

## Get Real

### The Sermon on the Mount Part 1

- ◆ **Matthew 5:1-2 (MSG)** When Jesus saw his ministry drawing huge crowds, he climbed a hillside. Those who were apprenticed to him, the committed, climbed with him. Arriving at a quiet place, he sat down and taught his climbing companions.

- ◆ This is what he said:

- ◆ **THE DISCIPLES REPORT CARD (Matthew 5:3-12)**

- ◆ **A** \_\_\_\_\_ (doing **A**wsome)
- ◆ **B** \_\_\_\_\_ (need to do **B**etter)
- ◆ **C** \_\_\_\_\_ (are you **C**onsistent)
- ◆ **D** \_\_\_\_\_ (having **D**ifficulty)
- ◆ **F** \_\_\_\_\_ (experiencing **F**ailure)

When you see the word “Blessed”, it means “happy”. This is a basic description of the believers’ inner condition as a result of the work of God. These Beatitudes, like Psalm 1, do not show a man how to be saved, but rather describe the characteristics of someone who has been saved.

***Blessed are the poor in spirit: for theirs is the kingdom of heaven***

- ◆ I trust God in my difficult situations instead of trying to keep up the appearance before others that I am self-sufficient.
- ◆ The “*poor in spirit*” are the opposite of the proud or haughty in spirit. They have been humbled by the grace of God and have acknowledged their sin and therefore their dependence upon God

to save them. They will inherit the “*kingdom of heaven*”. *Kingdom of heaven* is a general designation of the dwelling place of the saved.

***Blessed are they that mourn: for they shall be comforted***

- ◆ I am quick to ask for forgiveness from God and others when I am wrong or when there is conflict in one of my relationships.
- ◆ Those that *mourn...shall be comforted*. The depth of the promise of these statements is almost inexhaustible. Those who mourn for sin shall be comforted in confession to Jesus. Those who mourn for the human anguish of the lost shall be comforted by the compassion of God.

***Blessed are the meek: for they shall inherit the earth***

- ◆ I am gentle and balanced in my interactions with others, not trying to control my relationships through pretending to be strong or weak.
- ◆ The *meek...shall inherit the earth* refers again to those who have been humbled before God and will not only inherit the blessedness of heaven, but also will ultimately share in the kingdom of God on earth. Here, in the opening statements of the Sermon on the Mount, is the balance between the physical and spiritual promise of the kingdom. The kingdom of which Jesus preached is both “in you” and is yet “to come”.

***Blessed are they which do hunger and thirst after righteousness: for they shall be filled***

- ◆ I have a vibrant daily relationship with God that is just as real when I am alone as it appears to be when I am with other Christians.
- ◆ These future possessors of the earth are its presently installed rightful heirs, and even now they *hunger and thirst after righteousness*. They experience a deep desire for personal righteousness, which in itself is a proof of their spiritual rebirth. Those who are poor and empty in their own spiritual poverty recognize the depth of their need, and they hunger and thirst for that which only God can give them. *They shall be filled* refers to a complete satisfaction. The psalmist proclaimed: “He satisfieth the longing soul, and filleth the hungry soul with goodness” (Psalms 107:9)

***Blessed are the merciful: for they shall obtain mercy***

- ◆ I am quick to grant forgiveness and a second chance to those who have sinned against God, against me or my loved ones.
- ◆ *Those who are merciful...shall obtain mercy* has reference to those who have been born again by the mercy of God. Because divine love has been extended to them, they have the work of the Holy Spirit in them producing a mercy that defies explanation by unregenerate men. Jesus himself became the ultimate example of this when he cried from the cross, “*Father, forgive them; for they know not what they do*” (Luke 23;24)

***Blessed are the pure in heart: for they shall see God.***

- ◆ I have no secret sins or motives in my heart; I am exactly the same in my inner spirit as I appear to others on the outside.

- ◆ Those who are truly saved shall see God. Those are the pure in heart. Their lives have been transformed by the grace of God. They are not yet sinless but their position before God has been changed. They have the New Birth, saving faith, and holiness. The process of sanctification is ever conforming them to the image of Christ (Rom. 8;29), which image consist in “righteousness and true holiness” (Eph. 4;24)

***Blessed are the peacemakers: for they shall be called the children of God***

- ◆ I always speak positively about others and about my church; I always try to defuse an explosive situation rather than adding fire to it.
- ◆ The next description deals with the *peacemakers*. They are at peace with God. And desire to live in peace with all men (Rom 5;1). Their peace with Christ enables them to be ambassadors of God’s message to a troubled world. Hence, they shall be called *the children of God*. Throughout the Beatitudes Jesus clearly underscores that only those who have the qualities of a changed life, herein described, are citizens of His kingdom.

***Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.***

- ◆ I don’t get defensive when someone falsely accuses me or when they deliberately try to hurt me; I don’t have to tell my side of the story.
- ◆ As Jesus develops His message, He clearly teaches that such a life causes His people to be in direct contrast to the world in which they live. Therefore, He reminds us, Blessed are they which are

persecuted for righteousness' sake. The plural use of "ye" in verse 11 indicates that He foresaw this persecution as touching all His followers. Notice, in 2<sup>nd</sup> Timothy 3:12 "Yea, and all that will live Godly in Christ Jesus shall suffer persecution."

***Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.***

- ◆ I never lose my smile or positive attitude when things go wrong: I never lessen my worship or my church involvement when I'm upset.
- ◆ Again, Jesus warns that men shall *revile you, and persecute you*. This became true in His won ministry, in the lives of the apostles, and throughout the history of the church. The persecution spoken of here, is two-fold. First, it involves a physical pursuing of the persecuted, and second, a personal attack of slander against them.

### **GET REAL IN HOW YOU LIVE**

- ◆ *Matthew 5:13 (KJV)* Ye are the salt of the earth: but if the salt has lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- ◆ In what ways does *SALT* have influence?
- ◆ The Beatitudes are followed by a summary statement of the basic character of the Christians life as salt and light. *Ye are the*

*salt of the earth:* Again the phrase “ye are” indicates the genuinely born-again person is salt and can help meet the needs of the world. Salt adds flavoring, acts as a preservative, melts coldness, and heals wounds. Thus it is a very appropriate description of the believer in his relationship to the world in which he lives.

### ***The Light of the World***

- ◆ *Matthew 5:14-16* Ye are the light of the world. A city that is set on a hill cannot be hid. 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. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- ◆ *Ye are the light of the world* describes the essential mission of the Christian to the world. He is the condition (*salt*) to meet the worlds needs and he has a mission (*light*) to the world. His light is to clearly shine forth into the darkness of human depravity. He is to set his light upon a candlestick, not hide it *under a bushel*, that is a basket. Darkness is the absence of light; and darkness alone cannot dispel the light, but *the smallest light can dispel the greatest darkness*.

### **GET REAL IN WHAT YOU BELIEVE**

- ◆ *Matthew 5:17-20 (KJV)* Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 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. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom

of heaven. 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.

- ◆ Having laid the foundation of the message in the summary statements of the Beatitudes, Jesus now proceeds to show the superiority of His message to that of the law of Moses. He makes it clear that He had not...come to destroy the law. That is, the New Testament gospel is not contradictory to the Old Testament law; rather it is the ultimate fulfillment of the spiritual intention of the law. Where the law had degenerated into legalism among the Pharisees, Jesus now takes the law beyond mere outward observance to the inner spiritual intention of God.

### **Speech**

- ◆ **Matthew 5:21** quotes the 6<sup>th</sup> commandment (**Exodus 20:13**) but with a Pharisaic addition (“judgment”)
- ◆ **Matthew 5:21-26 (KJV)** 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.....Therefore, if thy bring thy gift to the alter, and there rememberest that thy brother hath ought against thee; leave thy gift before the alter, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time thy adversary deliver thee to the judge

## **Purity**

- ◆ **Matthew 5:27** quotes the 7<sup>th</sup> commandment (**Exodus 20:14**)
- ◆ **Matthew 5:27-30 (KJV)** Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 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 member should perish, and not that thy whole body should be cast into hell. 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.

## **Hypocrisy**

- ◆ **Matthew 5:33-37 (KJV)** Again, ye have heard that it has been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thy oaths. But I say unto you, swear not at all; neither by heaven for it is God's throne. Nor by the earth, for it is his footstool, neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst make one hair black or white. But let your communication be, Yea, yea; Nay, nay ; for whatsoever is more than these cometh of evil.
- ◆ **Matthew 5:33-37 (MSG)** And don't say anything you don't mean. This counsel is embedded deep in your traditions. You only make things worse when you lay down a smoke screen of pious talk saying, "I'll pray for you", and never do it, or saying, "God bless you" and really not mean it. You don't make your



words true by embellishing them with religious lace. In making your speech sound more religious, it becomes less true. Just say 'yes' and 'no'. When you manipulate words to get your own way, you go wrong.

## **Servanthood**

- ◆ **Matthew 5:38-42 (KJV)** Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but that whosoever smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- ◆ **(MSG)** In other words, “An eye for an eye, and a tooth for a tooth”, is that going to get us anywhere? How about not hitting anyone back at all? If someone strikes you, stand there and take it. If someone drags you into court and sues the shirt off your back, gift wrap your best coat and make a present out of it. And if someone takes unfair advantage of you, use the occasion to practice the servant life. Live generously!

## **Reaction**

- ◆ **Matthew 5:43-47 (KJV)** Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say unto you, Love your enemy's, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 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 the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethern only, what do ye more than others? Do not even the publicans so?