



Sunday School Lesson
Matt. 5:1-16
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The Sermon, part 1



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This study begins a new unit, "Seeking Holiness in the Sermon on the Mount," in the Smyth-Helwys Formations series of Sunday School lessons. Four studies on Matthew 5 and 6 are included in the series. To be sure, the sermon itself extends through most of chapter seven. This first study covers a series of pericopes that form a major beginning section of the sermon. See the "Literary Structural outline of the Sermon on the Mount," both in [this study](#) and [online](#) for more details. Under literary setting, we will explore the implications of this for interpretation.

The designated passage of 5:1-16 covers three important sections of Matthew's version of the sermon. 5:1-2 contains the narrative introduction to the sermon, 5:3-12 is the Beatitudes, and 5:13-16 is the introductory relational pericope. The break point of verse 16 is rather arbitrary, and is most likely due to setting aside four lessons to cover the material of 5:1-6:34. This, however, omits major sections of the sermon that are found in chapter seven. In our limited study -- including an interruption for Youth Sunday - - we will try to give attention to the entire sermon, so that a better, more wholistic picture can emerge.

This passage of scripture has been a focus of attention for me since the early 1980s. During my first sabbatical leave from teaching responsibilities as Professor of New Testament at Southwestern Baptist Theological Seminary in Ft. Worth, I spent the year studying and working at the University of Bonn in the then West Germany. During that time of careful observation of trends of New Testament scholarship on the European continent, I realized how important this passage was to gaining insights into the very heart of Jesus' teachings as set forth in the gospels of the New Testament. Upon returning to my responsibilities at the seminary at the end of the year long sabbatical, I determined to begin teaching the Sermon on the Mount as an advanced Greek exegesis course to the Master of Divinity school students. Although the course was on the list of approved courses, no one had taught the course in the New Testament department for over two decades.

Since 1984, I have managed to teach an advanced Greek exegesis course on this material at least every three years, including the time since coming to Gardner-Webb University in 1998. Along the way an almost 300 page Study Manual on the Greek text was produced and used with the students, including this [spring semester](#) of 2006 when this study was written. Every time I work my way through the Greek text, something new and refreshing surfaces from this inexhaustible source of spiritual insight. It is easy to understand why this is the most intensively studied passage of the entire New Testament over the past nineteen hundred years. Bible students from the early church fathers such as Chrysostum and Augustine to the present have experienced the same thing as I have through their study of these chapters of Matthew's Gospel. Literally thousands of books and countless more articles in journals have been published over the past five hundred years just on these three chapters of Matthew. Entire libraries could be assembled with published material just on the Sermon on the Mount! And yet, not all the spiritual truth contained in these verses has been mined out of them. More insight remains to be gleaned from additional study.

I Context

As is often the case these days, previous studies in the Gospel of Matthew will provide most of the background study. Relevant portions of those studies will be used or summarized here (with hyperlinks back to the original study). These many previous studies in Matthew include (1) "Handling Anger," ([Mt. 5:21-26](#)); (2) "The Calling of Matthew," ([Mt. 9:9-13](#)); (3) "The Parable of the Tares," ([Mt. 13:24-30, 36-43](#)); (4) "Parables of the Mustard Seed and of the Leaven," ([Mt. 13:31-33](#)); (5) "Peter, Learning from Jesus," ([Mt. 14:22-33](#)); (6) "Learning Forgiveness," ([Mt. 18:21-35](#)); (7) "A Story of Two Sons," ([Mt. 21:28-32](#)); (8) "Just Another Sunday," ([Mt. 24:36-44](#)); and (9) "Encounters," ([Mt. 28:1-10](#)).

a. Historical

Both the historical background for the entire gospel and for the sermon itself are important to understanding the nature of this material.

External History. The external history regarding the composition of the Matthean gospel is the first matter of importance. F.C. Grant in the *Interpreter's Dictionary of the Bible* (iPreach) provides some helpful summary of this matter:

Hence the background of Matthew must be sought in some area where Judaism and early Christianity still overlapped, were in close contact--and in conflict. The area which best suits these requirements is probably N Palestine or Syria, perhaps Antioch; and the date, some time after the fall of Jerusalem in 70--probably a considerable time after this date, when apocalyptic eschatology has had a long enough period to decline and revive again--as in IV Ezra and II Baruch. A. H. McNeile and others have dated the book between 70 and 115, when Ignatius of Antioch apparently quotes the gospel, or at least is familiar with traditions which Matthew also uses. E.g., his Letter to the Ephesians, ch. 19, seems to show acquaintance with Matthew's birth narrative, though with a difference--including midrashic elements very like those in Matthew.

Early church tradition connected this gospel document with Matthew, who was one of the original Twelve Apostles of Christ. Nothing inside the document identifies the writer by name, so our assessment of who wrote this gospel depends upon emerging Roman Catholic tradition beginning in the late second century. The impression one gains from a careful study of the contents of the document suggests a writer very knowledgeable of Jewish concerns and rather skilled in patterns of scribal argumentation, a certain style of ancient Jewish midrashic thought development. The person named Matthew shows up [only five times](#) in the New Testament, and may possibly be identified under a more

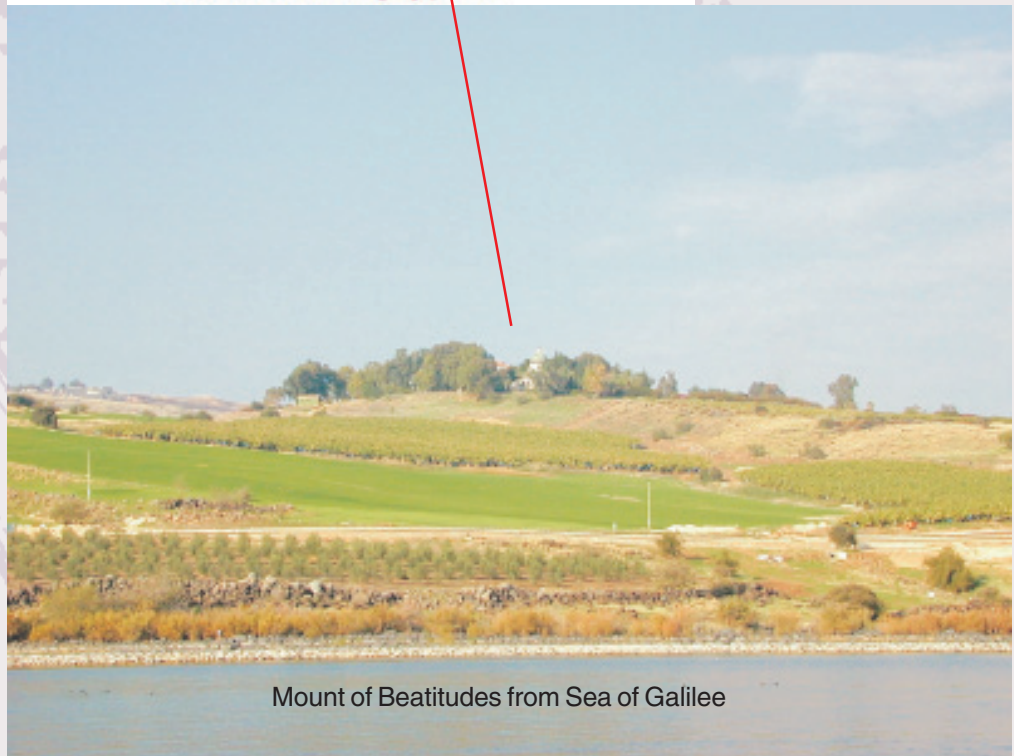


Jewish name, Levi, which is the person identified in five of [the nine New Testament references](#) to the name Levi. The difficulty of this internal profile, with connecting it to the person named Matthew and/or Levi, is that this person was a tax collector who essentially worked for the Roman government in Palestine and would have clearly been on the fringes of Jewish religious life, not closely involved in it to have gained the necessary training to be able to make skilled scribal arguments, such as are found in the first gospel. Additionally, Matthew was an eye-witness of the things Jesus both said and did, but the first gospel is not written from an eye-witness perspective. It borrows heavily upon the gospel of Mark and from another major source, usually labeled Q after the German word Quelle meaning source. Thus many have questioned the accuracy of the early church tradition that links the writer of the first gospel with the disciple of Jesus. This uncertainty does not, in my estimation, cast doubt on the trustworthiness or importance of this gospel document. Instead, it merely indicates that the compositional history of Matthew's gospel has large gaps in it that cannot be filled in apart from reasoned deductions from the existing data. And not all of the gaps can be even deduced and must be left blank.

Internal History. The internal history issue, the second matter, has to do with the nature of the sermon itself. A causal reading of Matthew 5 - 7 takes less than five minutes. This alone will alert the reader that what we are dealing with here is at best a summation of a teaching event by Jesus done during the Galilean ministry. People who traveled many miles to listen to Jesus teach about God would not have been content to hear only five minutes of teaching before being dismissed. Also, when one compares the contents of the Matthean version of the sermon to parallel passages in Luke's gospel, the realization surfaces dramatically that parts of Matthew's sermon show up scattered in numerous places in Luke's gospel, not just in his version of the sermon in [Luke 6](#). This has led many scholars to the conclu-

sion that the sermon represents Matthew's interpretation of the teaching of Jesus generally and has been brought together by Matthew in this one place in order to provide a carefully crafted summation of what Jesus taught during his public ministry. My personal view is that the truth lies somewhere in the middle of these two diverse viewpoints. A teaching event did occur, but Matthew has chosen that occasion as an opportunity to give us an introduction to the teaching ministry of Jesus, and thus we glean from this material principles that were communicated throughout the duration of his public ministry.

Tradition has located the teaching event as close to the Galilean city of Capernaum. "The mountain here spoken of was probably that known by the name of the 'Horns of Hattin' (Kurun Hattin), a ridge running east and west, not far from Capernaum. It was afterwards called the 'Mount of Beatitudes.'" [[Easton's Bible Dictionary](#)] Absolute certainty about this location does not exist, but it does appear to be a plausible suggestion. The difference between [Mt. 5:1](#) ("When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him.") and [Luke 6:17](#) ("He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon") then certainly poses no need for viewing these as separate sermons at different times and in differ-



Mount of Beatitudes from Sea of Galilee

ent places. The narrative introduction and conclusion to the sermon, which we will look at more detailedly in the study, give important setting information. Matt. 5:1-2 sets the scene for the sermon (NRSV): "1 When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. 2 Then he began to speak, and taught them, saying:..." A large crowd of people were present, along with the disciples. Although the teaching is mainly directed at the disciples (= "them" in v. 2), the crowds were listeners and participants as well. Matt. 7:28-29 provides insight into the response of those present (NRSV): "28 Now when Jesus had finished saying these things, the crowds were astounded at his teaching, 29 for he taught them as one having authority, and not as their

scribes.” Jesus’ words produced surprise and amazement through their obvious wisdom and spiritual insight. They still do for those who study them carefully, as this series of studies will hopefully demonstrate.

b. Literary

The literary context and the variety of literary subforms (genre) become important aspects of the interpretative process, as well as the internal literary structure of each pericope.

Literary Setting. The literary setting of our passage has two important segments. First is the position of the sermon itself in the Matthean gospel. Matthew’s gospel is organized around [five major speech or discourse sections](#), modeled after the five books of Moses in the Old Testament:

The Prologue Matt. 1-2

Book One: The Son begins to proclaim the Kingdom Matt. 3:1-7:29

Narrative: Beginnings of the ministry Matt. 3:1-4:25

Discourse: *The Sermon on the Mount* Matt. 5:1-7:29

Book Two: The mission of Jesus and his disciples in Galilee Matt. 8:1-11:1

Narrative: The cycle of nine miracle stories Matt. 8:1-9:38

Discourse: The mission, past and future Matt. 10:1-11:1

Book Three: Jesus meets opposition from Israel Matt. 11:2-13:53

Narrative: Jesus disputes with Israel and condemns it Matt. 11:2-12:50

Discourse: Jesus withdraws from Israel into parabolic speech Matt. 13:1-53

Book Four: The Messiah forms his church and prophesies his passion Matt. 13:54-18:35

Narrative: The itinerant Jesus prepares for the church by his deeds Matt. 13:54-17:27

Discourse: Church life and order Matt. 18:1-35

Book Five: The Messiah and his church on the way to

the passion Matt. 19:1-25:46

Narrative: Jesus leads his disciples to the cross as he confounds his enemies. Matt. 19:1-23:29

Discourse: The Last Judgment Matt. 24-25

The Climax: Death-Resurrection Matt. 26-28

Thus, the sermon became for Matthew a way to introduce Jesus, and his teachings especially, early on in the telling of the story of Jesus to the original audience. It was so-to-speak Jesus’ trial sermon. From this we glean the heart of the message Jesus taught during his early ministry. This is part of the reason why the Sermon on the Mount has been so influential down through the centuries of Christian interpretation.

Genre. The entire sermon itself stands as a Discourse or Speech. Interestingly in the Greek text, all of it -- 5:3-7:27 -- functions grammatically as the direct object of the participle “saying” (λέγων) in 5:2 (see the [Block Diagram](#) in the larger internet version of this study for details.). As discussed above, this is the first of five large speech sections in Matthew. In the ancient world speeches would be inserted in narrative materials, not as a “six o’clock news” kind of reporting of the exact words of the speaker, but as a summation of the essence of what the speaker said. Additionally, speeches normally came under heavy interpretation by the author in order to present the words of the speaker in relevant terms to the author’s intended readership. Every signal in this Matthean text suggests that the gospel writer followed this typical pattern common in his day. Even more, Matthew was keenly concerned to demonstrate the validity of Jesus as God’s Anointed to his mid-first century Jewish Christian readers. Such an objective mandated an interpretative presentation of Jesus both in his words and deeds.

Internally, literary subforms will surface in each of the pericopes, since the Sermon is comprised of a wide variety of literary forms. We will treat those under each section below.

II. Message

The richness of the sermon is in part due to the carefully organized structure of the presentation of the ideas. We need to explore that in relationship to the connection of 5:1-13 to 5:1-7:29.

Literary Structure. The [literary structural outline](#) enclosed in this study provides the basic framework for understanding the organization of these three pericopes. The *narrative introduction* in 5:1-2 sets up the sermon as an outgrowth of a summary of Jesus’ ministry given in [4:23-32](#). Luke integrates the two segments -- summary and narrative introduction -- more tightly in [Luke 6:12-19](#). Also 5:1-2 stand parallel to [7:28-29](#), the narrative conclusion to the sermon. With 5:1-2, we know who the listeners were; with 7:28-29, we learn how they responded to the sermon.

The *beatitudes* comprise the first unit of speech material in the sermon in 5:3-12. As such, they become an introductory portrait of what discipleship in the Kingdom of God is all about. This foundational role

means that these eight beatitudes set up the basic principles of Jesus' teaching about the Kingdom. The rest of the sermon will extend the core ideas found in these beatitudes. Thus, if you desire to read a "nutshell" version of the sermon, then read the beatitudes. Every essential principle to the kingdom is contained in them.

The *metaphors of salt and light* in 5:13-16 represent the first launching into the sermon proper. They focus on the horizontal relation of person to person. Additionally, they stand parallel to the Golden Rule pericope in 7:12, thus bringing the sermon full circle back to a major emphasis upon the disciple's relation to others as critical to his obedience to God's rule and reign. Between these two parallel elements come the heart of the sermon (5:17-7:11) with its emphasis upon true piety as a disciple of Jesus.

a. Setting the Scene, vv. 1-2

Greek NT

<5:1> Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· <5:2> καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων,

7:28-29

<7:28> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· <7:29> ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

Notes:

With these words Matthew sets the scene for the sermon. Jesus, after finishing the tour of Galilee (4:23-25), went into an ὄρος (oros) most likely for a relaxed time away from people. The Lukan parallel (6:12) specifically identifies Jesus' intention as "Now during those days he went out to the mountain to pray; and he spent the night in prayer to God." On the following day, Jesus called his disciples to come to him, but a large crowd of people also joined the group. After a night of prayer with the Heavenly Father, Jesus was ready to set forth the principles of God's Kingdom.

Matthew frames the actions of Jesus against the background of Moses' receiving the Torah of God on Mt. Sinai (Exod. 19:3): "Then Moses went up to God; the Lord called to him from the mountain, saying..." But unlike Moses who listened to God and then delivered that message to the Israelites, Jesus spoke directly God's message to those gathered around

NASB

1 When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. 2 He opened His mouth and began to teach them, saying,

7:28-29

28 When Jesus had finished these words, the crowds were amazed at His teaching; 29 for He was teaching them as one having authority, and not as their scribes.

NRSV

1 When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. 2 Then he began to speak, and taught them, saying:

7:28-29

28 Now when Jesus had finished saying these things, the crowds were astounded at his teaching, 29 for he taught them as one having authority, and not as their scribes.

NLT

1 One day as the crowds were gathering, Jesus went up the mountainside with his disciples and sat down to teach them. 2 This is what he taught them:

7:28-29

28 After Jesus finished speaking, the crowds were amazed at his teaching, 29 for he taught as one who had real authority – quite unlike the teachers of religious law.

him on the mountain. A higher authority than Moses is built into Matthew's portrayal of Jesus. A second tone of authority is seen in Jesus sitting down to teach. This was a common pattern for the scribes, who were generally considered the authoritative teachers of religion among the Jews at that time.

Thus Matthew introduces us to an authoritative teacher who is about to set forth the basics of his belief system. With this awareness, we shouldn't be surprised then at the narrative conclusion in 7:28-29. When Jesus finished his sermon, the audience was indeed amazed. Interestingly, Luke casts the sermon with different hues. Nothing of the authority tones introduces the sermon in 6:20: "Then he looked up at his disciples and said:..." His narrative conclusion also contains none of these tones (7:1): "After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum." Thus we catch a glimpse at Matthew's interpretative slant. He wants

to stress Jesus as a greater than Moses, and one certainly more authoritative than the scribes and Pharisees of his day. This the crowd recognized in the narrative conclusion. Yet, a connection with Moses and the divine truth that Moses brought to the Israelites is also maintained. From this window we can see Jesus as the one who is bringing the revelation of God to its completion in harmony with the divine promises of the Old Testament. The content of the teachings in the sermon will build on this picture over and over, both in structural organization of ideas and in the specific content of those teachings.

What can be learned from these verses for us today? The central idea is the authority of Jesus as the ultimate Expresser of divine truth. He stands in continuity with what God revealed to Moses, yet is greater than Moses. For sure, he has the right to interpret God's truth in ways that may run counter to commonly held religious belief. Time and time again Jesus would butt heads with the scribes and Pharisees in claiming a greater authority than they. When we are looking for one who can genuinely teach us God's will and ways, no greater authority than Jesus exists. Thus his word possess ultimate authority and we should pay careful attention to them.

b. Beatitudes, vv. 3-12

Greek NT

<5:3> Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <5:4> μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. <5:5> μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν. <5:6> μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. <5:7> μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. <5:8> μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. <5:9> μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. <5:10> μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <5:11> μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν [ψευδόμενοι] ἕνεκεν ἐμοῦ. <5:12> χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς

NASB

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 gentle, 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 have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. 11 "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. 12 "Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets

NRSV

3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 "Blessed are those who mourn, for they will be comforted. 5 "Blessed are the meek, for they will inherit the earth. 6 "Blessed are those who hunger and thirst for righteousness, for they will be filled. 7 "Blessed are the merciful, for they will receive mercy. 8 "Blessed are the pure in heart, for they will see God. 9 "Blessed are the peacemakers, for they will be called children of God. 10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. 11 "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

NLT

3 "God blesses those who realize their need for him, for the Kingdom of Heaven is given to them. 4 God blesses those who mourn, for they will be comforted. 5 God blesses those who are gentle and lowly, for the whole earth will belong to them. 6 God blesses those who are hungry and thirsty for justice, for they will receive it in full. 7 God blesses those who are merciful, for they will be shown mercy. 8 God blesses those whose hearts are pure, for they will see God. 9 God blesses those who work for peace, for they will be called the children of God. 10 God blesses those who are persecuted because they live for God, for the Kingdom of Heaven is theirs. 11 "God blesses you when you are mocked and persecuted and lied about because you are my followers. 12 Be happy about it! Be very glad! For a great reward awaits

οὐρανοῖς· οὕτως γὰρ who were before you.
ἐδίωξαν τοὺς προφήτας
τοὺς πρὸ ὑμῶν.

you in heaven. And re-
member, the ancient
prophets were perse-
cuted, too.

Notes:

The literary form, beatitude, had been around in the ancient world several centuries before Jesus made use of them. [Two types of structure](#) had developed among Jews by the beginning of the Christian era. There was the so-called “*Third Person*” *beatitude* where the core structure is “blessed are those who...” The subject designation (“those who...”) defines the required condition for the blessing to happen. The secondary element is the dependent causal clause “because ...” This serves as the foundation for the blessing, thus defining its content. The eight beatitudes in vv. 3-10 follow this structure.

The other form was the “*Second Person*” *beatitude*: “blessed are you ...” The causal foundation defining the content of the blessing is missing, but is replaced by a temporal clause (“whenever you...”) which now defines the required condition for the blessing. Matt. 5:11 follows this pattern. This beatitude then serves as a commentary expansion on the eighth Third Person Beatitude in 5:10.

In addition to this twofold structure of ancient beatitudes, another development among Jews took place during the intertestamental period before the Christian era. With the rise of intense messianic expectation in apocalyptic Judaism came a modification of the older Jewish form so common to the Wisdom Tradition in Proverbs and Psalms in the Old Testament, and other later Jewish writings. In the midst of persecution the expectation of God’s Anointed Deliverer (the Messiah) who would liberate the Jews from foreign oppressors, the content part of the Third Person beatitude shifted time frames. In the older Wisdom beatitude the “because...” clause contained a present tense verb signaling that the blessing of God could be realized in the here and now, once the required condition was met. But the Apocalyptic beatitude shifted the verb tense to future time, thus projecting God’s blessing to be realized when the Messiah arrived.

In the eight beatitudes in vv. 3-10, notice the causal clause. In the first and last one we see the exact same wording: “for theirs is the Kingdom of Heaven” (ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν). This follows the traditional Jewish wisdom beatitude structure with its emphasis upon the realization of the blessing of the Kingdom in this life. But notice

the causal clauses in the second through the seventh beatitudes: “for they will....” The verb tense is uniformly the future tense, thus shifting the realization of the blessing to the future arrival of God’s Messiah. Why did Matthew set this up like this? Most scholars are convinced that this “already but not yet” tension here is an early way of stressing that God’s Kingdom is both present and future. We can participate in it now, but the full realization of its blessings awaits Jesus’ return at the end of time.

What is “blessing”? The Greek word used in ancient beatitudes consistently is μακάριος (makarios). In the Jewish beatitude tradition, the word is difficult to translate with accuracy. The third person beatitudes here define specific aspects of God’s blessings. These specific blessings are linked to the required condition defined in the beatitude subject. For example, “poverty in spirit” translates into “possession of God’s Kingdom” a level of wealth beyond comprehension. “Mourning” becomes “being comforted.” “Showing mercy” turns into “being shown mercy.” And so forth. Meeting God’s requirement reverses one’s situation spiritually. Ultimately, the image swings between the loss of the Garden of Eden in Genesis and the gaining of the City of God in Revelation. How does one capture such a rich concept with a single English word? The tendency of some to use the word “happy” for μακάριος is woefully inadequate. Probably the word “blessed” is about as good as any, but it still fails to communicate the rich meaning inherent in μακάριος as a beatitude expression. This is one of the instances where one has to experience it before he can understand it.

What specifically does God require from us before He can bless us? These eight beatitudes cover a wide range of areas, and will serve as the foundation for the rest of the Sermon.

A structural organization of these beatitudes is critical for proper interpretation. In the Old Testament Decalogue a twofold structure groups the ten commandments together: 1) those having to do with relationship with God (1-4 in [Ex. 20:1-11](#) and [Deut. 5:6-15](#)), and 2) those having to do with relationships with other people (5-10 in [Ex. 20:12-17](#) and [Deut. 5:16-21](#)). This twofold structure of Jewish religion stresses that relationship with God is woven into relationships

with other people, and the two cannot be separated from one another. In the eight beatitudes this same structure is present with 1-4 vertically focused and 5-8 horizontally focused. Thus the link to Moses signaled in the Narrative Introduction (5:1-2) now surfaces at a profound level of connection between Jesus' teaching and that of Moses. But the beatitudes are not the only time, even in the Sermon, that this vertical/horizontal foundation of religious orientation will surface. It permeates the entire sermon, and occasionally surfaces very prominently such as in the Model Prayer petition (6:12): "forgive us our debts as we forgive our debtors").

One quick word to note, lest misunderstanding take place. Matthew typically says "[kingdom of Heaven](#)" whereas Mark and Luke will say "[kingdom of God](#)." Is there a difference between these two labels? No. Matthew's Kingdom of Heaven is a part of his Jewish orientation to seldom if ever use the name "God" directly. Jewish tradition interpreted the Decalogue prohibition about using God's name in vain as demanding a cessation of using the main Hebrew word for God. Thus Jewish writings will avoid direct references to God. Matthew reflects this, not just with his Kingdom of Heaven reference, but also with his frequent use of the passive voice verb. For example, when Mark and Luke say "God did this," Matthew will characteristically say "This was done," leaving the reader to understand that God did it without directly using God's name. In writing to Jewish Christian readers, such pattern affirmed the Jewishness of the teachings of Jesus.

In light of this organizing structure, let's take a quick look at these eight beatitudes.

How does one reach out to God in Jesus' teaching? Four requirements are set forth in vv. 3-6: 1) "[poverty in spirit](#)" (οἱ πτωχοὶ τῷ πνεύματι); 2) "[mourning](#)" (οἱ πενθοῦντες); 3) "[meekness](#)" (οἱ πραεῖς); and 4) "[hungering and thirsting for righteousness](#)" (οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην). Both individually and collectively, these four requirements define a person who is profoundly aware of his own sinfulness and desperate need of God. This sense of poverty reaches down to the very core of his existence, his spirit. His sadness over his sinfulness and that of the world around him leads to deep grief and sorrow. His posture before God is not arrogance, but humility, meekness in his realization that submission to God is central. Framing that meekness

Just as the Decalogue in Moses stressed the vertical/horizontal religious structure, so do the Beatitudes of Jesus.

is a passionate longing to do what pleases the Heavenly Father. Like a starving beggar longing for food, he craves a life of genuine obedience to God. Later, Jesus will make it clear that superficial obedience won't cut the mustard (7:21-13): "21 Not all people who sound religious are really godly. They may refer to me as 'Lord,' but they still won't enter the Kingdom of Heaven. The decisive issue is whether they obey my Father in heaven. 22 On judgment day many will tell me, 'Lord, Lord, we prophesied in your name and cast out demons in your name and performed many miracles in your name.' 23

But I will reply, 'I never knew you. Go away; the things you did were unauthorized.'"

When our search for God takes on these qualities, what is our hope? God's blessings will come in the form of 1) "[possessing the Kingdom now](#)" (ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν); 2) "[being comforted at the Messiah's arrival](#)" (αὐτοὶ παρακληθήσονται); 3) "[regaining God's good creation through the Messiah's victory over evil](#)" (αὐτοὶ κληρονομήσουσιν τὴν γῆν); and 4) "[setting down at God's eschatological banquet table to abundant nourishment that lasts for ever](#)" (αὐτοὶ χορτασθήσονται).

Now that's blessing! Real, undiluted, indescribable blessing! We get the appetizer now as His children, and the main course is yet to come in portions and quality never seen in this world.

But that's just the first part. The other side of that coin of religious commitment demands that we reach out to people around us, as an expression of our reaching out to God.

What's that involve? Again, four requirements are set forth with four promised blessings.

We must 1) "[show mercy](#)" (οἱ ἐλεήμονες); 2) "[be genuine in our choices to reach out to people](#)", that is, be a WYSIWYG kind of person (οἱ καθαροὶ τῇ καρδίᾳ); 3) "[be a peace maker, not just a peace lover](#)" (οἱ εἰρηνοποιοί); and 4) "[not be looking for a chair when it costs to stand up for God's values](#)" (οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης). These strokes in the portrait of the disciple underscore risk taking and courage. Also, genuine motivation and respect for the value of unity and harmony between people are critical. Compassion and caring are major traits.

Combine these four with the preceding four and you have the kind of people that Jesus wants his followers to become in this world.

The promise in reaching out to others is substantial: 1) "[we stand to receive God's mercy in eschato-](#)

logical judgment” (αὐτοὶ ἐλεηθήσονται); 2) “we will see our God face to face and experience His tender care, as He wipes the tears of heartache from our eyes” (Rev. 21:4) (αὐτοὶ τὸν θεὸν ὄψονται); 3) “on that day we will hear God’s voice calling us his children, despite others having called us heretics” (αὐτοὶ υἱοὶ θεοῦ κληθήσονται) and 4) “we will discover His powerful presence and leadership in the face of our enemies” (αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν). Note the expansion of this in vv. 11-12.

Wow! We should take heart. God is with us now through the thick and thin of life’s daily struggles. What we have to look forward to is unbelievable. Although we have been abused and called everything

in the book for our Christian commitment in this life, when the final day of examination comes, we will pass with flying colors. Our accusers will flunk that exam miserably.

Jesus laid out a demanding agenda for his disciples. The demands are substantial; they cover every aspect of religious life -- both demands toward God and demands toward other people. But the promised blessing is equally great. We get to experience God’s presence and direct leadership in this journey through life. His road map puts us at a destination that no Powerball Lottery could ever purchase. And -- this prize lasts for ever!

c. Salt and Light, vv. 13-16

Greek NT

<5:13> Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. <5:14> Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· <5:15> οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. <5:16> οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

NASB

13 "You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. 14 "You are the light of the world. A city set on a hill cannot be hidden; 15 nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. 16 "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

NRSV

13 "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. 14 "You are the light of the world. A city built on a hill cannot be hid. 15 No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

NLT

13 "You are the salt of the earth. But what good is salt if it has lost its flavor? Can you make it useful again? It will be thrown out and trampled underfoot as worthless. 14 You are the light of the world -- like a city on a mountain, glowing in the night for all to see. 15 Don't hide your light under a basket! Instead, put it on a stand and let it shine for all. 16 In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.

Notes:

The first thing after painting a portrait of a disciple, Jesus pushes us into a harsh and darkened world. These two metaphors stand as distinctive literary forms from the beatitudes. They are sayings of Jesus that compare his disciples to something important and that are taken from the surrounding, non-religious world. Hidden in these metaphors is an important spiritual principle. This is the key to making sense out of the metaphors. At the literal, surface level



these comparisons make no sense. People are not salt, nor are they lamps. The salt and the lamp symbolize something below the surface meaning. We must discover this hidden meaning, before we can make sense of these sayings.

Helpful to this search is the structure of these sayings. The two metaphors each have expansion elements that mostly give a warning to those refusing to function as salt and light. Let’s probe these sayings with this structural awareness.

First, “you are the salt of the earth” (Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς). The immediate question is What does salt mean? If we are not literally salt, we must

be like salt -- this is the implication of the metaphor. In the context of “salt to/for the earth” we must then function as salt functions. How did salt function in the ancient world? Also, what meaning does salt as a metaphor have in the Bible? Just a quick [concordance scanning](#) of the English word “salt” in the NRSV uncovers some 41 instances of the word. Salt was an important commodity in the ancient world, especially for wealthy people. Peasants had little access to it because of its prized value. As a metaphor, salt gives flavor to food, is an offering to God, sparks up a conversation, among other things. Scholarly tendency is to seek one function of salt as a metaphor and then to read that one function into 5:13. Usually, that one tendency is the preserving quality of salt -- something known by peasants in the ancient world when they could gain access to salt. Yet, the variety of different symbolic meanings of salt in the Bible urges caution here. The very generalized nature of the saying may very well be intended to have a variety of applications to believers. They are to keep the world from corruption; they are to add spice to life; they are to symbolize offerings to God. All of these applicational meanings can be defended by similar meanings elsewhere in the Bible, as well as from a sociological analysis of salt’s use in that world. The clear point is that when we function as salt we help the world become a better place, and it desperately needs what we have to offer as salt.

But what if we don’t function as salt? The warning in 5:13b is stern: “[but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot](#)” (ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων). The what-if clause is incredibly hard to translate into English. Salt, chemically, can’t lose its saltiness. The verb translated as “has lost its taste” is a ironical play on words in the Greek. By mixing in impurities salt could be “watered down” where the level of saltiness of dramatically were reduced. The Greek verb can convey this idea. But it also means “to be made incredibly stupid.” That play on ideas asserts that a believer refusing to function as salt has turned into a moron, who has lost all positive contribution to the earth. Corrupted salt -- and a supposed believer -- has no real contribution to be made. Thus it is dumped out to help pack down soil for making a solid road. The exact application of this spiritually is unclear in precise details. But at

least, it stands as a clear warning against disciples refusing to contribute as salt to the betterment of the world. The need is too great; Jesus’ expectation is too high. Refusal is not an option.

Secondly, Jesus calls us “the light of the world” (Ἵμεῖς ἐστε τὸ φῶς τοῦ κόσμου). Earth and world mean the same thing -- the people part of planet earth. Light plays a positive, helpful role in human existence. So Jesus’ disciples are to do likewise.

Immediately following this comparison to light, comes a longer warning against refusing to function as light (vv. 14b-15). Two scenarios are used to convey this warning. First, a city located up the side of a hill doesn’t put out its lights when people are trying to make their way home in the dark. They couldn’t find the city. The only occasion for extinguishing the lights is when an enemy army is approaching. Second, only a fool would light a lamp in a room and then cover it up under a measuring basket. No, a light is lit in order to provide light for people in the room. Again, the warning is stern and has the strong tone of foolishness or stupidity. The evident point is that “functioning as light to point the darkened world to God” is basic to being a child of God. To attempt not to shine is as irrational as the two illustrations about hiding a light.

The pericope closes on an upbeat note with a marvelous principle: “[In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven](#)” (οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς). When we accept our responsibility to shine as lights, good things happen. Shining means letting God be seen through our good deeds. And seen so brilliantly that the darkened world recognizes God at work in our lives. That draws them to God, as well, in a song of praise to Him for what He is doing in this world.

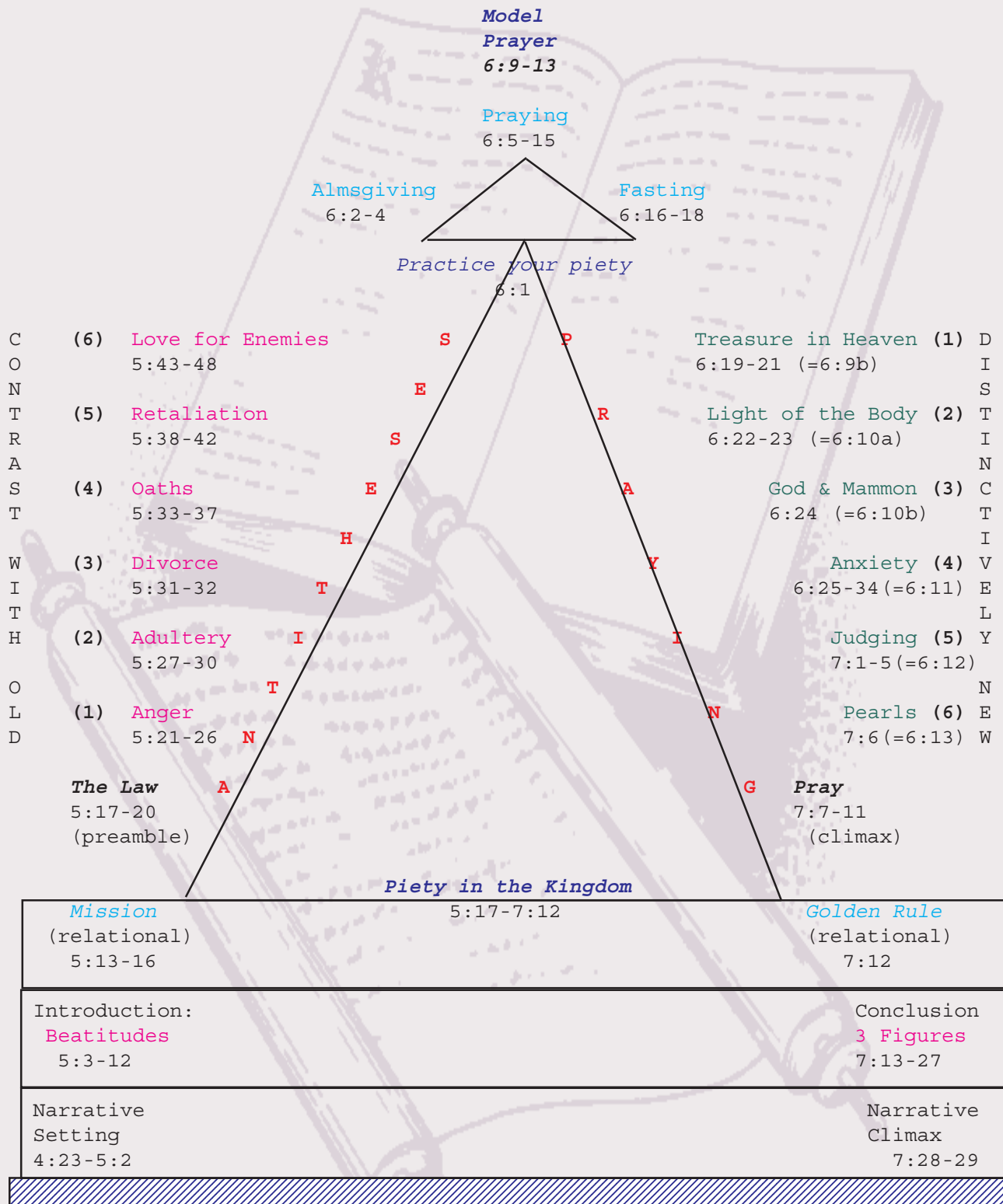
Christians are to make a difference in this world. Our presence and actions should make the world a better place. It can, when we turn loose of ourselves and allow God to take control of our lives. We must loose the “Look what I’ve done for God” mentality. The focus is exclusively on God. But He can work this way only when He sits in the driver’s seat of our life. He’s not a passenger along for the ride.

This first exposure to the Sermon has hopefully whetted your appetite for more to come. We’re mining pure gold here in this field called The Sermon on the Mount.

Salt and Light mean that we’re to do something useful in the world.

The Literary Structure of the Sermon on the Mount

Matthew 4:23-7:29



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- (6) **Love for Enemies**
5:43-48
- (5) **Retaliation**
5:38-42
- (4) **Oaths**
5:33-37
- (3) **Divorce**
5:31-32
- (2) **Adultery**
5:27-30
- (1) **Anger**
5:21-26

**S
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- Treasure in Heaven (1)**
6:19-21 (=6:9b)
- Light of the Body (2)**
6:22-23 (=6:10a)
- God & Mammon (3)**
6:24 (=6:10b)
- Anxiety (4)**
6:25-34 (=6:11)
- Judging (5)**
7:1-5 (=6:12)
- Pearls (6)**
7:6 (=6:13)

The Law
5:17-20
(preamble)

Pray
7:7-11
(climax)

Source: Lorin L. Cranford, *Study Manual of the Sermon on the Mount: Greek Text* (Fort Worth: Scripta Publishing Inc., 1988), 320. Adapted from Gunter Bornkamm, "Der Aufbau der Pergpredigt," *New Testament Studies* 24 (1977-78): 419-432.

Greek NT

<5:1> Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <5:2> καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων,

<5:3> Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <5:4> μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. <5:5> μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν. <5:6> μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. <5:7> μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

<5:8> μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

<5:9> μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

<5:10> μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

<5:11> μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν [ψευδόμενοι] ἕνεκεν ἐμοῦ. <5:12> χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

<5:13> Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν

NASB

1 When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. 2 He opened His mouth and began to teach them, saying,

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 gentle, 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 have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. 11 "Blessed are you when people insult you and persecute you,

and falsely say all kinds of evil against you because of Me. 12 "Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

13 "You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and

NRSV

1 When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. 2 Then he began to speak, and taught them, saying:

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

4 "Blessed are those who mourn, for they will be comforted. 5 "Blessed are the meek, for they will inherit the earth. 6 "Blessed are those who hunger and thirst for righteousness, for they will be filled. 7 "Blessed are the merciful, for they will receive mercy. 8 "Blessed are the pure in heart, for they will see God. 9 "Blessed are the peacemakers, for they will be called children of God. 10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. 11 "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

13 "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. 14 "You are the light

NLT

1 One day as the crowds were gathering, Jesus went up the mountainside with his disciples and sat down to teach them. 2 This is what he taught them:

3 "God blesses those who realize their need for him, for the Kingdom of Heaven is given to them.

4 God blesses those who mourn, for they will be comforted. 5 God blesses those who are gentle and lowly, for the whole earth will belong to them. 6 God blesses those who are hungry and thirsty for justice, for they will receive it in full. 7 God blesses those who are merciful, for they will be shown mercy. 8 God blesses those whose hearts are pure, for they will see God. 9 God blesses those who work for peace, for they will be called the children of God. 10 God blesses those who are persecuted because they live for God, for the Kingdom of Heaven is theirs. 11 "God blesses you when you are mocked and persecuted and lied about because you are my followers. 12 Be happy about it! Be very glad!

For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted, too.

13 "You are the salt of the earth. But what good is salt if it has lost its flavor? Can you make it

ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. <5:14> Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· <5:15> οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. <5:16> οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

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Block Diagram of Greek Text

- 5:1 δέ
Ἰδὼν τοὺς ὄχλους
(F) *ἀνέβη*
εἰς τὸ ὄρος,
καὶ
καθίσαντος αὐτοῦ
(G) *προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ·*
5:2 καὶ
ἀνοίξας τὸ στόμα αὐτοῦ
(H) *ἐδίδασκεν αὐτοῦ*
λέγων,
(1) 5:3 *Μακάριοι ----- οἱ πτωχοὶ τῷ πνεύματι,*
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
(2) 5:4 *μακάριοι ----- οἱ πενθοῦντες,*
ὅτι αὐτοὶ παρακληθήσονται.
(3) 5:5 *μακάριοι ----- οἱ πραεῖς,*
ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
(4) 5:6 *μακάριοι ----- οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην,*
ὅτι αὐτοὶ χορτασθήσονται.
(5) 5:7 *μακάριοι ----- οἱ ἐλεήμονες,*
ὅτι αὐτοὶ ἐλεηθήσονται.
(6) 5:8 *μακάριοι ----- οἱ καθαροὶ τῇ καρδίᾳ,*
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
(7) 5:9 *μακάριοι ----- οἱ εἰρηνοποιοί,*
ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.
(8) 5:10 *μακάριοι ----- οἱ δεδιωγμένοι*
ἐνεκὸν δικαιοσύνης,
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
(9) 5:11 *μακάριοί ἐστε*
ὅταν ὀνειδίσωσιν ὑμᾶς
καὶ
διώξωσιν
καὶ
εἴπωσιν πᾶν πονηρὸν
καθ' ὑμῶν
ψευδόμενοι
ἐνεκὸν ἐμοῦ.
(10) 5:12 *χαίrete*
καὶ
(11) *ἀγαλλιᾶσθε,*
ὅτι ὁ μισθὸς ὑμῶν πολὺς -----
ἐν τοῖς οὐρανοῖς·

- γάρ
οὕτως
- (12) *ἐδίαξαν τοὺς προφήτας*
τοὺς πρὸ ὑμῶν.
- (13) ^{5:13} *Ἵμεῖς ἐστε τὸ ἅλας τῆς γῆς·*
δὲ
ἐὰν τὸ ἅλας μωρανθῇ,
ἐν τίνι
- (14) *ἀλισθήσεται;*
εἰς οὐδὲν
- (15) *ισχύει*
βληθὲν ἔξω
ἔτι εἰ μὴ...καταπατεῖσθαι
ὑπὸ τῶν ἀνθρώπων.
- (16) ^{5:14} *Ἵμεῖς ἐστε τὸ φῶς τοῦ κόσμου.*
- (17) *οὐ δύναται πόλις κρυβῆναι*
ἐπάνω ὄρους κειμένη·
- ^{5:15} οὐδὲ
- (18) *καίουσιν λύχνον*
καὶ
- (19) *τιθέασιν αὐτὸν*
ὑπὸ τὸν μόδιον
ἀλλ’
- (20) -----
ἐπὶ τὴν λυχνίαν,
καὶ
- (21) *λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.*
- ^{5:16} οὕτως
- (22) *λαμψάτω τὸ φῶς ὑμῶν*
ἔμπροσθεν τῶν ἀνθρώπων,
ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα
καὶ
δοξάσωσιν τὸν πατέρα ὑμῶν
τὸν ἐν τοῖς οὐρανοῖς.