

Sermon on the Mount 5 - Inductive Study Guide

Sermon on the Mount

Matthew 5:9

Peacemakers

Updated 1/6/14

What did Jesus teach about in the Beatitudes?... in the whole sermon - what was His main point?

The Beatitudes present the character of those who enter the Kingdom of Heaven, the truly saved, real Christians.

Jesus main point in the Sermon was that those who enter the kingdom of heaven must have a righteousness that surpasses the righteousness of the scribes and Pharisees. The remainder of the sermon presents contrasts and illustrations of the righteousness that surpasses that of the Jewish religious leaders.

What are the characteristics of genuine believers, those subject to Jesus their King?

Poor in spirit - they continue to recognize that apart from Jesus, they can do nothing (see Mt 5:3)

Mourn (like one mourns for the dead) continually over sin (theirs, their churches, their country's) (see Mt 5:4)

Meek spirited not mean spirited - they get mad for the right reasons, they exhibit power under control (see Mt 5:5)

Hunger and thirst for righteousness - they continually earnestly long to live out the Christ life that is their potential now as Kingdom citizens (see Mt 5:6)

Mercy - they are cognizant of the great mercy shown them by God and demonstrate His mercy to others, including a willingness to forgive (Mt 5:7)

Pure in heart - they have a single focus on God and His good, acceptable and perfect will (Mt 5:8)

What is the state of those who are Kingdom citizens?

Blessed, now and forever, possessing the state of continual prosperity spiritually speaking, no matter what they are experiencing or how they feel. They are continually citizens of the Kingdom of heaven, comforted by God, inheritors of the earth, satisfied with God's righteousness, benefactors of His great mercies which are new every morning and recipients of glorious spiritual vision of the invisible God!

Now let's look at the next beatitude characterizing Kingdom Citizens...

What is the characteristic of Kingdom citizens in Matthew 5:9?

Peacemakers

What is the blessing bestowed on peacemakers?

They shall be called Sons of God

What does peacemakers imply?

Peace has been broken or disrupted.

There is a state of **enmity** = hatred, hostility, animosity, ill will or antagonism between parties (cf origin in Ge 3:15)

Enmity is the feeling that enemies have for one another.

Note: **Peace** is eirene derived from the verb **eiro** = binding or joining together (what is broken or divided) and to set at one again (See related Hebrew word **shalom**) (See study on Seven "thieves" that can steal your peace)

Illustration - Jim Walton was translating the NT for the Muinane people of La Sabana in the jungles of Colombia. But he was having trouble with the word peace. During this time, Fernando, the village chief, was promised a 20-minute plane ride to a

location that would have taken him 3 days to travel by walking. The plane was delayed in arriving at La Sabana, so Fernando departed on foot. When the plane finally came, a runner took off to bring Fernando back. But by the time he had returned, the plane had left. Fernando was livid because of the mix-up. He went to Jim and launched into an angry tirade. Fortunately, Walton had taped the chief's diatribe. When he later translated it, he discovered that the chief kept repeating the phrase, "I don't have one heart." Jim asked other villagers what having "one heart" meant, and he found that it was like saying, "There is nothing between you and the other person." That, Walton realized, was just what he needed to translate the word peace. To have peace with God means that there is nothing--no sin, no guilt, no condemnation--that separates us. And that peace with God is possible only through Christ (Ro5:1). Do you have "one heart" with God?

Now let's look at how one can become a peacemaker...

How do many interpret this beatitude?

The dictionary defines "**peacemaker**" as a person who establishes peace, esp. between other, so naturally that influences the interpretation of this verse.

Thus they say Jesus is describing an individual who makes peace between men, including peace between nations, one who counters the strife in families, etc. While certainly there is an element of truth in this interpretation, that is not the predominant meaning that Jesus had in mind.

Who are the peacemakers to make peace between... between God and man or between man and man?

To an extent both but all men are enemies of God and their greatest need is for peace with God

The NT has numerous passages that support reconciliation between men (cf Mt 5:24, see notes on letting the peace of Christ rule in your hearts **Colossians 3:15-16**)

The first issue though is how do men become peacemakers? Do they go to school and learn the art of negotiation? What is every man's problem and great need according to Romans 5:10 (note)?

Every man, without exception is at **enmity with God**

We are **all enemies** of God - so the first prerequisite for becoming a "peacemaker" is to be at peace with God!

How then did enemies of God become peacemakers (Isa 9:6, notes Romans 5:1, Romans 5:10)

Isaiah prophesied a child to be born...

God's Son = "**Prince of Peace**"

He died for His Father's **enemies** (the Greek word for "enemy" means hateful and in the active sense means hostile)

Enemies placed their faith in Jesus, the Prince of Peace

What happens when an enemy of God places His faith in the "Prince of Peace"?

They are justified = declared righteous

Enemies now...

Have **peace** with God (they are "joined together" that which was broken, set at one)

Reconciliation to God

Shall be saved by His life

What does reconcile mean?

Restore relationship of peace between parties. It means to take two who were separated from one another because of enmity and to bring them back into oneness or harmony.

Note that Paul gives us an excellent parallel passage in Colossians, explaining that...

it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to **reconcile** all things to Himself (note Who initiated the reconciliation), having **made peace** (means He binds together those who have been separated by enmity from God) through **the blood of His Cross** (this is the only way a man can come to peace with God); through Him, I say, whether things on

earth or things in heaven. And although you were formerly alienated (estranged - it always implies loss of affection or interest) and hostile (hateful) in mind (this was mankind's condition when God initiated reconciliation!), engaged in evil (evil in active opposition to good) deeds, yet He has now **reconciled** you in His fleshly body through death, in order to present you before Him holy and blameless (without blemish, spot or fault) and beyond reproach (legally unaccused = an entirely legal term which implies not merely acquittal, but the absence of even a charge or accusation against a believer!)" (see notes Colossians 1:19-20, 21-22)

How does Paul address the need for reconciliation in 2Co 5:14-21?

What are believers now?

We are new creatures in Christ

Old things like living for self have passed

New things have come

God reconciled us to Himself thru Christ

God gave us the ministry of reconciliation

God gave us the word of reconciliation (cf Eph 6:15)

What word? God was in Christ reconciling the world to Himself

What is another name for "peacemakers" according to 2Cor 5:14-21? What then is our obligation as citizens of the Kingdom of Heaven who still live on earth?

We who now have peace with God are to be...

Ambassadors for Christ - To God's enemies, the hostile world

Those thru whom God entreats the lost to be reconciled to Christ

We carry out this role because like Paul... The love of Christ controls us (2Co 5:14)

What are some references in Mt 5-7 that describe peacemakers?

For example... Jesus presented an illustration of Matthew 5:9 "in action" declaring

""You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court. But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty enough to go into the fiery hell. If therefore you are presenting your offering at the altar, and there remember that your brother has something against you leave your offering there before the altar, and go your way; first **be reconciled to your brother**, and then come and present your offering. (Mt 5:21-24)

See also Matthew 5:44-47, 7:12

Dear reader, remember as you study the Sermon on the Mount inductively, it is crucial to evaluate your own life based Jesus' teaching. Jesus taught the Sermon on the Mount so that the religious person might examine their life to see if they had the characteristics of real righteousness, the righteousness of those who were going to enter the Kingdom of Heaven. Jesus presented a teaching radically different from what which His audience had heard from the scribes and Pharisees. Perhaps you might be hearing some of His teaching for the first time, or you might be finding that it is quite different from what you have heard or been taught before. In the beatitudes Jesus drops the "plumb line" by which one can evaluate the inner character of Kingdom Citizens. How are you measuring up? Remember Jesus' warning at the end of His message is that it is **not** religious people who prophesy in His Name, who perform many miracles or who cast out demons in His Name, **but** those who have practiced a lifestyle of doing the will of His Father.

Matthew 5:10-12 Persecuted

What do the citizens of the Kingdom of heaven have to look forward to on earth (Mt 5:10)?

What is the mark of a child of God, an heir of God and a fellow heir of Christ (see notes Romans 8:16-17)?

Persecution

What is the blessing associated with persecution (Mt 5:10)?

Theirs (and theirs alone) is (present tense - continually) the Kingdom of Heaven

Where have we seen this blessing? What is the implication?

This was the first blessing associated with poverty of spirit and supports the idea that the beatitudes are a unit. They begin and end with the same blessing and are to be taken as a whole. As discussed they are the characteristics of true believers and all of these traits are to be present in one degree or another in citizens of the Kingdom of Heaven.

What is paradoxical about the progression of beatitudes that terminate in persecution?

One would **not** normally expect peacemakers to be persecuted

How then can one explain persecution for those poor in spirit, mourning, meek, hungering and thirsting for righteousness, merciful, pure in heart and peacemakers? What are the two reasons they are being persecuted? (Mt 5:10-11)

For the sake of +R

On account of Jesus

The righteous are persecuted more because they are **different** than because they are good. When we lose our **distinctness** (note: **not** weirdness!) from the society we live in, we lose our spiritual **impact** and negate the **purpose** we have as citizens of the Kingdom of Heaven who are "ambassadors of Christ" in the Kingdom of this World (cf 1John 5:19, Rev 11:15)

What form will the persecution take according to (Mt 5:10-11)?

Casting of insults

Saying all kinds of evil against you falsely (another name is slander)

Luke 6:22 adds - hated, ostracized, spurning on one's name! (Ouch!)

How are we to respond to the persecution and what two encouragements does Jesus provide that can enable us to bear up (Mt 5:10-11)?

Rejoice, be glad - both are commands to make this our continual response! **Why?**

1) Your reward in heaven is great

2) They persecuted the prophets who were before you

What does Paul explain about persecution in (see notes Phil 1:27-28)?

Paul tells them to walk worthy of the gospel of Christ - such a

We suffer with Him

What is the promise for those who suffer with Christ (Ro 8:17-18)?

We will be glorified with Him - this glory will far outweigh any suffering now (**Why?** It's eternal, while suffering is only temporal, cf 2Cor 4:16-18).

What does Peter explain about suffering? Is there a wrong kind of suffering (see notes 1 Peter 2:19-20)?

Favor and credit are given to those who bear up when suffering unjustly for doing what is right (living out the beatitudes = living righteously, not self righteously) but not when suffering for sin

Why should or how can citizens of the Kingdom endure unjust suffering (see notes on 1 Peter 2:21-23)?

Our King suffered for us = our Example

Our charge = follow in His steps

What is His example? What did He endure (see notes on 1 Peter 2:23)?

He endured...

Reviling and suffering

He did not revile in return

He utter no threats at His persecutor

How was Christ able to endure unjust suffering as the God-Man (1 Peter 2:23)?

He entrusted Himself to His Father

His Father is the righteous Judge

God will repay evil against His Son and sons

How should we react to suffering for the sake of righteousness (see notes 1 Peter 3:14-17)? What specific type of persecution is Peter speaking of?

Do not fear their intimidation

Do not be troubled

Set apart Christ as Lord in your hearts

Be ready to make a defense if they ask

(Why will they ask? Because you don't show fear and are not troubled by their troubling of you!)

Answer with gentleness and reverence

Keep a good conscience when slandered

Good behavior in Christ may shame them

Remember: If God wills - suffer for the right reason not the wrong reason (sin)

walk will raise opposition

**How does he encourage the saints at Philippi to hang on?
(see notes Phil 1:27-28)**

First keep the unity of the body... we need each other...

Stand firm in one spirit

Strive together for the faith

Opposition is a sign that they are destined for destruction but that you for salvation (both come from God)

**How does Paul explain persecution to the saints at Philippi
(see notes Phil 1:29-30)?**

It has been granted to you for Christ's sake

Not only to believe in Him

But to suffer for His sake

To experience the same conflict Paul did

Note: *Granted* is a verb (charizomai) that is derived from the word for grace (charis) - Paul is saying that persecution is actually a gift of grace! How could this be? Recall you have a reward awaiting you in heaven! It's an award based on grace not merit.

**How did Jesus explain this persecution as He helped His
disciples understand their interaction with the world (John
15:18-20)?**

The world hated Him

We belong to Him

Therefore the world hates us

A slave is not greater than his master

They persecuted Him

They will persecute us

**In his last written communication from a dark prison cell in
Rome, what was Paul's exhortation to his choice protégé
Timothy? (see notes on 2 Timothy 1:8)**

Don't be ashamed (see why he should not be in 2 Timothy 1:7) of the testimony of Christ or of Paul imprisoned for the sake of Christ (cf Mt 5:10-12)

How can Timothy endure suffering?

Join me (you're not alone - cf Phil 3:10)

Power (see dunamis) of God

**What did Paul warn was sure to occur (see notes 2 Timothy
3:12)**

All (no exceptions) who desire (cf hunger and thirst for +R, Mt 5:6, pure in heart, Mt 5:8) to live godly (**how?**) in Christ Jesus - will be persecuted.

**What advice does Peter give regarding suffering in (see
notes 1 Peter 4:10-13, 4:14-16)?**

Don't be surprised at the fiery ordeal

Don't think it strange and abnormal

Suffering has a purpose = testing

Rejoice (now and in the future) in suffering for Christ (see Acts 5:41)

Know you are blessed - the Spirit of glory (think of the **Shekinah glory cloud**) and of God rests on you (suffering is a marker you are His, cf Mt 5:10-12, Phil 1:28)

Do not suffer for sins

Do not feel ashamed suffering for Christ

Note: Peter's point about the "Spirit of glory" is that when a believer suffers, God's presence specially rests and lifts him to strength and endurance beyond the physical dimension (read the martyrdom of Stephen in Acts 6:8-7:60).

What truth should enable us to suffer unjustly (1Peter 4:19)?

We have entrusted our souls to our faithful Creator (they can kill our bodies but they cannot destroy our soul)

**Although we may have alluded to this above, the following
question still warrants repeating... "Is persecution for the
Name of Jesus something only a few Christians in anti-
Christian nations will experience?"**

All Kingdom citizens will experience what their King experienced, albeit in varying degrees - sometimes in the form of rejection, other times with cutting words, and on rare occasions with "cutting knives" to the point of death (martyrdom). If you have never, ever experienced persecution to any degree for the sake of the Name of Christ, then you should take some time and ponder the passages in this section of the study. The question that only you and God know the answer to - do you possess a righteousness that surpasses that of the Scribes and Pharisees? If you do, you belong to the Kingdom of Heaven and will be persecuted as was your King. If not, then you need to ask God to give you the gift of Christ's righteousness by faith.

**What manner of persecution have you experienced for His
Name's sake... in your own family? ... in your
neighborhood? ... in your job? ... at school ... at church
(yes at church)?**

Remember that it is especially true that those who take a forthright stand for Christ become the object of savage attack. Satan doesn't waste his ammunition on nominal Christians. He turns his "big guns" on those who are storming the gates of Hades.

The great expositor G Campbell Morgan explains glorying in the name of God (1Peter 4:16) writing...

This is more than glorying in the name. It is so living worthily of

What does Jesus teach in Luke in the form of a "Woe" that helps put the doctrine of persecution in perspective (Luke 6:26)?

Look out if all men speak well of you for this is an indication you are not living godly in Christ Jesus. This is a it is a sure sign you are not living the Christ life or faithfully proclaiming His message of peace with God (the gospel of peace).

What is the basic underlying problem, the root cause of the persecution citizens of the Kingdom of Heaven experience in this world (John 3:16-21)?

They do not believe in the Name of the only begotten Son

Jesus is light in the world - His disciples are the light of the world (Mt 5:14-16)

The world loves darkness (spiritual) not the light (of Christ)

Their evil deeds prove their hatred for the light

Ultimately they hate Christ's disciples because Christ's light in them exposes the evil of their deeds.

all it means as to glorify God. If a man is known as a Christian and does not live as one, he dishonors God. To bear the name is to take a responsibility, a great and glorious one, but none the less a very solemn one.

**Matthew 5:13:
Salt**

What metaphor does Jesus use in Matthew 5:13?

SALT ([ISBE article](#)) ([Easton](#)) (Torrey's Topic on Salt)

WHAT METAPHOR DOES JESUS USE IN Matthew 5:13?

SALT

WHAT IS THE SIGNIFICANCE OF SALT IN OT (Lev 2:13, Ezra 6:9-10; Ezek 43:23-24 Nu 18:19 2 Chr 13:5)?

Salt highly valued – For priests, sacrifices & covenants ~ symbolized permanence

Salt was a part of a soldier's pay = salt and salary are related "He's not worth his salt"

WHAT DO WE LEARN ABOUT THE EFFECT OF SALT IN 2KI 19-22?

Elijah to heaven, Elisha's Miracle of salt purifying testified = God's messenger.

Salt ~ purification

WHAT DOES JESUS SAY IN MT 5:13 -- IS THIS A COMMAND?

It is a statement of fact = You **ARE** the salt of the world

WHO IS THE SALT OF THE WORLD?

WHAT MAKES THEM SALTY IN CONTEXT?

Kingdom citizens = 7 fold character of Mt 5:3-9 (poor in spirit, etc)

WHAT WAS SALT USED FOR IN JESUS' DAY?

Preservative = prevents decay, restrains corruption where it is present

Seasoning - adds flavor (see Colossians 4:5 below)

HOW WOULD THIS APPLY – WHAT DOES THE METAPHOR MEAN?

Salty Christians preserve their surroundings

DOES ANYONE HAVE AN EXAMPLE?

One godly person in a group will restrain evil conversation.

Note of caution: Some of the other uses you will find in the commentaries regarding how Kingdom citizens might be like "salt" need to be taken with "a grain of salt" so to speak. As with all metaphors, one needs to be careful lest he goes too far away from Jesus' intended meaning. With this caution in mind other thoughts might include...

Salt creates thirst. Application: Does anybody want to be a Christian because of you? As one has well said the best argument for Christianity is a genuine Christian.

WHAT CAN HAPPEN TO SALT?

Lose taste (how made salty again?) > Good for nothing > Thrown out trampled under foot by men (Luke 14:35 adds thrown on manure pile)

HOW COULD SALT LOSE IT'S TASTE?

Ancient salt not pure NaCl as today, but contained impurities. If NaCl leached out only impurities remain and they were tasteless & could not perform the function of salt

HOW COULD A BELIEVER LOOSE TASTE?

Not loss of salvation but contamination with impurities of world

No longer DIFFERENT from world = unable to exert "salty" effect

Christian talk would be hypocritical without a "salty" walk to back it up..

The question might arise...

"Once one has lost their saltiness, can they every be re-salted so to speak?"

Kent Hughes addresses this question writing...

Jesus is not saying that if a Christian loses his pungency, he cannot get it back, even by going to the source from which it came. Nothing but our own sin can keep us from being re-salted. I once met a man who, in his sixties, was re-salted. He told me about how his life had become bland and insipid, and then he was confronted again with the necessity of a vital life for Jesus Christ and committed his life to him. For the next ten years of his life he was incredibly salty in the world. The effect of his life is literally known by thousands. So one can be re-salted! (Hughes, R. K. [Sermon on the Mount: The Message of the Kingdom. Crossway Books](#))

WHAT DOES JESUS SAY ABOUT SALT IN Mk 9:50?

WHAT CONDITION SUGGESTS SALTINESS IS PRESENT?

He commands disciples continually "have salt", being an impediment to corruption wherever you are

Corollary: Be **intolerant** of anything in your life that might lessen your **saltiness**

Continually make peace with one another - suggesting that peace - it's presence or absence - is one indicator of our potential saltiness.

HOW DOES SALT RELATE TO PREVIOUS BEATITUDES (ESP PEACEMAKERS, PERSECUTED)?

Salty believers > persecuted (unless saltiness causes enemies to be reconciled to God thru Christ)

WHAT DOES PAUL TELL US ABOUT SALT IN COLOSSIANS 4:6? WHAT IS THE CONTEXT?(see notes Colossians 4:5-6)

Context = believer's speech = to be gracious (cf Eph 4:29) and tasteful (seasoned with salt).

Paul is speaking of that kind of language-wholesomely spiritual language-which is most likely to provide the most attractive apologetic for the Christian faith.

LET'S APPLY JESUS' TEACHING...

Are you living like a salty saint in this present world?

Does the language of others change for the better when you enter the room?

Does the attitude of the workplace improve because you work without complaining, you show up on time, you treat everyone with kindness, you refuse to enter into gossip?

IN SUMMARY

Believers are to exert a **preserving** effect on the world by offering the seasoned message of salvation (peacemakers) to those who persecute them for their righteous lives (cf 1Peter 3:15)

How salty are you citizen of the Kingdom of Heaven?

Matthew 5:14-16

Light

What is the next metaphor Jesus uses to describe the citizens of the Kingdom of Heaven? What are we to be? What is our sphere of influence to be? (Mt 5:14)

Believers = The Light

You and you alone are continually the light of the **world**

Sphere = the entire world

What is the purpose of light?

Shine

D. L. Moody, the great evangelist, said it best *"It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does we won't need to tell anybody it does. The light will be its own witness. Lighthouses don't ring bells and fire cannons to call attention to their shining--they just shine."*

How does Jesus emphasize this point (light should shine)? (Matthew 5:14-15)

City set on a hill cannot be hidden

That is Jesus' point - you cannot obscure a city on the crest of a hill. There is no way (unless of course there is a power blackout!)

Believers are like these cities - they are visible.

A lamp in a house is placed on a stand to give light to all in the house

A lamp is not to be hidden under a basket

What then does Jesus command (aorist imperative) us to do? (Matthew 5:16)

Let our light shine before men

Do it now! Do it effectively!

There is sometimes a sense of urgency in the aorist imperative.

How do we let our light shine before men? (Matthew 5:16)

Our good works are seen by them

(Really His good works through us, cf John 15:5)

What is the ultimate purpose of our good works?

To glorify our Father Who is in heaven

Not to draw attention to ourselves

What does it mean to glorify our Father?

Men cannot see Him but they can see us

As they watch us, the things we do, the way we speak, the way we live... all these things should give them a proper opinion of Who our Father is.

Like Father, like son.

What does 1John 1:5 teach about light and God?

God is light

In God there is no darkness at all

What does the psalmist teach about light in Psalm 119:105?

God's Word is a lamp for our feet and a light for our path

How does Isaiah 8:20 describe the light (*dawn* in NAS)?

Light was equated with the Word of God (the law and the testimony)

(Many had rejected the light of God's word for the darkness of spiritism)

God's Word is our only dependable **light** in this world's **darkness**

How did David explain the relationship between the Lord and light in (Psalm 27:1)?

Jehovah was His light and salvation

He was David's light and He is our light

We need not fear to let His light shine forth

Spurgeon comments on Ps 27:1: My light. Into the soul at the new birth divine light is poured as the precursor of salvation; where there is not enough light to see our own darkness and to long for the Lord Jesus, there is no evidence of salvation. Salvation finds us in the dark, but does not leave us there. After conversion our God is in every sense our light. It is not said merely that the Lord gives light, but that he is light; nor that he gives salvation, but that he is salvation. He, then, who by faith has laid hold upon God has all covenant blessings in his possession. Every light is not the sun, but the sun is the father of all lights. The powers of darkness are not to be feared, for the Lord, our light, destroys them; and the damnation of hell is not to be dreaded by us, for the Lord is our salvation. This is a very different challenge from that of boastful Goliath, for it is based on a very different foundation. It rests on the real power of the omnipotent I AM. (Treasury of David)

What was Isaiah's prophecy about light referring to (Isaiah 49:6)?

God says that Jesus will be His Servant

He will restore preserved ones to Israel

He will be a Light to the nations

Why? So that His salvation might reach to the end of the earth

How does Matthew describe fulfillment of OT prophecy of Messiah in Mt 4:16 (he quotes a different OT verse, Isaiah 9:2, the idea is the same)?

Describes Jesus as a great light that dawned on those sitting in darkness and the shadow of death

How did John describe the Messiah (John 1:4-9)?

In Jesus was life and this life was the light of men

Jesus the Light shined into darkness but those in darkness did not comprehend

John says that Jesus is the true light that enlightens every man

Why if Jesus enlightens every man, does not every man comprehend Jesus as the Light that brings salvation to all the world? (John 3:19-21)

Men loved the darkness

They don't come to the light lest their deeds be exposed

What does John (3:21) teach about citizens of the Kingdom of Heaven?

Those who practice truth (lives righteously) do come to the light so that their deeds will be manifested as having been wrought in God (initiated and enabled by God as we depend on His Spirit)

What did Jesus explain about Himself in John 8:12? What about those who are citizens of His kingdom?

He was the Light of the World

His followers have the "light of life"

Jesus is the Source.

We derive our light from Him.

What did Jesus say to the multitudes in Jerusalem on His last week of life about Himself? What was His invitation?

Jesus reiterated **He was the Light among them**

He told them to **believe in the Light** (in Him) so that they would become **sons of light** (cf Mt 5:9 "sons of God")

How did Luke explain this transaction in Acts 26:18?

The Word, the gospel, opened our eyes

We turned from darkness to light

From dominion of Satan to God

What was the result?

Forgiveness of sins

An inheritance

(**What did we see in the beatitudes?** notes on Matthew 5:5 inherit the earth, cf Romans 8:16ff)

To whom was the forgiveness and inheritance promised (Acts 26:18)?

Those who had been sanctified (set apart at the moment they believed) by faith in Jesus (at that very moment of placing their faith in Jesus, the Light, God transferred them from the kingdom of darkness to the kingdom of light of His dear Son, in Whom they had redemption [price paid to release us from the debt of our sins against God], the forgiveness of sins (cf notes Colossians 1:12-13).

What are those now who have been sanctified by faith in Jesus? What were we before? (notes Ephesians 5:8)

We **were** (past tense) formerly darkness (Not **in** or **of** darkness but **actually darkness itself!**)

Now we Light in the Lord (cf John 8:12 "the light of the world")

What are we to do now that we are light in the Lord? (notes Ephesians 5:8)

Walk as children of light (command to make this our lifestyle = **present imperative**)

Let your behavior show that you are full of light from the Lord

Note: Because believers now share Christ's nature (notes on 2 Peter 1:4), we share in His light. Just as He is the **"light of the**

world" (John 8:12), His people are also **"the light of the world"** (Mt 5:14). Because we are in the Lord, we who were once children of darkness are now children of light, and it is as such children that we should walk.

What purpose will we accomplish when we walk (live) as children of the light? (cf Matthew 5:14, 16)

Men in the world will see our **deeds** (our walk, the walk of the children of God) and they will receive a proper understanding of Who our Father is - they will understand that **He is light**

Our conduct is to continually conform to our essential character(light).

How will men in the world respond when they receive a proper opinion of God as Light through our deeds? Will they come to the Light? What is the other possible reaction (cf Mt 5:10-12)?

They may come but not necessarily (John 3:20)

They may persecute us and say all kinds of evil about us falsely for they hate the light which exposes their evil deeds. They hate the the Light of the World Who is in us and so they will hate us.

What does 1John 1:5-9 teach about light and darkness?

We need to beware that we can't say we have fellowship with God and continually, habitually walk in the darkness for this is a habitual lie and we are not practicing the truth - John's point is that if we habitually walk in darkness we cannot let our light shine because we are not even saved. There is no light to shine.

Note: Others interpret this verse as referring to Christians who are walking in darkness but that seems less tenable given the tenses of the verbs which speak of a habitual way of life, not momentary lapses.

We need to **walk in the light** (of His truth, His Word, cf Ps 119:105) and then we have fellowship with one another and the blood of Jesus His Son will cleanse us from all sin

What are lights in the Lord to do when they commit sins? (1John 1:9)

Confess them to God - we need to identify the sins specifically and agree with God as to their specific sinful character and then forsake them (cf Pr 28:13) - He is faithful and righteous to forgive us and to cleanse us from all unrighteousness (this last phrase takes care of those sins you may not even be aware of - don't worry John says when we confess our sins, God cleanses us of ALL unrighteousness)

What is God's promised reward to those who have let their light shine before men in this present world (Daniel 12:3)?

Will shine brightly and those who lead many to righteousness will shine like stars forever and ever (cf Mt 13:43)

What is our inheritance as those who are light in the Lord (Rev 21:23, 22:5, cf Isa 60:19-20)

We are part of that Holy City, the New Jerusalem which will one day come down from heaven from God

This city has no need of sun or moon to shine

The glory of God will illumine it

The Lamp of the City is the Lamb

Jehovah = an everlasting light (a promise to Israel)

Until that glorious day, we as citizens of heaven, are to be like a city set on a hill that cannot be hidden.

How are you doing as a son of light,

one who is light in the Lord?

**Is your light bright and clear
or is it dim, dingy and dirty?**

Let your little light shine while you still have time...

**And so we can now succinctly summarize
Jesus' message as one of character, conflict and conduct...**

THE SERMON ON THE MOUNT

An Outline

Chapter	Subject
Mt 5:3-9	Character
Mt 5:10-12	Conflict
Mt 5:13-7:27	Conduct

Warren Wiersbe in his preface to "[Be Holy](#)", an exposition of Leviticus writes...

Whatever else the professing Christian church may be known for today—great crowds, expensive buildings, big budgets, political clout—it's not distinguished for its holiness. Bible-believing evangelical Christians make up a sizable minority in the United States, but our presence isn't making much of an impact on society. The salt seems to have lost its saltiness, and the light is so well hidden that the marketplace is quite dark. ([Wiersbe, W. W. Be Holy. Wheaton, Ill.: Victor Books](#))

Sermon on the Mount

Supplement

COVENANT OF SALT (See also Trumbull's book = [Covenant of Salt](#)) As salt was regarded as a necessary ingredient of the daily food, and so of all sacrifices offered to Yahweh (Leviticus 2:13), it became an easy step to the very close connection between salt and covenant-making. When men ate together they became friends. Compare the Arabic expression,

"There is salt between us"; "He has eaten of my salt,"

which means partaking of hospitality which cemented friendship; compare

"eat the salt of the palace" (Ezra 4:14).

Covenants were generally confirmed by sacrificial meals and salt was always present. Since, too, salt is a preservative, it would easily become symbolic of an **enduring covenant**. So offerings to Yahweh were to be by a statute forever,

"a covenant of salt forever before Yahweh" (Nu 18:19).

David received his kingdom forever from Yahweh by a "covenant of salt" (2 Chronicles 13:5). In the light of these conceptions the remark of our Lord becomes the more significant:

"Have salt in yourselves, and be at peace one with another" (Mark 9:50).

([The International standard Bible Encyclopedia: 1915 edition J. Orr, Ed.](#)) (Bolding added)