

CHAPTER 5

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3. Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil

against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife,

saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel

thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER 6

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest

thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That *thine* alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For *thine* is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint *thine* head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your

heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

DEVOTIONAL COMMENTS

Chapters 5—7 record the Sermon on the Mount. It is important that we have a total view of this important sermon before we attempt to study the various divisions of the passage. The theme, given in chapter 5:17-20, is true righteousness, as opposed to the false righteousness of the Scribes and Pharisees. It is important to remember that the people looked to the Scribes and Pharisees as their models and examples in the things of God, since they set the rules and determined what was holy and unholiness. The Scribes and Pharisees hated Jesus because He exposed their shallowness and deceit in this sermon.

The purpose of the Sermon on the Mount was threefold: (1) To tell His followers the meaning of true righteousness. (2) To describe the laws of His Kingdom, the spiritual principles He uses in governing the lives of men. (3) To relate His message to the Old Testament Law and the tradition of the Scribes and Pharisees.

When studying the Sermon on the Mount, we should realize that it is to be applied to individuals rather than to nations, to believers rather than unbelievers; and we must remember that it is a description of what a Christian is like when the Holy Spirit is working through his life. Most of the material in the Sermon on the Mount is repeated in the New Testament Epistles to the church, so we can definitely say it is relevant for us today.

PROVERB FOR TODAY

“He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit” (Proverbs 17:27).

TREASURE PATH TO SOUL WINNING

ASSIGNMENT 31: For today’s memory verses, follow instructions on page 7.

ON THIS DATE IN HISTORY

1889

THE FIRST PAN AMERICAN CONFERENCE.

THE FEAST OF THE TRUMPETS CONTINUED.

Numbers 29:17-19

Twelve bullocks, fourteen rams, fourteen lambs, and one kid of goats were offered. May we realize today that God does not want rams, goats, bullocks or lambs as a sacrifice, but He wants our bodies as a living sacrifice. Read Romans 12:1 today.

1869

BIRTHDAY OF MOHANDAS GHANDI.

Mohandas Gandhi, often called Mahatma Gandhi, was the leader of millions of people. He perhaps influenced as many people in his day as any man alive. He made this statement during his latter years: “I would be a Christian if it were not for Christians.” In other words, the poor testimony that Christians offered kept him from being converted.

This reminds us of II Corinthians 4:3, “*But if our gospel be hid, it is hid to them that are lost.*” What a tragic thing it is when our lives, testimonies, and influence are not for the best and we keep people from becoming Christians. Think of it, if Mohandas Gandhi had seen Christ in Christians, he himself would have turned to Christ and no doubt millions and millions and hundreds of millions would have followed his example. Let us pray today that God will help us to live the kind of life that will benefit the cause of Christ and turn folks to the Saviour rather than away from Him.

ON THIS DATE IN AFRICAN-AMERICAN HISTORY

1800

Nat Turner, leader of major slave rebellion, born in Southampton County, Virginia.

1935

Robert H. Lawrence, astronaut, born (death in 1967).

1967

Thurgood Marshall sworn in as the first black Supreme Court Justice.

Treasure Path to Soul-Winning

MEMORY VERSE TOPIC FOR THIS WEEK:

EVIDENCE OF DIVINE INSPIRATION: FULFILLED PROMISES TO ISRAEL

(Assignment 31)

Please recite all three components of each of these five verses aloud, five times each morning, and five times each evening, for seven days. The three components of each verse are: Subject, Scripture Reference, and Scripture Text. (For more details, see “The Treasure Path to Soul Winning” link back on the DailyKJV page.)

Regathered to their own land. (587 B.C.)

() Ezekiel 36:24

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. (Fulfilled in 1948.)

Regathered in unbelief.

() Romans 11:25

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Regathered after led captve into all nations. (70 A.D. to 1948 A.D.)

() Luke 21:24

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.

Restoration to be permanent.

() Amos 9:15

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

Restoration will be spiritual.

() Romans 11:26

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.