

When Jesus Speaks

Matthew 5:1–2

Introduction: Setting the Stage

- The Sermon on the Mount is Jesus' first of **five** major discourses in Matthew.
- Function: **Kingdom** ethics — what it means to live under God's reign.

Key Truth: Jesus is showing us what life looks like under the rule of God.

The Beatitudes: The Character of a Disciple (Matthew 5:1–12)

- Describe the **character** of true disciples.
 - Not about external **status**, but internal **posture**.
 - Reveal the **upside-down** nature of God's kingdom.
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Understanding “Blessed” (Makarios)

- Hebrew: *Barak* / Greek: *Eulogia* → divine **favor**.
- Hebrew: *Ashre* / Greek: *Makarios* → condition of **flourishing**.
- Jesus uses **makarios** in Matthew 5.
- Not transactional (if you do X, you'll get Y).

- But **transformational**: the state of the disciple under God's favor.

Working Definition:

The Beatitudes are Jesus' **declaration** of who is truly flourishing in God's kingdom.

The Setting of the Sermon (Matthew 5:1a)

- Crowds are following (Matthew 4:23–25).
 - Jesus goes up the **mountain**.
 - Geography: natural amphitheater so the crowds could hear.
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The Authority of the Sermon

- He sat down — posture of **authority**.
 - Not just His works (miracles) but His **words** carry authority (Matthew 7:28).
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The Prophetic Nature of the Sermon

- Mountains = meeting place of **God** and man.
 - Parallels **Sinai**: Moses received law, Jesus proclaims kingdom.
 - Jesus is the true and better **Moses**.
 - He fulfills, not replaces, the Law & Prophets.
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The Reality of the Sermon (Matthew 5:2)

- “He opened His mouth” → formal, weighty **discourse**.
- Not kingdom “ideals,” but kingdom **realities**.
- For all disciples, not just spiritual **elites**.
- Calls us from crowd → **disciple**, spectator → **follower**.

Quote: Chesterton: “Christianity has not been tried and found wanting; it has been found difficult and not tried.”

Reflection and Response

1. Am I intentionally placing myself where others can hear the hope of Christ?
2. Do I recognize and seize everyday gospel moments?
3. Where am I today — just around Jesus in the crowd, or under Jesus as a disciple?
4. How does my definition of “blessed” compare to Jesus’?
5. What might it cost me to live the “upside-down” way of the kingdom?
6. Am I responding to Jesus’ authority with obedience, or just admiration?