

MATTHEW

Heirs of the Kingdom



T·E·A·M·W·O·R·K

TEAMWORK IS THE ABILITY TO WORK TOGETHER TOWARD A COMMON VISION.
THE ABILITY TO DIRECT INDIVIDUAL ACCOMPLISHMENT TOWARD
ORGANIZATIONAL OBJECTIVES. IT IS THE FUEL THAT
ALLOWS COMMON PEOPLE TO ATTAIN
UNCOMMON RESULTS.



HUMILIATION

THE HARDER YOU TRY, THE DUMBER YOU LOOK.



REGRETS

Those were the droids you were looking for.

MATTHEW

Heirs of the Kingdom

Matthew 5:1-12

Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. ² And he opened his mouth 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 shall be comforted.

Matthew 5:1-12

⁵ Blessed are the meek, for they shall inherit the earth. ⁶ Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. ⁷ Blessed are the merciful, for they shall receive mercy. ⁸ Blessed are the pure in heart, for they shall see God. ⁹ Blessed are the peacemakers, for they shall be called sons of God.

Matthew 5:1-12

¹⁰ Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. ¹¹ Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

Outline

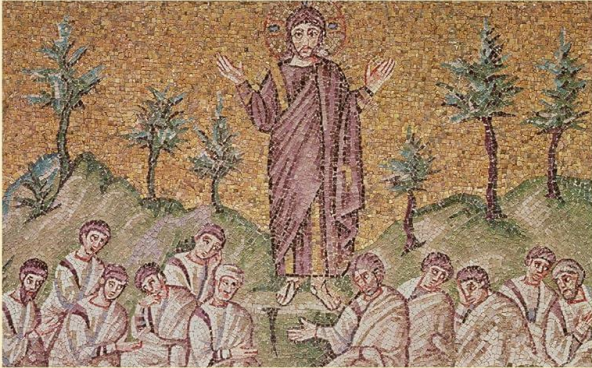
1. The meaning of “beatitude”
2. The context of the beatitudes
3. The paradox of the beatitudes

1. The meaning of “beatitude”

Matthew 5:3-11: “Blessed are...”

The Sermon
on the
Mount
and
Human
Flourishing

A THEOLOGICAL COMMENTARY



Jonathan T. Pennington



BibleProject

Psalm 1:1-3

Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; ² but his delight is in the law of the Lord, and on his law he meditates day and night. ³ He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

1 Kings 10:1-9

Now when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to test him with hard questions. ² She came to Jerusalem with a very great retinue, with camels bearing spices and very much gold and precious stones. And when she came to Solomon, she told him all that was on her mind. ³ And Solomon answered all her questions; there was nothing hidden from the king that he could not explain to her.

1 Kings 10:1-9

⁴ And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, ⁵ the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his cupbearers, and his burnt offerings that he offered at the house of the Lord, there was no more breath in her. ⁶ And she said to the king, “The report was true that I heard in my own land of your words and of your wisdom,

1 Kings 10:1-9

⁷ but I did not believe the reports until I came and my own eyes had seen it. And behold, the half was not told me. Your wisdom and prosperity surpass the report that I heard. ⁸ Happy are your men! Happy are your servants, who continually stand before you and hear your wisdom! ⁹ Blessed [different word, *barúk*] be the Lord your God, who has delighted in you and set you on the throne of Israel! Because the Lord loved Israel forever, he has made you king, that you may execute justice and righteousness.”

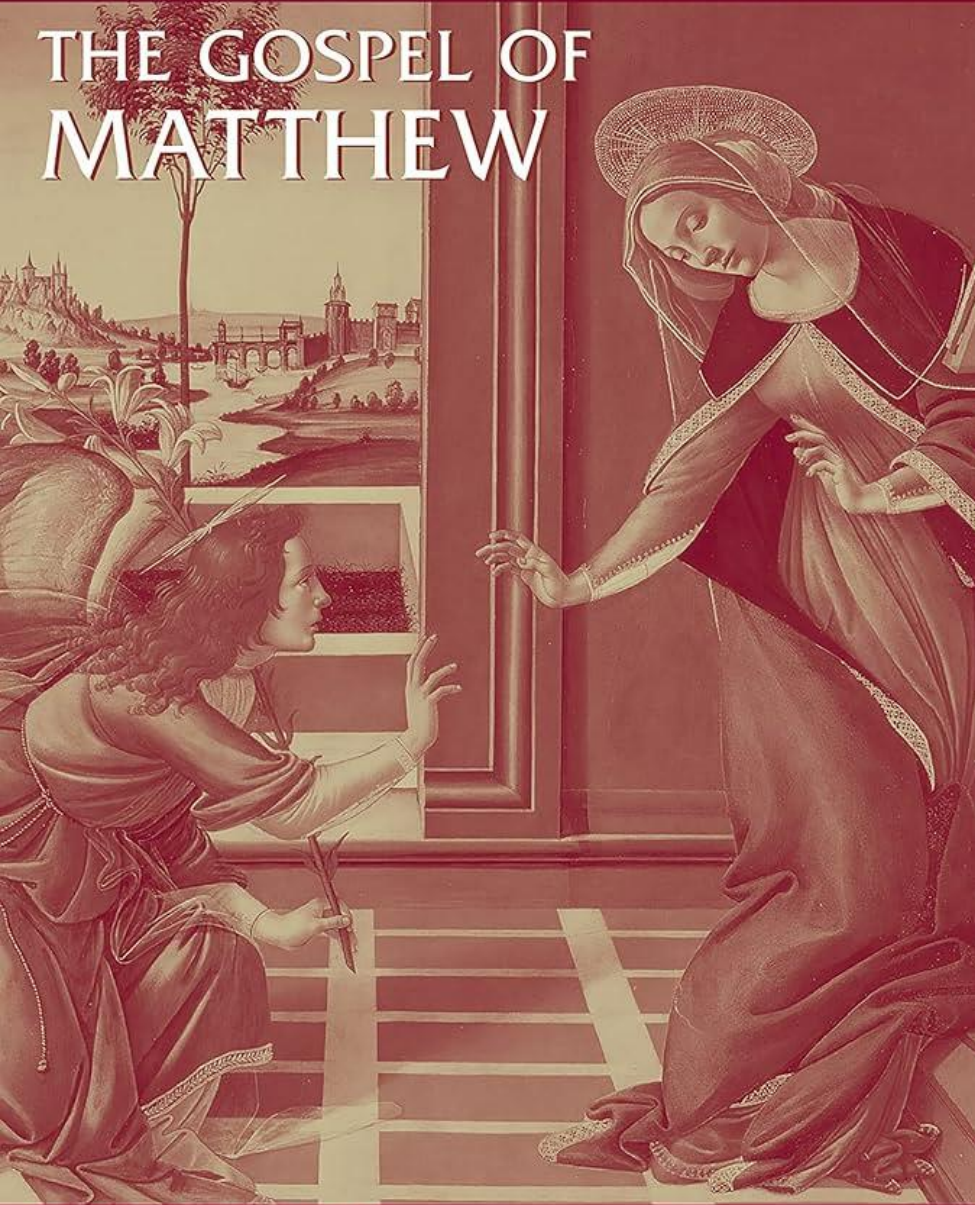
1. The meaning of “beatitude”

Other translations of “blessed” (*makarios*)

- “Lucky are” (Philip Yancey)
- “Happy are” (R. T. France, John MacArthur, others)
- “Flourishing are” (Jonathan Pennington)
- “The good life belongs to” (Tim Mackie, The Bible Project)

The New International Commentary
on the New Testament

THE GOSPEL OF MATTHEW



“‘Macarisms’ are essentially commendations, congratulations, statements to the effect that a person is in a good situation, sometimes even expressions of envy . . . *makarios* does not state that person feels happy...but that they are in a “happy” situation, one which other people ought also to wish to share. ‘Fortunate’ gets closer to the sense, but has inappropriate connotations of luck.”

—R. T. France

R. T. FRANCE

2. The context of the beatitudes

Matthew 5:1-12; Isaiah 61

2. The context of the beatitudes

Three important contexts to consider

- Biblical context → OT themes from Exodus / Isaiah

Deuteronomy 33:29

Happy are you, O Israel! Who is like you, a people saved by the Lord, the shield of your help, and the sword of your triumph! Your enemies shall come fawning to you, and you shall tread upon their backs.

Isaiah 61:1-3

The Spirit of the Lord God is upon me,
because the Lord has anointed me
to bring good news to the poor;
he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;

Isaiah 61:1-3

² to proclaim the year of the Lord's favor,

and the day of vengeance of our God;

to comfort all who mourn;

³ to grant to those who mourn in Zion—

to give them a beautiful headdress instead of ashes,

the oil of gladness instead of mourning,

Isaiah 61:1-3

the garment of praise instead of a faint spirit;
that they may be called oaks of righteousness,
the planting of the Lord, that he may be glorified.

Isaiah 61 and the Beatitudes

Isaiah 61

Good news to the poor (v. 1)

to comfort all who mourn (v. 2) . . . give the oil of
gladness instead of mourning (v. 3)

oaks of righteousness (v. 3; cf. vv. 10-11)

I will greatly rejoice in the Lord; my soul shall
exult in my God (v. 10)

Beatitudes

Blessed are the poor in spirit (v. 3)

Blessed are those who mourn for they shall be
comforted (v. 4)

Hunger and thirst for righteousness (v. 6)

Rejoice and be glad for your reward is great in
heaven (v. 12)

2. The context of the beatitudes

Three important contexts to consider:

- Biblical context → OT themes from Exodus / Isaiah
- Kingdom context → Jesus' proclamation of the good news

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- Biblical context → OT themes from Exodus / Isaiah
- Kingdom context → Jesus' proclamation of the good news
- Cultural context → Greco-Roman / Second Temple Judaism ethical teaching

Ben Sira [Sirach] 25:7-11

⁷ I can think of nine whom I would call blessed,
and a tenth my tongue proclaims:
a man who can rejoice in his children;
a man who lives to see the downfall of his foes.

⁸ Happy the man who lives with a sensible wife...
Happy is the one who does not sin with the tongue,
and the one who has not served an inferior.

Ben Sira [Sirach] 25:7-11

⁹ Happy is the one who finds a friend,
and the one who speaks to attentive listeners.

¹⁰ How great is the one who finds wisdom!
But none is superior to the one who fears the Lord.

¹¹ Fear of the Lord surpasses everything;
to whom can we compare the one who has it?

The Sermon *on the* Mount and Human Flourishing

A THEOLOGICAL COMMENTARY



Jonathan T. Pennington

“Jesus is stepping into the stream of the great universal human question of how one can attain true happiness and flourishing. His answer is simultaneously Jewish in origin (rooted in divine revelation), Greek in context (the language and engine of virtue), and radically new in emphasis (eschatological kingdom orientation). . . [the beatitudes] are invitations to flourishing in light of God’s coming eschatological kingdom.”

—Jonathan Pennington



3. The paradox of the beatitudes

Matthew 5:3-12

3. The paradox of the beatitudes

Jesus' invitation to flourishing in the kingdom is:

- Upside-down



3. The paradox of the beatitudes

Jesus' invitation to flourishing in the kingdom is:

- Upside-down
- Inside-out

3. The paradox of the beatitudes

Jesus' invitation to flourishing in the kingdom is:

- Upside-down
- Inside-out
- Already-not yet

Matthew 16:24-26

“If anyone would come after me, let him deny himself and take up his cross and follow me. ²⁵ For whoever would save his life will lose it, but whoever loses his life for my sake will find it. ²⁶ For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?

3. The paradox of the beatitudes

Application

- As we study Jesus' teaching in the beatitudes and the Sermon on the Mount, we should receive it as an invitation to the good life within the paradoxical context of his kingdom.



But all through life I see a cross
Where sons of God yield up their breath:
There is no gain except by loss,
There is no life except by death;
And no full vision but by faith
Not glory but by bearing shame
Not justice but by taking blame
And that Eternal Passion saith
“Be emptied of glory and right and name.”

—Amy Carmichael