



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.

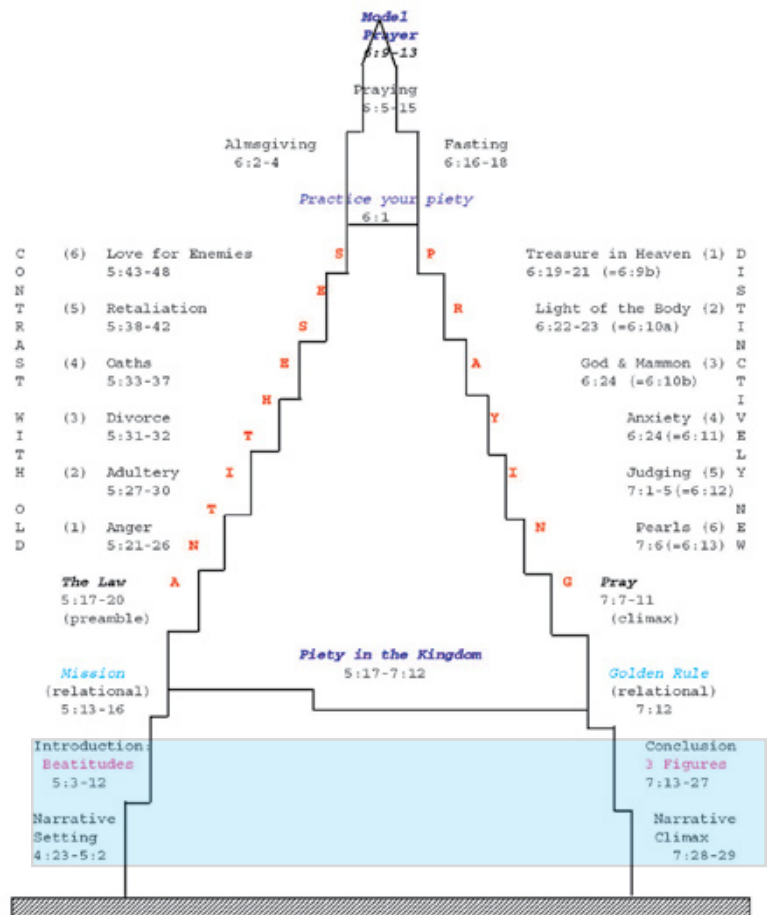
**Blessing upon poverty of spirit, v. 3**  
 Poverty of spirit = sense of need down to the core of our being

**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

<sup>3</sup>Blessed are the poor in spirit,  
*for theirs is the kingdom of heaven.*

<sup>4</sup>Blessed are those who mourn,  
*for they will be comforted.*

<sup>5</sup>Blessed are the meek,  
*for they will inherit the earth.*

<sup>6</sup>Blessed are those who hunger and thirst for righteousness,  
*for they will be filled.*

<sup>7</sup>Blessed are the merciful,  
*for they will receive mercy.*

<sup>8</sup>Blessed are the pure in heart,  
*for they will see God.*

<sup>9</sup>Blessed are the peacemakers,  
*for they will be called children of God.*

<sup>10</sup>Blessed are those who are persecuted for righteousness' sake,  
*for theirs is the kingdom of heaven.*

<sup>11</sup>Blessed are you  
*when people revile you and persecute you and utter all kinds of evil against you falsely on my account.* <sup>12</sup>Rejoice 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

<sup>20b</sup>Blessed are you who are poor,  
*for yours is the kingdom of God.*

<sup>21a</sup>Blessed are you **who are hungry now**,  
*for you will be filled.*

<sup>21b</sup>Blessed are you **who weep now**,  
*for you will laugh.*

<sup>22</sup>Blessed are you  
*when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man.* <sup>23</sup>Rejoice 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.*

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

<sup>25a</sup>Woe to you **who are full now**,  
*for you will be hungry.*

<sup>25b</sup>Woe to you **who are laughing now**,  
*for you will mourn and weep.*

<sup>26</sup>Woe 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 <sup>5:3</sup> **Blessed are the poor in spirit,**  
for theirs is the kingdom of heaven.
- 2 <sup>5:4</sup> **Blessed are those who mourn,**  
for they will be comforted.
- 3 <sup>5:5</sup> **Blessed are the meek,**  
for they will inherit the earth.
- 4 <sup>5:6</sup> **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.