Crossroads International Church Dr. Rick Griffith

24 January 2016 Message 2 of 20

NIV 40 Minutes

**How to Be Blessed**

Title

***Matthew 5:1-12***

**Topic:** Blessing

**Subject:** How can you get blessed in life?

**Complement:** Believer attitudes bring blessing.

**Purpose:** The listeners will be glad for the benefits of trusting Christ.

**Reading:** Matthew 5:1-12

**Song:** Still

# Introduction

### Need: “How to Be Happy in the Beatitudes” (https://www.youtube.com/watch?v=wxWCspyE7lg)

Video

### Interest: Recite Matthew 5:1-12.

Hillside

### Intro to MPI: How can you get blessed in life? How can you experience a rich experience of life? I mean a richness that goes beyond money into a full satisfaction with life—how do we get that? Is it in education, power, money, relationships, fun, position, or looks?

Options
(5 slides)

Subject

### Background: Wanting a life of genuine blessing is something people have wanted for as long as individuals have been on earth. It certainly was desired in the time of Christ.

Jesus is King

#### As we saw last week, Matthew answers the question of where satisfaction is found by saying it is found in Christ as King—Jesus fulfilled every requirement to be King.

Crown

Proofs
(animate)

#### Matt 1–10 reveals this King. Wiersbe notes that the revelation of the King falls nicely into three units.

Matt 1–10

• Person

##### Matt 1–4 focuses on His person—He qualifies to be King of Israel and King of the entire world!

###### Matthew 1–4 provide proofs that Jesus should be accepted as Israel’s king. Jesus has the right physical line and is approved by key witnesses to be the King of Israel.

Principles

• Power

###### Both John (3:1) and Jesus (4:17) declare, “Repent, for the kingdom of heaven is at hand!” Repentance means a change of mind regarding who Jesus is. But what are the fruits of such a change of thinking?

##### Matt 5–7 gives His principles—the Sermon on the Mount shows the lifestyle that his subjects should show.

##### Matt 8–10 reveals His power—the authority of King Jesus over nature, sickness, demons, and actually everything!

Laws?

Purpose

• Saved

• Peace

• Millenn.

#### The purpose of the Sermon on the Mount has been debated. What are these chapters about?

##### A way to be saved?

##### A charter for world peace?

##### A model for the millennium?

##### An ethic for believers now?

• Ethic

###### The Sermon on the Mount (Matt 5–7) show what it looks like when someone has changed his thinking about Christ—the “fruits” of repentance.

When Jesus King

First phrases

*Beatus*

Beatitudes logo

###### These who truly repent will possess an internal holiness more than mere outward show like the Pharisees.

#### The setting of the sermon shows Jesus taking the role of a rabbi to teach the disciples the response of those embracing him as king (Matt 5:1-2; Luke 6:17-19).

Jesus Teaching

##### Jesus saw the crowds and sat down on a mountainside (1a).

###### The passage doesn’t say specifically—though Luke calls this a “level place” (Luke 6:17). Putting the two together, Jesus found a level part of a mountain.

Mt. Beatitudes

###### This describes the traditional location for this sermon, which is called “The Mount of Beatitudes” on the north shore of the Sea of Galilee.

Aerial Shot

###### This is called “Beatitudes,” after the Latin *beatus*, meaning “blessed.”

##### Jesus began teaching his disciples who showed initiative to listen (1b-2).

###### Why did Jesus sit down (1)? Is this significant?

Rabbi Jesus

We typically have the teacher stand and the listeners sit. Of course, that only makes it tempting for the listeners to fall asleep. I have fallen asleep on may a sermon, but I’ve been fallen asleep while teaching or preaching.

Maybe these Jews are onto something once again. What a great idea! Contrary to our customs, at that time the teacher sat while the students stood! Maybe that’s why they are called “stoodents”!

More seriously, Jesus was taking the role of the rabbi in that culture. He gladly accepted such a position and was often called “Rabbi” even though he had not gone through the rabbinic schools.

###### Was Jesus teaching only the disciples these beatitudes (2)?

Best Sermon

Verse 2 specifically says that he was speaking to the disciples, not the curious crowds, which appear to be at the distance when he started speaking. That means his comments address those who already made a confession of faith for him.

However, by the time we get to the end of the sermon in 7:28 the crowds were amazed at his teaching. He also encouraged them to believe in him as their sure foundation (7:24-27), so the end of his message addresses the unbelieving multitudes who still needed to trust him for salvation.

### What is the basic contrast that Jesus is making between the first and second lines in these various statements (3-11)?

First phrases

Signs

#### Each first statement has these traits:

##### It shows a condition in which God blesses—when God adds a special measure of his grace so that we are better off than before.

##### That condition is an undesirable state—something people typically avoid.

##### Each first statement relates to character traits—something people typically also do not seek. Instead, we seek money, happiness, health, influence or power and so-called success.

##### “The qualities Jesus mentioned in this list, ‘the poor in spirit,’ ‘those who mourn,’ ‘the meek,’ etc., obviously could not be products of Pharisaic righteousness. The Pharisees were concerned primarily with external qualities, but the qualities Jesus mentioned are internal. These come only when one is properly related to God through faith, when one places his complete trust in God” (Louis A. Barbieri, Jr., “Matthew,” in *BKC*, 2:29).

#### Each second statement also is parallel with one another in some ways:

Upside Down

##### Each second statement is the way God blesses us in a way parallel to the first statement—but it is upside down in nature—not what you’d expect!

##### It is also something we typically *do not seek*—

Second phrases

##### However, this condition is what we really *need*!

##### In fact, it’s also what we really *want*.

### Preview: With that introduction, today we’ll see the benefits or results of believing in Christ, followed by what to do about these results.

Preview

### Text: Matthew 5:1-12

Subject

(So how can you get blessed in life? It is found by faith or trust in God. In other words…)

# I. You get blessed by believing (5:1-11)!

MP

[Those who trust Christ as King experience many rewards.]

[Jesus was positive—quote by Wiersbe.]

Wiersbe
(2 slides)

## *Depending on God* leads to a **rich experience of life** (5:3).

### What does it mean to be “poor in spirit” (3a)?

Poor in spirit

Title

Title

Title

Title

Title

Title

Title

#### It certainly does *not* simply mean that one is only “poor” as in the NLT! This implies that financial poverty is itself a blessing.

#### Instead, Jesus referred to those who are “poor in spirit,” so he’s referring to spiritual—not material—poverty.

#### But what’s “spiritual poverty”? It means that we recognize that we have nothing to bring to God to earn his favor. We are truly poor without him, spiritually speaking. We are dependent upon him.

### What does it mean to inherit the “kingdom of heaven” (3b, 10b)?

Red carpet

#### Whatever it means, remember that this exhortation is to the disciples, so it does not refer to salvation. It is written to believers, not unbelievers.

Gate

Circle Diagram

#### First we must define what is meant by “kingdom.” My friend Joseph Dillow, *Final Destiny*, 250-51 has done the most careful work on this of anyone I know in his 1093 page work. He writes, “A study of all places in the New Testament where the kingdom is mentioned reveals six aspects of the single kingdom of God: (a) the power of God, (b) a permeating influence throughout the world, (c) the messianic kingdom predicted in the Old Testament, (d) a kingdom way of living or the experience of kingdom life, (e) the new heavens and the new earth, and, finally, (f) the sphere of personal salvation.”

#### “Several important observations may be made about this list and diagram. First, kingdom entrance is sometimes spoken of as entrance into the sphere of personal salvation or into the future millennium. One must be born again if one is to enter the millennium (John 3:2-5). Paul tells us that *‘Through many tribulations we must enter the kingdom of God’* (Acts 14:22), that is, arrive at the final phase of our salvation, the millennium or the eternal state. Our journey toward the future kingdom requires perseverance through tribulations. When he tells us that we have been transferred into ‘the kingdom of His dear Son,’ he means we are currently in the sphere of personal salvation” (ibid., 251-52 emphasis his).

Entering Acts 14:22

### What is verse 3 saying about the Pharisees?

#### The Pharisees were the official interpreters of the OT—the “gatekeepers,” if you will. Pharisees taught that the reason they were wealthy was because God blessed them due to their outward observance of the Law.

#### Jesus, on the other hand, came in conflict with them by teaching that they weren’t even going to enter Christ’s earthly kingdom. Why not? They were not even saved from sin and thus ready to enter the millennium.

## *Admitting our needs* leads to **receiving God’s comfort** (5:4).

Mourn

### What does it mean to “mourn” (4a)? Is this mourning for any reason? Why is it good for people to cry?

Eye with tear

#### Some see this as turning from sin, and it might be.

#### But the verse doesn’t actually say what is being mourned. Perhaps it’s repentance from sin, but it also might be like Romans 12 commands: “Rejoice with those who rejoice; mourn with those who mourn.”

#### What a privilege it is to be able to feel with people, and to have others share in our sorrow. I have had many people weep in my study for a variety of reasons. They are blessed to be able to weep, and I am blessed to share it with them to try to provide some of God’s comfort.

### Basically, to mourn is to recognize our needs.

Title

Title

Title

Title

Title

Title

Title

Title

## *Humility* now brings **honor in the millennial kingdom** (5:5).

Meek

### What does it mean to be “meek” (5a)?

Girl at Cross

#### Unfortunately, in English “meek” rhymes with “weak,” wen in reality it is strength of character shown in humility.

#### Meekness is a right estimation of oneself. If you really knew yourself, you wouldn’t be proud!

#### Wiersbe, 46, says, “Meekness is not weakness, for both Moses and Jesus were meek men (Num. 12:3; Matt. 11:29). This word translated ‘meek’ was used by the Greeks to describe a horse that had been broken. It refers to power under control.”

• Wiersbe quote

#### Likewise, Barbieri, 2:29 notes, “Those who are meek (v. 5) are truly humble and gentle and have a proper appreciation of their position. (Praei√ß, the Gr. word rendered ‘meek,’ is translated ‘gentle’ in its three other usages in the NT: 11:29; 21:5; 1 Peter 3:4.)”

• Barbieri quote

Bible

### What does it mean to “inherit the earth” (5b)? Is this the same as to have the “kingdom of heaven” (3b)?

Door handle

#### It refers to the future rule of the saints on the earth (cf. Rev. 5:10).

Rev 5:10

#### The only ones who will rule with authority then are those who show humility now.

## *Holiness* gives a **deep satisfaction** in life (5:6).

Conscience

### What does it mean to “hunger and thirst for righteousness” (6a)?

#### If you ask the average person on the street if he or she wanted to be holy, you would get a confused look. Who wants to be holy? Really? We want to be rich, healthy, influential, sexy, powerful—but holy? This isn’t sought by the major religions or by people in general.

#### But the people of the Book are different. We should crave righteousness like we crave food—even more so.

### What does it mean to be “filled” (6b)?

#### It means that holiness truly satisfies us.

#### We were created holy and we won’t actually be fulfilled until we return to that original condition when God’s creation was declared “very good” (Gen. 1).

Mercy to woman

## *Showing mercy* to others leads to **receiving mercy from God** (5:7).

### What does it mean to be “merciful” (7a)?

#### Compassion towards the downtrodden is godly.

#### It is easy to disdain beggars rather than stop and listen to their story—and especially help them.

### What does it mean to be “shown mercy” (7b)?

#### All of us want justice towards others and mercy for ourselves.

#### How many of us pray for justice towards us and mercy towards others?

#### The reality is that God works in us to experience the same mercy that we show others. That’s kingdom living.

## A *pure lifestyle* results in **seeing God in our lives** today (5:8).

Hands

### What does it mean to be “pure in heart” (8a)?

#### Jesus is talking about motives here. More important that what you do is this: *why* do you do what you do?

#### One who is pure in heart is concerned with God’s glory, not self-glory.

### What does it mean to “see God” (8b)?

#### We know that since God is spirit, he cannot be seen. However, we can certainly see what he does.

#### It is unclear if this verse is talking about seeing God’s work now or later, but, in any case, only the pure will see God’s glory either in the present or the future.

Title

Title

#### This, of course, means that not even all believers will see God’s glory equally—those who genuinely know him are privileged to see more of Him.

#### Another view by Barbieri (BKC, 2:29) is that only Christians “will see God (v. 8), that is, Jesus Christ, who is God ‘in a body’ (1 Tim. 3:16; cf. John 1:18; 14:7-9).”

## *Making peace* with others enables us to **be God’s channel** (5:9).

Dove

Handshake

Delegation

### What does it mean to be “peacemakers” (9a)?

#### Each of us is either contributing to conflict or peace in our world.

#### Which are you?

### What does it mean to be “called sons of God” (9b)?

#### Sons typically were channels of the values of their father.

#### This means that believers who live a life that brings peace will be channels to others of what God has in store in his kingdom.

## *Persecution for Christ* gives us a **rich experience of life** (5:10-11).

Persecuted

### Jesus said that we will be “persecuted because of righteousness” (10a).

10-11
(2 slides)

Call out box in red

### The world hates us, have you noticed? Jesus was not just talking about ISIS, who kill Christians. Jesus referred to all who are convicted as they look at your holy life, your being a blessing to others, etc.

### It’s no secret that Christians are marginalized in just about ever facet of society.

Be-atitudes

MPI

(Up to this point Jesus has indirectly encouraged his listeners to believe in Christ as King. For this reason, these have also been called “be attitudes” with a double *t.* But certainly we can do something, too, right? Up to this point, Jesus hasn’t directly told them what to do. Now, in our final verse today, he gives us a command to…)

# II. Be glad to suffer for Christ (5:12)!

MP

[Rejoice over being persecuted.]

## Show joy over your heavenly reward (5:12a).

12

### He says Christians will be insulted, persecuted and falsely accused (11)—but how should we respond?

### How can we “rejoice and be glad” when persecuted (12)?

ISIS
(3 slides)

#### ISIS has become the face of evil. Take the example of the Egyptian believers brought to the beach for execution simply for being Christians.

#### The video footage of their murder shows them singing praises to God all the way until their throats were cut and heads lopped off.

#### Is it not proper for you and I also to be glad for the lesser ways we bear his name?

### God promises that we will have a great reward in heaven (12a)!

## Identify with persecuted OT prophets (5:12b).

OT Prophet

Title

### *Which* OT prophets were persecuted (12b)?

### Actually, which were *not* persecuted?

#### Jeremiah suffered through the famine and destruction of Jerusalem, was thrown into a cistern where he sank into the mud, and was jeered by thousands.

#### Ezekiel saw the death of his wife as an example of the siege of Jerusalem.

#### Isaiah was sawn in half by the wicked King Manasseh.

Subject

(How can we sum up the way to be blessed in 5:1-12?)

# Conclusion

### Believer attitudes bring blessing (Main Idea).

MI

### When Jesus is King in your life, then…

When Jesus King

#### You get blessed by believing (5:1-11).

MPII

MPI

#### So be glad to suffer for Christ (5:12).

### Questions to Consider

Questions

#### Which one of the Beatitude character qualities do you lack most?

#### How can you grow in that area?

#### How can you better identify with persecuted believers?

### Study this more by downloading and reviewing the PPT.

BSD

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Matthew 1–4 provide proofs that Jesus should be accepted as Israel’s king. Jesus has the right physical line and is approved by key witnesses to be the King of Israel.

### Both John (3:1) and Jesus (4:17) declare, “Repent, for the kingdom of heaven is at hand!” Repentance means a change of mind regarding who Jesus is. But what are the fruits of such a change of thinking?

# Purpose: Why is this passage in the Bible?

### The Sermon on the Mount (Matt 5–7) show what it looks like when someone has changed his thinking about Christ—the “fruits” of repentance.

### These who truly repent will possess an internal holiness more than mere outward show like the Pharisees.

# Background: What historical context helps us understand this passage?

### The Pharisees were the official interpreters of the OT—the “gatekeepers,” if you will. They taught that the reason they were wealthy was because God blessed them due to their outward observance of the Law.

### Jesus, on the other hand, came in conflict with them by teaching that they weren’t even going to enter Christ’s earthly kingdom. Why not? They were not even saved from sin and thus ready to enter the millennium.

# Questions

### Where did this take place—where was this mountain (5:1)?

#### The passage doesn’t say specifically—though Luke calls this a “level place” (Luke 6:17). Putting the two together, Jesus found a level part of a mountain.

#### This describes the traditional location for this sermon, which is called “The Mount of Beatitudes” on the north shore of the Sea of Galilee.

### Why did Jesus sit down (1)? Is this significant?

#### We typically have the teacher stand and the listeners sit. Of course, that only makes it tempting for the listeners to fall asleep. I have fallen asleep on may a sermon, but I’ve been fallen asleep while teaching or preaching.

#### Maybe these Jews are onto something once again. What a great idea! Contrary to our customs, at that time the teacher sat while the students stood! Maybe that’s why they are called “stoodents”!

#### More seriously, Jesus was taking the role of the rabbi in that culture. He gladly accepted such a position and was often called “Rabbi” even though he had not gone through the rabbinic schools.

### Was Jesus teaching only the disciples these beatitudes (2)?

#### Verse 2 specifically says that he was speaking to the disciples, not the curious crowds, which appear to be at the distance when he started speaking. That means his comments address those who already made a confession of faith for him.

#### However, by the time we get to the end of the sermon in 7:28 the crowds were amazed at his teaching. He also encouraged them to believe in him as their sure foundation (7:24-27), so the end of his message addresses the unbelieving multitudes who still needed to trust him for salvation.

### What does it mean to be “blessed”?

#### Back then the common view was that a person was wealthy. The Pharisees sure saw it this way, and, since they were rich, they saw themselves as blessed of God due to their righteousness.

#### But, as the BKC notes, “Blessed” means “happy” or “fortunate” (cf. Ps. 1:1).

#### Various English translations interpret this differently:

##### “Blessed…” appears in the NIV and all other major versions.

##### “God blesses” of the NLT is more interpretive but certainly gets the idea that God himself is the One who blesses us.

### What is the basic contrast that Jesus is making between the first and second lines in these various statements (3-11)?

#### Each first statement has these traits:

##### It shows a condition in which God blesses—when God adds a special measure of his grace so that we are better off than before.

##### That condition is an undesirable state—something people typically avoid.

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##### “The qualities Jesus mentioned in this list, ‘the poor in spirit,’ ‘those who mourn,’ ‘the meek,’ etc., obviously could not be products of Pharisaic righteousness. The Pharisees were concerned primarily with external qualities, but the qualities Jesus mentioned are internal. These come only when one is properly related to God through faith, when one places his complete trust in God” (Louis A. Barbieri, Jr., “Matthew,” in *BKC*, 2:29).

#### Each second statement also is parallel with one another in some ways:

##### Each second statement is the way God blesses us in a way parallel to the first statement.

##### It is also something we typically do not seek—

##### However, this condition is what we really need!

##### In fact, it’s also what we really want.

### What is the progression in verses 3-12? What are the main sections?

#### “Blessed are the/those…” (3-10) is more impersonal.

#### “Blessed are you…” (11-12) gets very personal.

### Why do verses 3 and 10 end the same way?

#### They both mention that those dependent on God, especially in persecution, inherit the “kingdom of heaven.”

#### This shows that inheriting the kingdom are the “bookends,” if you will, of these eight beatitudes. This shows that the focus of the text is “entering into a rich experience of life” (Joseph Dillow, *Final Destiny*, 252).

### What does it mean to be “poor in spirit” (3a)?

#### It certainly does *not* simply mean that one is only “poor” as in the NLT! This implies that financial poverty is itself a blessing.

#### Instead, Jesus referred to those who are “poor in spirit,” so he’s referring to spiritual—not material—poverty.

#### But what’s “spiritual poverty”? It means that we recognize that we have nothing to bring to God to earn his favor. We are truly poor without him, spiritually speaking. We are dependent upon him.

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#### Whatever it means, remember that this exhortation is to the disciples, so it does not refer to salvation. It is written to believers, not unbelievers.

#### First we must define what is meant by “kingdom.” My friend Joseph Dillow, *Final Destiny*, 250-51 has done the most careful work on this of anyone I know in his 1093 page work. He writes, “A study of all places in the New Testament where the kingdom is mentioned reveals six aspects of the single kingdom of God: (a) the power of God, (b) a permeating influence throughout the world, (c) the messianic kingdom predicted in the Old Testament, (d) a kingdom way of living or the experience of kingdom life, (e) the new heavens and the new earth, and, finally, (f) the sphere of personal salvation.”

#### “Several important observations may be made about this list and diagram. First, kingdom entrance is sometimes spoken of as entrance into the sphere of personal salvation or into the future millennium. One must be born again if one is to enter the millennium (John 3:2-5). Paul tells us that *‘Through many tribulations we must enter the kingdom of God’* (Acts 14:22), that is, arrive at the final phase of our salvation, the millennium or the eternal state. Our journey toward the future kingdom requires perseverance through tribulations. When he tells us that we have been transferred into ‘the kingdom of His dear Son,’ he means we are currently in the sphere of personal salvation” (ibid., 251-52 emphasis his).

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#### Some see this as turning from sin, and it might be.

#### But the verse doesn’t actually say what is being mourned. Perhaps it’s repentance from sin, but it also might be like Romans 12 commands: “Rejoice with those who rejoice; mourn with those who mourn.”

#### What a privilege it is to be able to feel with people, and to have others share in our sorrow. I have had many people weep in my study for a variety of reasons. They are blessed to be able to weep, and I am blessed to share it with them to try to provide some of God’s comfort.

#### Basically, to mourn is to recognize our needs.

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#### It is easy to disdain beggars rather than stop and listen to their story—and especially help them.

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### What does it mean to be “pure in heart” (8a)?

### What does it mean to “see God” (8b)?

### What does it mean to be “peacemakers” (9a)?

### What does it mean to be “called sons of God” (9b)?

### What does it mean to be “persecuted because of righteousness” (10a)?

### Why are Christians insulted, persecuted and falsely accused (11)?

### What does it mean to “rejoice and be glad” when persecuted (12)?

### What does it mean to have a great reward in heaven (12a)?

### Why were the OT prophets persecuted (12b)?

# Tentative Subject/Complement Statements

# II. The character of the righteous person is the basis of blessing in one's life (Matt 5:3-12; Luke 6:20-26).

# II. The results for those who embrace Christ as king will be numerous blessings in their lives (Matt 5:3-12; Luke 6:20-26).

# Possible Illustrations

### Text

# Possible Applications

### Text

# Life of Christ Outline of Christ's Authority to Interpret the Law

**§§ 54-56**

# *Exegetical Idea*: In response to the crowds' interest in the righteousness necessary for kingdom entrance, Christ's Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance (Matt 5:1–7:29; Luke 6:17-42).

# *Exegetical Idea*: The way to enter the kingdom is to

# Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance (Matt 5:1–7:29; Luke 6:17-42).

# I. The Subjects of the Kingdom § 54: People entering Messiah's kingdom must show holiness instead of mere Pharisaical observances (Matt 5:1-16; Luke 6:17-26).

## Introduction: As the crowds gather around Him, Christ turns to instruct the disciples on the nature of righteousness necessary to enter His kingdom as subjects (Matt 5:1-2; Luke 6:17-19).

## The Subjects: Christ describes the nature of a righteous person so that His hearers might know that those entering the kingdom are godly (Matt 5:3-16; Luke 6:20-26).

### The character of the righteous person is the basis of blessing in one's life (**Matt 5:3-12; Luke 6:20-26).**

### The influence of a righteous person creates a thirst for God in others by revealing God's righteousness, exposing sin and attracting them to the Lord (Matt 5:13-16).

# II. The Relation of the King to the Law § 55: Christ rejects the Pharisaic views of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom (Matt 5:17-7:6; Luke 6:27-42).

## Christ fulfilled all that the law and prophets required and denied that Pharisaic righteousness saves from sin (Matt 5:17-20).

**How to Be Blessed**

***Matthew 5:1-12***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The response a believer should have to the benefits and persecution related to trusting Christ as King is joy.

# I. The setting of the sermon shows Jesus taking the role of a rabbi to teach the disciples the response of those embracing him as king (Matt 5:1-2; Luke 6:17-19).

## Jesus saw the crowds and sat down on a mountainside (1a).

## Jesus began teaching his disciples who showed initiative to listen (1b-2).

# II. The benefits of trusting Christ as King are many blessings in their lives (Matt 5:3-11; Luke 6:20-26).

## The result of *depending on God* is a rich experience of life (5:3).

## The result of *admitting our needs* is experiencing God’s comfort (5:4).

## The result of *humility* is inheriting honor in the millennial kingdom (5:5).

## The result of *holy living* is a deep satisfaction in life (5:6).

## The result of *showing mercy* to others is receiving mercy from God (5:7).

## The result of a *pure lifestyle* is seeing God in our lives today (5:8).

## The result of *making peace* with others is being God’s channel (5:9).

## The result of *persecution for Christ* is a rich experience of life (5:10-11).

# III. The response a believer should have towards persecution is joy over his heavenly reward and identification with persecuted OT prophets (5:12).

**Purpose or Desired Listener Response (Step 4)**

The listeners will be glad for the benefits of trusting Christ.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Need: “How to Be Happy in the Beatitudes” (mp4)

### Interest: Recite Matthew 5:1-12.

### Intro to MPI: How can you get blessed in life? How can you experience a rich experience of life? I mean a richness that goes beyond money into a full satisfaction with life—how do we get that?

### Background: Wanting a life of genuine blessing is something people have wanted for as long as individuals have been on earth. It certainly was desired in the time of Christ.

### Preview: Today we’ll see the results of believing in Christ, followed by what to do about these results.

### Text: Matthew 5:1-12

(So how can you get blessed in life? It is found by faith or trust in God. In other words…)

# I. You get blessed by believing (5:1-11)!

## *Depending on God* leads to a **rich experience of life** (5:3).

## *Admitting our needs* leads to **receiving God’s comfort** (5:4).

## *Humility* now brings **honor in the millennial kingdom** (5:5).

## *Holiness* gives a **deep satisfaction** in life (5:6).

## *Showing mercy* to others leads to **receiving mercy from God** (5:7).

## A *pure lifestyle* results in **seeing God in our lives** today (5:8).

## *Making peace* with others enables us to **be God’s channel** (5:9).

## *Persecution for Christ* gives us a **rich experience of life** (5:10-11).

(Up to this point Jesus has indirectly encouraged his listeners to respond to Christ as King. But Jesus hasn’t directly told them what to do. Now, in our final verse today, he gives us a command to…)

# II. Be glad to suffer for Christ (5:12)!

## Show joy over your heavenly reward (5:12a).

## Identify with persecuted OT prophets (5:12b).

(How can we sum up the way to be blessed in 5:1-12?)

# Conclusion

### Believer attitudes bring blessing (Main Idea).

### When Jesus is King in your life, then…

#### You get blessed by believing (5:1-11).

#### So be glad to suffer for Christ (5:12).

### Questions to Consider

#### Which one of the Beatitude character qualities do you lack most?

#### How can you grow in that area?

#### How can you better identify with persecuted believers?

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**Rick Griffith**

24 January 2016

Message 2 of 20

**How to Be Blessed**

***Matthew 5:1-12***

# Introduction

### *How can you get blessed in life?* How can you experience a full satisfaction with life?

### Wanting a life of genuine blessing is something people have wanted for as long as individuals have been on earth. It certainly was desired in the time of Christ.

# I. You get blessed by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (5:1-11)!

## *Depending on God* leads to a **rich experience of life** (5:3).



Joseph Dillow, *Final Destiny*, 251

## *Admitting our needs* leads to **receiving God’s comfort** (5:4).

## *Humility* now brings **honor in the millennial kingdom** (5:5).

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# II. Be glad to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for Christ (5:12)!

## Show joy over your heavenly reward (5:12a).

## Identify with persecuted OT prophets (5:12b).

(How can we sum up the way to be blessed in 5:1-12?)

# Conclusion

### Believer \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ bring blessing (Main Idea).

### Questions to Consider

#### Which one of the Beatitude character qualities do you lack most?

#### How can you grow in that area?

#### How can you better identify with persecuted believers?