested in giving you a vast reward,” God says, “Please don’t get it here.”

*6:5 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**.*

God is from His perfect heart, chapter 5 verse 48, telling us in chapter 6 verse 5, “I want you to be rewarded. Don’t get your reward here.” When people stand and think, “Wow, he’s a spiritual dude! If that is what you’re seeking...you have your reward. Oh my goodness, don’t get your reward here.

6:16 *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**.*

God says, "I am so interested in you being rewarded. Wash your face when you fast."

6:19 *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:*

I tell you the day is coming when the kingdom is coming to earth and His will is to be done on earth as it is in heaven. Look, you're not traveling very far to get your reward, if you'll just be patient. He's a rewarding God. You say, "I want it now." I do too, but God says you're blessed and you're rewarded.