



# THE GOSPEL OF MATTHEW

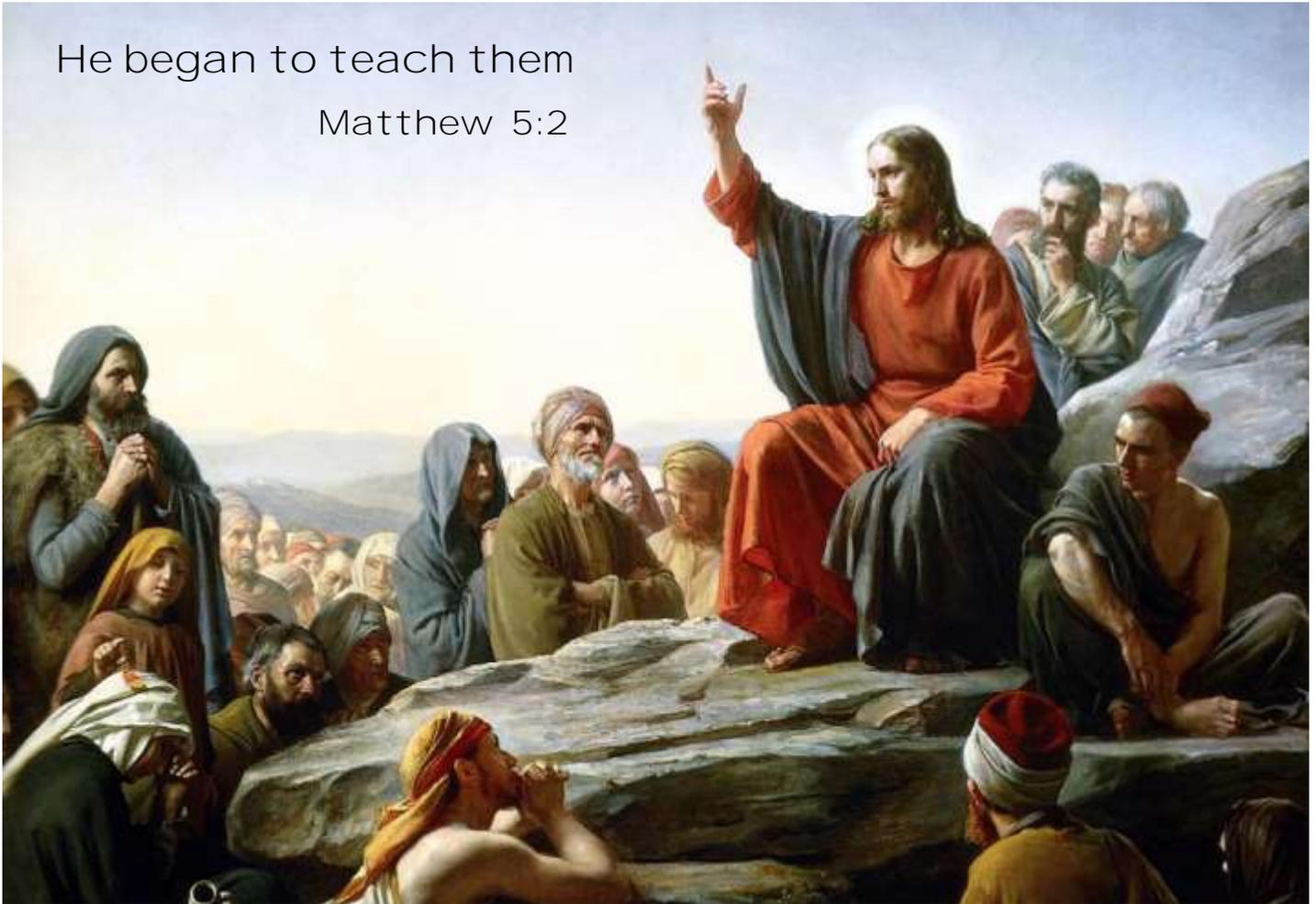
**ET TIBI DABO CLAVES  
REGNI CAELORUM**



## THE SERMON ON THE MOUNT (Matthew 5-7)

He began to teach them

Matthew 5:2



- Jesus is the new Moses who ascends the mountain to deliver the Law. The new Law does not change the law of the Old Testament but brings it to fulfillment. “Love is the fulfillment of the Law.” Romans 13:10
- *Makarios* is the Greek word that we translate as “blessed”. This indicates that someone will receive a blessing. Jesus is proposing a new way of life-the life of blessing.

**POWER-ABILITY TO  
CONTROL  
PLEASURE-SEEKING  
GOOD FEELINGS**

The beatitudes are given to us so that we can break free from those things that we can substitute for God.

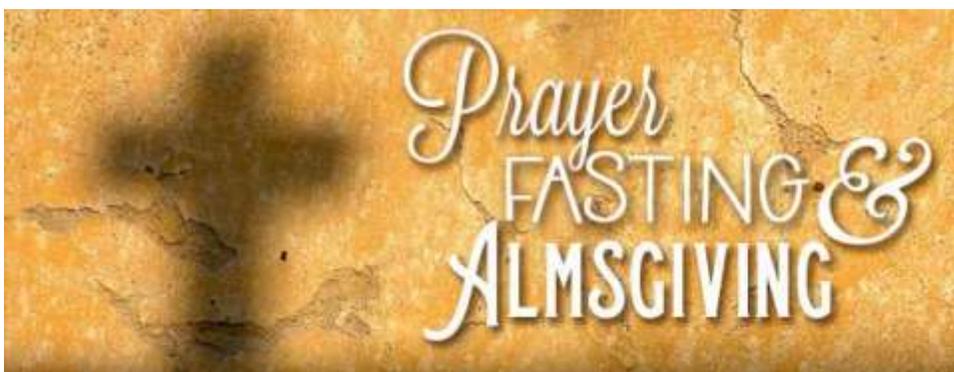
**WEALTH-  
MATERIAL GOODS  
HONOR-WHAT  
OTHERS THINK OF US**

- Salt and Light: To be salt is to preserve the world with peace and the word of the Gospel. They are also called to season the world-to bring about a new way of looking at things as salt adds a richer flavor to food so the Gospel brings life to its fullness. Light: the apostles are to bring the revelation of God to those who dwell in the darkness of sin.
  - ◇ Salt is also related to the priesthood of Aaron and his descendants (Num 18:19) which gives this section a priestly quality.
  - ◇ Light relates to the OT vocation of Israel to make the truth and justice of God shine to all nations.

- Jesus does not do away with the Law but fulfills it. Again, the Law finds its fulfillment in the love: that of God and of neighbor. The OT laws were aimed toward one of these two goals.

You have heard it said...	But I say to you...
You shall not kill; and whoever kills will be liable to judgment	whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raca,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna.
You shall not commit adultery	But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart
Whoever divorces his wife must give her a bill of divorce	But I say to you, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery
Do not take a false oath, but make good to the Lord all that you vow	But I say to you, do not swear at all; not by heaven, for it is God's throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King
An eye for an eye and a tooth for a tooth	But I say to you, offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other one to him as well
You shall love your neighbor and hate your enemy	But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust

- In each of these laws from the Old Testament Jesus moves the battle to the heart of man. Love must be the law by which we are to live. The external actions are the embodiment of sin residing in the soul that must be plucked out.
- “Pluck out an eye”-Jesus uses alarming imagery to underscore the severity of sin. We must not only seek to eliminate sinful actions but their root within our hearts. The near occasion of sin must be met to conquer sin completely.
- Jesus affirms the three works of mercy honored by the Jews (Tobit 12:8-10): almsgiving (6:2-4), prayer (6:5-15) and fasting (6:16-18).
- In secret: Jesus asks us not to be like the hypocrites who put on a persona of fidelity but to develop an interior relationship with God.



Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread; and forgive us our debts, as we forgive our debtors; and do not subject us to the final test, but deliver us from the evil one. Matthew 6:9-13

Father, hallowed be your name, your kingdom come. Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test.

Luke 11:2-4

- Jesus alone can claim God as “My Father” as the unique Son of God while the rest of us share in our sonship/daughtership and claim God as “Our Father.”
- The Greek word *epiousios* which is usually translated “daily” is interesting. This is a word that seems to be created within the New Testament. We can argue that there was a reason they invented a word to try to capture the meaning.
  - ◊ *Epiousios* is made up of two different Greek words: *epi* which means “above” or “super” and *ousia* which means “being”.
  - ◊ If we look at it through the etymological lens, this word should be rendered as “supersubstantial”.
  - ◊ In light of the Eucharist we can understand the bread given by God to truly be a “super substance”.
  - ◊ This word was interpreted by St. Jerome to be the Hebrew word “מחר” which we would translate as “for tomorrow”. There is a belief in this that Jesus is pointing us toward the fulfillment of all things in the kingdom of heaven.
- Jesus also warns us of storing treasures on earth. The world is passing away while the kingdom of God is forever.
- The sound eye in 6:22 refers to an ancient metaphor. Jesus uses it to express generosity. Those with an unsound eye are stingy with their belongings as they are full of darkness. The sound eye is filled with light and shares its goods with others.
- Mammon is an Aramaic word that is usually rendered as “wealth”. Jesus warns us that an infatuation with money or material goods is a service to a lesser god- “wealth”.
- As God cares for all things, He cares most for those that He created in His image and likeness. It stands to reason then if the natural world is sustained by His grace that trusting and relying on this grace should be sufficient for us as well.
- The Christian must prioritize the reign of the Kingdom of God first within his/her own soul. This brings about a trust and sense of peace that can only be found in resting in God.
- Jesus teaches with authority (his own) in contrast to the Scribes and Pharisees who taught using Moses’ authority. Jesus gave new teaching that surpassed even the Mosaic Law in its authority and its perfection.



He taught the crowd...

## REFLECTION QUESTIONS FOR CHAPTERS 5-7

How are the beatitudes reflective of Christ's call to live a life of holiness?

Why do you think that Jesus continually started his teaching with "you have heard it said"?

What sin or attachments to sin is Jesus asking you personally to "pluck out"?

What does the Our Father mean to you?

What do you think about the rendering of *epiousios* offered as "supersubstantial"?

Why do you think that money or possessions can be such a tempting substitute for God?