

Sermon on the Mount
Beatitudes – part 1
January 5, 2025

Let the teaching begin

The Greek word for "saw" implies not just a physical seeing but a deeper _____ and perception.

"Mountain" suggests a place set apart for important _____.

The very act of coming to Him indicates their _____ and readiness to receive His teachings.

Poor in spirit

The term 'blessed' here indicates a permanent state of _____.

Poor in spirit refers to those who recognize their _____ poverty and need for God.

The truly humble who recognize their spiritual poverty and yet are _____ because their humility has made them teachable, submissive, patient, contented and cheerful in all circumstances because they know that "the kingdom of heaven is theirs."

The "kingdom of heaven" is not just a future hope but a present _____ for believers who live under God's rule.

Those who mourn

The 'mourning' is not the sorrow of the _____ that produces 'death' (2 Cor. 7:10).

This mourning reflects a heart that is sensitive to _____ and its consequences, both personally and in the broader world.

The promised comfort is not merely a _____ relief from sorrow but a profound assurance of God's presence and the hope of redemption.

Scripture read: Matt. 4:23-25; Matt. 5:1; Matt. 5:2-3; Isa. 66:2; Matt. 5:4

Scripture referenced: Matt. 23:39, 25:34; Mark 16:10; Luke 6:25; 2 Cor. 7:10; John 14:16

HOMEWORK

1. As a student, why kind of teacher do you prefer? Why?
2. When you use the term 'blessed' or hear someone else use it, what do you believe the word to mean?
3. Based on today's lesson, do you see yourself as 'poor in spirit?' What inhibits you from fitting the description?
4. Based on today's lesson, how often do you 'mourn' in this manner? What limit's you from mourning about sin in your life and others?

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- I) Series opening
- A) For the next couple of months, we're going to examine parts of the teaching, primarily in Matthew, that's commonly referred to as the Sermon on the Mount.
 - B) Generally, this entire teaching that runs from Matthew 5 through 7:27 is a revelation from God through Jesus to his people
 - 1) It served as a radical wake-up call for God's people to live wholeheartedly for Him through faith, and not simply through external actions of keeping the law.
 - 2) Our Savior used this multi-faceted sermon to teach us how to live our day-to-day lives with the Kingdom of God in mind.
 - 3) The website GotQuestions.org summarizes this section saying that it's: "How to live a life that is dedicated to and pleasing to God, free from hypocrisy, full of love and grace, full of wisdom and discernment."
 - C) Class discussion
 - 1) I'm guessing that most of you can think of a favorite teacher that you've had.
 - (a) What was the topic and what made that particular teacher so memorable?
 - (b) How much of what you learned do you still retain/use to this day?
 - (c) What do you look for in a teacher now and has it changed?
 - 2) How many of you have taken either an online class or correspondence course?
 - (a) Do you prefer in person or distance learning? Why?
 - (b) Have you ever attended a church where you watch the sermon collectively as an audience broadcast from another location?
 - (i) What did you like about it?
 - (ii) Not like about it?
 - D) Education in Old Testament times
 - 1) The primary purpose of education among the Jews was the learning of and obedience to the law of God, the Torah. Whereas the word torah can be used to refer to all Jewish beliefs, it generally refers to the Pentateuch, the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
 - 2) The secondary purpose in education was to teach about the practical aspects of everyday life: a trade for the boy and the care of the house, application of dietary laws and how to be a good wife for the girl.
 - 3) Unlike in modern classes, usually the teacher would sit and the students would stand although that was not a hard rule.
 - 4) We're going to maintain our modern way and you all get to sit, listen and most importantly ask questions as we examine this timeless teaching of the master.
 - E) First let's set the stage by reading **Matthew 4:23-25** (class)
 - 1) What do you notice that is going on that draws such crowds?
- II) Let the teaching begin – **Matthew 5:1** (me)
- A) Questions
 - 1) Where is the teaching taking place?
 - 2) Why there?
 - 3) Who is the listed audience?

B) Let's examine the 4 statements in this verse

1) "When Jesus saw the crowds"

- (a) The phrase begins with "When Jesus," emphasizing the centrality of Jesus in the narrative.
- (b) The Greek word for "saw" implies not just a physical seeing but a deeper understanding and perception.
- (c) Jesus, in His divine wisdom, perceives the needs and spiritual hunger of the crowds.
- (d) The "crowds" refer to the large groups of people who followed Jesus, drawn by His teachings and miracles.
- (e) This setting points out the widespread interest in Jesus' message and the beginning of His public ministry.

2) "He went up on the mountain"

- (a) The act of going "up on the mountain" is significant both geographically and theologically.
- (b) Mountains in Scripture often symbolize places of revelation and divine encounter, reminiscent of Moses receiving the Law on Mount Sinai.
- (c) The Greek word (oros) for "mountain" suggests a place set apart for important teaching.
- (d) The setting itself then prepares the reader for the Sermon on the Mount, a pivotal moment where Jesus delivers profound spiritual truths.

3) "and sat down"

- (a) In Jewish tradition, a rabbi would sit down to teach, indicating authority and readiness to impart wisdom.
- (b) The Greek word, (kathisas), means to sit, suggesting a deliberate and authoritative posture.
- (c) This act of sitting down signifies that Jesus is about to deliver a formal and significant teaching, inviting His listeners to pay close attention to His words.

4) "His disciples came to Him"

- (a) The term "disciples" refers to those who are learners (literally 'hearers') or followers of Jesus.
- (b) This phrase highlights the intimate relationship between Jesus and His disciples, who are eager to learn from their Master.
- (c) The very act of coming to Him indicates their willingness and readiness to receive His teachings.
- (d) It sets the stage for the teaching of the Beatitudes and the core principles of the Kingdom of Heaven, which Jesus is about to expound.

III) Beatitudes

A) Term definition – Blessed [are]

- 1) This is an adjective and means happy or to be envied. To be fortunate or well off.
- 2) This is a different word than you'll see in other verses (Matt. 23:39, 25:34 et. al.).
- 3) This word – makarioi – expresses a permanent state of joy, rather than the passive (and possibly temporary) reception of a blessing that is given by someone else.

B) Poor in Spirit – **Matthew 5:2-3** (class)

- 1) The phrase "poor in spirit" comes from the Greek "ptōchos," meaning destitute or lacking.

- 2) In this context, it refers to those who recognize their spiritual poverty and need for God and is not about material poverty but an acknowledgment of one's spiritual neediness and dependence on God.
 - 3) The problem that comes up here is that Luke also records this teaching (although in an abbreviated manner) and he omits the phrase 'in spirit.'
 - (a) This makes for some lively theological arguments as the Bible has a lot to say about the physically poor.
 - (b) But as always, context is king and the totality of the teaching points us in the right direction
 - 4) Throughout Scripture, humility and a contrite heart are valued by God (**Isaiah 66:2** - class).
 - 5) The "poor in spirit" are those who understand their own limitations and sinfulness, and thus, they are open to receiving God's grace.
 - 6) So, these are the truly humble who recognize their spiritual poverty and yet are happy because their humility has made them teachable, submissive, patient, contented and cheerful in all circumstances because they know that "the kingdom of heaven is theirs."
 - 7) The promise of "the kingdom of heaven" is a central theme in Jesus' teachings. The Greek word "basileia" refers to the reign or rule of God.
 - (a) This phrase indicates that those who are "poor in spirit" are granted access to God's kingdom, both in the present spiritual sense and in the future eschatological fulfillment.
 - (b) The "kingdom of heaven" is not just a future hope but a present reality for believers who live under God's rule.
 - (c) This promise is a reversal of worldly values, where the humble and spiritually needy are exalted and given the greatest gift of all—citizenship in God's eternal kingdom.
 - 8) That phrase also operates as a kind of bookend because we won't see it again until the last one is given.
 - (a) Thus, we have a general place for all of those in the kingdom.
 - (b) Then in numbers 2-7 we'll see those individual sides of the happiness of this kingdom and how they correspond to the subjects in each one.
- C) Those who mourn (**Matthew 5:4** class)
- 1) The verb 'mourn' is quite often coupled with weeping (Mark 16:10, Luke 6:25 et. al.).
 - 2) Here, as before, there's an implied, though not an expressed limitation on the concept.
 - 3) The 'mourning' is not the sorrow of the world that produces 'death' (2 Cor. 7:10).
 - 4) It's not the suffering and consequences of sin, but the sorrow which flows out over sin itself and as one writer put it – "the stain which it has left upon the soul."
 - (a) Historically, mourning in Jewish culture involved wearing sackcloth, ashes, and fasting, signifying repentance and humility before God.
 - (b) In a spiritual sense, this mourning reflects a heart that is sensitive to sin and its consequences, both personally and in the broader world.
 - 5) 'They shall be comforted'
 - (a) The pronoun here is emphatic as the promise implies the special comfort which the mourner so desperately needs.

- (b) The promise of comfort is rooted in the Greek word "parakaleo," which means to call to one's side, to encourage, or to console.
 - (i) This comfort is not merely a temporary relief from sorrow but a profound assurance of God's presence and the hope of redemption.
 - (ii) Scripturally, this comfort is often associated with the Holy Spirit, referred to as the "Comforter" or "Helper" in John 14:16.
 - (iii) The comfort promised here is both present and future, as believers experience God's peace now and look forward to the ultimate comfort in His eternal kingdom.
- (c) And so, even in this world with all of its tragedies and unhappy circumstances, God's people are consoled in their mourning that comes out of a sense of the forgiveness of sins and resulting peace with God and knowing of the inheritance that is yet to come.