

A STUDY OF THE GOSPEL OF MATTHEW

Matthew 5:1-12

INTRODUCTION

Five Discourses

1. **Matthew 5-7—Kingdom life disciples** (Sermon on the Mount)
2. **Matthew 10—Mission-driven disciples**
3. **Matthew 13 ---Clandestine kingdom disciples** (living as kingdom subjects in a sin-ridden world)
4. **Matthew 18—Community-based disciples** ((characterized by humility, purity, accountability, forgiveness and reconciliation)
5. **Matthew 24,25 (Olivet Discourse)—Expectant sojourners** living in preparation for Christ's return (Wilkins)

I. VIEWS CONCERNING THE SERMON ON THE MOUNT

A. Differing perspectives

1. It details the requirements for entering the kingdom of heaven.
2. It defines an impossible idea.
3. It describes a lifestyle for another age.
4. It dictates an optional elitism

B. Distinguishing principles

1. We will note some things are for the crowds and others for the *disciples*
 - a. Instructions about how to live life in the kingdom-- Jesus' disciples (*mathetes*)
 - b. Invitation (not requirements) to enter into the kingdom--for the crowds (*ochlos*)
 - c. Indictment of religious leaders (Pharisees)as those leading people astray
 - d. The Sermon on the Mount should be viewed “ as the realistic, though ideal, model of the Christian life”.

II. VALUES OF KINGDOM LIFE, verses 3-12

The Beatitudes “define reality in such a way that the usual order of things is seen to be upside down in the eyes of God”. (Hays)

The word beatitude comes from Latin translating Matthew's word *makarios*, “blessed”, “happy”, “fortunate”, trivializing because of the temporary or emotional circumstantial content of these words. *Makarios* is a state of existence in relationship to God in which a person is ‘blessed’ from God's perspective even when he or she doesn't feel happy or isn't permanently experiencing good fortune. (Wilkins)

1. Each one contains two poetic clauses
2. Eight statements are made with the first and eighth (inclusion) forming bookends—“for theirs is the kingdom of heaven”.

3. The present tense indicates the blessedness of the kingdom of God is a present possession and operation among those who accept Jesus.
4. The second through seventh causal clauses have a future tense indicating the future hope of the kingdom.

A. *“Blessed are the poor in spirit for theirs is the kingdom of heaven”,* verse 3

1. **WHO ARE THE “POOR IN SPIRIT”?**

2. **WHAT IS THE “KINGDOM OF HEAVEN”?**

B. *“Blessed are those who mourn for they will be comforted”,* verse 4.

1. **WHO ARE “THOSE WHO MOURN”?**

2. **HOW WILL THEY “BE COMFORTED”?**

C. *“Blessed are the meek for they will inherit the earth”,* verse 5.

1. **WHO ARE THE “MEEK”?**

2. **WHAT DOES IT MEAN TO INHERIT THE EARTH”?**

D. *“Blessed are those who hunger and thirst for righteousness for they will be filled”,* verse 6.

1. **WHO ARE THOSE “WHO HUNGER AND THIRST FOR RIGHTEOUSNESS”?**

2. **HOW WILL THEY “BE FILLED”?**

E. *“Blessed are the merciful for they will be shown mercy”,* verse 7.

1. **WHO ARE THE “MERCIFUL”?**

2. **HOW WILL THEY BE “SHOWN MERCY”?**

F. *“Blessed are the pure in heart for they shall see God”,* verse 8.

1. WHO ARE THE “PURE IN HEART”?

2. WHAT DOES IT MEAN THAT “THEY SHALL SEE GOD”?

G. *“Blessed are the peacemakers for they will be called the sons of God”,* verse 9.

1. WHO ARE THE “PEACEMAKERS”?

2. WHAT DOES IT MEAN TO BE CALLED “THE SONS OF GOD”?

H. *“Blessed are those who are persecuted because of righteousness for theirs in the kingdom of heaven”,* verses 10, 11.

1. WHAT DOES IT MEAN TO BE “PERSECUTED BECAUSE OF RIGTHEOUS-NESS”?

2. WHAT IS THE “KINGDOM OF HEAVEN”?

3. WHY SHOULD THE PERSECUTED REJOICE?