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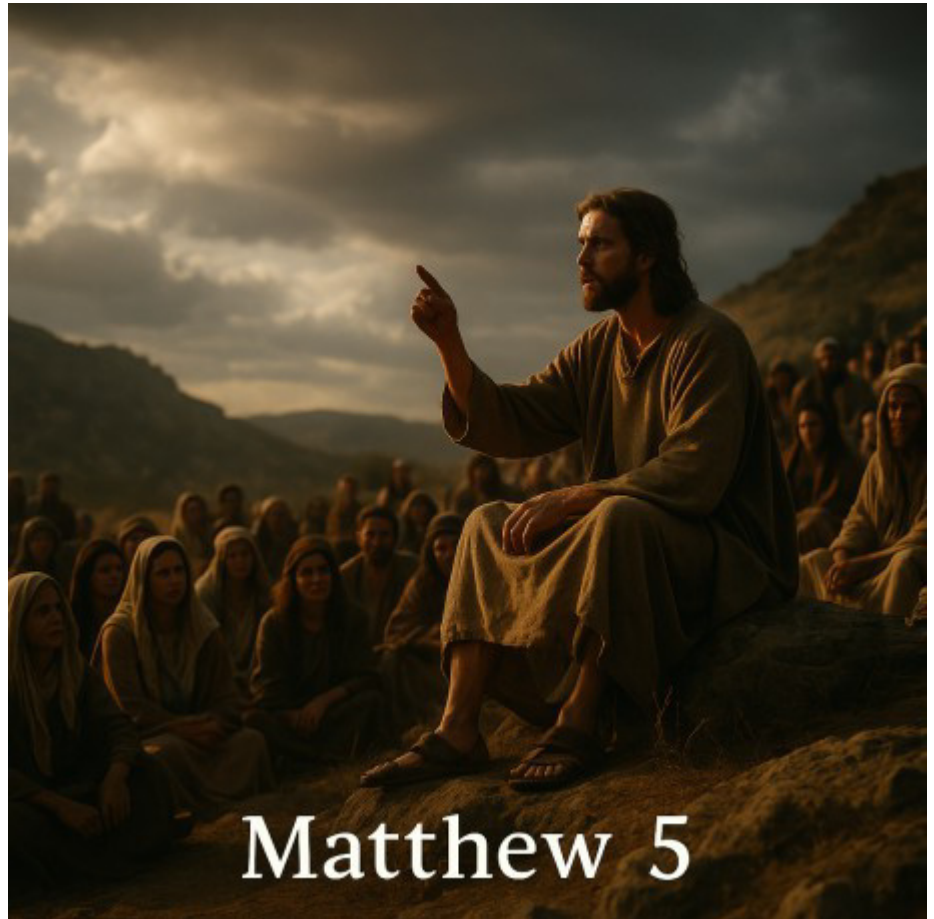
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Matthew 5 This study has not been posted on facebook yet



By Dan Maines

Matthew 5

Matthew 5:1-2

Now when Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. And He opened His mouth and began to teach them, saying:

† This begins the Sermon on the Mount. Just as Moses ascended Sinai to deliver the law, Jesus ascends the mountain to deliver the fulfilled law of the kingdom. This is covenantal

imagery.

† Philo often described mountains as places of divine revelation (On the Life of Moses 2.70). Matthew portrays Jesus as the new lawgiver.

† To us today, this shows Christ as the one who gives the true meaning of the law.

Matthew 5:3

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

† Poverty of spirit means recognizing total dependence on God. The kingdom belongs to those who humble themselves.

† The Dead Sea Scrolls describe the righteous poor as those faithful to God despite hardship (1QM 14.7). Christ fulfills this by promising them the kingdom.

† To us today, it shows the kingdom is not for the proud but for those who know their need for God.

Matthew 5:4

"Blessed are those who mourn, for they shall be comforted."

† Mourning is covenantal, lamenting sin and the broken state of Israel. Comfort comes in the fulfillment of God's promises.

† Isaiah 61:2 promised that the Messiah would comfort those who mourn in Zion. Jesus declares that promise fulfilled.

† To us today, it shows that God's comfort is real and present in Christ.

Matthew 5:5

"Blessed are the gentle, for they shall inherit the earth."

† This echoes Psalm 37:11. The gentle (meek) are not weak but those who trust God instead of power.

† Josephus contrasts zealots who sought the land by violence with those who sought peace (Wars 2.433). Jesus reverses expectations, giving the land to the meek.

† To us today, it shows that God's kingdom is not taken by force but given to the faithful.

Matthew 5:6

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

† This is covenant hunger, longing for justice and God's kingdom to be established.

† The Mishnah records prayers for righteousness and justice daily (Berakhot 5:1). Jesus declares that longing satisfied in Him.

† To us today, it proves Christ fulfills the deepest desires for justice and righteousness.

Matthew 5:7

"Blessed are the merciful, for they shall receive mercy."

† Mercy reflects God's own character. Those who extend it will themselves be shown mercy.

† Early church fathers like Cyprian highlighted this as central to Christian life (On the Lord's Prayer 15).

† To us today, it shows that mercy is the true mark of the kingdom.

Matthew 5:8

"Blessed are the pure in heart, for they shall see God."

† Purity is not external ritual but inward devotion. Seeing God fulfills the ultimate covenant promise.

† The Dead Sea Scrolls describe purity as essential for fellowship with God (1QS 3.7-9). Jesus promises direct vision of God.

† To us today, it shows true holiness is inward, not ritual.

Matthew 5:9

"Blessed are the peacemakers, for they shall be called sons of God."

† Peacemakers embody God's nature. Sons of God imitate His reconciling work.

† Josephus records how zealots brought destruction, not peace (Wars 4.138). Christ declares peacemakers as the true heirs.

† To us today, it shows that those who make peace reflect God's family.

Matthew 5:10-12

"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you."

† The kingdom is promised not to the powerful but to the persecuted. This parallels the prophets who suffered for truth.

† Tacitus describes how Rome mocked and persecuted those faithful to God (Annals 15.44). Jesus assures them of reward.

† To us today, it shows suffering for Christ is participation in the prophets' legacy, and the kingdom is ours.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Philo, On the Life of Moses 2.70

† Dead Sea Scrolls: 1QM 14.7; 1QS 3.7-9

† Isaiah 61:2; Psalm 37:11

† Josephus, Wars 2.433; 4.138

† Mishnah, Berakhot 5:1

† Cyprian, On the Lord's Prayer 15

† Tacitus, Annals 15.44

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