

Four In One Gospel (Part Seven)

The Sermon On The Mount

Compiled by Gary Thomas Panell

Just a note before we get into this wonderful sermon of Jesus, the greatest preacher and teacher who ever lived! We know He was God come in the flesh, so He spoke the Words of God the Father to us. This message is central to Christ's goal of teaching righteousness, not only for the Church Age, but also for the Age to come. That Age where Christ will rule the world the way it is supposed to be ruled! Here, are His 'laws' and the ways the world will be ruled by Him for those wonderful thousand years, called the Golden Age!

Also, another comment before we get into the text. I know there is a debate over whether or not this was one sermon Jesus gave on the mountain (high hill) from Matthew, and another He gave on the plain (level place) as recorded by Luke. I do believe that Jesus gave this same message several times to different audiences in different locations. However, it is possible that Matthew is referring to where Jesus began to speak to his disciples on the very top of the mountain, and then when the multitudes arrived He went down to them on a lower level place. Also, on many occasions after this in His speaking, Jesus would use similar phrases in all the Gospels (this is just good teaching to review often your main message), however, these other passages will not be included here.

So, I don't think we should be confused by the wording of Luke's Gospel, because I believe he is speaking about the same message Matthew referred to. The message given by Jesus was on a level place [possibly, a high plateau] or on a level spot on the side of a mountain [or high hill]. In this way, if Jesus was up above them, a little higher up than they were, His voice would have carried very well. That would be extremely important considering how many people were listening to Jesus without a public address system. Now, to reiterate, both Matthew and Luke, it seems to me, have recorded for us parts of the same original message, the first time it was given.

Matthew using the parts of the message that mainly relate to his theme, Jesus as King and His Law. Luke takes from the same message, and emphasizes his theme, Jesus as a Perfect Man. A few of the passages we will use will be taken from Mark as well. Whether this message was only given once in one location, or whether it was given twice in two separate locations is not as important as the message itself, so let's 'hear' what Jesus, our God-King and perfect human example has to say to us. Then we need to put His law into practice in our lives!

And seeing the multitudes, He went upon a mountain, and when He was seated His disciples came to Him, Matthew 5:1. And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch him, for power went out from Him and healed *them* all, Luke 6:17-19.

Then He lifted up His eyes toward His disciples, Luke. 6:20a, then He opened His mouth and taught them saying, Blessed *are* the poor in spirit, for theirs is the kingdom of heaven Mt. 5:2-3. For yours is the kingdom of God Lk. 6:20b.

Blessed *are* those who mourn, for they shall be comforted. Blessed *are* the meek, for they shall inherit the earth Mt.5:4-5.

Blessed *are you* who hunger now, for you shall be filled Lk. 6:21a.

Blessed *are* those who hunger and thirst for righteousness, for they shall be filled Mt. 5:6.

Blessed *are you* who weep now, for you shall laugh Lk. 6:22b.

Blessed *are* the merciful, for they shall obtain mercy. Blessed *are* the pure in heart, for they shall see God. Blessed *are* the peacemakers, for they shall be called sons of God.

Blessed *are* those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed *are you* when they revile and persecute you, and say all kinds of evil against you falsely for My sake Mt. 5:7-11. Blessed are you when men hate you, and when they exclude you, and revile *you*, and cast out your name as evil, for the Son of Man's sake Lk. 6:22.

Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you Mt. 5:12. Rejoice in that day and leap for joy! For indeed your reward *is* great in heaven, for in like manner their fathers did to the prophets Lk. 6:23.

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men Mt. 5:13.

You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp stand, and it gives light to all *who are* in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven Mt. 5:14-16.

Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven Mt. 5:17-20.

You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca [Empty head]!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire.

Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and

offer your gift. Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Assuredly, I say to you, you will by no means get out of there till you have paid the last penny Mt. 5:21-26.

You have heard that it was said to those of old, 'You shall not commit adultery.' But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. And if your right hand causes you to sin, cut it off and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell Mt. 5:27-30.

Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery Mt. 5:31-32.

Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.' But I say to you, do not swear at all neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Nor shall you swear by your head, because you cannot make one hair white or black. But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one Mt. 5:33-37.

You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have *your* cloak also. And whoever compels you to go one mile, go with him two. Give to him who asks you, and from him who wants to borrow from you do not turn away Mt. 5:38-42, Lk. 6:29-30.

Give to everyone who asks of you. And from him who takes away your goods do not ask them back. And just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.

And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most high. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful. Lk. 6:30-36.

You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you (that hear Lk. 6:27a), love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust Mt. 5:43-45.

For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more *than others*? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect Mt. 5:46-48, Lk. 6:27-28, 32-36.

Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you they have their reward. But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. (Matthew 6:1-4)

And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly. (Matthew 6:5-6)

And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words. Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

In this manner, therefore, pray:

Our Father in heaven,
Hallowed be Your name.
Your kingdom come.
Your will be done
On earth as *it is* in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And do not lead us into temptation,
But deliver us from the evil one.

For Yours is the kingdom and the
Power and the glory forever. Amen.

Matthew 6:9-15

*[The Holy Spirit did not have Luke finish this prayer, but leaves off the ending. If you look at Luke's Gospel, he only chooses certain sections out of the message. That does not mean that we should not say the last part of the prayer, as given by Matthew. It is very Scriptural, and is found in 1 Chronicles 29:11. Comment by Gary T. Panell]

Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly. (Matthew 6:16-18)

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. (Matthew 6:19-21)

The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! (Matthew 6:22-23)

No one can serve two master; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. (Matthew 6:24)

Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. (Matthew 6:25-29)

Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith? Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble. (Matthew 6:30-34)

Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

And He spoke a parable to them: Can the blind lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher Lk. 6:39-40.

And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother. (Brother Lk. 6:42a) 'Let me remove the speck from your eye'; and look, (when you yourself do not see Lk. 6:42b) a plank *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces Mt. 7:1-6.

Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you Lk. 6:37-38.

Then He said to them, Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him Mk. 4:24-25.

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. Enter by the narrow gate; for wide is the gate and broad *is* the way that leads to destruction, and there are many who go in by it. Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thorn bushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them Mt. 7:15-20.

For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do they gather grapes from a bramble bush. A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks Lk. 6:43-45.

Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, "Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?" And then I will declare to them, "I never knew you; depart from Me, you who practice lawlessness!" Mt. 7:21-23.

But why do you call Me "Lord, Lord," and not do the things which I say? Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like Lk. 6:46-47.

I will liken him to a wise man (Mt. 7:24b) building (his Mt. 7:24c) house, who dug deep and laid the foundation on the rock Lk. 6:48. And the rain descended, the floods came, and the winds blew and beat on that house Mt. 7:25a. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock Lk. 6:48b.

But everyone who hears these saying of Mine, and does not do them (Mt. 7:26b) and did nothing is like a man who built a house on the earth (sand Mt. 7:26c) without a foundation (Lk. 6: 49a) and the rain descended, the floods came, and the winds blew and beat on that house (Mt. 7:27) against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great Lk. 6:49b,c.

And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes. When He had come down from the mountain, great multitudes followed Him Mt. 7:28-29, 8:1.

Now when He concluded all His sayings in the hearing of the people, He entered Capernaum Lk. 7:1.

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