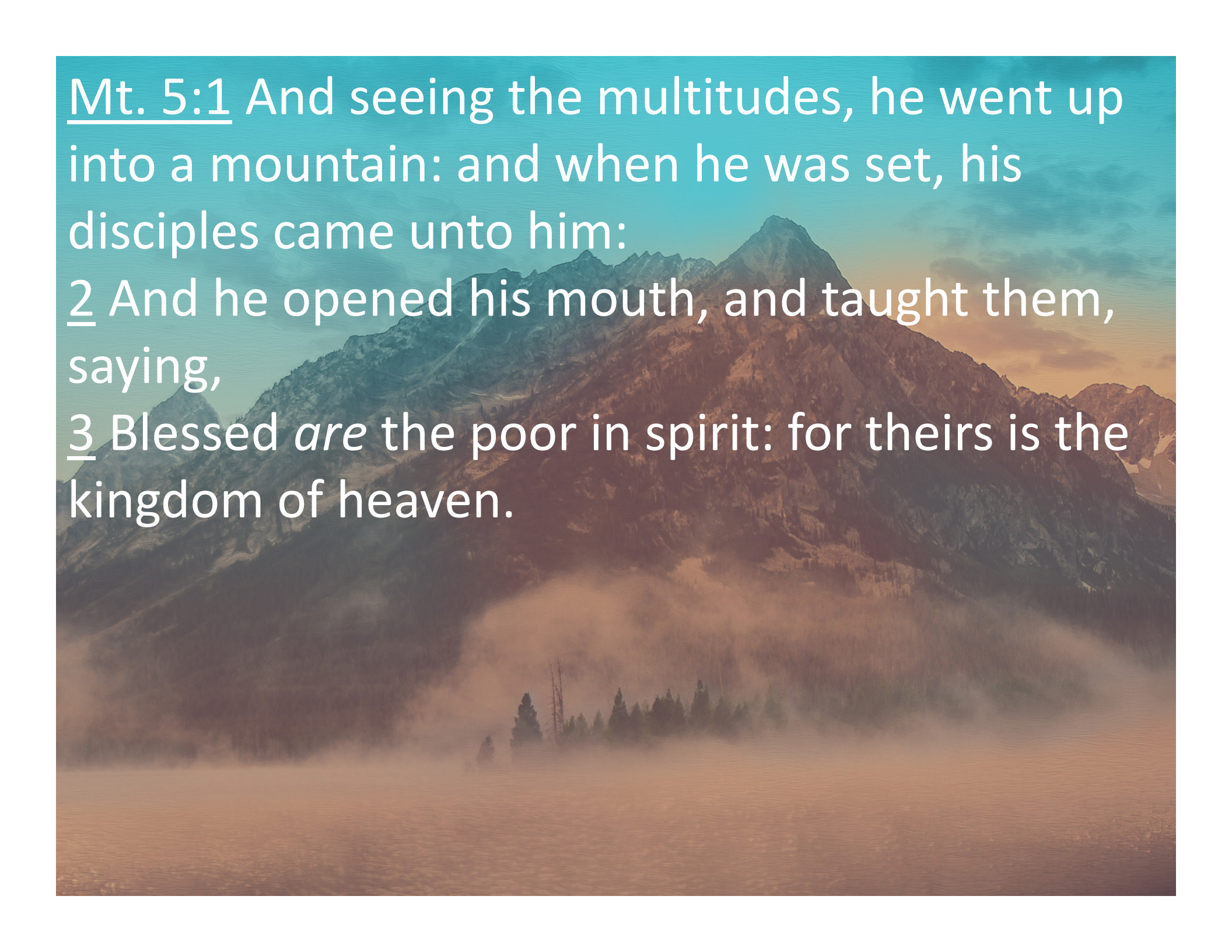


A scenic landscape featuring a large mountain range under a blue and orange sky, with a misty valley and a lake in the foreground. The mountains are rugged and rocky, with some snow patches. The sky is a mix of light blue and warm orange, suggesting a sunrise or sunset. The foreground shows a calm lake reflecting the sky, with a line of trees and a misty valley in the middle ground.

THE SERMON ON THE MOUNT
Mt. 5:1-3



Mt. 5:1 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.

Last week, in the introductory material, several views on the Sermon on the Mount were given:

- The first view is the **soteriological view**;
- A second view is **the sociological view**;
- A third view is **the penitential view**;
- A fourth view is **the ecclesiastical view**;
- A fifth view is **the millennial view**;
- The sixth view is **the interim view**;
- This is the seventh view, **the end times view**.

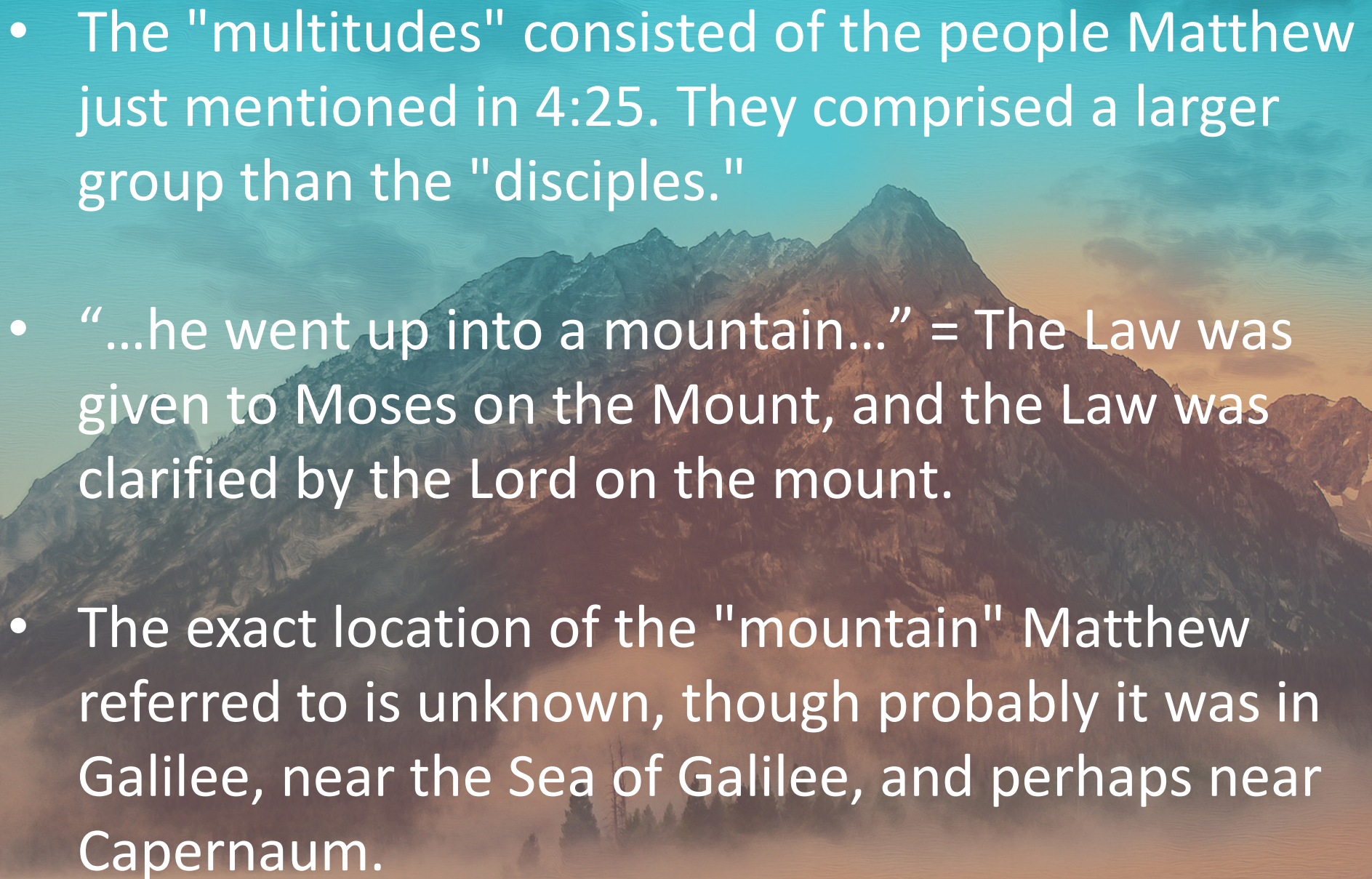
Tonight we begin the exegesis of this great sermon,
The Sermon on the Mount.

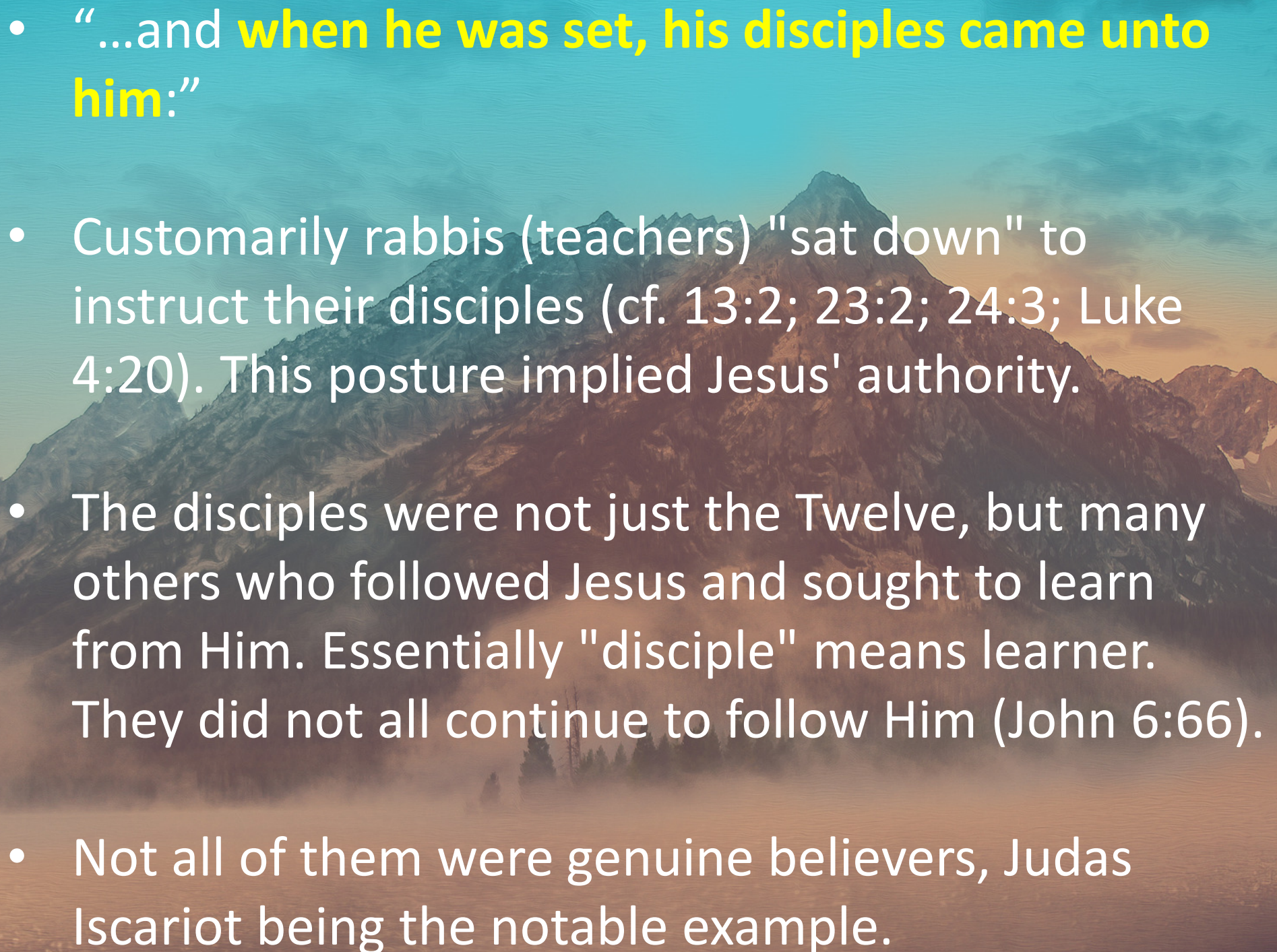
I. THE DISCIPLE AND HIS BLESSINGS, 5:1-16

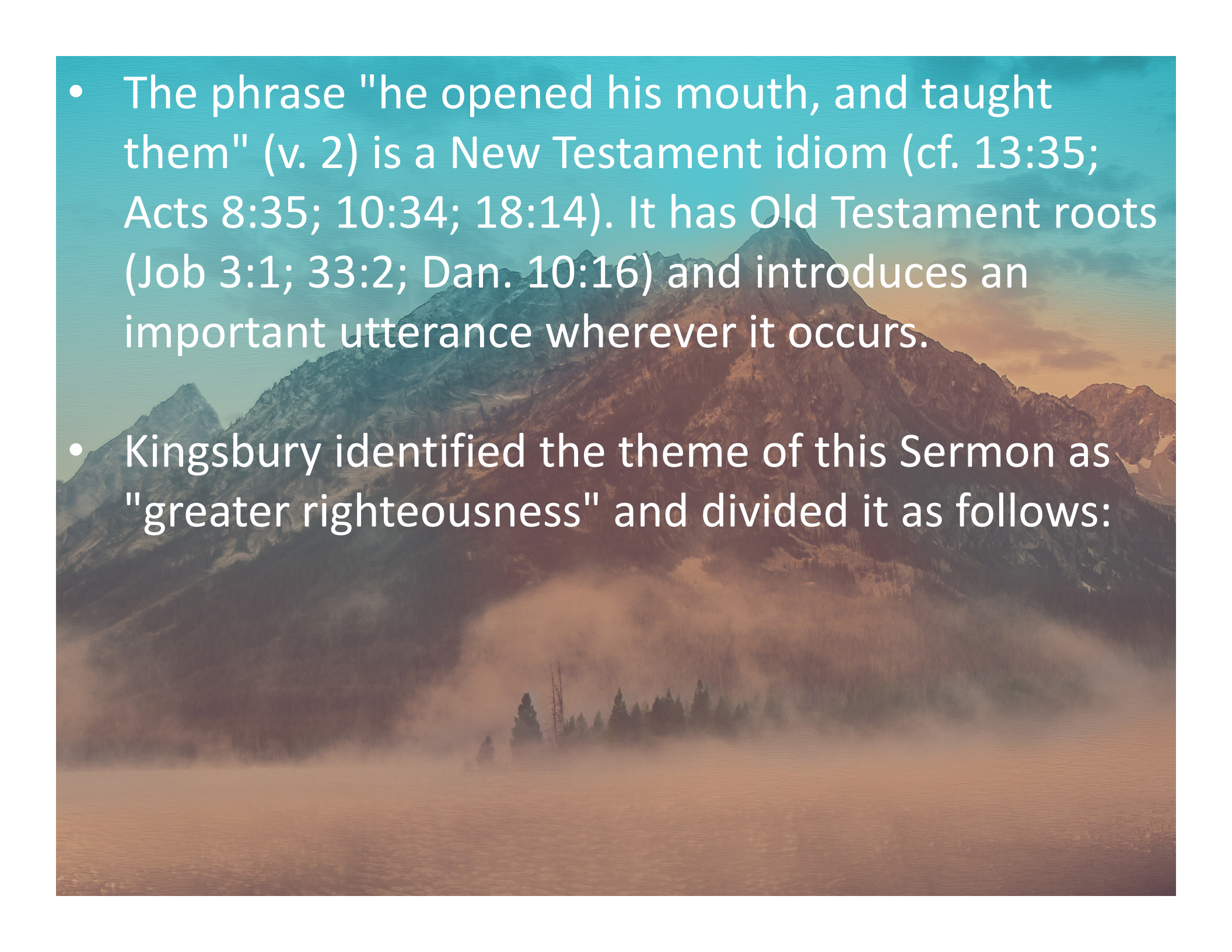
A. The Setting, 5:1-2

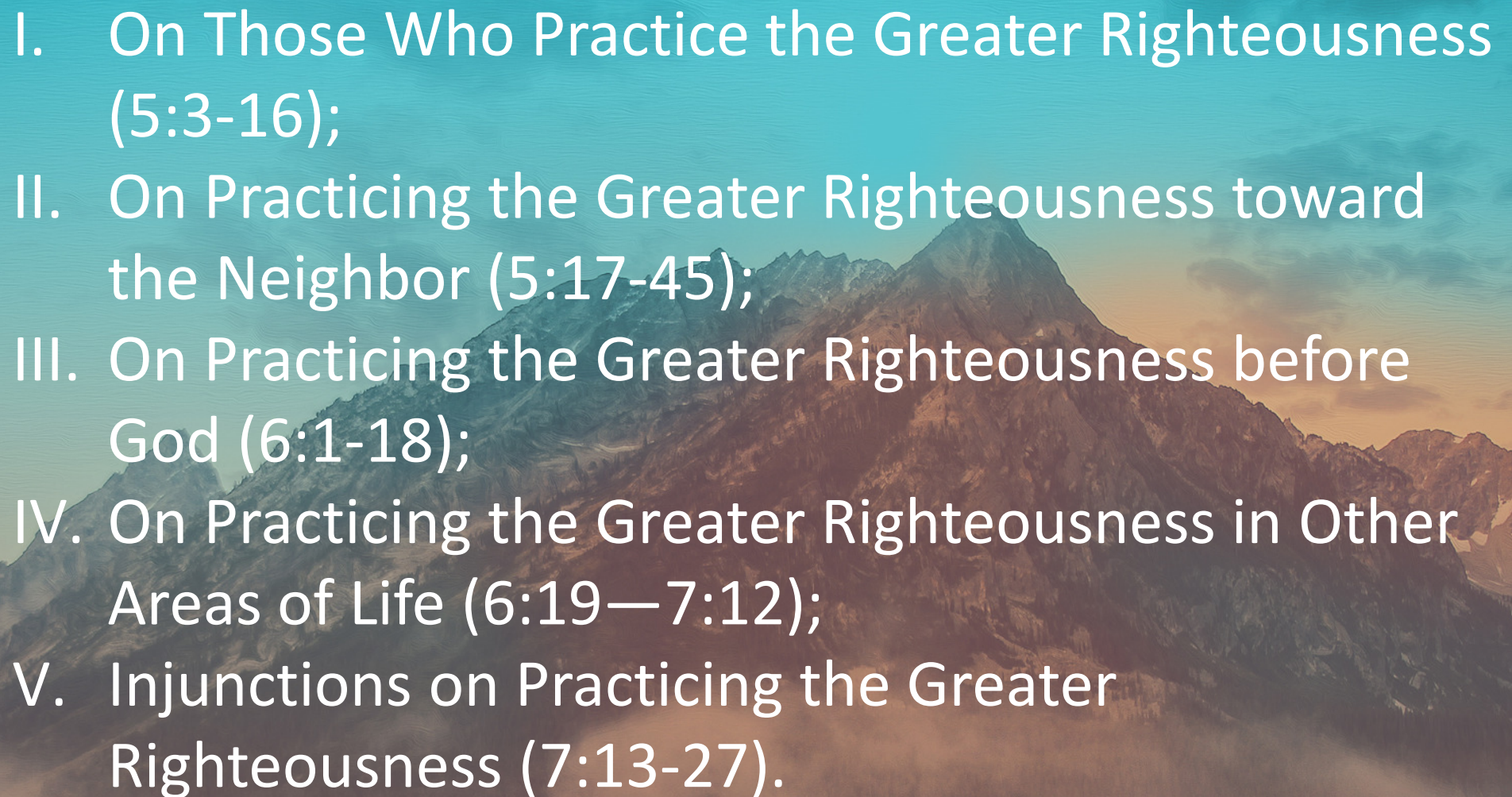
Mt. 5:1 And seeing **the multitudes**, he went up into a mountain: and **when he was set, his disciples came unto him:**

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

- 
- The "multitudes" consisted of the people Matthew just mentioned in 4:25. They comprised a larger group than the "disciples."
 - "...he went up into a mountain..." = The Law was given to Moses on the Mount, and the Law was clarified by the Lord on the mount.
 - The exact location of the "mountain" Matthew referred to is unknown, though probably it was in Galilee, near the Sea of Galilee, and perhaps near Capernaum.

- 
- “...and **when he was set, his disciples came unto him:**”
 - Customarily rabbis (teachers) "sat down" to instruct their disciples (cf. 13:2; 23:2; 24:3; Luke 4:20). This posture implied Jesus' authority.
 - The disciples were not just the Twelve, but many others who followed Jesus and sought to learn from Him. Essentially "disciple" means learner. They did not all continue to follow Him (John 6:66).
 - Not all of them were genuine believers, Judas Iscariot being the notable example.

- 
- A scenic landscape featuring a large mountain range in the background, partially shrouded in mist or low clouds. In the foreground, there is a calm body of water, likely a lake, reflecting the light. The sky is a mix of soft blues and oranges, suggesting a sunrise or sunset. The overall atmosphere is serene and majestic.
- The phrase "he opened his mouth, and taught them" (v. 2) is a New Testament idiom (cf. 13:35; Acts 8:35; 10:34; 18:14). It has Old Testament roots (Job 3:1; 33:2; Dan. 10:16) and introduces an important utterance wherever it occurs.
 - Kingsbury identified the theme of this Sermon as "greater righteousness" and divided it as follows:

- 
- I. On Those Who Practice the Greater Righteousness (5:3-16);
 - II. On Practicing the Greater Righteousness toward the Neighbor (5:17-45);
 - III. On Practicing the Greater Righteousness before God (6:1-18);
 - IV. On Practicing the Greater Righteousness in Other Areas of Life (6:19—7:12);
 - V. Injunctions on Practicing the Greater Righteousness (7:13-27).

Kingsbury, Jack Dean. *Matthew as Story*. 2nd ed. Philadelphia: Fortress Press, 1988. p. 112.

- Regarding righteousness, a key verse to understanding the “Sermon on the Mount” is Mt. 5:20:

Mt. 5:20 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.

B. The Sayings, 5:3-12

1. What We Are, 5:3-5

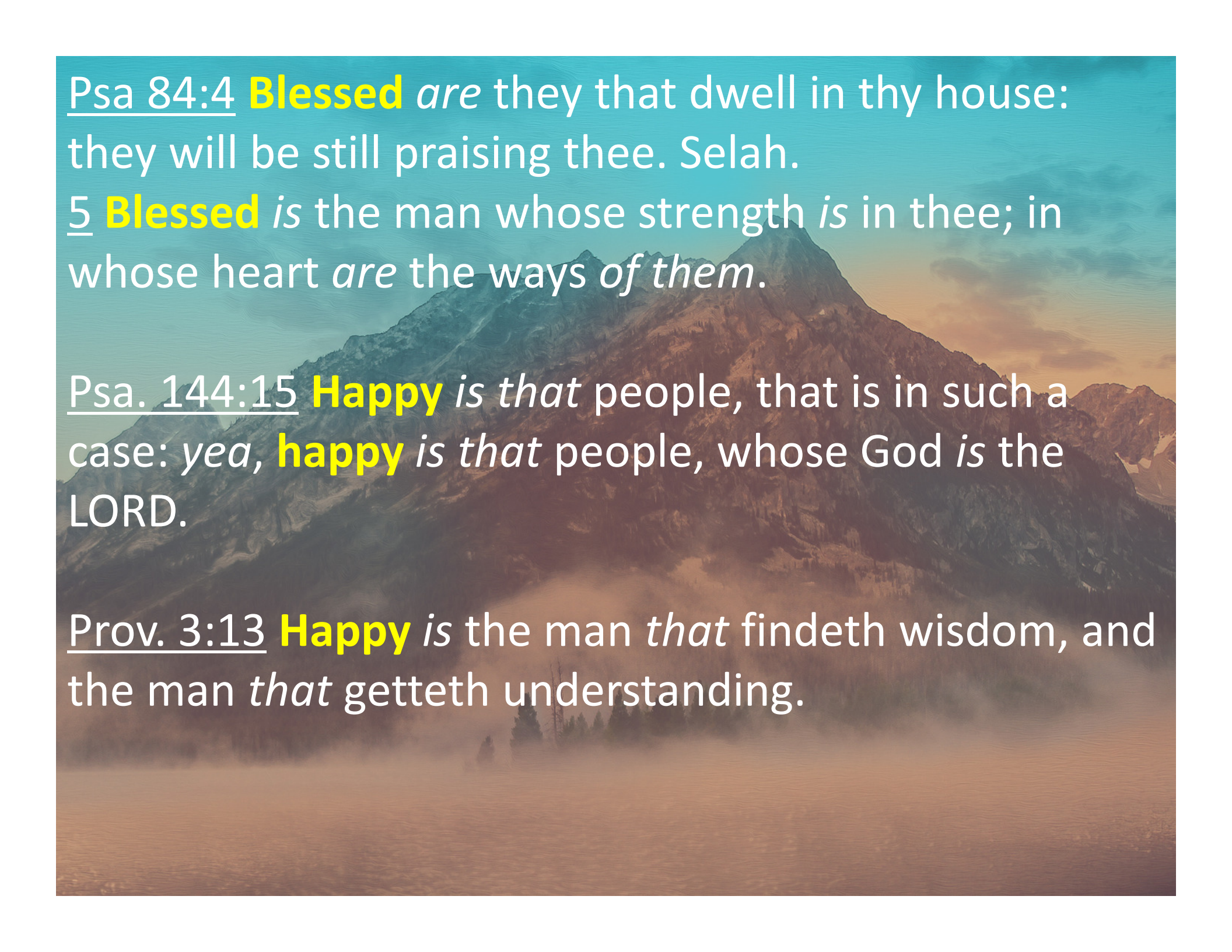
a. Poor in Spirit, 5:3

Mt. 5:3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

Psa. 1:1 **Blessed** is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Psa. 32:1 **Blessed** is he whose transgression is forgiven, whose sin is covered.

2 **Blessed** is the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.



Psa 84:4 **Blessed** *are* they that dwell in thy house:
they will be still praising thee. Selah.

5 **Blessed** *is* the man whose strength *is* in thee; in
whose heart *are* the ways of *them*.

Psa. 144:15 **Happy** *is that* people, that is in such a
case: yea, **happy** *is that* people, whose God *is* the
LORD.

Prov. 3:13 **Happy** *is* the man *that* findeth wisdom, and
the man *that* getteth understanding.

Dan. 12:12 **Blessed** is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

- The Beatitudes (vv. 3-10) may describe the fulfillment of Isaiah 61:1-3.

Isa. 61:1 The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach **good tidings unto the meek**; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; **to comfort all that mourn;**

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, **that he might be glorified.**

- We could well call the Beatitudes, “The Basis of a Happy Life.”

Original Word: אֶשֶׁר

Transliteration: esher

Definition: happiness, blessedness

<https://biblehub.com/hebrew/835.htm>

- The English word "beatitude" comes from the Latin word for "blessed," *beatus*. The Greek word translated "blessed," *makarios*, refers to a happy condition.

Original Word: μακάριος

Transliteration: makarios

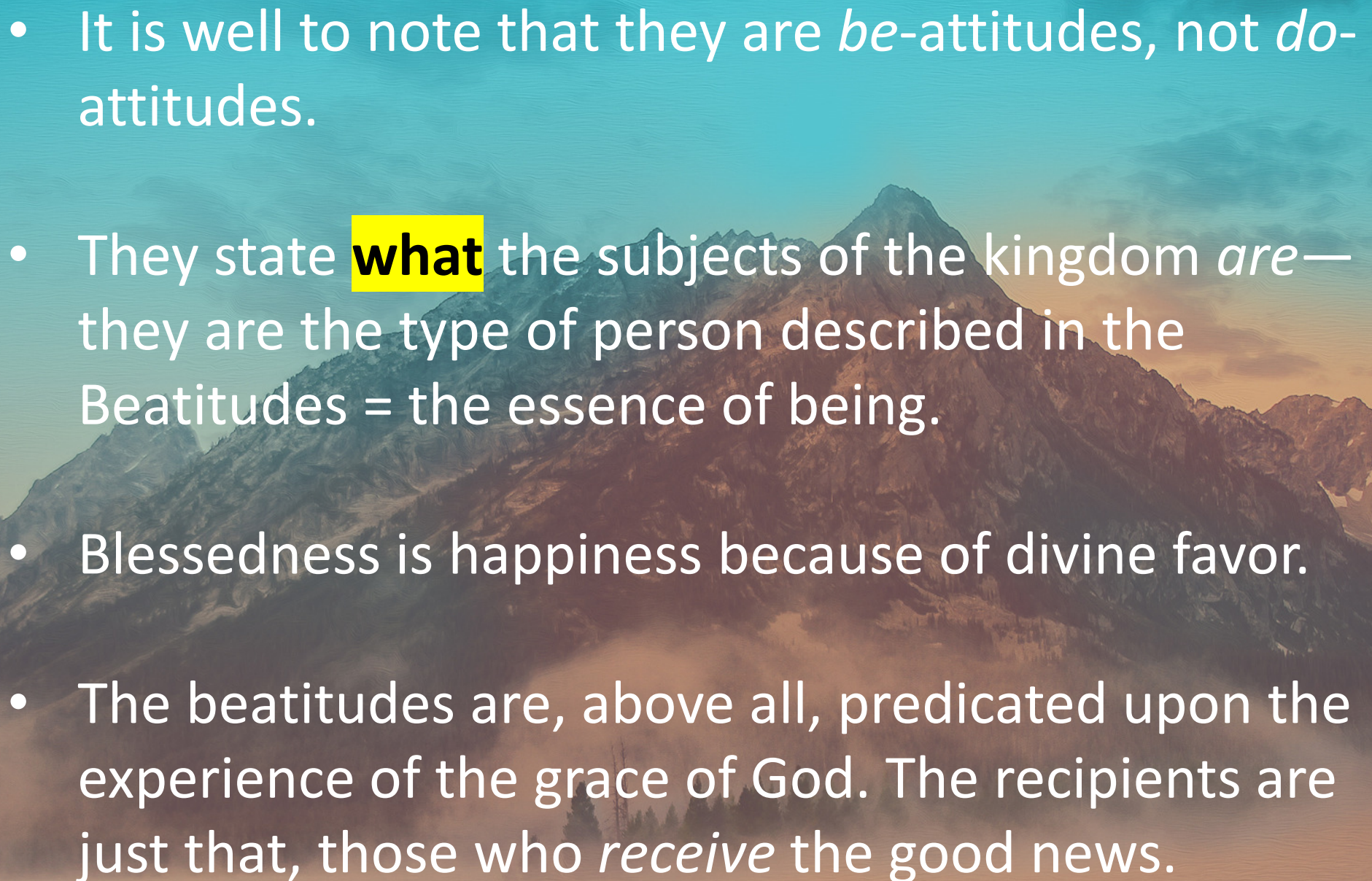
Definition: blessed, happy

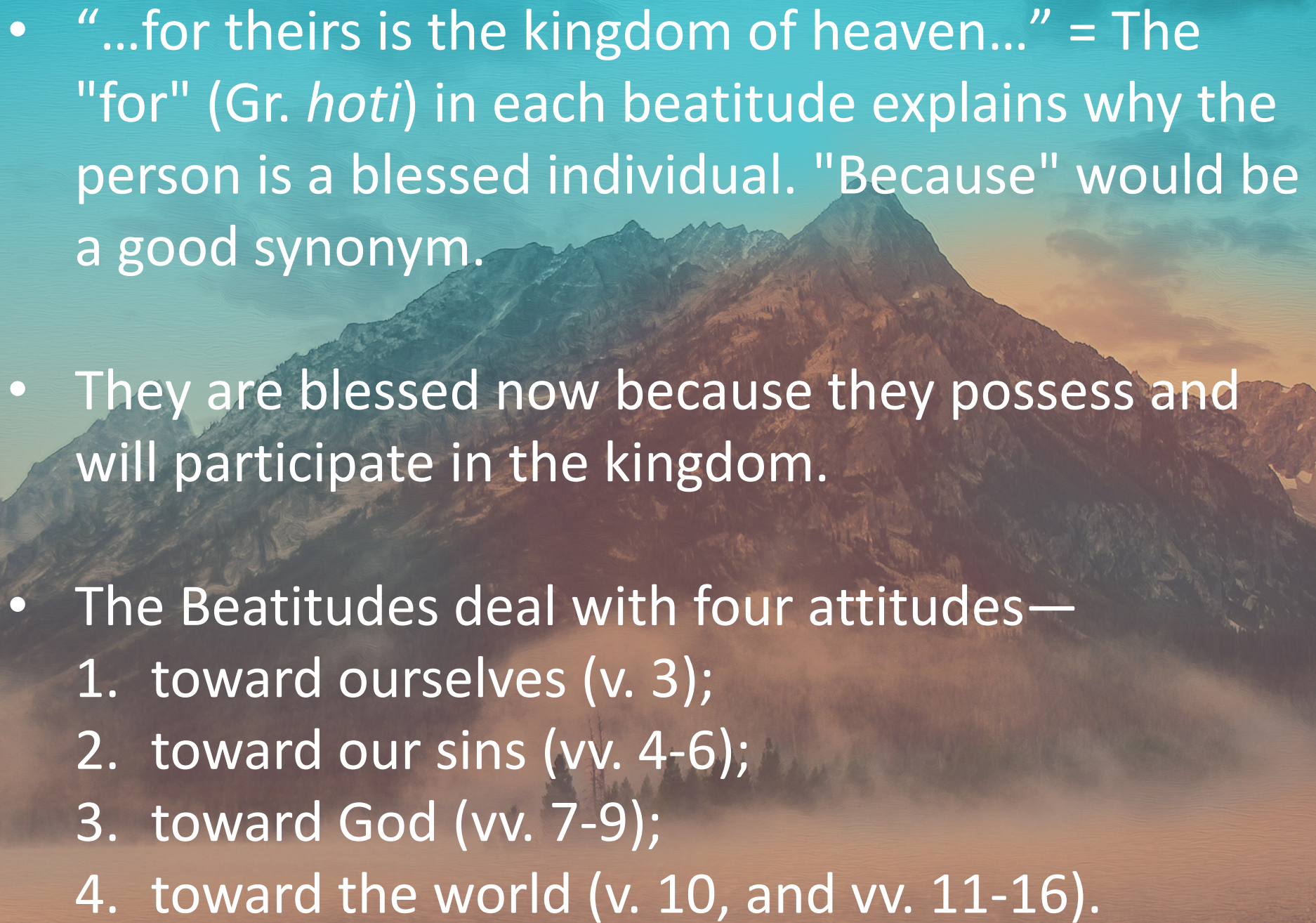
Usage: happy, blessed, to be envied.

makários (from *mak-*, "become long, large") –

properly, when God *extends* His *benefits* (the advantages *He confers*); *blessed*.

<https://biblehub.com/greek/3107.htm>

- 
- It is well to note that they are *be*-attitudes, not *do*-attitudes.
 - They state **what** the subjects of the kingdom *are*— they are the type of person described in the Beatitudes = the essence of being.
 - Blessedness is happiness because of divine favor.
 - The beatitudes are, above all, predicated upon the experience of the grace of God. The recipients are just that, those who *receive* the good news.

- 
- “...for theirs is the kingdom of heaven...” = The "for" (Gr. *hoti*) in each beatitude explains why the person is a blessed individual. "Because" would be a good synonym.
 - They are blessed now because they possess and will participate in the kingdom.
 - The Beatitudes deal with four attitudes—
 1. toward ourselves (v. 3);
 2. toward our sins (vv. 4-6);
 3. toward God (vv. 7-9);
 4. toward the world (v. 10, and vv. 11-16).

- They proceed from the inside out; **they start with attitudes and move to actions** that are opposed, the normal course of spirituality.

Mt. 5:3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

- The "poor in spirit" are those who recognize their natural unworthiness to stand in God's presence, and who depend utterly on Him for His mercy and grace.

Psa. 10:14 Thou hast seen *it*; for thou beholdest mischief and spite, to requite *it* with thy hand: **the poor committeth himself unto thee**; thou art the helper of the fatherless.

- The “poor” do not trust in their own goodness or possessions or anything of their own for God's acceptance.

Original Word: πτωχός

Transliteration: ptóchos

Definition: (of one who crouches and cowers, hence) beggarly, poor

Usage: poor, destitute, spiritually poor, either in a good sense (humble devout persons) or bad.

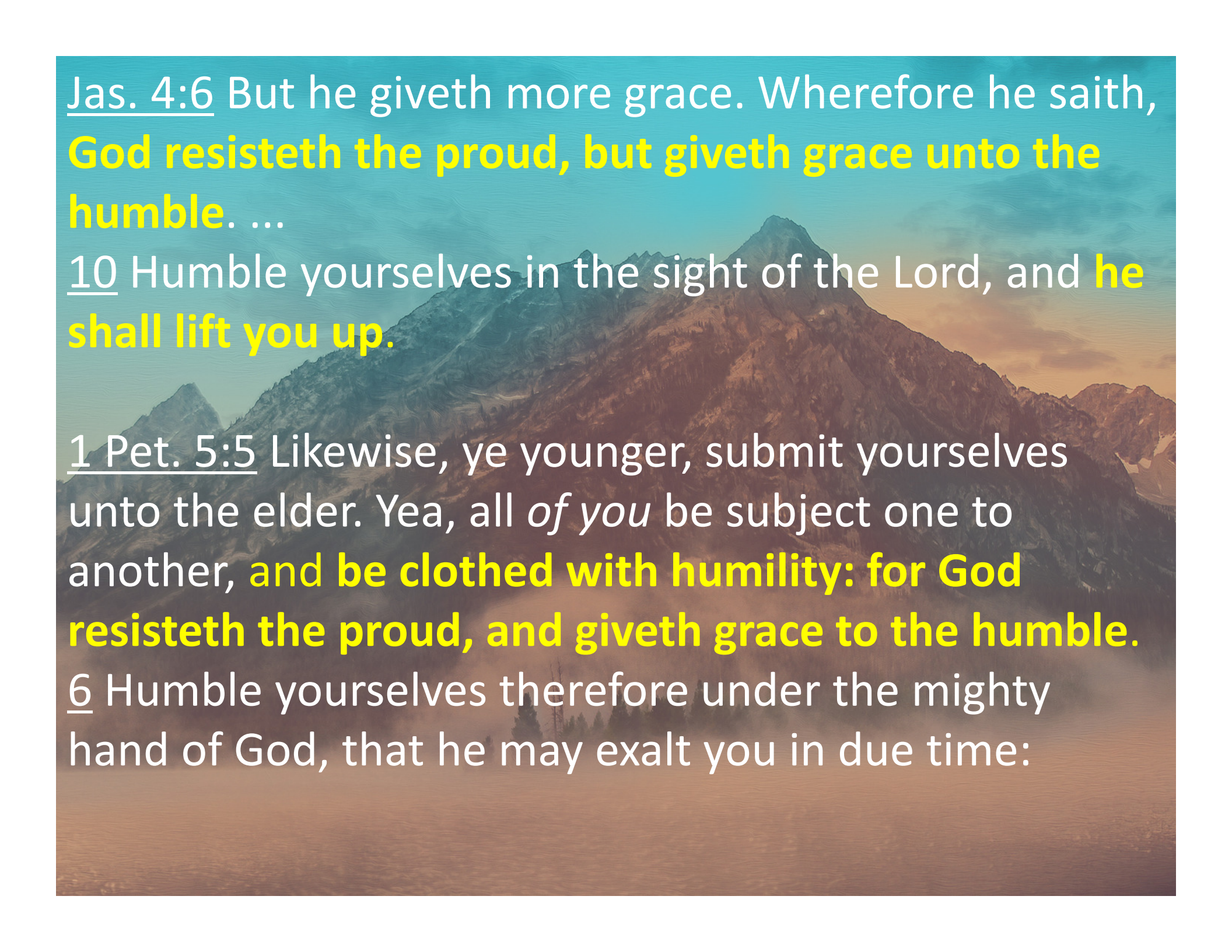
ptōxós – properly, bent over; (figuratively) *deeply destitute*, completely lacking resources (earthly wealth) – i.e. *helpless as a beggar*. (*ptōxós*) relates to "the pauper rather than the mere peasant, the extreme opposite of the rich" (*WP*, 1, 371).

<https://biblehub.com/greek/4434.htm>

- This kingdom does not go primarily to the materially wealthy, but to those who admit their spiritual bankruptcy.

Mt. 18:4 Whosoever therefore shall **humble himself as this little child**, the same is greatest in the kingdom of heaven.

Mt. 23:12 And whosoever shall exalt himself shall be abased; and **he that shall humble himself shall be exalted.**



Jas. 4:6 But he giveth more grace. Wherefore he saith,
God resisteth the proud, but giveth grace unto the humble. ...

10 Humble yourselves in the sight of the Lord, and **he shall lift you up.**

1 Pet. 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, **and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.**

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

- Wealth and poverty are personal perspectives of value:

Prov. 13:7 There is that maketh himself rich, yet *hath* nothing: **there is that maketh himself poor, yet hath great riches.**

2 Cor. 6:10 As sorrowful, yet alway rejoicing; **as poor, yet making many rich**; as having nothing, and yet possessing all things.

Jas. 2:5 Hearken, my beloved brethren, Hath not God chosen **the poor of this world rich in faith**, and heirs of the kingdom which he hath promised to them that love him?

Conclusion

Mt. 5:3 Blessed *are* the poor in spirit: **for theirs is the kingdom of heaven. ...**

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

- When a believer is persecuted for righteousness' sake, it is imperative to be one who is of "the poor in spirit," one who is humbly accepting and enduring the consequences of faithfulness.

Psa. 10:14 Thou hast seen *it*; for thou beholdest mischief and spite, to requite *it* with thy hand: **the poor committeth himself unto thee**; thou art the helper of the fatherless.