

THE SERMON ON THE MOUNT

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OF all of the teaching ministry of Jesus Christ, it is the Sermon on the Mount that is commonly regarded as His most sublime instruction. The very term “Sermon on the Mount” has become almost a cliché that represents the highest of ethical revelations which mankind has ever encountered. At least at this juncture even secular mankind in general deigns to patronize the Son of God, though nevertheless selectively, so that Jeffersonian like, these passages are considered worthy of recognition, even if other parts of the Gospel accounts call for editorial exclusion. Of course such an approach so lacerates Jesus’ preaching that it in fact ignores parts of the Sermon itself that do not suit the more secular, strictly earthly mind. So Dr. J. Gresham Machen ably exposes this subjective, selective approach that is really quite dishonest. We quote at length:

“Not every one,” says Jesus, “that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7:21). That is one of the favorite texts of unbelievers. If the whole Sermon on the Mount is their favorite passage, this perhaps, within the Sermon on the Mount, may be regarded as their favorite text. It is a favorite text with unbelievers not because of its real meaning, but because of the meaning which they wrongly attribute to it. They take it as meaning that if a man is what the world calls a good moral man then he will enter into the Kingdom of God no matter what His attitude toward Jesus may be. But of course this is not what the text says.

When we do examine it, we discover that it involves the most stupendous claim on the part of Jesus. For one thing, it provides an instance of the strange way in which Jesus speaks of God as being His own Father. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,” He says, “but he that doeth the will of my Father which is in heaven.” “My Father,” says Jesus, not “*our* Father” or “*the* Father.” . . . Everywhere Jesus thinks of Himself as being Son of God in some entirely unique sense.

We must take [this verse] . . . in connection with the following two verses. Those verses also are favorites with the unbelievers of our day. They read as follows: “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matt. 7:22-23). . . . These verses do not say that miracles were unimportant in the apostolic age (when miracles still happened) or that orthodoxy was unimportant then or is unimportant now. They only say that nothing else matters unless a man’s heart is changed and unless that change of his heart is shown in a good life.

All right. Let us just look at these verses so popular among unbelievers. Do they really teach that it does not make any difference what a man thinks about Jesus Christ? I tell you, my friends, the exact reverse is the case. These verses, like all the rest of the New Testament, present a stupendous view of Jesus Christ, and like other sayings of Jesus they present a stupendous claim made by Jesus Himself. What is the scene to which we are transplanted in these verses? Is it some scene in the course of ordinary history or some scene of merely local or temporary significance? No, it is nothing of the kind. It is the tremendous scene of the last judgment, the court from which there is no appeal, the final decision that determines the eternal destinies of men.

In other words, it is the judgment seat of God. Well, who is it that is represented here as sitting on the judgment seat of God; who is it that is represented here in this supposedly pleasant, purely ethical, practical, ultra-modern, non-theological Sermon on the Mount, and by this supposedly simple teacher of righteousness who kept His own person out of His message and was careful not to advance any lofty claims—who is it that is represented here in this supposedly ethical discourse

and by this humble Jesus as sitting one day upon the judgment-seat of God and as determining the eternal destinies of all the world? There can be no doubt whatever about the answer to that question. The one represented here as sitting on the judgment-seat of God is Jesus Himself. . . . Upon Jesus' decision depends the fate of all men. . . . Jesus of Nazareth certainly did believe—no good historian can deny it—that He would sit upon the judgment-seat of God at the terrible last judgment day, that His word would be final, and that life in His presence would be heaven and departure from Him would be hell.¹

Hence the glib patronage that is popularly given to the Sermon on the Mount is not to be taken seriously for it tends to demean rather than exalt its author, the Lord Jesus Christ. Rather we accept the Teacher here to be exactly as He portrays Himself, that is as the One who calls for sole allegiance (5:11), as One greater than Moses (5:21-45), as the Son of His Father in heaven (6:9), and as the appointed Judge of the world (7:22-23).

I. INTRODUCTION

A. The Sermon on the Mount is recorded in Matthew 5:1-7:29, and Luke 6:17-49.

While Augustine and many commentators up to the Reformation identified two separate discourses here, Origen, Chrysostom, Calvin and the greater number of post-Reformation writers have identified one discourse related according to differing perspectives. Hence Matthew includes Jewish matters that may not have been of concern to Luke's readers.

Some claim there is a conflict between the locations, "the mountain" in Matthew 5:1 and a "level place" in Luke 6:17. However, the Luke account does not say that Jesus taught on a level place, but rather healed there. Hence, Jesus chose the twelve on the mountain top, went down to a level place to minister and heal, but returned with his disciples to the mountain and taught them. Hence we conclude that the Matthew and Luke accounts refer to the one discourse.

B. The setting of the Sermon on the Mount in the life of Christ.

It occurs just after the first year of Jesus' public ministry, immediately after a fierce controversy concerning the Sabbath (Luke 6:1-5, 6-11). The twelve apostles have just been chosen, though their calling appears to have been in three stages.

1. To faith in Jesus as Messiah (John 1:35-51), including Andrew, John?, Peter, Philip, Nathaniel.
2. To discipleship to learn about Messiah (Luke 5:1-11), including Peter, James, John, Andrew (Matt. 4:18-19).
3. To apostleship from amongst the larger body of disciples for a specialized task or office, namely the establishment of the Christian church (Luke 6:12-16).

¹ J. Gresham Machen, *The Christian Faith in the Modern World*, pp. 167-172.

Jesus appears to minister to three groups.

1. Primarily, the twelve apostles, the inner group, just nominated.
2. Secondly, the disciples who also followed.
3. Thirdly, the common people, onlookers (Luke 7:1).

C. The gospel status of the Sermon on the Mount.

In terms of gospel revelation declared in the apostolic epistles, there is no gospel mentioned in this discourse. Rather it is directed towards disciples, believers. We reject any liberal soteriological intimations here, such as the moral influence theory concerning the life of Christ, that is the purported saving effect of obedience to the example of Christ

By way of illustration, a seminary professor related how he regularly attended a certain bank and thus was able to befriend and witness to an officer there about saving faith in Christ. However in response the officer explained that he was in good shape religiously speaking because he lived by the Sermon on the Mount. The professor then moved alongside where the officer was seated and proceeded to remove the man's jacket, that is in accord with Matthew 5:40. The officer, being quite startled at what was happening, resisted the attempt to take his coat. The professor explained that he had need of a nice jacket such as the man was wearing, and on account of the profession of belief in the Sermon on the Mount, it seemed in order for him to claim the item of clothing. At this, the officer responded that perhaps he did not live by the Sermon on the Mount after all!

We reject the idea that the Sermon on the Mount exclusively addresses Jews and anticipates the millennial age. The reason is that the coming kingdom (Matt. 6:10), along with other references to persecution, divorce, false prophets, would not be appropriate. However the Sermon on the Mount does anticipate a future era of righteousness (Matt. 5:5; 6:10, 33; 7:14), yet it equally applies to true children of God who seek that kingdom, just before though principally after the cross.

D. What are the purposes of the Sermon on the Mount?

1. For the King to present kingdom principles for children of the kingdom.
2. To expand on God's righteous demands through the instrumentality of the law.
3. To indicate Christ's rejection of the whole Pharisaic/legalistic/traditional Judaic system.
4. To instruct newly chosen apostles and other disciples with doctrine which we would normally receive after becoming a Christian (Tit. 2:14).
5. To invite disciples to persevere along the narrow way with the obedience of faith.

II. THE Demeanor of True Children in God's Kingdom 5:1-16.

A. The Beatitudes – the character of God's children, vs. 1-12.

What are the things that this world claims bring happiness? Riches, gaiety, fine food, achievement, power, education, popularity, indulgence? Without them happiness is considered impossible. This is the constant appeal of television and magazines, especially the advertisements. The Beatitudes *do not* teach that happiness is intrinsically bound up in the *opposite* of these states, namely poverty, seclusion, hunger, failure, servitude, ignorance, unpopularity, or asceticism. Rather they teach that in the midst of such experiences, and at the end of them, faith in Christ will result in true happiness, a blessedness foreign to this world that cannot be extinguished.

The Beatitudes, in coming from Christ, assume the centrality of Christ, the one who we are to obey “because of Me” (Matt. 5:11). Jesus is not simply a mediator of the truth proclaimed but rather the personal object of focus who solicits for Himself the worship of obedience. Hence Alfred Plummer significantly comments that,

While the Law is represented as having been given on Mount Sinai amidst thunders and threatenings, the *Magna Carta* of the Gospel is introduced on ‘the Mountain’ in Galilee with a series of new blessings.²

The Beatitudes mirror the manner of life that our Savior manifested while here on earth, notwithstanding His impeccable, divine character. Hence they present a pattern for Christians to follow.

1. Introduction, vs. 1-2. “Seeing the crowds [Jesus] went up on the mountain, and having sat down, His disciples/learners came to Him; and having opened His mouth, He was teaching them saying.”

From 4:24-25 we learn of Jesus’ increasing popularity as a result of His teaching and healing ministry. Concerning “every kind of disease and every kind of sickness . . . He healed them,” though it appears that physical relief was more important to the people than the gospel of the kingdom. As a result Jesus attempted to withdraw from the large, accumulating crowd that thronged around him with its pitiful cases of seeming hopeless illness. Now that the healing session has apparently concluded, He proclaims to the recently confirmed twelve disciples the most famous sermon ever heard, although others draw near to audit this class as well. It is significant that, in the light of the ministry that has recently concluded, this subsequent teaching session contains not the slightest reference to physical healing, except the concluding denunciation of those who “practice lawlessness” while boasting in signs and wonders, 7:22.

2. Beatitude One, v. 3. “Blessed [μακάριος, makarios] are the poor [πτωχός, ptōchos] in spirit [πνεῦμα, pneuma], because to them is [belongs] the kingdom of heaven.” By way of expansion: “Blessedness or true happiness/soul bliss imposed through Christ belongs to those who, in acknowledging their spiritual poverty, the void in their hearts, cry out to God for satisfaction, for mercy, for righteousness; they shall receive full citizenship and gracious inheritance in the eternal kingdom of heaven, as distinct from the transient kingdoms of this present world.”

² Alfred Plummer, *Matthew*, p. 58.

b. What is it to be “blessed”?

The secular devaluation of the popular term “happiness” makes it unsuitable for representing the “blessedness” that Jesus here describes. Similarly “religious joy” is prone to the same devaluation. Most likely Jesus draws upon “blessed,” אֲשֶׁר, *esher*, as used in the Old Testament (Ps. 1:1; 2:12; 32:1-2; 33:12; 34:8, etc.), which describes favor bestowed by the God of Israel upon His faithful child or people. In the New Testament context of Jesus’ usage, the Greek word μακάριος, *makarios*, is similarly used to translate the idea of the imposition of divine or sovereign favor upon a faithful, submissive servant or suppliant (Matt. 24:46; Luke 12:37, 43). In a similar vein there is the thought of passive reception of divine gracious bestowal, recognition, even admiration (Matt. 16:17; Luke 14:13-15). With this in mind, we retain the use of “blessed” as best representing Jesus’ thought.

Inherent in the thought of blessedness is that of a relationship between God and His child that does not allow for neutrality. Either the believer is the object of “blessing/favor/goodness” or “cursing/disfavor/judgment” (Ps. 37:22; 109:16-17; Jer. 13:5-8). Hence the question arises as to the status of Jesus’ present congregation. The obvious conclusion is that, as in a short while, so here, “seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd” (Matt. 9:36). So the twelve disciples are in similar need, yet for all of their destitute state, they sense in Jesus a source of blessing, and this He is ready to provide. The whole section here dealing with the Beatitudes, and surely the tone with which He speaks, presents a singular implicit assumption, it being that He is the source and fount of the blessing He promises.

c. Who are “the poor in spirit”?

Of course “the poor,” *hoi ptōchoi*, often refers to the economically and socially impoverished (Matt. 26:9, 11; Mark 12:42). However on other occasions a more internal circumstance is in mind, so that being “oppressed and disillusioned they are in special need of God’s help.”³ In this regard “the poor have the gospel preached to them” (Matt. 11:5; cf. Luke 4:18; Jas. 2:5). Yet a deeper meaning concerns that poverty of soul or the human “spirit”, due to the debilitating effect of sin, which Christ bears. In other words “He became poor [in identification with the human condition, though without contamination], so that you through His poverty might become rich” (II Cor, 8:9). So as Jesus looks at His congregation, He clearly assesses it as far removed from being called “blessed.” It is spiritually impoverished, and this being so, we also enquire as to whether this same crowd is fully aware of its arid condition. Clearly Jesus’ concern is with regard to those who are famished in their human spirits. The circumstances of first century Judaism is such that the common people are destitute, that is languishing for a satisfying knowledge of God. However, it is the willingness of this gathering to admit its need that distinguishes it from Jewish society in general. They have “hewn for themselves cisterns,” and life has proved them to be “broken cisterns that can hold no water” (Jer. 2:13). So Ryle describes “the poor in spirit” as

³ Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*, p. 735.

The humble, and lowly-minded, and self-abased; He means those who are deeply convinced of their own sinfulness in God's sight: these are they who are not 'wise in their own eyes and prudent in their own sight.' They are not 'rich and increased in goods:' they do not fancy they 'need nothing;' they regard themselves as 'wretched, and miserable, and poor, and blind, and naked.'⁴

Of course there is nothing inherently good in simply being "poor in spirit," notwithstanding the claims of asceticism along with vows of poverty; even admittance in itself is still removed from a solution to this problem. Rather the thought here is that for those so convicted of their plight, their coming to hear Jesus is the prudent course to take. So Lloyd-Jones rightly concludes that this attitude which Jesus commends

is ultimately a man's attitude towards himself. . . . What emphasis the world places on its belief in self-reliance, self-confidence and self-expression. . . . That is the whole principle on which life is run at the present time—express yourself, believe in yourself, realize the powers that are innate in yourself and let the whole world see and know them. . . . Everywhere we see displayed this tragic confidence in the power of education and knowledge as such to save men, to transform them and make them into decent human beings.⁵

So the woman at Jacob's well, the very epitome of a person impoverished in her human spirit, was told by Jesus, "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life" (John 4:13-14). Such people are those who sing with Charles Wesley:

Just and holy is Thy name,
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace.

d. What is the inheritance of the "blessed"?

However desolate the person Jesus has described may be, yet it does not result in total despair, for the tax collector who acknowledged his impoverishment and esteemed himself as "the sinner" nevertheless cried out, "God, be merciful to me" (Luke 18:13). So Jesus gives hope in the promised bequest of "the kingdom of heaven," a term used 32 times, with "kingdom of God" used 4 times, in Matthew, while the other three gospels exclusively refer to "the kingdom of God."⁶ The parallel in Luke 6:20 has "kingdom of God," so that these terms are here synonymous. Always Matthew writes of "the kingdom of the heavens," which parallels the Hebrew שָׁמַיִם, *shamayim*, that here takes us beyond the immediate sky, the stellar region, even the entire creation, to the holy dwelling place of God (Deut. 4:39; 26:15; Ps. 2:4). However, the Lord Jesus is not speaking geographically or spatially, that is of heaven located above compared with earth below, but rather righteously, by means of the visitation of the holy abode of

⁴ J. C. Ryle, *Matthew*, p. 32.

⁵ D. Martyn Lloyd-Jones, *The Sermon on the Mount*, I, 44-45.

⁶ The Jewish nature of Matthew may be reflected in this author's reverential use of "heaven" rather than the unutterable "God."

heaven that descends upon earth through the establishment of the King of this kingdom of heaven (Matt. 3:2; 4:17; 6:10; 8:11; 10:7; 11:12; 13:31-32; 21:43; 26:29). Jesus has come from the holiness of heaven to the shabbiness of earth; so He presents Himself as light in the midst of this dark world, it being an intensely ungodly domain over which Satan is presently the rebellious surrogate ruler (Matt. 4:8; I Pet. 5:8; I John 2:15-16; 5:19). So Jesus declares of it, “Woe to the world because of its stumbling blocks!” (Matt. 18:7). Hence at His first coming his kingdom is inaugurated; at His second coming it will be gloriously fulfilled. The source of this kingdom is God in His heaven, with its establishment being clearly described by Daniel: “In the days of those kings [of Babylon, Media-Persia, Greece and Rome] the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people [other than Israel]; it will crush and put an end to all these kingdoms, but it will itself endure forever.” This will be the consummate, restored Messianic kingdom of David under his greater Son (Dan. 2:44: cf. 7:13-14; Hab. 2:14; Zech. 14:9).⁷ Then, as Jesus prophesied to His disciples, that is, those “who have followed Me, in the regeneration/rebirth [παλιγγενεσία, palinggenesia] when the Son of man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Matt. 19:28). So Isaac Watts writes.

Blest are the humble souls that see
 Their emptiness and poverty;
 Treasures of grace to them are given,
 And crowns of Joy laid up in heaven.

3. Beatitude Two, v. 4. “Blessed [μακάριος, makarios] are those who mourn/lament [πενθέω, pentheō] because they shall be comforted [παρακαλέω, parakaleō].” By way of expansion: “Blessedness or true happiness/soul bliss imposed through Christ belongs to those who grieve and groan over their fallen, sorrowful human condition, their carnal bondage, their anguishing spirit, and consequently cry out to God for deliverance, because they shall eventually find relief, that is be visited with comfort and soothed by His consoling grace.”

- a. Who are those who mourn?

They are disciples of Christ to the extent that they have commenced to enquire about Him; they are certainly not rabid unbelievers or raw pagans. Although unfulfilled in the realm of their religious heritage, at least they have come to acknowledge the bankruptcy of their nominal faith to date. They are akin to those who are “poor in spirit,” v. 3. Indeed it is this leanness of their souls that causes them to bewail their present state; being parched spiritually, they cry out in distress. Thus when Jesus speaks here, there are no pompous, critical interjections because these spiritual derelicts are now at least prepared to listen. Having recently witnessed Christ’s astonishing works, they are now prepared to pay attention to His words.

⁷ Alva J. McClain, *The Greatness of the Kingdom*, pp. 279-280; George N. H. Peters, *The Theocratic Kingdom*, I, pp. 181-206, 283-284.

b. What is it for a disciple of Christ to mourn?

Obviously Jesus is not speaking of grief resulting from death or a physical tragedy. Granted that some here may indeed continue to suffer from disfiguring and debilitating disease. Nevertheless He describes a more profound, Job-like, self-loathing, “Behold, I am vile” (Job 40:4, KJV). In having confessed the leprosy of his soul, this spiritual derelict agonizes over his sorry condition almost to the point of despair. However in the Luke account, antithetical to the Beatitudes at this point concerning such personal agony, is Christ’s denunciation of the untroubled secularist who has not the slightest thought for mourning. Immediately following the Beatitudes (Luke 6:20-23) we read, “Woe to you who are rich, for you are receiving your comfort in full. Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep. Woe to you when all men speak well of you” (Luke 6:24-26). Certainly the focus of condemnation here on secularism and sensuality is with regard to the pervasive man-centeredness within Israel. Rather than mourning we have the opposite passionate concern for materialistic and personal advancement. However there are those who, having proved the vanity of this route and tasted the bitterness of the resultant lifestyle, become Solomon-like and mourn over their earlier foolishness. “So I hated life, for the work which had been done under the sun was grievous to me; because everything is futility and striving after wind. . . . Therefore I completely despaired of all the fruit of my labor for which I had labored under the sun. . . . I have seen that every labor and every skill which is done is the result of rivalry between a man and his neighbor. This too is vanity and striving after wind” (Eccles. 2:17, 20; 3:4). So Lloyd-Jones explains:

The man who truly mourns because of his sinful state and condition is a man who is going to repent; he is, indeed, actually repenting already. And the man who truly repents as the result of the work of the Holy Spirit upon him, is a man who is certain to be led to the Lord Jesus Christ. Having seen his utter sinfulness and hopelessness, he looks for a Savior, and he finds him in Christ. No-one can truly know Him as his personal Savior and Redeemer unless he has first of all known what it is to mourn. It is only the man who cries out, “O wretched man that I am! Who shall deliver me?” who can go on to say, “I thank God through Jesus Christ our Lord” [Rom. 7:24-25]. Now this is something that follows as the night the day. If we truly mourn, we shall rejoice, we shall be made happy, we shall be comforted. For it is when a man sees himself in his unutterable hopelessness that the Holy Spirit reveals unto him the Lord Jesus Christ as his perfect satisfaction. Through the Spirit he sees that Christ has died for his sins and is standing as his advocate in the presence of God. He sees in Him the perfect provision that God has made and immediately he is comforted.⁸

Thus a local church is designed for those who mourn, certainly with the intent of providing spiritual comfort. For this reason it is not intended to be an entertainment center, a mutual admiration society. Rather it is a corporate adoration society of people sobered up by an honest analysis of their spiritually decrepit condition as well as their vision of the holy grace of God in the light of themselves. Thus church leaders are to be “reserved, dignified, moderate, sound in

⁸ Lloyd-Jones, *Sermon on the Mount*, I, p. 60.

faith and love of constancy” (Tit. 2:2), since they have known what it is like to mourn and find comfort.

c. What is the new state of relief from mourning?

The future tense here is also repeated in the next five Beatitudes. Of course this future aspect is also implicit in vs. 3, 10, with the exception of v. 11. We conclude then that both the gospel blessings of Christ’s imminent atonement ministry and the consummate blessings of His second coming are in view here.

(1) The means of relief.

Jesus’ quotation of Isaiah 61:1-2a at the Nazareth synagogue identified His messianic claims (Luke 4:16-21) up to the seeming intentional exclusion of reference to “the day of vengeance of our God; to comfort all who mourn” (Isa. 61:2b-c). However now Jesus’ quotation of Isaiah 61:2c similarly has strong messianic association. In quoting a reference that the Jews present would know to be messianic, they would also recognize here Jesus’ claim to be Messiah, that is He who assuredly will bring comfort to distressed Israel. The Old Testament elsewhere speaks of Messiah bringing comfort (Isa. 40:1-5). Likewise the Talmud also refers to Messiah as the “comforter.” Hence Simeon, through the Holy Spirit, was “waiting for the consolation/comforter [παράκλησις, paraklēsis] of Israel” (Luke 2:25-26).

(2) The mood of relief.

The passive voice here concerning “being comforted,” speaks of what is done for us, not what we do. Christ is He who provides comfort in both the *place* of mourning (II Chron. 20:1-30; 32:9-23; Ps. 116:1-19; Isa. 38:1-22; Acts 12:5-11) and comfort in the *midst* of mourning (II Cor. 4:17; 12:8-9; Rom. 8:28-39). Hence, our blessed, joyous relief is not frothy and superficial, but like that of Christ, “who for the joy that was set before Him endured the cross” (Heb. 12:2; cf. John 14:27). Significantly, Christ the one promising comfort here is He who declares fulfillment through the coming Comforter, the Holy Spirit (John 7:38-39; 14:18, 16; 15:26; 16:7-14), who is also designated as “the Spirit of Christ” (Rom. 8:9-11). So Isaac Watts sums up the truth here.

Blest are the men of broken heart,
Who mourn for sin and inward smart;
The blood of Christ divinely flows,
A healing balm for all their woes.

4. Beatitude Three, v. 5. “Blessed [μακάριος, makarios] are the gentle/meek [πραῦς, praus], because they shall inherit [κληρονομησονται, klēronomēsontai] the earth/land [γῆ, gē].”
5. Beatitude Four, v. 6. “Blessed [μακάριος, makarios] are those hungering and thirsting for [the] righteousness [δικαιοσύνη, dikaiosunē], because they shall be satisfied/filled [χορτάζω, chortazō].”

6. Beatitude Five, v. 7.
 7. Beatitude Six, v. 8.
 8. Beatitude Seven, v. 9.
 9. Beatitude Eight, vs. 10-12.
- B. The Similitudes – the influence of God’s children, vs. 13-16.**
1. The Similitude of children of God as salt, v. 13.
 2. The Similitude of children of God as light, v. 14-16.
 - a. Premise, “You are the light of the world, v. 14a.
 - b. Illustration, “A city set on a hill,” v. 14b.
 - c. Illustration, “A lamp on a lampstand,” v. 15.
 - d. Application, “Let your lights shine,” v. 16.

III. THE DEMANDS OF GOD’S RIGHTEOUSNESS IN GOD’S KINGDOM 5:17-48.

IV. THE DICHOTOMY BETWEEN TRUE AND FALSE RIGHTEOUSNESS IN GOD’S KINGDOM 6:1-34.

V. THE DISTINCTION BETWEEN JUDGING RIGHTEOUSLY AND UNRIGHTEOUSLY IN GOD’S KINGDOM, 7:1-12.

VI. THE DECISIVE CALL OF CHRIST TO BE TRUE CHILDREN IN GOD’S KINGDOM 7:13-29.