



Matthew 5:1-12

THE BLESSED LIFE:

THE CHARACTER OF THE KINGDOM CITIZEN

Christ's preaching was so entirely different from that of the Pharisees and Sadducees (which was supposed to be based on the Old Testament), that the people were inclined to imagine His intention was to subvert the authority of God's Word and substitute His own in its place. ...Far from being antagonistic to the OT Scriptures, He had come to fulfill them. He strongly disavowed any hostile design in regard to the Word of God and proceeded to confirm its authority. ...It will be found that this Sermon returns again and again to one main idea: **That of awakening men to a sense of their wretchedness and shutting them up to the righteousness of God.** That object could only be obtained by a spiritual application of the Law and by enforcing its inviolable exactions: thereby alone could they be prepared to appreciate and embrace the Gospel. —A. W. Pink

**From that time Jesus began to preach and to say,
"Repent, for the kingdom of heaven has drawn near."**

—Matthew 4:17

As the Son of David, the Messiah, Jesus was expected to come and establish His kingdom on earth—delivering the nation of Israel from their political enemies and exalting the Jewish people to the place of authority and blessing. Jesus' preaching of the kingdom and His healing of all diseases amplified this expectation. Great crowds began to flock around Him. But Jesus did not come to attract great crowds, defeat political enemies, or simply heal physical diseases. He came as the way, the truth, and the life—the One who would open the way to God, proclaim the truth, and give eternal life.

The Purpose of the Sermon on the Mount:

1. To characterize the true nature of a kingdom citizen.
2. To confront people with the righteousness of God.
3. To call people to a life submitted to Jesus, the King.

BLESSED ARE...

- **The Poor in Spirit** (Greek, *ptochos*, "a destitute beggar")

I am spiritually _____ before God (Rom. 3:9-23).

Those with nothing before God receive _____.

- **Those Who Mourn** (Greek, *pentheo*, "manifested grief")

I am _____ before God (Ps. 51:17; Is. 57:15; 66:2).

Those broken before God are the ones made _____.

The Sermon on the Mount is the first of five major discourses in the Gospel of Matthew [5-7; 10; 13; 18; 24-25]. All five follow blocks of narrative material; all five end with the same formula.

—D. A. Carson

"Kingdom of heaven" is used 32x in the NT, only in Matthew. The emphasis of the word "kingdom" (Grk, *basileia*) is on the one who is reigning. In this case, it refers to heaven's reign on earth.

The kingdom of heaven is any type of rulership God may assert on the earth at a given period.

—Merrill Unger

Blessed. Grk, *makarios*, "happy; fortunate; well-off." Used by the Greeks to describe the life of the gods or of the wealthy who were seen as free from problems and thus happy. Biblically it refers to the one who is favored by God and experiencing His blessings.

The πένης may be so poor that he earns his bread by daily labor; but the πτωχός is so poor that he only obtains his living by begging.

—Richard C. Trench

This is true. We are all beggars.

—Martin Luther

- **The Meek**

I am _____ to God (Psalm 37:1-11; Is. 11:4).

Those who submit to God shall _____ with Christ.

- **Those Who Hunger and Thirst for Righteousness**

I am _____ His righteousness alone (Romans 10:3).

Those hungry for God’s righteousness will receive it in abundance.

- **The Merciful**

I am _____ toward others.

Those merciful to others receive _____ from God (Ps. 18:25).

- **The Pure in Heart**

I am a person of honest _____ (Psalm 51:6).

Those who see their sin (and are cleansed) will see God’s face.

- **The Peacemakers**

I am pursuing peace in all my relationships (Rom. 12:18; Heb. 12:14).

Those who bring peace show that they belong to the God of peace.

- **Those Who Are Persecuted for Righteousness’ Sake**

I am living a life that is _____ to the world’s ways.

Those living contrary to the world show they are not of the world.

Poor in Spirit	<i>I see my own sin</i>	Merciful
Mourn	<i>I am broken over my sin</i>	Pure in Heart
Meek	<i>I have yielded my will to God</i>	Peacemakers
Hunger & Thirst	<i>I am pursuing God alone</i>	Persecuted

Meek. Greek, *praus*, “gentle, of a humble disposition.” Used to describe a tamed horse, a gentle wind, or an effective medicine. Thus, it is power under control.

***Praus** is the Greek for an animal which has been trained until it is completely under control. Thus the man who is **praus** is the man who has every instinct and every passion under perfect control... It would be right to say that such a man is God-controlled.*

—William Barclay

Our spiritual state corresponds to the intensity of our desire... We may say we want God but we want something else more. And we get what we want most.

—A. W. Tozer

Filled. Greek, *chortazo*, “to feed, to satisfy with food, to fatten.”

It follows as the night the day that the man who truly realizes his position face to face with God is the man who must of necessity be merciful with respect to others.

—D. Martyn Lloyd-Jones

The “pure in heart” are those who are single-minded in their devotion to God and therefore morally pure inwardly.

—Thomas Constable

First put yourself at peace, and then you may the better make others be at peace. A peaceful and patient man is of more profit to himself and to others than a learned man who has no peace.

—Thomas a’ Kempis

A true Christian ought to be a standing rebuke to the world, an incarnate conscience.

—Alexander MacLaren