

The Sermon on the Mount (Part 2)

Matthew 5:1-10

➤ Last message we learned...

1. The CONGREGATION of the sermon of the mount was primarily Jews and Christ's disciples (5:1)
2. The CONTEXT was *"the gospel of the kingdom"* (4:23; 5:3, 10, 19, 20; 7:21). The sermon on the mount was like "a charter / constitution for the kingdom" Christ would establish on earth at His second coming.
3. There are CONFLICTS in the sermon on the mount when compared to the ministry of the Apostle Paul, *"the apostle of the Gentiles"* (Rom. 11:13), and *"a teacher of the Gentiles"* (2 Tim. 1:11; 2:7).

We must discern between the doctrinal application of what Jesus said and the spiritual application for us as *"instruction in righteousness."*

We can only discern the difference by following the principle of 2 Timothy 2:15—*"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"* (2 Tim. 2:15). [NOTE: Every modern bible translation has removed the word *"Study"* (Eccl. 12:12; 1 Thess. 4:11) from 2 Tim. 2:15].

One major difference between *"the gospel of the Kingdom,"* given under the Law, and *"the gospel of the grace on God,"* preached by Paul, is the element of works. According to Paul, during the dispensation we live in today, a person is saved by grace through faith in Christ's dying for our sin... His burial... and resurrection (1 Cor. 15:1-4). There are no works involved in salvation today (Eph. 2:8-9; Titus 3:5; Rom. 4:3-5; 10:4). However, works are essential for entering *"the kingdom of heaven"* (5:20; 7:21; Mt. 25:31-46).

➤ In this message we will study the two most famous portions of the sermon on the mount: The Beatitudes and the so-called "Lord's Prayer."

I. The BEATITUDES. Attributes of the citizens of the kingdom

- Literal blessings upon those who enter *"the kingdom of heaven."* However, any of these attributes that match the epistles of Paul may be *spiritually* applied to us.

A. The **“poor in spirit”** (5:3; Ps. 34:18; Isa. 66:1-2). The promise is NOT “heaven,” but, *“the kingdom of heaven.”*

➡ **SPIRITUAL APPLICATION:** **“poor IN SPIRIT,”** not poor in pocketbook. A personal recognition that we are spiritually bankrupt... we are destitute of any righteousness (Isa. 64:6; Rom. 3:10). Before any one can be saved, they must first accept the fact that there is nothing in their spirit to recommend them to God.

B. They that **“mourn”** (5:4). There are many who mourn, but are never comforted (Mt. 2:18).

1. This is the mourning of a Jewish remnant at Christ’s coming (Mt. 24:30). They mourn over their sin of rejecting their Messiah. *“...they shall look upon me whom they have pierced, and they shall **mourn** for him, as one **mourneth** for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great **mourning** in Jerusalem, as the **mourning** of Hadadrimmon in the valley of Megiddon. And the land shall **mourn**, every family apart”* (Zech. 12:10-12).
2. **They will be comforted**—*“Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and **mourning** shall flee away”* (Isa. 51:11). *“...I will turn their **mourning into joy**, and will **comfort** them, and make them rejoice from their sorrow”* (Jer. 31:13). Cf. Isa. 61:1-3

➡ **SPIRITUAL APPLICATION** could be mourning over our sin.

C. **“The meek”** (5:5 cf. Zeph. 2:1-3; Ps. 37:9-11, 22, 29, 34).

1. The Christian’s inheritance is heavenly, not on earth (1 Pet. 1:4; Eph. 1:3 cf. Phil. 3:20; Col. 3:2). God never promises a Christian any portion of earthly real estate.
2. Cf. Ex. 20:12—Promise of a land; Eph. 6:3—Promise of longevity of earthly life).

- SPIRITUAL APPLICATION: Meekness is a manifestation of the fruit of the Spirit. Greek scholar W. E. Vine says meekness in the Bible is an attitude toward God “in which we accept His dealings with us as good, and therefore without disputing or resisting.”
- D. **“hunger and thirst after righteousness”** (5:6). NOT personal righteousness. This is a hunger and thirst for a righteous government ruled over by a righteous King—*“The kingdom of heaven”* will be a kingdom of righteousness ruled by Christ (Ps. 9; Prov. 25:5; Isa. 26:9; 32:1; Jer. 23:5-6; 33:14-16; Zeph. 2:3; Acts 17:31; Heb. 1:8; Rev. 19:11).
- SPIRITUAL APPLICATION: A pursuit to live right.
- E. **“The merciful”** (5:7). This is a man showing mercy to another during the Tribulation (Zech. 7:9; cf. Mt. 10:42; Luke 10:37). His mercy will be recompensed to him (cf. Luke 6:36-38)
- SPIRITUAL APPLICATION: Mercy is a gift of the Spirit (Rom. 12:8). Also see Colossians 3:12— *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*
- F. **“The pure in heart”** (5:8). They will **“see God”** when Christ returns in glory (Ps. 24:3-4, 7-10). God will purify Israel’s heart at the second advent (cf. Ezek. 36:16-28, 33).
- SPIRITUAL APPLICATION: Purity of heart comes in salvation— *And God... put no difference between us and them, purifying their hearts by faith.* (Acts 15:8-9).
- G. **“The peacemakers”** (5:9). The kingdom will be characterized by peace (Isa. 2:4; 9:7).
1. This was the commission of *“the twelve”* as they preached *“the kingdom of heaven”* (read Mt. 10:5-7, 11-13).
 2. In the kingdom there will evangelists who publish peace (Isa. 52:7; Nah. 1:15 cf. Acts 10:36-37).

➤ **SPIRITUAL APPLICATION:** Today, soul winners are “peacemakers.” “*Let us therefore follow after the things which make for peace, and things wherewith one may edify another*” (Rom. 14:19).

- H. “*They which are persecuted for righteousness sake*” (5:10).
1. God never promised the church “*the kingdom of heaven.*”
 2. Tribulation saints will suffer great persecution (Mt. 24:9; Rev. 2:10; 6:9-11; 13:7; 20:4).

II. The LORD’S PRAYER (6:7-15). Really, the disciple’s prayer or “kingdom prayer.”

- Many churches recite this prayer every Sunday. However, no one in the N.T. prayed this prayer after the pattern of Jesus.
- There are some *spiritual* aspects of this prayer that may be incorporated into our prayers (vs. 9, 13). But, the bulk of this prayer has no part in the prayer life of a New Testament Christian in a doctrinal sense.

➤ **Conflicts in this prayer with the dispensation of grace:**

- A. Not time for the kingdom to come (v. 10). This will be the prayer of Jews in the tribulation period.
- “*Thy kingdom come*” is “*the kingdom of heaven,*” because the kingdom of God is within us (Lk. 17:20-21) as opposed to the kingdom of Heaven announced in (Mt. 3:2; 4:17).
- B. Praying for daily bread will be essential in the tribulation period when there will be widespread famines and the Jews will be forced to live in the wilderness (Mt. 24:16-18; Rev. 12:13-14).
- I can’t imagine anyone praying, “*Give us this day our daily bread*” in America today. Even the homeless living on the street can get a slice of bread from a local Gospel mission or food bank.
- C. The basis of forgiveness is how we forgive others (vs. 12, 14, 15 cf. Eph. 4:32).

D. No one has to ask God not to lead them into temptation (v. 13). God never leads any man into temptation (cf. James 1:13). This was a request for God to keep them from “*the hour of temptation*” (Rev. 3:10).

SUMMATION: Spiritually, every N.T. believer...

- Senses their spiritual poverty, apart from Christ.
- Should mourn over sin.
- Should be characterized by meekness.
- Should hunger for a righteousness.
- Should be merciful.
- ...heart is purified by the blood of Christ.
- Should seek for things that make for peace.
- Will be persecuted for righteousness sake.
- Should pray for God’s will to be done.