



**Lecture # 5 Part 4**

## OUTLINE OF MATTHEW

### IV. THE TEACHINGS OF THE MESSIAH TO HIS DISCIPLES: THE GREAT SERMON ON THE MOUNT, [5:1-7:29](#) ([Luke 6:20-49](#))

- A. The True Disciple (Part I): Who He is and His Reward (the Beatitudes), [5:1-12](#) ([Luke 6:20-23](#))
- B. The True Disciple (Part II): The Salt of the Earth—Serving God, [5:13](#) ([Mark 9:50](#); cp. [Luke 14:34-35](#); [Colossians 4:6](#))
- C. The True Disciple (Part III): The Light of the World—Shining for God, [5:14-16](#) ([Mark 4:21-23](#); [Luke 8:16-18](#); [Luke 11:33](#))
- D. The Law and Jesus: Breaking the Law of God, [5:17-20](#)
- E. The Real Meaning of Murder, [5:21-26](#)
- F. The Real Meaning of Adultery, [5:27-30](#)  
(cp. [Matthew 19:3-11](#); [Mark 10:2-12](#); [Luke 16:18](#); [1 Cor. 7:1-16](#))
- G. The Real Meaning of Divorce, [5:31-32](#)
- H. The Real Meaning of Oaths and Swearing, [5:33-37](#)
- I. The Real Meaning of the Law Governing Injury, [5:38-42](#) ([Luke 6:29-30](#))
- J. The Real Meaning of Human Relationships, [5:43-48](#) ([Luke 6:27-36](#))
- K. The Right Motive for Giving, [6:1-4](#)
- L. The Right Motive for Prayer (Part I), [6:5-6](#)
- M. The Three Great Rules for Prayer (Part II), [6:7-8](#)
- N. The Model Prayer (Part III), [6:9-13](#) ([Luke 11:2-4](#))
- O. The Basic Principle of Prayer (Part IV): Forgiveness, [6:14-15](#) ([Mark 11:25-26](#))
- P. The Right Motive for Fasting, [6:16-18](#)
- Q. The Warning about Wealth and Materialism, [6:19-24](#)
- R. The Counsel on Worry and Anxiety, [6:25-34](#)
- S. The Warning about Judging and Criticizing Others, [7:1-6](#) ([Luke 6:37-42](#))
- T. The Key to Prayer: Persevering in Prayer, [7:7-11](#)
- U. The Summit of Ethics: The Golden Rule and Two Choices in Life, [7:12-14](#) ([Luke 6:31](#); [Luke 13:23-24](#))
- V. The Warning about False Prophets, [7:15-20](#)
- W. The Warning About False Pretenses: Who Shall Enter the Kingdom of Heaven, [7:21-23](#) ([Luke 13:26-27](#))
- X. The Wise and Foolish Builder, [7:24-27](#) ([Luke 6:47-49](#))
- Y. The Teaching of Jesus and Its Impact, [7:28-29](#)



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### A. The True Disciple (Part I): Who He is and His Reward (the Beatitudes), [5:1-12](#)

**([Matthew 5:1-12](#)) Introduction:** seldom in history have so few words been spoken with so much meaning. The Beatitudes of our Lord are powerful, holding before the world a descriptive picture of the true disciple of God. The Beatitudes cover the glorious hope and reward the believer can expect, now as well as in eternity.

1. Jesus saw multitudes ([v.1-2](#)).
2. The poor in spirit: shall be given the Kingdom of Heaven ([v.3](#)).
3. Those who mourn: shall be comforted ([v.4](#)).
4. The meek: shall inherit the earth ([v.5](#)).
5. Those who hunger and thirst after righteousness: shall be filled ([v.6](#)).
6. The merciful: shall obtain mercy ([v.7](#)).
7. The pure in heart: shall see God ([v.8](#)).
8. The peacemakers: shall be called the children of God ([v.9](#)).
9. The persecuted: shall be given the Kingdom of Heaven ([v.10-12](#)).

2. ([Matthew 5:3](#)) **Poor in Spirit:** to acknowledge spiritual poverty. It is poverty, absolute and abject poverty of spirit. It is being destitute and conspicuously poor in spirit. Note several significant facts about the “*poor in spirit*.”

1. **Being *poor in spirit* does not mean that a man must be poverty-stricken and financially poor.** Hunger, nakedness, and slums are not pleasing to God, especially in a world of plenty. Christ is not talking about material poverty. He means what He says: poor in spirit. Being “**poor in spirit**” means several things.

- a. **To acknowledge our utter helplessness before God, our spiritual poverty, our spiritual need.** We are solely dependent upon God to meet our need.
- b. **To acknowledge our utter lack in facing life and eternity apart from God.** To acknowledge that the real blessings of life and eternity come only from a right relationship with God (see [Ephes. 1:3](#); cp. [John 10:10](#); [Galatians 5:22-23](#)).
- c. **To acknowledge our utter lack of superiority before all others and our spiritual deadness before God.** To acknowledge that we are no better, no richer, no more superior than the next person—no matter what we have achieved in this world (fame, fortune, power). Our attitude toward others is not proud and haughty, not superior and overbearing. To be “poor in spirit” means acknowledging that every human being is a real person just like everyone else—a person who has a significant contribution to make to society and to the world. The person “poor in spirit” approaches life in humility and appreciation, not as though life owes him, but as though he owes life. He has been given the privilege of living; therefore, he journeys through life with a humble attitude and he contributes all he can to a needy world out of a spirit of appreciation.

2. **The opposite of being “*poor in spirit*” is having a spirit that is full of self.** There is a world of difference between these two spirits. There is the difference of thinking that we are righteous versus acknowledging that we need the righteousness of Christ. There is the difference of being self-righteous versus being given the righteousness of Christ. Self-



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righteousness goes no farther than self; that is, it goes no farther than death. Self dies and everything with self including our self-righteousness. But the righteousness that is of Christ lives forever. (See [Romans 3:21-22](#); [Galatians 2:15-16](#) and [Galatians 2:15-16](#))

**“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference” ([Romans 3:21-22](#)).**

**“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” ([2 Cor. 5:21](#)).**

**“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” ([Phil. 3:9](#)).**

**3. Two critical steps are taken by the person who truly acknowledges his spiritual poverty.**

- a. **He turns his primary attention away from the things of this world.** He knows things can never make him rich in spirit.
- b. **He turns his primary attention to God and His kingdom.** He knows God alone can make him rich in spirit (see [Ephes. 1:3](#)).

**4. The “poor in spirit” are weary and burdened for the world.** They know the truth of this world and of eternity. Therefore, they have set their face to do their part for both.

- a. They are weary of the deceptive appearances and enticements of this world. They have learned that “all is vanity [empty]” and all is corruptible. All waste away, even human life itself. Therefore, they feel weary and burdened for those who are still lost in the world.
- b. They are weary from having labored so much to reach their generation. They have labored to serve and make their contribution as God has called them. They have toiled so laboriously for one reason only: the love of Christ constrained them to reach their generation ([2 Cor. 5:14](#)).

**5. The “poor in spirit” are those who approach the world as a child ([Matthew 18:1-2](#); [Mark 10:14](#)).** These verses give an excellent description of what it means to be (“poor in spirit.”) All children are very, very precious to God and are given angels to look over them ([Matthew 18:10](#) cp. [Psalm 91:11](#)).



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6. ([Matthew 5:8](#)) **Pure** (*katharoi*): to have a clean heart; to be unsoiled, unmixed, unpolluted; to be cleansed, purged, forgiven; to be holy; to have a single purpose, that of God's glory. There are several significant points to note about the “**pure in heart.**”

1. **The person who is “pure in heart” lives a clean life.**

a. He “keeps himself unspotted from the world.”

**“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” ([James 1:27](#)).**

b. He washes his heart from wickedness that he may be saved.

**“Wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?” ([Jeremiah 4:14](#)).**

c. He obeys the truth through the working of the Holy Spirit.

**“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” ([1 Peter 1:22](#)).**

d. He keeps his hands clean.

**“He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation” ([Psalm 24:4-5](#)).**

e. He seeks to be without spot and blameless.

**“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” ([2 Peter 3:14](#)).**

2. **A person's very best behavior is seldom (if ever) free from some mixture of self.** It is questionable if a sinful creature can ever act perfectly—perfectly free from mixed motives. As the Bible says, “**there is none that doeth good, no, not one**” ([Romans 3:12](#)). The believer is to constantly search his heart and cleanse it of impure motives. Motives involving self are insidious and deceptive.

a. Is a person employed primarily for self, or to serve Christ and to earn enough to help others who have a need ([Col. 3:24](#); [Ephes. 4:28](#))?



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- b. Is a person ministering to help the needful, or to have a sense of self-satisfaction (cp. [Matthew 5:7](#))?
- c. Is a person worshipping to honor God, or to satisfy a feeling of obligation?
- d. Is a person praying daily to fellowship with God, or to gain comfortable feelings that he pleases God through praying?

Impure motives enter the believer's heart so quietly, so deceptively. The believer is too often unaware of their presence. He needs to pray often: **"Create in me a clean heart, O God"** ([Psalm 51:10](#))!

### 3. The "pure in heart" minister in two very practical areas:

- They visit the fatherless.
- They visit widows in their affliction.

**"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"** ([James 1:27](#)).