

Matthew 5

The following are my study notes and teaching points on the book of Matthew / Chapter 5

See that chapter below in blue with ***** by my study comments on each verse

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

***** Jesus as we learned in chapter 4 was healing and doing powerful miracles and this drew the attention to him of these multitudes. This began the famous section of teachings called the sermon on the mount. As we go through these remember how these traits will ready us for God's kingdom vs the vanity and mans high ways on this fallen earth. Sitting was a position known among the Jews for teaching.

2 And he opened his mouth,

***** This reminds me of Matt 4:4 as we live by every word out of God's mouth. We need to pay heed to the words out of God's mouth and look at the trail of devastation when we do not!

and taught them, saying,

***** Jesus is teaching here. As disciples we must learn of His word so we can walk in His spirit and truth / John 4:24. Many seem to like to "read the word" but they lack being taught which is to hear, then apply rightly. To teach really means to impart instruction and doctrine. We know how the religious world lacks sound doctrine.

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

***** Jesus begins his teaching focused on the poor in spirit. poor in the Greek is ptokosit means lowly helpless needy. I think the key here that Jesus is striving for that we need to be lowly and needy for the spirit, truth and kingdom of God. How many people, even religious folks, do we know who think they are high/lofty and they miss the truth of the Lord by a mile in pride that God hates. See Prov 6 / Humble and low is a pattern we will see though out his teaching here.....

4 Blessed are they that mourn: for they shall be comforted.

***** Again Jesus goes for a low position. When you mourn you are not high or lifted up but in a position of need and sorrow. Mourn in the Greek is pentheo and it is grieving, to wail or lament, its a low of spirit. What situations do we ever do this in? When in sickness, emotional pain, trailla or stress in relationships. Christ is teaching us that those who are willing to be made low and have these base emotions, it is them who will be comforted. And Who is our comforter? The holy spirit. John 14:26

5 Blessed are the meek: for they shall inherit the earth.

***** Jesus continues in the same line of lowly qualities to meekness. In Greek it is praus and it is humble and gentle of spirit. It eludes to a trusting in God's word/ways not your own. Moses was the meekest man alive (Numbers 12:3) as He was all in for God, not his own ways. Christ too was know for meekness (Matt 11:29) as He was all about the Fathers will. Both men showed a toughness and a harsh strong way when needed but; they were always under the Fathers ways not their own. This is meek and humble like John 3:30 / Christ says they will inherit the earth which is a promise of a great reward for those who seek after and have these godly traits. Judges 18:9 talks of the land of Canaan like this as well that had good and plenty

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

***** Here we learn what it is that godly people will hunger and thirst for in their life. The body needs food but the spirit needs God. It is not physical riches or fame or vanity we seek.... It is in the spirit we seek and it is righteousness. What is right with God. We need Christs perfect righteousness for salvation and then we act to live in a right manner before Him as fruit we know Him via the Spirit in us. May we be a tree of righteousness and seek after the bread of life, His cleansing blood and rivers of living water.

7 Blessed are the merciful: for they shall obtain mercy.

***** To be blessed (makarios in Greek/ to be happy) it is also to be on God's side. Here Jesus tells us it is by mercy (eleeo in Greek / to have compassion, a help, to give aid) that we will be blessed/happy. This fits nicely with Jesus reminder that we must forgive to be forgiven in Matt 6;14 / What a promise we have to be able to obtain mercy before a Holy God. These sermon o the mount qualities are what the Spirit will do in us of we yield to Him fully. This is no way means we over look sin in others. It means we have compassion for all people, even those (our enemies) who fall in to sin and then damnation. It is loving your enemy/neighbor as yourself as God's light Christ is in you.

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

***** In this verse we are promised blessing if we are pure in heart (pure in Greek is katharos / it is to be clean) Notice it says pure in heart. Many will say; see God only judges the heart but; we know out of the heart the mouth speaks (Luke 6;45) so when a heart is pure your life will reflect it on the outside in talk, actions, dress and associations etc. How do we, who have defiled our hearts with sin get to be pure? By the washing of the Word and cleansing in Christ's work for us. Eph 5:26 / As the Psalm 51:10-19 says; create in me a clean heart oh God.

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

***** To make peace is simply to live within God's standard to fully love Him and our neighbor. The goal is always to be at peace with all men (Hebrews 12;14) but that is not

always possible is it? We can be an influence for good and try our best to be perfect and in peace. Then God knows our heart in it all even if it is NOT attained. To be a child of God, what a awesome thought! It is to be born of (John 3;3) and take on the attributes of our Father in heaven.

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

***** The bible tells us those who live godly in Christ will be persecuted (2 Tim 3.12) and here we are reminded that will come if we seek right ways, as that goes against the world. Jesus makes another great promise to us and this entire teaching is full of promises we can stand on as saints of the Most High God. Keep in mind it is the persecution for righteousness sake, NOT just any persecution. That is key as many are persecuted for sin, wrong ways and ill doctrines.

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.

***** In this verse we see a pattern woven through out the gospels. In Matthew 10 Jesus says we will be hated, Mark 13 echoes it and the book of John chapter 15 speaks of it as well. To be of Christ and to live holy means you WILL be hated and persecuted as He was and we are no greater then our Master. Again it is a promise to those of receive such treatment in His name which is over His truth. Notice the lying taking place as it was so with Jesus and the Pharisee's. Prov 6 God hates liars so he blessed those who get lied about.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

***** We are instructed to not be sad but to rejoice and be glad when we get persecuted for Christs truth. Jesus mentions a reward for our faithfulness to Him. This is also shared in the account of Acts 5 were the disciples are BEATEN but the left rejoicing. Let it be so of us dear saints today. The prophets are referenced here as they were often persecuted for God's truth and while we are not prophets today we will endure similar trials in Christ name.

13 Ye are the salt of the earth: but if the salt have 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.

***** Here Jesus makes a reference to salt. Today is it mostly for flavor but back then salt was seen as both for flavoring and very valuable as a preserving agent in foods. Our Lord is telling us that His people can stand fast, be like spiritual salt in the world, preserving truth and being a sweet holy savor to God. In this we can serve a valuable purpose to God

and mankind. But if we lose our savor (moriano in Greek ... foolish or to lose flavor and strength) like weak salt, we have no good use and it is cast out and trampled on. Remember the fruit tree in John 15, cut down/burnt as it lacked fruit? This is a similar warning to us saints.

14 [Ye are the light of the world. A city that is set on an hill cannot be hid.](#)

********* I love this verse because Jesus who is our Light, says we can shine it to the world. How can this be done? In John 14 He tells us He must leave but manifest Himself to us via the Holy Spirit. We get His light inside of us to go preach the gospel and shine to the world. If we are living in truth and following Him obediently, we are like a city on a hill shining Him. How wonderful and what a glorious task we have!

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.](#)

********* This is a very practical example Jesus gives. In their day they used candles and lamps for light. In our day, imagine turning on a flash light to see only to cover the lens and no light comes out. Pointless right? This is how pointless our lives would be not telling if His truth.

16 [Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.](#)

********* If we claim the light and truth of Jesus, we MUST shine it. But if we do not shine it to all that we can, we are most hopeless! Common sense yes right, light points the way, but so few are doing it biblically today. The simple things of Christ are lost for mans complicated church traditions. Christ tells us to preach the gospel and live holy doing good works openly so God is glorified. Note: we are not to pray in public or brag about our giving of money (see Matthew 6) but a open proclaiming of Him and His good news, we are to do it so all can see.

17 [Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.](#)

********* Jesus goes on to tell us about His mission. He walked and lived as a Jew under Torah law but He did not come to destroy it. No, He came to bring it to its completion and He uses the Word fulfil. This word is pleroo in Greek and it means to execute, finish, complete and make full. No man ever could keep all of God's Torah law (Romans 3:23) but Jesus did. He completes it being the perfect lamb of God being the ONLY one who can take away the sins of the world. (See John 1:29) We know that Torah law was made complete in Christ as example He is the Lord of the Sabbath. He is our rest. (Hebrews 4) Also the Gentiles are never instructed to keep it (see Acts 15) Paul reminds us it was a

shadow all pointing to Jesus as our High Priest. (see Hebrews)

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.

***** Jots and tittles were small pen strokes and part of the Hebrew language. (like our period as a example) Jesus is telling us that God's Word is true and it all will come to pass. At the time He spoke this, He was living out Torah law perfectly for us and He was about to fulfil it all and bring in the NEW. (see verse 17)

19 Whosoever therefore shall break one of these least 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.

***** Jesus is referring to the Pharisees as they had a habit of making some commands big and some small. Christ is saying they all matter as all of Gods Word matters. This verse back ups that we live by all of God's Word as it all matters. (see Matthew 4;4)

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.

*****Christ is making a type of prediction about what He is about to do. See the Pharisees were the most moral people on earth as they knew and kept Torah. But they were still flawed in many ways and for us to enter into heaven we need to be even more righteous than them! How can this be done? Remember the two men in Luke 18:10 and who would be found righteous? It is in Christ, of course as He is our righteousness (see 2 Cor 5:21)

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

***** Jesus is quoting the Torah law/10 commandments here (see Exodus 20) and he does so to raise the bar on life actions and righteousness.

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.

***** Jesus turned things way up by saying not only if you kill but if you just think of it you are guilty. He was a master at taking things from the physical letter to the spiritual. (Raca means vain empty and worthless fellow) we see that thought life matters not just our physical actions and that is moving into the spirit of things amen? We are not to just do outside dead religious acts but we need to be walking in the spirit (see Romans 8) and in love through it all.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought 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.

*****Jesus gives us a great human example. God cares about if we have issues/sin between us and He instructs us do not come to Him if you have issues with a brother. This helps us to walk blameless (1 Peter 5:3) and to care for brethren/the body of Christ as best we can to not ever take it lightly.

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.

*****In Matthew 10 Jesus tells us to be wise as serpents. This verse is just backing up good solid wisdom. In our current day terms it means, settle out of court and put the matter away lest it goes into a bigger situation.

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

***** Jesus is referring to if you are cast into jail over a debt, you must carry out the law/payment in order to be set free. A farthing was a low worth roman coin.

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

***** Again Jesus quotes the Torah law/Prophets that brought death over the sin adultery (having actual sexual relations outside of marriage)

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.

*****Notice the godliness bar is raised once again. Now Christ says if you just look and lust, you have committed adultery with her. The point Jesus is making is purity and holiness. See the Holy Spirit is about to be released on His people and it will put His word in us. (see Acts 2) It will also expect much more from us as in taking every thought captive (see 2 Cor 10:5) and being perfect Matthew 5:48

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.

*****No one described hell or warned of the danger of it as much as Jesus did. Much can be said about His use of words here warning us to take big steps to STOP SINNING or we will suffer a eternal fate. (So much for His blood just covering all of our sin we keep doing, no it is not true!) The real point of this verse is not to argue over... should I really cut my eye out. What this verse should get you to do/see is to move or act to pluck out all sin from your life asap and take drastic measures to do so! Remember the man who got healed and Jesus said stop sinning or something worse will happen? (see John 5:14) Sin is serious saints and we need to repent and get it out of our lives for God's glory! (Hebrews 10:26

warns no wilful sin is covered by Jesus blood and that is a wake up call!)

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.

***** Jesus goes on with the same dire fierce warning of get rid of all sin or what causes it or suffer damnation. (see above note on verse 29)

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

***** Jesus is quoting the Torah law where Moses was allowed by God to give out divorces under the law. (see Deut 24)

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.

***** Christ is making clear that the biblical reason for a divorce is sexual failure and now; walking in the spirit of the NEW, it would bring a higher level of marital bond/unity vs what was accepted in the OLD under the letter of the law with no spirit.

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.

***** **Jesus is putting into the play the idea of letting your words be your words and in such there is NO need for oath swearing. (see verse 37) Jesus also teaches us our idle words will be judged (see Matthew 12:36) Also see the book of James and how the tongue must be harnessed if; you are to be holy and of God.**

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

***** How simple and clear. Say what you mean and mean what you say and then do it. The evil would be in that if we say a lot and we are wrong or; we do not live up to the words we say, in the sight of God it is evil. The moral here; guard your words and mean to do all that you say!

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.

***** Again Jesus quotes the Torah law (see Exodus 21) and he puts a new turn on it. Much has been made of this verse as some turn it into a total NON resistance stance no

matter the situation like protecting innocent or any self defense of anyone. That is not what Jesus is speaking of here in context. Remember Jesus turned over tables, He used a whip on men (see John 2) and He told men to buy swords. (see Luke 22) In context, you will see this is more about a personal offense against you (a face slap was a real offense in that day) and He was saying to not return it back (take the higher ground) when done against you. It is a huge topic for another time but that is the gist of it.

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

***** Jesus also raises the bar here and teaches not to cling to earthly material things. Imagine today if someone sued you for say \$5000 and if you lost you say here, take \$10,000. It is again a higher ground/we are not of this world/we live not for this life but the next... approach. Hard to swallow perhaps but it is a great eternal perspective to have none the less!

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

*****This is the same higher ground approach as verses 38-40. We are just lowly servants so act like it. There was a Roman law back then that allowed any soldier to have any Israelite carry his gear up to 1 mile for them. Jesus is saying instead of complaining, heap loving coals on them and carry it 2 miles. What a witness that would be for the kingdom of God.

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

*****With the idea it is better to give then to receive (See Acts 20:35) Jesus teaches us here to be generous to those in need and not turn them away. We should always be ready to give to those who ask. Give food, the gospel, needed items and money if it is a true need etc etc. In context it is helping the truly needy not today's street scammers who lie and beg for a living too lazy to work. We must use wisdom and not waste the Lords money.

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

***** Here Jesus uses Exodus 23 about "loving a neighbor" and he says it has been said to; hate they enemy. That hate verse is not in the Torah law but it was "said by others". We know surely it was practiced through out mankind's violent history of wars. We have to make sure we see when Jesus is quoting scripture and when he may be referencing mans ways. Remember Jesus had spoke of the Pharisees earlier in this chapter and they had many wrong twisted ideas of the law.

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;

***** Jesus is teaching us about the great commands. To love God and our neighbor who could be a enemy. (see Matthew 22) As Paul says there is nothing higher then love so it makes perfect sense we love God, others and even those who may use or abuse us. In verse 46, Jesus explains how we can be better and rise above those who are NOT of God, by our love.

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.

***** Our faith is for and to reflect the Father. It is not by our feelings or how we want things to be or what the culture sees as normal. To be a child of God is to hold to His ways and to live as one is not easy to do but; it is so very simple in the Spirit and Word. The verse on the rain is from

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?

***** Christ again raising the bar, is telling us we need to do better then those around us (without God) as His spirit and Word is our source of truth, power and ultimately, our love. If we only love as they do, how are we better and glorifying God the Father?

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

***** In the final verse of Chapter 5 again He raises the bar for us all with the call to be perfect. This flies on the face of most all of modern Christianity that says, you do not have to do anything as Jesus did it all. Yet this same Savior who will shed His blood, He is commanding us to be perfect. In the Greek the word perfect is teleios and it means complete, to full age or mature. We know we will all falter and fail at times in sin but we do not live in it! No, as we grow, we mature, we strive to pluck out all wilful sin. Then by the power of His might, we walk into His ways maturing and growing in holiness as we go. This is seeking His kingdom and living for the One who bought us with a price!