

SERMON ON THE MOUNT
BLESSED ARE THE POOR IN SPIRIT

LAST WEEK REVIEW

I. Gospel of The Kingdom

(Matthew 4:23-24 NASB) “Jesus was going about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every disease and every sickness among the people. 24 And the news about Him spread throughout Syria; and they brought to Him all who were ill, those suffering with various diseases and severe pain, demon-possessed, people with epilepsy, and people who were paralyzed; and He healed them.”

- A. Gospel of the kingdom – The “gospel of the kingdom” is the announcement of His perfect and complete leadership and the good news of His coming kingdom that will be everlasting and unshakable. The Gospel of the Kingdom has been proclaimed since mankind’s fall in the Garden (*the protoevangelium*), but the book of Daniel gives us a clear synopsis of the “gospel of the kingdom”.
- B. Jesus promised that the “gospel of the kingdom” would be preached to all nations, and He commissioned His followers to go into all the world to proclaim it, live it, and disciple people in it. The mandate for those who follow Christ isn’t just to tell people Jesus died for them, but to proclaim His coming kingdom and to live a kingdom lifestyle.

(Genesis 3:15 NIV) “And I will put enmity between you [the serpent] and the woman, and between your offspring and hers; he [Jesus] will crush your head, and you will strike his heel.”

(Daniel 7:13-14 NASB) “I kept looking in the night visions, and behold, with the clouds of heaven One like a son of man [Jesus] was coming, And He came up to the Ancient of Days [The Father] And was presented before Him. 14 And to Him was given dominion, Honor, and a kingdom, so that all the peoples, nations, and populations of all languages Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.”

II. Sermon on the Mount Invitation

- A. The Sermon on the Mount is a profound teaching on the ethical and moral principles of the Kingdom of Heaven. It describes the attitudes and character traits that are blessed, such as meekness, mercy, and purity of heart. In the sermon on the mount Jesus emphasizes the fulfillment and deepening of the Law, urging His followers to transcend mere obedience and embody genuine righteousness, including loving one's enemies and avoiding judgment. Jesus provides instructions on practices like prayer, fasting, and giving. The sermon concludes with a call to trust in God, seek His righteousness, and build one's life on the solid foundation of His teachings.

THE GATHERING - Eric Gomez

Sermon On The Mount

- B. The Sermon on the Mount isn't just a dogmatic list of rules to follow to impress God and earn a spot in Heaven, but an invitation to embrace the values of His Kingdom and live a lifestyle that prophesies of the age to come and Jesus' perfect leadership. As we embrace the value system of His kingdom, I believe we'll walk in its power and authority. When the body of Christ embraces a Kingdom lifestyle (sermon on the Mount lifestyle), we will inevitably provoke believers to walk wholeheartedly and unbelievers to come to the knowledge of God which results in the hastening of the 2nd coming of Jesus.

SERMON ON THE MOUNT

III. Power in the Gospel

- A. It is important to hold on to all of this information before The Sermon on the Mount is wrestled with because this is one of our primary ways to show the Gospel truly has power and life. Our words and proclamation of the Gospel is the primary way People will hear the truth, but our lifestyle will show the legitimacy in our belief of it. How closely we lean into scripture in our lives may be an indicator on how much we take this to heart and how imperative we feel it is to live.
- B. Following the proclamation of the Gospel, we must help in the growth and transition from the ways of the world to the upside kingdom. Although Jesus is a primary focal point of the Gospel of the kingdom, He also is modeling how this Gospel should be proclaimed, lived, and passed on to the people around us. He is showing us in many ways how the Kingdom is at hand.

IV. Blessed

(Matthew 5:3 NASB) 3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

- A. In the beginning of the Sermon on the Mount, Jesus talks about being “blessed” while taking on a mentality, characteristic, or approach to life, thus ***the Beatitudes***. This was actually pulled back into the old testament by using a frequent expression of “O the blessedness of ...” from Aramaic and Hebrew. One place we may easily recall using wording like this is Psalm 1. When we discuss this it is not something that you do, it is something you are. These phrases are exclamation and congratulations.

(Psalm 1:1) 1 How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!

- B. The beatitudes are not hope of what shall be, or vague prophecies of future bliss; they are congratulations on what is. Yes, there is an element of this fully realized at the return of Jesus and our glorifications, but there is blessedness that exists here and now. Our joy and fulfillment here on this side of eternity is the proclamation of “Jesus is a good leader”, “I serve a good master”, and “there are pleasures at His right hand!”.

THE GATHERING - Eric Gomez

Sermon On The Mount

- C. **Blessed** in the beatitudes comes from the word makarios which means godlike joy. In the secular world, this was a word commonly used to describe the gods.

“Makarios, then, describes that joy which has its secret within itself, that joy which is serene and untouchable, and self-contained, that joy which is completely independent of all the chances and the changes of life. The English word happiness gives its own case away. It contains the root hap, which means chance. Human happiness is something which is dependent on the chances and the changes of life, something which life may give and which life may also destroy.”

- Barclay, William. 2001. [*The Gospel of Matthew*](#). Third Ed. The New Daily Study Bible. Edinburgh: Saint Andrew Press.

- D. The difference between the world and what we represent is christian blessedness is untouchable by what the world may do because our blessedness comes from another kingdom and is independent from the world's snare. The beatitudes speak of the joy which seeks us through our pain, joy that can withstand all other things even death.

(John 16:22 NASB) 22 “Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

V. The Bliss of The Destitute

(Matthew 5:3 NASB) 3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

- A. At first glance, this statement has immediate tension. Poverty is not equated to being blessed. Lacking anything does not mean you are blessed, especially spirit. When at looking at the definition of poor this adds more tension
1. **Ptōchos** - The Greek word for poor, describes absolute and abject poverty. It is connected with the root *ptōssein*, which means to crouch or to cower; and it describes the poverty of those literally forced to their knees to beg. *ptōchos* describes the person who has nothing at all.
 2. If you were to use that definition the phrase would start “Blessed are those who are abjectly and completely poverty-stricken. Blessed are those who are absolutely destitute”

THE GATHERING - Eric Gomez

Sermon On The Mount

“The beatitudes were originally spoken not in Greek but in Aramaic. Now the Jews had a special way of using the word poor. In Hebrew, the word is ’ani or ebiōn. These words in Hebrew underwent a four-stage development of meaning. (1) They began by meaning simply poor. (2) They went on to mean, because poor, therefore having no influence or power, or help, or prestige. (3) They went on to mean, because having no influence, therefore downtrodden and oppressed. (4) Finally, they came to describe those who, because they have no earthly resources whatsoever, put their whole trust in God.”

- Barclay, William. 2001. [The Gospel of Matthew](#). Third Ed. The New Daily Study Bible. Edinburgh: Saint Andrew Press.

(Psalm 34:6) 6 This poor man cried, and the LORD heard him And saved him out of all his troubles

(Psalm 9:18) 18 For the needy will not always be forgotten, Nor the hope of the afflicted perish forever

- B. If we look at these definitions of poor the mindset or the way of life we must take on is there is no other solution than what Jesus does. “Blessed are those who have realized their own helplessness and have put their trust in the Lord”
- C. We live in an age that is very self sufficient and teaches a way to self success but our righteousness is filthy rags and without the Gospel invading our lives we would be trapped in perpetual cycles of sin until we die. When we understand this reality and surrender to his will we allow him to be who he is and lavish us with all that he is and He is the kingdom. Who he is and the way he has access to it.

*(Matthew 16-26 NASB) 16 And someone came to Him and said, “Teacher, what good thing shall I do that I may obtain eternal life?” 17 And He said to him, “Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments.” 18 Then he *said to Him, “Which ones?” And Jesus said, “You shall not commit murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; 19 Honor your father and mother; and You shall love your neighbor as yourself.”*

*20 The young man *said to Him, “All these things I have kept; what am I still lacking?” 21 Jesus said to him, “If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me.” 22 But when the young man heard this statement, he went away grieving; for he was one who owned much property. 23 And Jesus said to His disciples, “Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. 24 “Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.” 25 When the disciples heard this, they were very astonished and said, “Then who can be saved?” 26 And looking at them Jesus said to them, “With people this is impossible, but with God all things are possible.”*