



The Sermon on The Mount
Bible Study Session 1
Matthew 5:1-6



Study By
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Greek NT

5.1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. **5.2** καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοῦ λέγων, **5.3** Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. **5.4** μακάριοι οἱ πεινθῶντες, ὅτι αὐτοὶ παρακληθήσονται. **5.5** μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν. **5.6** μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

La Biblia de las Américas

1 Y cuando vio las multitudes, subió al monte; y después de sentarse, sus discípulos se acercaron a El. 2 Y abriendo su boca, les enseñaba, diciendo: 3 Bienaventurados los pobres en espíritu, pues de ellos es el reino de los cielos. 4 Bienaventurados los que lloran, pues ellos serán consolados. 5 Bienaventurados los humildes, pues ellos heredarán la tierra. 6 Bienaventurados los que tienen hambre y sed de justicia, pues ellos serán saciados.

NRSV

1 When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. 2 Then he began to speak, 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 will be comforted. 5 "Blessed are the meek, for they will inherit the earth. 6 "Blessed are those who hunger and thirst for righteousness, for they will be filled.

NLT

1 One day as the crowds were gathering, Jesus went up the mountainside with his disciples and sat down to teach them. 2 This is what he taught them: 3 "God blesses those who realize their need for him, for the Kingdom of Heaven is given to them. 4 God blesses those who mourn, for they will be comforted. 5 God blesses those who are gentle and lowly, for the whole earth will belong to them. 6 God blesses those who are hungry and thirsty for justice, for they will receive it in full.

The Outline of the Text:

I. Teaching on the mountain, vv. 1-2.
 Allusion to Moses and to scribes.

Jesus taught from the mountain, v. 1

Moses received revelation on mountain; Jesus taught revelation on mountain.

Jesus taught discipleship principles, v. 2

Jesus sat down like the scribes in giving teaching.

II. Blessing on vertical discipleship, vv. 3-6

Like the Ten Commands, the beatitude contains emphasis on vertical and horizontal relationships.

Blessing upon poverty of spirit, v. 3

Poverty of spirit = sense of need down to the core of our being

Blessing upon mourning, v. 4

Mourning = sensitivity to evil and injustice

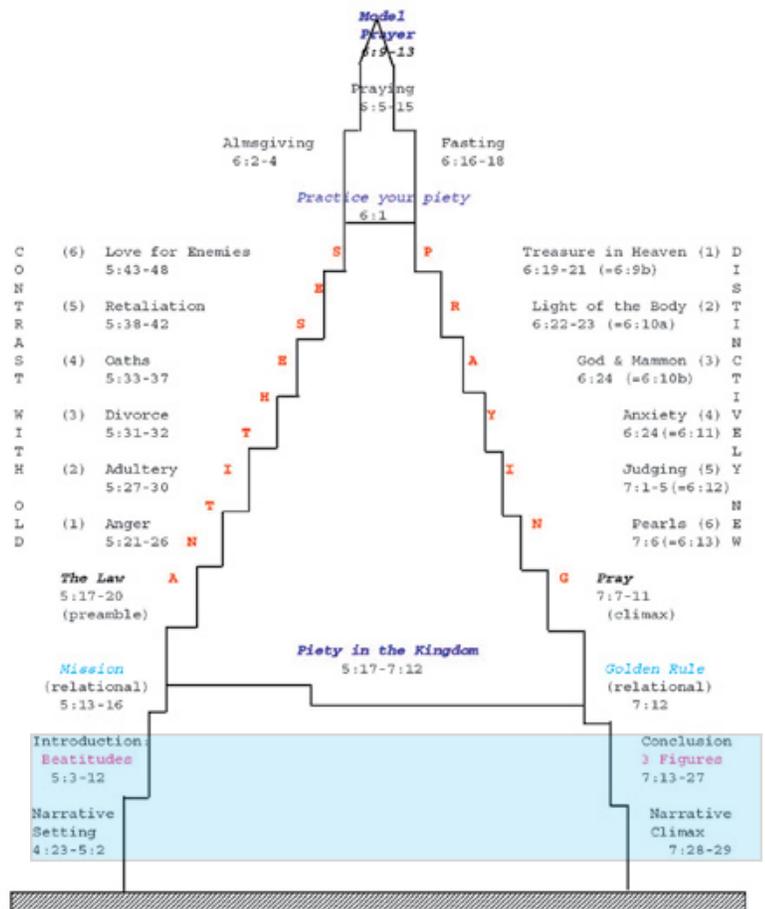
Blessing upon meekness, v. 5

Meekness = submissiveness to God

Blessing upon hunger and thirst, v. 6

Hunger & thirst = passionate desire for God.

The Literary Structure of the Sermon on the Mount
Matthew 4:23-7:29



Source: Lorin L. Cranford, *Study Manual of the Sermon on the Mount: Greek Text* (Fort Worth: Scripta Publishing Inc., 1988), 320. Adapted from Gunter Bornkamm, "Der Aufbau der Bergpredigt," *New Testament Studies* 24 (1977-78): 419-432.

Comparison of Beatitudes in the Sermon on the Mount

Matthew 5:3-12

³Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

⁴Blessed are those who mourn,
for they will be comforted.

⁵Blessed are the meek,
for they will inherit the earth.

⁶Blessed are those who hunger and thirst for righteousness,
for they will be filled.

⁷Blessed are the merciful,
for they will receive mercy.

⁸Blessed are the pure in heart,
for they will see God.

⁹Blessed are the peacemakers,
for they will be called children of God.

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

¹¹Blessed are you
when people revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹²Rejoice and be glad, for your reward is great in heaven,
for in the same way they persecuted the prophets who were before you.

Luke 6:20b-26

^{20b}Blessed are you who are poor,
for yours is the kingdom of God.

^{21a}Blessed are you **who are hungry now**,
for you will be filled.

^{21b}Blessed are you **who weep now**,
for you will laugh.

²²Blessed are you
when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. ²³Rejoice in that day and leap for joy, for surely your reward is great in heaven; *for that is what their ancestors did to the prophets.*

²⁴But woe to you **who are rich**,
for you have received your consolation.

^{25a}Woe to you **who are full now**,
for you will be hungry.

^{25b}Woe to you **who are laughing now**,
for you will mourn and weep.

²⁶Woe to you
when all speak well of you,
for that is what their ancestors did to the false prophets.

Diagram of the Sermon on the Mount
Mt. 4:23-5:6

4:23 And
A **he was traveling about**
 in all of Galilee
 teaching
 in their synagogues
 and
 preaching the gospel of the Kingdom
 and
 healing every disease
 and
 every sickness
 among the people.

4:24 And
B **fame about Him spread**
 into all of Syria;
 and
C **they brought to him all those having illnesses**
 various diseases
 and
 having pains
 and
 having demons
 and
 having epilepsy
 and
 being paralyzed,

 and
D **he was healing them.**

4:25 And
E **large crowds followed Him**
 from Galilee
 and
 the Decapolis
 and
 Judea
 and
 beyond the Jordan.

5:1 And
 having seen the crowds
F **He went up**
 into the mountain,
 and
 when He had sit down
G **His disciples came to Him,**
 and
5:2 **He began teaching them,**
 saying,

- 1 ^{5:3} **Blessed are the poor in spirit,**
for theirs is the kingdom of heaven.
- 2 ^{5:4} **Blessed are those who mourn,**
for they will be comforted.
- 3 ^{5:5} **Blessed are the meek,**
for they will inherit the earth.
- 4 ^{5:6} **Blessed are those who hunger and thirst for righteousness,**
for they will be filled.

Summary:

In the flow of ideas inside the text, the Summary Narrative in 4:23-25 moves from a topic sentence introduction (statement A) to consequence (# B). This leads to responses of the people **1)** seeking healing (# C) which Jesus accommodated (statement # D). **2)** Large crowds followed Jesus (# E).

The Narrative Setting of the Sermon in 5:1-2 builds off of statement E implying the crowds wanted to hear what Jesus had to say. Statement F indicates His response to seeing the crowd by going up into a mountain. When He was seated in typical Jewish scribal manner, His disciples come close to Him in order to listen to His words (# G). Statement H describes the beginning of the teaching of the Sermon with formal Jewish expression signaling to the readers that important material was being presented.

The Beatitudes begin the Arabic numbering of direct discourse statements. The first four (#s 1-4) reflect the so-called 'vertical' relationship between the individual and God. The shift in the verb tense in the causal 'for' clause from present time in the first beatitude (# 1) to future time in numbers two through four (#s 2-4) signals the blending of the ancient Jewish wisdom beatitude with the ancient Jewish apocalyptic beatitude forms in order to stress the 'already but not yet' aspects of the Kingdom of Heaven in the teaching of Jesus. That is, the Kingdom of God is both present and future.