

Matthew 5:1–12

¹ And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.

² Then 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 those who mourn, For they shall be comforted.

⁵ Blessed are the meek, For they shall inherit the earth.

⁶ Blessed are those who hunger and thirst for 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 sons of God.

¹⁰ Blessed are those who are persecuted for righteousness’ sake, For theirs is the kingdom of heaven.

¹¹ “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.

¹² Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

THE BEGINNING OF THE SERMON ON THE MOUNT **Matthew 5:1-3**

INTRO:

The Sermon on the Mount (**Matthew chapters 5-7**) has been misunderstood and misinterpreted. In the early years of the twentieth century the modernists stole it to teach their idea of loving one another, etc. In reaction to this, when I first went to Bible school, I was taught the Sermon on the Mount was not for today but for the dawning of the Millennial Kingdom. It is clear to many scholars today that neither of these positions make sense. In fact, the Sermon on the Mount was for the disciples and for us. The Lord Jesus began His famous sermon describing what the subjects of the Kingdom of Heaven look like.

I. SETTING (VERSES 1-2)

II. BEATITUDES (VERSES 3-5)

I. SETTING (VERSES 1-2)

“And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying.”
Matthew 5:1-2

A. Matthew sets the scene for this sermon in **Matthew 4:23-25** where we read, ***“And Jesus went about all Galilee, teaching in their synagogues, preaching THE GOSPEL OF THE KINGDOM, and healing all kinds of sickness and all kinds of disease among the people. Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. Great multitudes followed Him—from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.”***

What is this kingdom that Jesus proclaimed?

1. Years ago, I was taught ***“the kingdom of God”*** in the Gospels of Mark, Luke and John differed from ***“the kingdom of heaven”*** in Matthew’s Gospel. While this thought has enjoyed some popularity, when we compare the references we find them to be similar. For example in **Luke 6:20** we find Jesus saying, ***“Blessed are you poor, For yours is the kingdom of God.”***

2. Don Carson observed that many Jews avoided saying the name of God by referring to things as coming down from heaven. In his Jewish gospel, Matthew followed this idea. So, when Jesus spoke of the kingdom of heaven in this sermon He referred to the kingdom of God.

B. The second introductory necessity is to understand the word ***“makarios,”*** translated ***“Blessed.”*** Some of the newer translations translate this word as ***“happy.”*** While the idea of happiness is found in this word, the main idea is enjoying divine favor and approval which makes one happy. It is a little difficult to see how people in **verses 10-11** could be told this experience would make them ***“happy.”***

“Blessed are those who are persecuted for righteousness’ sake, For theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.”

Jesus did not say being one of these people leads one to great happiness. Rather, He said the one who exhibits these characteristics enjoys God’s divine favor and thus has a form of joy.

II. BEATITUDES (VERSES 3-5)

“Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth.” (Matthew 5:3-5)

A. The Lord Jesus Christ seated Himself on the mountain and ***“His disciples came to Him. Then He opened His mouth and taught them, saying.”*** (vs.1b-2) The disciples were the primary audience for our Lord’s remarks. He began His sermon with a list of beatitudes. These beatitudes are not statements describing how we enter the kingdom of Heaven. They are instead statements describing those who are in the kingdom. The truly godly ones, the ones enjoying the blessing and favor of God are these folks.

B Those who possess the kingdom of heaven are those who are ***“poor in spirit.”*** ***“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”*** (v.3) If someone is one who enjoys the Father’s approval, that one will be first poor in spirit. What does being poor in spirit mean?

C. The word translated ***“poor”*** is one that means ***“to be reduced to begging,” “to have nothing and to have to look to someone else to provide for you.”***

1. What did Jesus say? Is there some great spiritual advantage to being financially destitute? The answer must be no. Many of God’s choicest saints in the past were wealthy, people like Abraham and David.

2. Being ***“poor in spirit”*** is recognizing we are spiritually bankrupt. We recognize that we have no merit to receive anything before God. Isaiah demonstrated his own spiritual bankruptcy before God in **Isaiah 6**. After seeing the LORD high and lifted up in the temple, he spoke.

“And I said: ‘Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!’” (Isaiah 6:5).

Spiritual poverty is first recognizing that while God is infinitely holy, we are not holy. We are sinners and have nothing to offer a holy God in exchange for our souls.

3. The Apostle Paul wrote in **PHILIPPIANS 3:4–6** about the things he thought were his spiritual riches.

“I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.”

But then something happened. He met Jesus on the road to Damascus and suddenly he realized his poverty of spirit. None of these things made him worthy of salvation.

“But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own

righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith.”; (vs.7-9)

D. Why do those who are bankrupt spiritually possess the kingdom of God? They are those who came to understand the reality that we are not saved by anything we are or can do. We are saved by grace through faith. Grace means we do not deserve it. Faith is our reaching out to the Lord of Glory to save us.

“Not by works of righteousness which we have done, but according to His mercy He saved us.” (Titus 3:5).

E. Jesus Did Not say, the truly godly strive to be poor in spirit, He said, they are poor in spirit. Our spiritual poverty is something we are, but we only recognize it when we hear the Gospel and we recognize that we ***“all have sinned and come short of the glory of God.” (Romans 3:23).*** And we follow **Romans 10:9-10.**

“If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.”

Hymn #406 *My Hope Is in the Lord*