

Living is Believing

An Exposition of the Lord's Prayer

Part Five: Wrap up and
concluding thoughts

Parallels in the Sermon on the Mount

Matthew 5-7

	Beatitudes	Body 5:11 – 7:11	Conclusion 7:12-28	Lord's Prayer
Authority	5:1-2		7:28	6:9 Our Father in heaven, hallowed be your name.
Emptying <i>Poor Mourn Meek</i>	5:3-5	6:16 – 7:11		6:10 Your kingdom come, your will be done, on earth as it is in heaven.
Filling <i>Hunger and thirst for righteousness</i>	5:6	6:5-15		6:11-12a Give us this day our daily bread, and forgive us our debts,
Giving <i>merciful pure peacemakers</i>	5:7-9	5:21 – 6:4		Matthew 6:12b as we also have forgiven our debtors.
Warning <i>Persecuted for righteousness</i>	5:10	5:11-20	7:12-27	Matthew 6:13 And lead us not into temptation, but deliver us from evil.

the Sermon's structure:

I. Introduction
5:1-10
Jesus' Authority Presented
5:1-2
Beatitudes
5:3-10
5:3 poor in spirit
5:4 mourn
5:5 meek

5:6 hunger & thirst for
righteousness
5:7 merciful
5:8 pure
5:9 peacemaker
5:10 persecuted for
righteousness' sake

II. Body
5:11 - 7:11
Exposition of Beatitudes in
reverse order

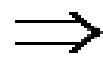
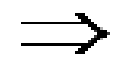
7:7-11 ask, seek, knock
7:1-6 not judging others
6:16-34 trusting God to provide
(fasting)
6:5-15 praying.
5:38-6:4 loving, giving
(almsgiving)
5:27-37 pure eyes, hands, & lips
5:21-26 overcoming anger
5:11-20 manner of persecution
and its results; righteousness
of the persecuted

III. Conclusion
7:12-29

7:12 summary of ethics
7:13-14 2 gates, 2 ways
7:15-23 2 fruit trees

7:24-27 2 builders

Jesus' Authority
Recognized 7:28-29



CONCLUSION OF THE SERMON ON THE MOUNT: Decide to love!

1. Summary: **Matthew 7:12** ¹² So whatever you wish that men would do to you, do so to them; for this is the law and the prophets. (cf. Matt. 5:17-20)

a. **Leviticus 19:18** ¹⁸ You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

b. **Romans 13:8-10** ⁸ Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. ⁹ The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence, "You shall love your neighbor as yourself." ¹⁰ Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

c. **Sirach 31:15** ¹⁵ Judge your neighbor's feelings by your own, and in every matter be thoughtful.

2. Two gates, two ways, 7:13-14 (// to 5:3-10).

a. // to Ps. 1

b. // to Matt. 18:3-5: the beatitudes are a way of life.

3. Two fruit trees, 7:15-23 (// to 5:17-20).

a. Claims do not show the man, but his fruit, 7:15-20.

b. "Good works" are not necessarily "good fruit," 7:21-23.

4. Two builders, 7:24-27.

a. The wise builds on Christ and his works, 7:24-25. (see Matt. 16:18; 1 Cor. 3:9b-17).

b. The foolish builds on something besides Christ and his words, 7:26-27 (such as human traditions which replace or compromise God's teaching).

Matthew 5:1-10

¹ “Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. ² And he opened his mouth and taught them, saying:”

The importance of the teaching is seen in the following:

1. “Up on the Mountain” - think Moses and the giving of the Law
2. “He sat down” – the position of a Jewish teacher when he is giving a formal lecture. This is not just a series of comments while strolling through the countryside. It is a well-planned distillation of Jesus’ teaching
3. “He opened his mouth” - This regularly introduces an important saying or speech (cf. Acts 8:35; Acts 10:34 also used of the sayings of an oracle).
4. “He taught his disciples” - the imperfect tense of διδασκω is used here, εδιδασκεν, indicating that Jesus repeatedly taught his disciples this. Teaching not *what* to believe but *how to live* as a believer.

³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven. ⁴ "Blessed are those who mourn, for they shall be comforted. ⁵ "Blessed are the meek, for they shall inherit the earth. ⁶ "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. ⁷ "Blessed are the merciful, for they shall receive mercy. ⁸ "Blessed are the pure in heart, for they shall see God. ⁹ "Blessed are the peacemakers, for they shall be called sons of God. ¹⁰ "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

1. Poor in spirit (5:3, 7:7-11).

- a. OT background: the poor of the psalms: Ps. 10:17f; 12:5; 14:6; 34:6. (Cf. Isa. 61:1 // to brokenhearted)
- b. "Beggars" in spiritual matters (This not only shows their need, but also their boldness in asking, cf. Isa. 62:6f.) This is confirmed in the Dead Sea Scroll War 14:7: "By the poor in spirit [he has scattered] the hard of heart, and by the perfect of way all nations have come to an end."
- c. "Ask . . . seek . . . knock . . ." explains this.

2. Mourn (5:4, 7:1-6).

- a. The cause of mourning is grief over one's own sins (see 1 Cor. 5:2; Acts 9:9, 11, 19).
- b. If one is mourning over his own sins, he won't be criticizing his brother (see 7:1-6).

3. Meek (5:5, 6:19-34).

- a. Background is found in Psalm. 37. See v. 11
- b. All this is explained in Matt. 6:19-34.

Psalm 37:1-40

Fret not yourself because of evildoers; be not envious of wrongdoers! ² For they will soon fade like the grass and wither like the green herb. ³ Trust in the LORD, and do good; **dwell in the land** and befriend faithfulness. ⁴ Delight yourself in the LORD, and he will give you the desires of your heart. ⁵ Commit your way to the LORD; trust in him, and he will act. ⁶ He will bring forth your righteousness as the light, and your justice as the noonday. ⁷ Be still before the LORD and wait patiently for him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices! ⁸ Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil. ⁹ For the evildoers shall be cut off, but those who wait for the LORD shall **inherit the land** . ¹⁰ In just a little while, the wicked will be no more; though you look carefully at his place, he will not be there. ¹¹ But the **meek shall inherit the land** and delight themselves in abundant peace. ¹² The wicked plots against the righteous and gnashes his teeth at him, ¹³ but the Lord laughs at the wicked, for he sees that his day is coming. ¹⁴ The wicked draw the sword and bend their bows to bring down the poor and needy, to slay those whose way is upright; ¹⁵ their sword shall enter their own heart, and their bows shall be broken. ¹⁶ Better is the little that the righteous has than the abundance of many wicked. ¹⁷ For the arms of the wicked shall be broken, but the LORD upholds the righteous. ¹⁸ The LORD knows the days of the blameless, and their heritage will remain forever; ¹⁹ they are not put to shame in evil times; in the days of famine they have abundance. ²⁰ But the wicked will perish; the enemies of the LORD are like the glory of the pastures; they vanish- like smoke they vanish away. ²¹ The wicked borrows but does not pay back, but the righteous is generous and gives; ²² for those blessed by the LORD shall **inherit the land** , but those cursed by him shall be cut off. ²³ The steps of a man are established by the LORD, when he delights in his way; ²⁴ though he fall, he shall not be cast headlong, for the LORD upholds his hand. ²⁵ I have been young, and now am old, yet I have not seen the righteous forsaken or his children begging for bread. ²⁶ He is ever lending generously, and his children become a blessing. ²⁷ Turn away from evil and do good; so shall you **dwell forever** . ²⁸ For the LORD loves justice; he will not forsake his saints. They are preserved forever, but the children of the wicked shall be cut off. ²⁹ The righteous shall **inherit the land and dwell upon it forever** . ³⁰ The mouth of the righteous utters wisdom, and his tongue speaks justice. ³¹ The law of his God is in his heart; his steps do not slip. ³² The wicked watches for the righteous and seeks to put him to death. ³³ The LORD will not abandon him to his power or let him be condemned when he is brought to trial. ³⁴ Wait for the LORD and keep his way, and he will exalt you to **inherit the land** ; you will look on when the wicked are cut off. ³⁵ I have seen a wicked, ruthless man, spreading himself like a green laurel tree. ³⁶ But he passed away, and behold, he was no more; though I sought him, he could not be found. ³⁷ Mark the blameless and behold the upright, for there is a future for the man of peace. ³⁸ But transgressors shall be altogether destroyed; the future of the wicked shall be cut off. ³⁹ The salvation of the righteous is from the LORD; he is their stronghold in the time of trouble. ⁴⁰ The LORD helps them and delivers them; he delivers them from the wicked and saves them, because they take refuge in him.

Hunger and thirst for righteousness (5:6, 6:5-18).

- a. Defined in 6:5-18 as those who seek righteousness by prayer and fasting.
- b. Parallel to B. Sanh. 100a: R. Hanhuam b. Hanilai (c. A.D. 280): “He who imposes hunger on himself in this world for the sake of the torah, him will God satisfy in the world to come.”

1. Merciful (5:7, 5:38-6:4).
 - a. In his relations to God, he is a beggar and a mourner who pleads to be forgiven.
 - b. In his relations to others, he has the attitude he has just asked God to have toward him (cf. Matt. 18:23-35).
2. Pure in heart (5:8, 5:27-37).
 - a. No impurities, 100% one way.
 - b. Pure heart makes pure eyes, hands, and lips.
3. Peacemaker (5:9, 5:21-26).
 - a. Not a disinterested third party who brings the other two together.
 - b. Instead, one of the protagonists who is willing and working to reconcile.
 - c. “Son” of God means one who shares in God’s attributes (see John 8:39-44; Acts 4:36).

Persecuted for righteousness (5:10, 5:11-20).

- a. The paradox is that righteousness, not wickedness, causes the persecution (cf. 1 Pet. 2:20).
- b. The reward ties the last beatitude to the first.

CONCLUDING THOUGHTS

- The literary heart of Matthew 5-7 is the Lord's Prayer
- The "Lord's Prayer" is a summary of the Sermon of the mount, in Prayer form, which in fact contains all of Scripture.

Also consider the following:

- In this "canonical prayer", in contrast to personal prayer, we are praying not idiosyncratically but as a human beings with no sentimentality only God's pure words.
- Canonical prayer is prescribed personal prayer is not.
- Recitation of Scripture, even portions not considered prayers, is superior to "personal" prayer. Why? Because God's will, expressed in his words coming from our lips, is always superior, by definition, to any human words no matter how well intentioned which come from our will.
- This does not mean that personal prayer is forbidden or not expected but we are emphasizing priorities and relative importance. For more on these ideas see "The Centrality of Prayer" Parts 1-7 on St. Andrew's Website.