

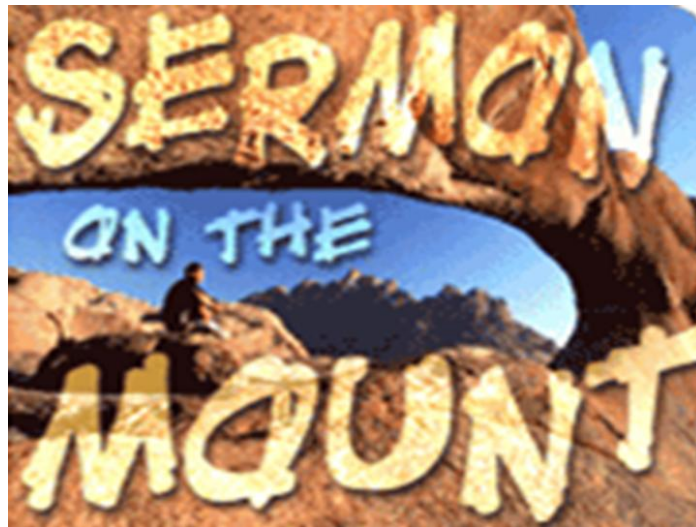
The Gospel of Matthew

Booklet 03 – Three Lessons

Lesson 7 - Matthew 5:1-12 overview & 5:1-3

Lesson 8 - Matthew 5: 4-6

Lesson 9 - Matthew 5: 7-9



Sermon on the Mount

International ESL/Bible Lessons Intermediate to Advanced Level

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Much of the material in these lessons come from *The Gospel of Matthew, Vol. I*, by William Barclay. Daily Study Bible Series. Other content comes from Bible Commentaries, Dictionaries and on-line sources. All pictures are from Google Images.

The Gospel Of Matthew

Sections Two

Description of sections

Material for these sections is from William Barclay, *The Gospel of Matthew: The Daily Study Bible Series*. The Westminster Press. Philadelphia. 1975

Section One from Chapters 1-4 — The Genealogy of Jesus, The Birth Story, The John the Baptist Sequences, Baptism and Temptation of Jesus.

Section Two from Chapters 5-7 — The Sermon on the Mount, or the Teachings of Jesus. These are gathered into a group from all the time of Jesus's ministry. These are the *words* of Jesus.

Section Three from Chapters 8-28 — The actions or *doings* of Jesus.

The Gospel Of Matthew

Lesson 7 - Matthew 5: 1-12

The Sermon on the Mount

Focus on Verses 1-3.

¹ Now / when Jesus saw the crowds, / he went up on a mountainside / and sat down. / His disciples came to him, / ² and he began to teach them.

The Beatitudes

He said:

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.

⁷ Blessed are the merciful, for they will be shown mercy.

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

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

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

¹¹ “Blessed are you / when people insult you, /persecute you / and falsely say / all kinds of evil against you / because of me. / ¹² Rejoice and be glad, / because great is your reward in heaven, / for in the same way they persecuted the prophets / who were before you.

Vocabulary

1. Beatitude: Statement of those who are blessed
2. Blessed: Bestowing joy. Holy. Sacred.

Questions

1. What was the purpose of Jesus taking his disciples to a mountain and sitting down?
2. What does it mean to you to be blessed? Name two ways you are blessed.
3. Why is this Gospel of Matthew not a biography?

Notes

1. The Sermon on the Mount is our formal title for the extensive teaching of Jesus. Matthew is primarily a book of teaching, so Matthew seems to have gathered all the teaching into one long discourse. That probably was not the way Jesus did it. *All are agreed that in the Sermon on the Mount we have the essence of the teaching of Jesus to the inner circle of his chosen disciples.*
2. Matthew and Luke use many of the same teachings. Luke shows us that Jesus taught all this during the three years of his ministry. There are many more than those that are listed in the following table:

Matthew 5:13	=	Luke 14: 34, 35
Matthew 5: 15	=	Luke 8:16
Matthew 5: 18	=	Luke 16:17
Matthew 7: 1-5	=	Luke 6: 37-42
Matthew 7: 7-12	=	Luke 11: 9-13

3. Blessed is a Christian word. It is a spiritual word. It is a biblical word. And it has been hijacked by our culture. People may talk about "blessings" in their lives, but the nonbeliever has no idea what a real blessing is, because only the child of God truly knows what it is to be blessed. It is also worth noting that [Jesus](#) both began and concluded His earthly ministry blessing people.

(From the internet.)

4. Jesus taught these using the language *Aramaic*. It was the spoken language of the time. Aramaic and Hebrew have a very common kind of expression, which is in fact an exclamation, 'Oh, the blessedness of...' and that is the form in which Jesus first spoke the beatitudes. The beatitudes are not single statements; they are exclamations: "O the blessedness of the poor in spirit!" (p.88)
5. Happiness comes from a happening, like a gift or a pay raise. Joy and blessedness comes from deep inside. "No one," said Jesus, "will take your joy from you." (John 16:22)
6. In Hebrew the word *poor* was used to describe the humble and the helpless man who put his whole trust in God. So, *Blessed are the poor in spirit means:*
Blessed is the man who has realized his own utter helplessness, and who has put his whole trust in God.
7. "We must be careful not to think that this beatitude calls actual material poverty a good thing. Poverty is not a good thing. Jesus would never have called blessed a state where people live in slums and have not enough to eat, and where health rots because conditions are all against it.
8. *That kind of poverty it is the aim of the Christian gospel to remove. The poverty which is blessed is the poverty of the spirit, when a man realizes his own utter lack of resources to meet life, and finds his help and strength in God."* (Barclay, pl. 92)

9. So then, the first beatitude means:

O the bliss of the man who has realized his own utter helplessness, and who has put his whole trust in God, for this alone he can render to God that perfect obedience which will make him a citizen of the Kingdom of Heaven.

The Gospel Of Matthew

Lesson 8 - Matthew 5:4-6

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.

Vocabulary

1. Mourn: Express sadness at someone's death. Grieve.
2. Meek: Humble, submissive, timid, weak. (English meanings, but not what the Greek means at all.

Questions

1. Why is grief and sorrow necessary for us to actually know joy?
2. We often say Jesus was meek. Here we do not mean weak, but what do we mean? What words would you use to describe Jesus?
3. Tell when you really wanted to learn and grow in some academic field. Did you "hunger and thirst" for it?
4. Tell about a really good person you know.

Notes

1. *Mourn*, as used here, in the Greek means the strongest form of grief. It is used for those who mourn the dead. It is a grief so deep that it takes a very long time to accept this sorrow. This is an amazing statement.
2. There are three ways to take this statement:
 - 1) Literally: Blessed is the man who has endured the bitterest sorrow that life can bring. Sorrow can do two things: show us the essential kindness of our fellow men, and it can show us as nothing else can the comfort and the compassion of God. When things go well, it is possible to live for years on the surface of things; but when sorrow comes, a man is driven to the deep things of life, and, if he accepts it aright, a new strength and beauty enter into his soul. (Aright means correctly.)
Barclay, p. 93
 - 2) Some people think this beatitude means; Blessed are those who are desperately sorry for the sorrow and the suffering of this world. Like in the first beatitude, it is always right to be detached from things, but it is never right to be detached from people.
 - 3) The third meaning can be: Blessed is the man who is desperately sorry for his own sin and his own unworthiness.

2. The real meaning of the second beatitude, Blessed are the meek, for they will inherit the earth, is:

O the bliss of the man whose heart is broken for the world's suffering and for his own sin, for out of his sorrow he will find the joy of God.

3. In English, *meek* generally means weak or timid, easily submissive. This does not seem desirable. But in Greek, *praus*, it is one of the great ethical words. Ethical means moral, decent, proper, honorable. Perhaps the beatitude means: *Blessed is the man who has every instinct, every impulse, every passion under control. Blessed is the man who is entirely self-controlled.*

4. Without humility, a person cannot learn. Perhaps it means: *blessed is the man who has the humility to know his own ignorance, his own weakness, and his own need.*

5. Perhaps it means: *O the bliss of the man who is always angry at the right time and never angry at the wrong time, who has every instinct, and impulse, and passion under control, because he himself is God-controlled, who has the humility to realize his own ignorance and his own weakness, for such a man is a king among men.*

6. Matthew 5:6 needs to move us into a time when people O hungry and thirsty. Today, we have too much to eat, not too little, but in the time of Jesus, the water was not clean and the food was costly

and took a great deal of work to obtain. So, the thirst of the desert is very different from our having a cup of tea, or many cups of tea.

7. The goodness that this verse talks about is whole, not partial. *There can be a goodness which is accompanied with a hardness, a censoriousness, a lack of sympathy. Such a goodness is only a partial goodness. On the other hand, a man may have all kinds of faults, but if others are in trouble, he would give the very shirt off his back. That is also partial goodness.*
8. This beatitude could possibly read: *O the bliss of the man who longs for total righteousness as a starving man longs for food, and a man perishing of thirst longs for water, for that man will be truly satisfied.*

The Gospel Of Matthew

Lesson 9 - Matthew 5:7-9

⁷ Blessed are the merciful, for they will be shown mercy.

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

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

Vocabulary

Adjective	Noun	Verb	Adverb
Merciful	Mercy		Mercifully
Merciless	Mercilessness		Mercilessly
Pure	Pureness	To purify	Purely
Purer	Purification		
Purest	Purifier		

Questions

1. Can you give an example of someone being merciful to you?
2. How can you show mercy to another person?
3. What do you think *pure in heart* really means?
4. Why are peacemakers really valuable to a nation? Or to a family?

Notes

1. The Beatitudes are not classified as The Law, but they are The Wisdom Literature. The New Testament is insistent that to be forgiven, we must be forgiving.
2. Sympathy means experiencing things together with the other person, literally going through what he is going through. It is not pity.
3. Barclay says, "Oh the bliss of the man who gets right inside other people, until he can see with their eyes, think with their thoughts, feel with their feelings, for he who does that will find others do the same for him, and will know that that is what God in Jesus Christ has done!"
4. The Greek word for pure is *katharos*, and it has a variety of meanings.
 - Used of soiled clothes that have been washed clean.
 - Regularly used for corn that has been sifted and cleansed of all chaff. In the same way it is used of an army which has been purged of all discontented, cowardly, unwilling, and inefficient soldiers, and which is a force composed only of first-class men.
 - Often used with the Greek word *akeratos*. This is used of milk or wine which is undiluted with water or of a metal which has been purified of other impurities.

5. Barclay says, “Oh the bliss of the man whose motives are absolutely pure, for that man will some day be able to see God!
6. In Greek, the word for peace is *eirene*, and in Hebrew it is *shalom*. In Hebrew, *peace* is never only a negative state; it never means only the absence of trouble. In Hebrew peace always means *everything which makes for a man’s highest good*. In the Bible peace means not only freedom from all trouble; it means enjoyment of all good.
7. Barclay says, “Oh the bliss of those who produce right relationships between man and man, for they are doing a godlike work!
8. In verse 9, we have the only use of the noun *peacemaker* in the New Testament. It refers not to nonresistance nor to a passive posture but rather to one who brings reconciliation between two or more parties. These are the people who establish shalom, well-being, and wholeness for all concerned. So much is the making of peace God’s agenda, that those who do such things shall be said to be like the heavenly Father— chips off the old block —sons and daughters of God. (Smyth & Helwys Bible Commentary, Matthew. 2006. p. 123.)

