

- Jesus drew the multitude because of his three-fold ministry to them: Teaching, Preaching & Healing (Matthew 4:23)
- **BLESSED:** (Greek - makarios) ancient Greeks used this word to denote the blessed state that their gods enjoyed or the blessedness of the afterlife; the root "mak" indicates a long duration (ie: not a temporary blessing)

**THE POOR IN SPIRIT** - those who recognize their spiritual poverty  
**THEY THAT MOURN** - those who experience the sorrow of repentance  
**THE MEEK** - those who are humble and self-disciplined (same word was used to indicate a horse that was broken - controlled strength!)  
**THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS** - those who long more for the things of God than for worldly things  
**THE MERCIFUL** - those who reflect God's love & forgiveness to the undeserving  
**THE PURE IN HEART** - those who have allowed God's holiness to fill them  
**THE PEACEMAKERS** - those who defeat strife & conflict with their gentle spirit  
**THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE** - those who are so loyal to righteousness that others scorn them; verses 11-12 expand on this thought, making it personal ("YE")

- Many of these "rewards" are future, but "IS" means NOW (verses 3, 10, 12);
- **WE ARE SALT:** add flavor (righteousness), create thirst (for God), resist corruption (by contact with world and sacrifice of ourselves!)
- If we lose our "flavor" (loyalty to righteousness - follow theme from v. 10), we cannot get it back, and we are good for nothing (v. 13)
- **WE ARE LIGHT:** light penetrates darkness only if not hidden; heart cannot be seen, no matter how righteous; only works seen! (v. 16)
- **JESUS DIDN'T COME TO DESTROY THE LAW, BUT TO FULFIL IT!** ("Law & Prophets" in v. 17 indicates entire OT - Matt. 13:35)
- v. 18 - Jot: Yod, the smallest letter in the Hebrew alphabet (Greek: "iota")  
 Title: tiny mark used to distinguish letters, "the least stroke of a pen"
- v. 19 - Jesus is addressing disciples; these teachings repeated in Epistles
- v. 20 - Obviously, this is not downplaying the Law, but emphasizing the true practice of the Law (ie: BOTH inner & outer obedience)
- **JESUS DOESN'T CONTRAST "NEW" TEACHING WITH THE LAW, BUT RATHER TWO TYPES OF "OBEDIENCE" TO THE LAW**

**Q: If Jesus did not come to destroy the Law, does that mean all the Old Testament laws apply to us today?**

**A: No, because there were three categories of Old Testament law.**

- CEREMONIAL LAW:** - related specifically to Israel's worship (ie: Lev. 1:2-3)  
 - its primary purpose was to point forward to Jesus Christ  
 - these laws no longer necessary after Jesus' sacrifice  
 - since Jesus fulfilled this Law, we are not bound by it now  
 - however, the major guiding principles behind these laws (we worship a Holy God!) still apply to us today
- CIVIL LAW:**  
 - applied to daily living in Israel (ie: Deut. 24:10,11)  
 - many of these laws gave rise to modern day statutes  
 - because modern culture is so different, many of these laws do not apply; however, the principles are timeless
- MORAL LAW:**  
 - the direct commands of God, requiring strict obedience  
 - reveals the nature and will of God, and still applies today  
 - the Ten Commandments are one part of this Law (nine repeated in the NT, with the exception of the "Sabbath")  
 - see Deut. 22:5,11 - only one is an abomination (moral)

**Six times: "You have heard ... but I say unto you" ("I" emphasized);  
 Jesus is giving six examples of how the Law should influence our lives:**

- Murder:** - v. 21 - quotes 6th commandment (Ex. 20:13) with Pharisaic addition  
 - v. 22 - "Raca" - contempt for mind, "fool" - contempt for character  
 - v. 23-26 - two examples to illustrate danger of harbored anger
- Adultery:** - v. 27 - quotes 7th commandment (Ex. 20:14)  
 - v. 28 - not enough just to be faithful with body; must be in mind also!  
 - "If I think it, I might as well do it" - actions cause others to sin; desire not as dangerous, but just as damaging to righteousness  
 - v. 29-30 - not literal self-mutilation, but shows "pain of removal"  
 - "offend" from "scandalon" - means the trigger or bait on a trap
- Marriage:** - v. 31 - from Deut. 24:1, but taken out of context to permit sin! (divorce rampant among Israelites before Moses gave this law)  
 - school of Hill'el: wife could be divorced for not bearing an heir, having grievous bodily affliction, or even for her poor cooking!  
 - v. 32 - Jesus' word on divorce: Only in the case of fornication!
- Oaths:** - v. 33 - from Lev. 19:12, but Pharisees had many categories of oaths!  
 - taking an oath is a confession that we do not always tell the truth!
- Revenge:** - v. 38 - quotes Ex. 21:24, but Pharisees used it for the wrong motive  
 - command originally given to limit penalties, not to exact revenge!  
 - v. 39 - slap was highest insult (exception for self defense - Ex. 22:2)  
 - v. 40 - against law to take cloak (needed for warmth - Ex. 22:26-27)  
 - v. 41 - they legally had to bear Roman soldiers' packs for one mile
- Enemies:** - v. 43 - quotes Lev. 19:18, but "hate" was a Pharisaic addition!  
 - v. 44-47 - Grace always requires greater self-discipline than Law!

- **PERFECT** (v. 48) - we are "perfect" if behavior is appropriate for maturity level; always room to grow - don't live as a spiritual baby!

**MATTHEW 6:1****RIGHTEOUS ACTS**

- v.1 - earliest manuscripts say "righteous acts," not "alms" (v.1 introduces next 3 paragraphs ... 2-4, 5-15, 16-18)
- v.1 - "seen" = (theaomai) "to look upon, view attentively" - same root for Greek noun "theatron" & our word "theater"
- HYPOCRITE (v. 2,5,16) = (hupokrites) "actors wearing masks"
- REWARD (v. 2,5,16) = (apecho) "receipt" - no further claim to reward can be made; "receipt" for goods received!
- *Hypocrisy is the act of using your "religion" to cover up your sin!*

**MATTHEW 6:2-4****WHEN YOU GIVE**

- v.2 - "alms" = "having pity or showing mercy, charitable giving"
- v.2 - "sound a trumpet" - Jesus uses a play on words: charity offering boxes in synagogues were trumpet-shaped
- v.3-4 - not all giving must be done anonymously (Acts 4:36-37); *Problem not outer appearance but inner motive!*

**MATTHEW 6:5-8****WHEN YOU PRAY**

- we are taught how NOT to pray before we are taught how to pray!
- v.6 - "closet" = "inner room" (any place we can be alone with God)
- *It is wrong to pray publicly if you do not pray privately!*
- v.7 - "vain repetitions" = (battalogesete - only used here in NT) "babble, speak without thinking" (a "broken record")
- Jesus is not condemning repeated requests! (Matt. 26:39,42,44)
- **Q:** *If God knows the need before we ask (v.8) why pray?* **A:** *Prayer prepares us to receive answer! (Jam. 4:2-3)*

**MATTHEW 6:9-15****THE MODEL PRAYER**

- not really the "Lord's Prayer," but the "Disciples' Prayer" - this prayer teaches us how to pray (a model prayer)
- not to be repeated, but given to help us AVOID repetition! (v.7,9)
- a PRAYER OUTLINE - six topics to bathe in prayer daily! (first 3 petitions for God's glory; last 3 for our needs)
- v.9 - "hallowed" = "sanctified, set apart" (by our words AND lives!)
- v.11 - "daily bread" - necessities, not luxuries, of life (like Manna)
- v.12 - "debts" = "moral debts, sins" (see Luke 11:4)
- v.13 - "temptation" - not from God (Ja. 1:12-13), but seen by God
- v.13 - "evil" = "the evil one" (Satan tries to use circumstances)
- v.14 - "trespasses" = "fall beside the road, false step" - FAILURE
- *There is a connection between what you do and what God will do*

**SIX PRAYER TOPICS FROM MATTHEW SIX**

<b>PRAISE</b>	Our Father which art in heaven, Hallowed be thy name.
<b>PRIORITIES</b>	Thy kingdom come. Thy will be done in earth, as it is in heaven.
<b>PROVISION</b>	Give us this day our daily bread.
<b>PARDON</b>	And forgive us our debts, as we forgive our debtors.
<b>PROTECTION</b>	And lead us not into temptation, but deliver us from evil.
<b>PRAISE</b>	For thine is the kingdom, and the power, and the glory, forever.

**MATTHEW 6:16-18****WHEN YOU FAST**

- fasting - "any self-imposed appetite-denying discipline"
- the only fasting God required of the Jews was on the annual Day of Atonement (Lev. 23:27); the Pharisees fasted each Monday and Thursday (Luke 18:12) ... and made sure everyone knew it!
- v.17 - "anoint" - oil indicated joy, ashes indicated grief (or fasting)

**MATTHEW 6:19-34****YOUR MATERIAL POSSESSIONS**

- v.22 - "eye" = "understanding" ("mind's eye"); "single" = "healthy"
- v.24 - "serve" = "be owned by" / "mammon" = money (materialism)

- v.25 - "thought" = (merimnao) "worry" - means to divide into parts; a distraction or preoccupation causing anxiety
- *It's not wrong for us to possess things; it's wrong for things to possess us* (concern mobilizes; worry immobilizes)
- v.27 - *"Who of you by worrying can add a single hour to his life?"*
- v.34 - we are not careless, but "care-less" in the care of God!
- ***The average person crucifies himself between two thieves - regrets of yesterday and worries of tomorrow!***

#### **MATTHEW 7:1-6**

#### **PROPER DISCERNMENT**

- v.1 often misinterpreted; Bible commands us to discern (1 Jn. 4:1, 1 Thes. 5:21) but not to condemn
- v.1-2 - "judged" refers to "once-for-all final judgment"
- v.2 - "measure" - image of scale from ancient market
- v. 3-5 - "mote" = piece of chaff, speck; insignificant thing
  - "beam" = log, plank, beam; very obvious thing
  - HYPERBOLE - EXAGGERATION FOR EFFECT
- v.5 - examine yourself first, then examine others' actions/attitudes ... but you cannot know motives!
- *It is possible to do good work with bad motive, or bad work with good motive ... only God knows!*
- *Traits that bother us in others are often characteristics or habits that we dislike in our own lives!*
- v.6 - "dogs & pigs" - unclean animals to Jews; dogs - vicious opposition, pigs - mockery by immoral
- v.6 - Jesus wouldn't answer Herod or religious leaders because of their unbelief (Lu. 23:9, Mt. 21:27)

#### **MATTHEW 7:7-12**

#### **ASKING AND GIVING**

- v.7 - PERSISTENCE is the key to getting an answer!
- ASK - things we wish for / SEEK - things we have lost / KNOCK - things from which we feel shut out
- v.9-11 - we are "evil" compared to God, but we still delight in giving things to our children when it is ultimately good for them and when they approach us in the right way
- v.12 - GOLDEN RULE - summarizes attitude toward others; in negative form in writings of rabbinic Judaism, Hinduism, Buddhism, Confucianism, but Jesus stated it in positive form (more difficult!)
- *"Ask yourself what you want people to do for you, then grab the initiative and do it for them!"*

#### **MATTHEW 7:13-14**

#### **TWO WAYS**

- v.13-14 - The majority is not always right; God's people have always been a minority! The important question is: *Did your profession of faith cost you anything?*
- v.14 - "narrow" = (tethlimmene) "restricted or confined"
- v.14 - "broad" = (eurychoros) from 2 words: "eurys" meaning "broad" and "chora" meaning "country"
- *The "broad way" is a word picture describing a wide-open country with no fences or boundaries. With no rules or regulations, its residents may go anywhere they want and live their lives as undisciplined as they choose. They need not worry about getting off the road ... they cannot, for there is no road! BUT JESUS SAYS THAT THIS WAY LEADS THEM TO THEIR DESTRUCTION!*

#### **MATTHEW 7:15-20**

#### **TWO TREES**

- v.15 - "false prophets" - say what people want to hear (Jeremiah 23: 16-17, 21-22, 25-27, 30-32)
- v.20 - "fruits" - you know them, not by professed doctrines, but by practical effects of their teaching!

#### **MATTHEW 7:21-23**

#### **FINAL JUDGMENT**

- v.21 - "Lord, Lord" - see 1 Cor. 12:3 (Spirit-filled people?)

- v.22 - deceived person can still exercise spectacular ministry (ie: Judas cast out devils, healed sick)
- v. 22 - "prophesied" = "preached, publicly taught"
- v.22 - Greek gives sense of speaker's utter astonishment; v.23 - Greek gives sense of God saying: "I never approved you; I bore that long enough - now begone!"

#### **MATTHEW 7:24-29**

#### **TWO HOUSES**

- v.24-27 - not contrasting unbelievers with believers, but "hearing believers" with "doing believers" - both men built a house, but only one had a right foundation!
- v.28 - "were astonished" = "dumbfounded, amazed"
- v.29 - scribes spoke "from authorities," but Jesus spoke "with authority" - that makes the difference!