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Chapter 1 : The Institute for Christian Teaching

*The Decalogue in the Sermon on the Mount (Studies in Biblical Literature) [Daniel Liroy] on www.nxgvision.com *FREE* shipping on qualifying offers. In this work, Dan Liroy first investigates the biblical concept of the law.*

A message usually delivered orally by a religious leader. A gospel is an account that describes the life of Jesus of Nazareth. The laws of the Pentateuch Torah , delivered to the Israelites by Yahweh through Moses on Mount Sinai; "Law of Moses" can also refer to the Torah as a whole, including both the laws and the narratives. View more Matt 5: View more A state of being that, in the Bible, combined ritual and moral purity. Certain actions, like touching a corpse, made a person unclean. Also known as the rules of kashrut the system for keeping kosher , these are the biblical laws that set out what it is permissible for Israelites to eat. The laws appear primarily in Leviticus 11 and Deuteronomy 14, though a few appear elsewhere. Hebrew is regarded as the spoken language of ancient Israel but is largely replaced by Aramaic in the Persian period. Christianity as practiced by people who also identify as Jewish and follow Jewish laws; this was the norm in the very early Church, but quickly became superceded by Gentile Christianity. View more Deut View more Lev I am the Lord. View more Mark 7: View more Mark For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: View more Matt 8: View more A detailed letter, written in formal prose. Most of the New Testament books beyond the gospels are epistles letters written to early Christians. The idea that belief, without accompanying change in behavior, can bring about salvation; criticized in the Epistle of James. Early followers of Christ or his teachings who were culturally and ethnically Jewish, especially but not exclusively before Christianity originally a Jewish reform movement distinguished itself from Judaism. A collection of first-century Jewish and early Christian writings that, along with the Old Testament, makes up the Christian Bible. Relating to thought about the nature and behavior of God. View more Jas 2: Can faith save you? View more Browse by subject - click on a letter below.

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Chapter 2 : Thou shalt not make unto thee any graven image - Wikipedia

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Citation style This bibliography, and the site in general, follows Society for Biblical Literature Manual of Style for its citations as far as is practicable. These naturally blur into one another, and reflect the style, or source, of the work rather than an assessment of its value. Translated by Thomas W. The Sermon on the Mount: Inspiring the Moral Imagination. Translated by Mark Pattison, J. John Henry Parker, Cited 4 Nov Aquinas was a renowned Dominican theologian and philosopher. This work is an anthology of comments gleaned from earlier writers. Living the Sermon on the Mount. Arnold, was a German writer, theologian and philosopher who founded a community based on the Sermon that lives on today in the various Bruderhof communities. Sermon on the Mount: Edited by Almut Mutzenbecher. Corpus Christorum, Series Latina On the Sermon on the Mount. Translated by William Findlay. Edited by Philip Schaff. Christian Literature Publishing Co. Revised and edited for New Advent by Kevin Knight. Cited 2 Sep Two book commentary from one of the most highly respected early churchmen. Augustine was Bishop of Hippo. Book one covers Matthew 5, Book 2 addresses Matthew 6 and 7. Augustine held that the sermon was a perfect standard of the Christian life. Commentary on the Lords Sermon on the Mount. Translated by Denis J. The Catholic University of America Press, Augustine, Aurelius and Richard Chenevix Trench. Trench was a theologian at Kings College London and later an Anglican archbishop. Studies in Memory of William G. The Gospel of Matthew. Daily Study Bible; Westminster: Views the Sermon as a later compilation of excerpts from Jesus teaching. Paperback edition, of hardcover edition. The Modern Quest for its Meaning. Sermon on the Mount and its Jewish Setting. Cahiers de la Revue biblique Sermon on the Mount. Bennett was a student of eastern mysticism especially Buddhism and Sufi techniques who toyed with founding a community based upon his understanding of the Sermon. This was probably published around when he was taking active steps to promote this goal. Needs of a New Age Community. The Transformation of Man Series. Essays on the Sermon on the Mount. A Critical and Historical Commentary on the Bible. Edited by Adela Yarbro Collins. A page scholarly commentary. There is a review at the Review of Biblical Literature site. Betz portrays the Sermon as a catechism, produced for a section of the early church who were advanced in their observance of Jewish law, then included by the writer of Matthew in its unaltered form. Late Lord Bishop of Exeter: Paul, in the year Blackall c was a noted preacher in his time and his uncomplicated sermons were both expository and pastoral in style. The Cost of Discipleship. First published in translation. Reprint of The Cost of Discipleship. Fuller with somerevision by Irmgard Booth. Gospel from the Mount: Daring to be Different: Shaw Harold, The History of the Synoptic Tradition. Translated by John Marsh. Early form-critical assessment of the Synoptic Gospels. The Word on the Sermon on the Mount. Youthbuilders Group Bible Studies, Vol. Homiletic Theology and the Sermon on the Mount. Westminster John Knox, This book is a preaching commentary. Journal of the Evangelical Theological Society Volume 41, 2 Sermons on the Beatitudes: Translated into English by Robert White. Jean Cauvin, known in English as John Calvin, was an influential reformation theologian and founder of a branch of theology. His book is a summary of critical scholarship on the Sermon from the latter twentieth century. An Exposition of Matthew Re-issue of a popular book, The Sermon on the Mount, combined with a second book treating the subject from a more theological perspective, When Jesus Confronts the World, Carson is a prominent, conservative scholar and as at research professor of the New Testament at Trinity Evangelical Divinity School. Studies in the Sermon on the Mount: Chambers was a preacher, writer, and evangelist. Translated by Kevin Knight. Cited 19 Oct John Crysostom c, one time Bishop of Constantinople, was a well respected and prolific preacher. Dating from around C. D Davies, R Dowd. The Setting of the Sermon on the Mount. Cambridge University Press, He then attempt to set the Sermon in its historical Jewish context, a novel approach for its time. His approach is summarised in his book The Sermon on the Mount. Cambridge University Press, ; Atlanta, Ga.: Davies, William David and Dale C.

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The International Critical Commentary. A critical commentary covering Matthew The Beatitudes in Context: What Luke and Matthew Meant. A Catholic theologian, S. Building Our House on Rock: Word Among Us, Derrett, John Duncan Martin. A Manual for Living. Derrett was Professor of Oriental Laws at the University of London between and and later Emeritus Professor, specialising in the history of systems of law and in comparative religions. The Sermon on the Mount.

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Chapter 3 : Annotated Bibliography for the Sermon on the Mount

The Decalogue in the Sermon on the Mount Lioy, Dan New York: Peter Lang, pp. viii + \$ Series Information Studies in Biblical Literature,

The Sermon on the Mount The Beatitudes: The Beatitudes Mt 5: The Subjects of the Kingdom Mt 5: The Setting Mt 5: Jesus went into a mountain but found a level spot to speak from. And the mountains in that region are more like hills. Theme and Background The Beatitudes are the collection of blessings Jesus spoke at the beginning of the Sermon on the Mount. The rewards are at the level of spiritual experience and relationship with God rather than of material recompense. The key phrase, which opens and concludes the series, is theirs is the kingdom of heaven. This refers to the people who acknowledge God as their King and who may, therefore, confidently look forward to the fulfillment of his purpose in their lives. The Beatitudes are more than just descriptive. They should motivate us to pursue the blessings associated with each statement. Also, the statements are more like exclamations than simple declarations of fact. What does God value in a person? What type of person pleases God? The Beatitudes answer these questions. Rabbis in that age typically sat to teach while the audience stood to listen. There is no consensus regarding where this took place. It could be a mountain or just a small hill. There is a place on the northeast side of the Sea of Galilee where tradition suggests the Sermon occurred, but this is uncertain. The values reflected in the Beatitudes stand in stark contrast to those taught by the Jewish leaders of the day scribes, Pharisees. They often focused on external standards and rule keeping, while Jesus here focuses on inner attitudes and commitments. The qualities that Jesus taught are not the product of external, formal religion, but of a genuine relationship with God. Blessed are the poor in spirit: The poor in spirit admit that they must depend fully on God, not on themselves. They see themselves as spiritually bankrupt, weak, and broken before God, having nothing to offer, claiming no merit. The poor in spirit have become convinced of their spiritual poverty. They have been made conscious of their misery and want. Their old pride has been broken. They realize their own utter helplessness Rom. In order to be saved, one must recognize his own spiritual bankruptcy and failure. This statement prohibits that kind of self-confident pride that is so common in our culture. It runs contrary to what people today value—self-esteem, assertive self-promotion, and positive self-image. Blessed are they that mourn: The context here suggests that the mourning occurs as one acknowledges his poorness of spirit, i. The mourner is broken, downcast, and burdened. Any distressing situation in life may cause mourning, but the poor in spirit recognize that sin is the cause of most grief. God draws nigh to those who seek Him in their times of grief read Ps Jesus is the great high priest who is able to sympathize with our weakness, having experienced human sorrow himself Heb 4: Blessed are the meek: This is perhaps the most quoted of the Beatitudes. Jesus seems to delight in turning the tables and upsetting the conventional wisdom of the time. This is an approximate quotation of Psalm Meekness is humility or gentleness, the opposite of self-reliant pride. It is nearly synonymous with being poor in spirit. Meekness is not spinelessness, the characteristics of the person who is ready to bow before every breeze. It is submissiveness under provocation, the willingness rather to suffer than to inflict injury. The meek person leaves everything in the hand of him who loves and cares. Followers of Christ will also exhibit this characteristic. When will the meek inherit the earth? In a sense, they have it now Mt 6: But the full expression of this promise awaits the millennial reign of Christ and then the eternal state. Meekness is a very rare characteristic in our culture. We often value those who put themselves forward, who assert themselves. The world seems to belong to the proud, the ambitious. Blessed are they which do hunger and thirst after righteousness: God approves of those who have a deep spiritual appetite, who desire to live a righteous life. Life is full of injustice and unfairness, but God blesses those who have a strong personal desire for righteousness. The contrast with our world could hardly be more striking. Most people have little regard for personal righteousness, allowing themselves much moral flexibility. But God gives us an objective standard of righteousness—God himself and his word. Those who yearn for righteousness will be filled. That

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is, they will experience what they seek—true righteousness. This is the result of justification; God declares the guilty sinner to be righteous. Salvation yields full spiritual satisfaction. Righteous living is the natural and necessary result of a righteous standing before God. The two are inseparable. Blessed are the merciful: Mercy is withholding deserved punishment cf. Mercy is love for those in misery and a forgiving spirit toward the sinner. It embraces both the kindly feeling and the kindly act. Merciful people extend mercy to others cf. Merciful people sympathize with those who fail and fall. Those who demand adherence to a righteous standard may become hard-nosed, inflexible, and demanding. But our desire for righteousness must be combined with merciful love and understanding. Blessed are the pure in heart: Pure in heart suggests authenticity, not putting on a show, not living a lie, not hypocritical, but genuine and sincere. It also implies a single-minded devotion to God. Again we see the importance of a true, inner, personal relationship with God. We should regularly be asking God to search our hearts and cleanse us from sin Ps Also, when the inside is clean, outer purity will not be far behind Mt Blessed are the peacemakers: Peacemakers attempt to bring calm and order to a chaotic situation. Having experienced the peace of God through faith in Christ Rom 5: Such people reflect the characteristics of the Father. God made peace with us through Christ. God is the ultimate peace maker. In this way we resemble God, showing our relationship to him Gal 3: Some initiate trouble and conflict—we call them troublemakers. Peacemakers do just the opposite—they initiate peace and order. Jesus is not advocating a peace-at-any-price attitude. Jesus said that following him may result in conflict and persecution Mt Jesus is the ultimate example of one who was persecuted for righteousness sake. Those who follow the core values that Jesus advocated can expect persecution. People displaying these qualities will naturally stand out in a wicked culture and would become the targets of criticism and abuse. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: It was a rather common idea among the Jews that all suffering, including persecution see Luke Christ here reverses this view, but only with respect to those who endured persecution for the sake of righteousness and for the cause of Christ.

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Chapter 4 : Scripture, Unity and Diversity of Definition and Meaning - Bible Dictionary

Introduction The Sermon on the Mount has held a primary place in the teachings of the church throughout the centuries (11). But, even though it has enjoyed such popularity, it has not always been understood in the same way.

Lioy Curriculum Vitae Foxhaven Dr. Scholarly Publications Lioy, D. Evolutionary Creation in Biblical and Theological Perspective. Studies in Biblical Literature, V. An Expository Journey through Ecclesiastes. Wipf and Stock Publishers. Jesus as Torah in John 1â€™ The Search for Ultimate Reality: Intertextuality between the Genesis and Johannine Prologues. The Decalogue in the Sermon on the Mount. The Book of Revelation in Christological Focus. Contributions to Encyclopedias and Dictionaries Contributing editor for: Concise Dictionary of the Occult and the New Age. Word studies contributions in: The Complete Biblical Library: Conference and Scholarly Papers Lioy, D. From Zenith to Zero: An Exegetical- Theological Analysis of 1 Corinthians 1: The Faith Journey of Paul: An Exegetical Analysis of Philippians 3: An Exegetical and Theological Study of Ecclesiastes 3. Teach Us to Number Our Days: An Exegetical and Theological Analysis of Psalm The Heart of the Prosperity Gospel: Jesus as Torah in John 2: The Moral Law in Christ-centered Perspective. Checkmating the Human Drive for Life: Progressive Covenantalism as an Integrative Motif of Scripture. The Lamb Terminology of the Apocalypse. Spiritual Care in a Medical Setting: Do We Need It? Global Journal of Classical Theology. The Literary Genre of the Apocalypse. A Major Theorist in Spiritual Care. Crisis Intervention in Pastoral Perspective. Addictive Behaviors in Religious Perspective. Parables in the Eye of the Storm: The Book of Revelation. Jesus Teaches How to Live: The Book of Matthew. Being the Best for Christ: The Book of I Corinthians. Postgraduate Supervisor North-West University, Potchefstroom Campus, South Africa Assist doctoral and graduate students in preparing and submitting a Research Proposal that meets the requirements of the University; encourage the students to research, draft, and modify the thesis or dissertation in order to achieve the highest quality of work that meets the academic standards of the University. Postgraduate Supervisor South African Theological Seminary, South Africa Assist doctoral and graduate students in preparing and submitting a Research Proposal that meets the requirements of the Seminary; encourage the students to research, draft, and modify the thesis or dissertation in order to achieve the highest quality of work that meets the academic standards of the Seminary. Administrative Experience â€™ present. Associate Faculty, Prior Learning Assessment Department Marylhurst University, Marylhurst, OR Evaluated student potential for Prior Learning Assessment; taught Learning Assessment Center classes and workshops on campus and via WebCT; advised students regarding Prior Learning Assessment Portfolio development; designed course curriculum and materials; assisted with writing and math assessments; coordinated general education assessments; and worked with external organizations to assess learning. Ministry Experience Freelance Editor and Writer â€™ present. Kregel Publications, Grand Rapids, MI Responsible for project management, including delegation of and supervision of tasks to their completion; writing; editing; copy editing; proofreading; and adapting manuscripts to meet requirements of company style. Chaplain â€™ Rock Road Wichita, Kansas Work phone: DN22 9LW Work phone: Edwards Lecturer, University of Wisconsin P. Box W.

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Chapter 5 : Jesus Christ - Oxford Biblical Studies Online

The Sermon on the Mount recorded in Matthew is probably one of the best known of Jesus' teachings recorded in the Gospels. This is the first of the five discourses in Matthew that.

Related Media Introduction The Sermon on the Mount has held a primary place in the teachings of the church throughout the centuries. But, even though it has enjoyed such popularity, it has not always been understood in the same way. Various authors have regarded the Sermon from numerous and even quite different, conflicting points of view. The point of our discussion is simply to summarize the main teachings of Harvey K. The outline of the paper will follow the outline of the book as I work my way through it, noting what I feel are the most important points for later referral as well as commenting in areas where I feel the author has done an especially good job or in other instances missed the mark.

Prologue The Sermon as Problem General Introduction The author says that the sermon has been widely accepted and quoted within the Christian tradition as well as outside of it. Chapter 5 has been quoted by the Fathers far more than any other in the entire Bible and more than any other three successive chapters. This trend continues into the 20th century. Some from without have truly admired the sermon Ghandi and Jewish scholar, G. Montefiore [The Synoptic Gospels] while others have trashed it along with the rest of Scripture cf. Still a third group has arisen which most notably the German Fr. Naumann says that the ethic taught in the sermon is itself impossible to be lived out in a capitalistic society like we have. Thus he struggled with the essence of what Jesus taught as did Luther, who found the sermon difficult to fathom and often mishandled. The most significant contribution of this section is the fact that the sermon has itself been well read and in many ways understood differently. This is true no matter what the theological persuasion in which one finds oneself. It is a most interesting and compelling portion of Scripture. Chapter one deals with the relation of the sermon to the Mosaic tradition, touching upon such questions as, "Was the New Law implicit in the Old? I know from dispensational circles that this is a major question that we ask in one form or another. Paul seems to decry a works mentality, but Jesus seems to be reinforcing it in the sermon. McArthur asks, "If He [Jesus] expected God to bring human history to a swift close what affect did this expectation have on His ethics? He sees, given the probability of Markan priority, that Matthew used two other sources: M stands for sources used by Matthew other than Q and Mark and not common to Luke. His point is that this information serves to remind us that "the original words of Jesus come to us veiled by the language of the primitive church. McArthur reveals the importance of the five sermons and the formula, "and when Jesus had finished saying those things" of Matthew drawing attention to the sermon on the mount as the most carefully constructed of all of them i. He cites Calvin as one who held this view, stating also that it was widely acknowledged by Catholic and Protestant scholars. The Literature The purpose of this section is simply to state some of the most important literature written on the sermon with respect to the problems at hand. Due to the condensed and factual nature of the information given here which means I cannot summarize it to any helpful level without really just repeating what the author has already said I suggest that the book be consulted directly. Chapter 1 The Sermon and the Mosaic Tradition Patristic and Medieval Views McArthur asks, what is an essential question when trying to understand the sermon, "What was the relation of the ethic in the Sermon on the Mount to that proclaimed by the Mosaic tradition in Judaism? Augustine claimed that Christ fulfilled the Mosaic Law in at least six ways and did not destroy it as Faustus claimed. First, Jesus fulfilled the Law by obeying it. Second, Jesus fulfilled the Law by giving the Holy Spirit to His followers so that they could obey it. I take it the point here is that Jesus urged obedience to it among his followers, therefore, He did not desire to break it at all. Fourth, Jesus fulfilled the Law by fulfilling its Messianic predictions. Fifth, Jesus fulfilled the Law by transforming its ceremonial aspects thus revealing their true significance. Sixth, Jesus fulfilled the Law by giving certain additional commands which furthered the intention of the original law. Augustine claimed that Christ, by His teaching, secured the design intended by the Law. This appears to be the emphasis on the Sermon on the Mount. His

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teaching was in large measure corrective in reference to the Pharisees et. The sixth point is very similar to the third point, but the sixth indicates that according to Augustine, Christ did add something not there already, but in his desire to refute Faustus, Augustine clearly states that what was added was only to clarify the original design in the Law. McArthur also says, "that it will be remembered that none of the Church Fathers cited admitted that any part of the Law was abrogated. Aquinas claimed that the additions made by Jesus were indeed additions to the Old Law, but in no way contrary to them. Reformation and Modern Views "The position taken by the Protestant Reformers was in sharp contrast with that of the Roman Catholic tradition. Calvin reacted strongly against the Catholic notion that the Sermon was to be considered "counsels" for the clergy and not precepts for all to obey Ints. Luther denied that the New Law contained anything not already in the Old. Both Calvin and Zwingli arrived at the same conclusion. The Anabaptists fell closer in some ways to the Catholic interpretation, feeling that the Sermon represented a Law which was truly new. They differed from the Catholics in that they taught strict adherence to the commands for everyone, not just the clergy. Thus, their view has been called the Absolutist view of the Sermon on the Mount. The two questions are: Both camps cite good exegetical and theological reasons for their views. McArthur suggests four ideas in an attempt to demonstrate the relationship the Sermon on the Mount bears to the Mosaic Law. Second, the ethic of Jesus was a legitimate development from the Mosaic tradition. McArthur says this must of necessity be true because Jesus was born and bred a devout Jew, the Reformers did indeed see parallel between the Sermon and Pentateuchal legislation and most of Jesus distinctions are found in extant Rabbinic literature. Third, as was already stated, advances of Jesus are seen to be paralleled by other Jewish leaders. McArthur quotes a number of Rabbinic parallels to Jesus statements in the Sermon on the Mount to support his thesis most of the material is from Testaments of the Twelve Patriarchs and Slavonic Enoch. The question I have is, "What is their historical relation to the teachings of Jesus? However, Paul seems to teach that Christianity is a religion of grace, not effort or achievement. This tension has existed within the church since the beginning. Patristic and Medieval Views The attitude of Irenaeus, Augustine and Chrysostom, as indicative of their time period was that the sermon was emphasizing the way of life for one already saved by the grace of God through faith. Aquinas was in complete agreement Treatise on Grace as well as the Roman church as understood from the Council of Trent, "Decree Concerning Justification. Calvin held the same view, attempting to prove it from the sermon itself. At the present time at least in when the book was written there are still many Catholic and Protestant scholars who uphold the traditional view, namely, that faith must precede the golden rule ethic of the sermon. However, the bulk of Protestant scholars reject the idea that the sermon presupposes a salvation by grace through faith model. Windisch, in *The Meaning of the Sermon on the Mount* sees no relation whatsoever between the sermon and the teachings of Paul, saying, "The theological character of the Sermon on the Mount has thus been defined. Its doctrine of salvation is pre-Christian and pre-Pauline. His comments imply a disparate unity between Jesus and Paul on the crucial issue of salvation. The soteriological emphasis in Scripture, though more clearly taught in some ways by Paul and the apostles, was no less a clear and dominating concern to Jesus Christ cf. And the Sermon on the Mount must fall in line with that emphasis. His response lacks sophistication. Perhaps this is due in part to his writing in To him, "modern Dispensationalism relates the sermon to its own theological system by affirming that the ethics of Jesus was intended for the Kingdom Age which has not yet come. First, both the sermon and Paul require a total life commitment to God. Jesus demanded total commitment to the ethic and Paul to the "act of God in Christ. Romans parallel the ethic on the sermon. This is an excellent point which was essentially missed by Windisch above. Third, the audience for the sermon is important. Jesus may only have had disciples in mind and Matthew believing Christians in the Church, in which case it is possible to see a Pauline backdrop for the sermon. But, there are problems with this, for who knows if Matthew thought of the disciples as those transformed by the Spirit. Since the audience is difficult to determine, it cannot be a decisive factor in arguing for congruity between Jesus and Paul. Fourth, those who understand the sermon to be teaching solely a religion of achievement, have misunderstood major parts of it, including the beatitudes 5: These sections emphasize the grace of God which

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definitely moves the sermon in a Pauline direction. Fifth, "the total teaching of Jesus as recorded in the Synoptics heightens the paradox in which achievement and grace are in apparent conflict. Sixth, even after one has done everything to build a bridge between the Sermon on the Mount and Paul, still some distance remains to be covered. Two concerns are mentioned: Paul does, 2 Paul bases grace and forgiveness solely upon the work of Christ and Matthew does not even hint at this. What appeared to Paul to be an enormous theological truth, was for Jesus in the sermon, not to be considered. Seventh, there are essentially two conclusions when trying to resolve the conflict between Jesus and Paul: He felt that the sermon laid the foundation for all of Christianity and the teachings of Paul must be brought into conformity with it or 2 to see the revelation of God in Christ as including not only the words and works of Jesus Christ, but also the response of the believing community to those words and works, i. Thus, while there may remain a gulf between Paul and Jesus this can be bridged by understanding that "the Sermon may originally have been proclaimed without any thought of certain distinctively Pauline doctrines, but it [must be] understood today, by the Christian community, in the framework of the total faith that emerged in response to these events. Five Questions Eschatology has long been a major category within systematic theology. It was brought into focus in Biblical studies by such men as Albert Schweitzer and C. Dodd taught that the kingdom of God had already come with the advent of Jesus and His ministry. McArthur sides with Schweitzer, feeling that the Synoptic evidence is in favor of Jesus understanding the end of history to be imminent; the kingdom was very near. McArthur poses five essential questions to further the study: I feel that the most important ones are 3 and 4 because they most directly relate to the Sermon itself. Survey of the Sermon The Beatitudes. These are held in most N. The present tense verbs in 3 and 10 may simply posit a gnomic kind of idea, and the chronology is to be taken from the future tenses in the others. In general the Church Fathers recognized the future character of the beatitudes.

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Matthew's record of the sermon on the mount was written under the inspiration of the Holy Spirit, so that what is written in these chapters is the truth, and truly what Jesus taught in his sermon. 2 There is an enormous amount of literature on the Sermon on the Mount, which, in time, you may begin to work through.

The setting of the Sermon on the Mount⁵: They comprised a larger group than the "disciples. Essentially "disciple" means learner. They did not all continue to follow Him John 6: Not all of them were genuine believers, Judas Iscariot being the notable example. The term "disciples" in the Gospels is a large one that includes all who chose to follow Jesus for some time anyway Luke 6: We should not equate "believer" in the New Testament sense with "disciple" in the Gospels, as some expositors have done. For a critique of MacArthur's book, see Darrell L. In fact, one could be a disciple and not be a Christian at all! John describes men who were disciples first and who then placed their faith in Christ John 2: This alone alerts us to the fact that Jesus did not always equate being a "disciple" with being a Christian. Dillow, *The Reign of the Servant Kings*, p A Dictionary of New Testament Theology, s. There are no real mountains nearby, but plenty of hills. It has Old Testament roots Job 3: There is some difference between preaching Gr. Generally preaching involved a wider audience and teaching a narrower, more committed one, in this case the disciples. Verse 3 The "poor in spirit" are those who recognize their natural unworthiness to stand in God's presence and who depend utterly on Him for His mercy and grace cf. They do not trust in their own goodness or possessions for God's acceptance. The Jews regarded material prosperity as an indication of divine approval since many of the blessings God promised the righteous under the Old Covenant were material. However the poor in spirit does not regard these things as signs of intrinsic righteousness but confesses his or her total unworthiness. The poor in spirit acknowledges his or her lack of personal righteousness. This condition, as all the others the Beatitudes identify, describes those who have repented and are broken Matthew 3: It is a positive spiritual orientation, the converse of the arrogant self-confidence which not only rides roughshod over the interests of other people but more importantly causes a person to treat God as irrelevant. This kingdom does not go to the materially wealthy only but to those who admit their spiritual bankruptcy. One cannot purchase citizenship in this kingdom with money as people could purchase Roman citizenship, for example. What qualifies a person for citizenship is that person's attitude toward his or her intrinsic righteousness. One writer believed that Jesus was not talking about entering the kingdom but possessing it i. This phrase forms an inclusio or envelope that surrounds the remaining beatitudes. The inclusio is a literary device that provides unity. Speakers and writers used it, and still use it, to indicate that everything within the two uses of this term refers to the entity mentioned. Here that entity is the kingdom of heaven. In other words, this literary form shows that all the beatitudes deal with the kingdom of heaven. The subjects of Jesus' kingdom⁵: Kingsbury identified the theme of this Sermon as "greater righteousness" and divided it as follows: Guelich, *The Sermon on the Mount: A Foundation for Understanding*; and Hagner, pp He introduced each one with a pronouncement of blessedness. This form of expression goes back to the wisdom literature of the Old Testament, particularly the Psalm cf. The Beatitudes Matthew 5: See Bock, *Jesus according to Guelich*, "The Matthean Beatitudes: The Greek word translated "blessed," makarios, refers to a happy condition. *Theological Dictionary of the New Testament*, s. Montefiore, *The Synoptic Gospels*, 2: The kingdom is declared as a reality apart from any human achievement. Thus the beatitudes are, above all, predicated upon the experience of the grace of God. The recipients are just that, those who receive the good news. They are blessed now because they will participate in the kingdom. The basis for each blessing is the fulfillment of something about the kingdom that God promised in the Old Testament. Grounds, "Mountain Manifesto," *Bibliotheca Sacra* They proceed from the inside out; they start with attitudes and move to actions that are opposed, the normal course of spirituality. Verse 4 "Those who mourn" do so because they sense their spiritual bankruptcy Matthew 5: The Old Testament revealed that spiritual poverty results from sin. True repentance produces contrite tears more than

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jubilant rejoicing because the kingdom is near. The godly remnant in Jesus' day that responded to the call of John and of Jesus wept because of Israel's national humiliation as well as because of personal sin cf. It is this mourning over sin that resulted in personal and national humiliation that Jesus referred to here. The promised blessing in this beatitude is future comfort for those who now mourn. The prophets connected Messiah's appearing with the comfort of His people Isaiah All sorrow over personal and national humiliation because of sin will end when the King sets up His kingdom and the repentant enter into it. Verse 5 A "gentle" or "meek" person is not only gentle in his or her dealings with others Matthew Such a person is unpretentious 1 Peter 3: This quality looks at a person's dealings with other people. A person might acknowledge his or her spiritual bankruptcy and mourn because of sin, but to respond meekly when other people regard us as sinful is something else. Meekness then is the natural and appropriate expression of genuine humility toward others. Inheriting the Promised Land was the hope of the godly in Israel during the wilderness wanderings Deuteronomy 4: Inheriting is the privilege of faithful heirs cf. He or she can inherit because of who that person is due to relationship with the one bestowing the inheritance. Inheriting is a concept that the apostles wrote about and clarified e. Inheriting is not always the same as entering. A person can enter another's house, for example, without inheriting it. The Old Testament concept of inheriting involved not only entering but also becoming an owner of what one entered. In this beatitude Jesus was saying more than that the meek will enter the kingdom. They will also enter into it as an inheritance and possess it. The Old Testament concept of the messianic kingdom was earthly. Messiah would rule over Israel and the nations on the earth Psalm 2: Eventually the kingdom of Messiah will move to the new earth Matthew This means Jesus' meek disciples can anticipate receiving possession of some of the earth during His messianic reign cf. They will, of course, be subject to the King then. Verse 6 As mentioned previously, Matthew always used the term "righteousness" in the sense of personal fidelity to God and His will Matthew 3: He never used it of imputed righteousness, justification. Therefore, the righteousness that the blessed hunger and thirst for is not salvation. It is personal holiness and, extending this desire more broadly, the desire that holiness may prevail among all people cf. When believers bewail their own and society's sinfulness and pray that God will send a revival to clean things up, they demonstrate a hunger and thirst for righteousness. The encouraging promise of Jesus is that such people will eventually receive the answer to their prayers. Messiah will establish righteousness in the world when He sets up His kingdom Isaiah Verse 7 A merciful person forgives the guilty and has compassion on the needy and the suffering. A meek person acknowledges to others that he or she is sinful, but a merciful person has compassion on others because they are sinful. Stott, *The Message of the Sermon on the Mount*, p The promise applies in many different situations. The blessing of the merciful is that they will receive mercy from God. Jesus did not mean that people can earn God's mercy for salvation by being merciful to others. God will deal mercifully with people who have dealt mercifully with their fellowmen cf. There are many Old Testament texts that speak of Messiah dealing mercifully with the merciful e. Verse 8 The "pure in heart" are those who are single-minded in their devotion to God and therefore morally pure inwardly. Inner moral purity is an important theme in Matthew and in the Old Testament cf. Likewise freedom from hypocrisy is also prominent cf. Jesus probably implied both ideas here. The pure in heart can look forward to seeing God in the person of Messiah when He reigns on the earth Psalm

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Chapter 7 : The Beatitudes: The Sermon on the Mount | Free Sunday School Lessons

The Sermon on the Mount (anglicized from the Matthean Vulgate Latin section title: Sermo in monte) is a collection of sayings and teachings of Jesus Christ, which emphasizes his moral teaching found in the Gospel of Matthew (chapters 5, 6, and 7).

The Similes of Salt and Light. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot. A city set on a mountain cannot be hidden. I have come not to abolish but to fulfill. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven. It is better for you to lose one of your members than to have your whole body go into Gehenna. When someone strikes you on [your] right cheek, turn the other one to him as well. Do not the pagans do the same? It is the discourse section of the first book and contains sayings of Jesus derived from Q and from M. The form of that source may have been as follows: Although modified by Matthew, the first, second, fourth, and ninth beatitudes have Lucan parallels Mt 5: The others were added by the evangelist and are probably his own composition. A few manuscripts, Western and Alexandrian, and many versions and patristic quotations give the second and third beatitudes in inverted order. Matthew added in spirit in order either to indicate that only the devout poor were meant or to extend the beatitude to all, of whatever social rank, who recognized their complete dependence on God. The same phrase poor in spirit is found in the Qumran literature 1QM For the meaning of righteousness here, see note on Mt 3: To be with God in the temple is described in Ps Some would see the expression as indicating also that Matthew considered all Christian disciples as prophets. They can no more escape notice than a city set on a mountain. If they fail in good works, they are as useless as flavorless salt or as a lamp whose light is concealed. To fulfill the law appears at first to mean a literal enforcement of the law in the least detail: The second part of the verse is not an exact quotation from the Old Testament, but cf. The severity of the judge in the parable is a warning of the fate of unrepentant sinners in the coming judgment by God. They, as well as the deed, are all forbidden. The ascending order of punishment, judgment by a local council? The concept of punishment of sinners by fire either after death or after the final judgment is found in Jewish apocalyptic literature e. The Old Testament commandment that a bill of divorce be given to the woman assumes the legitimacy of divorce itself. It is this that Jesus denies. Unless the marriage is unlawful: There are other sayings of Jesus about divorce that prohibit it absolutely see Mk It seems, however, that the unlawfulness that Matthew gives as a reason why a marriage must be broken refers to a situation peculiar to his community: Marriages of that sort were regarded as incest porneia , but some rabbis allowed Gentile converts to Judaism who had contracted such marriages to remain in them. In this interpretation, the clause constitutes no exception to the absolute prohibition of divorce when the marriage is lawful. In view of Mt 5: From the evil one: Oath-taking presupposes a sinful weakness of the human race, namely, the tendency to lie. Jesus demands of his disciples a truthfulness that makes oaths unnecessary. The Old Testament commandment was meant to moderate vengeance; the punishment should not exceed the injury done. Jesus forbids even this proportionate retaliation. Of the five examples that follow, only the first deals directly with retaliation for evil; the others speak of liberality. Both in the Old Testament Ps Jesus extends the love commandment to the enemy and the persecutor. His disciples, as children of God, must imitate the example of their Father, who grants his gifts of sun and rain to both the good and the bad. Jews who were engaged in the collection of indirect taxes such as tolls and customs. See note on Mk 2: The Lucan parallel Lk 6:

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By accepting the modern critical method of studying the New Testament, we need not attempt to write a life of Jesus in the modern sense of a psychological study. We can hope only to reconstruct the barest outline of his career and to give some account of his message and teaching. We shall assume that Mark is the earliest of the four Gospels and that, apart from the passion narrative The authors of the two later synoptic Gospels, Matthew , and Luke , used Mark as their primary source, plus a common source consisting mostly of sayings, unknown to Mark. Like Mark, the three sourcesâ€”Q, Special Matthew, and Special Lukeâ€”contain material previously passed on orally for some fifty years. The evangelists, in their use of sources and oral traditions, shaped them according to their theological interests; this editorial work is known as redaction. Thus, the synoptic Gospels contain material that developed in three stages: The gospel of John , however, is very different. It contains some stage I and stage II materials independent of the synoptics that can be used sometimes to confirm or supplement the synoptic evidence in reconstructing the career and teaching of Jesus. In reconstructing our account of Jesus, we shall attempt to recover stage I materials from all four Gospels. We shall be assisted by certain tests of authenticity. We may be reasonably certain that materials go back to stage I if they meet some or all of the following criteria: The birth and upbringing of Jesus. But they contain certain items that go back to earlier tradition. Some of these are clearly theological: Davidic descent, conception through the Holy Spirit while his mother remained a virgin, homage at birth. Factual data in these common items include: In any case, Jesus was brought up in Nazareth. His father is said in Matthew Presumably, Jesus received the education of the devout poor in Israel, with thorough instruction in the Hebrew scriptures. Jesus looked back to the Baptist as the source of his mission and authority Mark For a time, he appears to have conducted a ministry of baptizing parallel to that of the Baptist see John 3. The message of the kingdom acquired a new urgency, perhaps as a result of the temptation Mark 1. Abandoning the practice of baptism , Jesus went to the synagogues for a time and then spoke in the open air, reaching out to the people instead of waiting for them to come to him; but still like the Baptist, he continued preaching the coming kingdom. In the parables of the kingdom, Jesus seeks to engage his hearers, persuading them to see the present operation of the kingdom in his own words and works, and to secure from them the response of faith and confidence in its future consummationâ€”parables of the sower, the seed growing secretly, the mustard seed Mark 4. An inescapable conclusion is that Jesus was influenced by the prophecies of Isaiah 40â€”66, where the coming of the reign of God is a central theme Isa. Jesus is represented as quoting Isaiah There are, however, clear echoes of these passages in the Beatitudes Matt. Jesus was also recognized as a rabbi and teacher. Like the rabbis, he taught in synagogues, collected a band of disciples, and discussed Torah with them as well as with inquirers and critics. The forms of his teachings were similar to those employed by Pharisaic teachers: Like the Pharisees , Jesus took the authority of the Hebrew Bible for granted. It enunciates the demands of God: He emphasizes more strongly than they that God demands not just outward conformity to the law but the whole person, and not just love of neighbor but love of enemy see the antitheses of the Sermon on the Mount , Matt. The rich young man must not only keep the commandments but sell all he has and follow Jesus Mark Similarly, the absolute prohibition of divorce shows that the reversion to the situation at creation is now possible because of the shift in the ages: The same unspoken presupposition operates in the double commandment of love: Jesus brought no new teaching about God. God is the creator, though this is understood in an immediate way. God did not merely create the world in the beginning, rather, it comes from him as his creation in every moment Matt. For Jesus, God is also the God who acts in history, the climax of which is the coming of the kingdom see e. Also, Jesus frequently adduced biblical characters whose situation

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in their day was analogous to the situation of his contemporaries in the face of the coming kingdom e. Although the address of God as Father is not unknown in the Hebrew Bible and Judaism, and even the familiar abba is not completely without precedent, that usage was characteristic of Jesus. He did not enunciate the fatherhood of God as an abstract doctrine or a general truth but himself experienced God as his own Father i. Jesus appeared as a charismatic healer as well as a preacher and teacher. This was a further implementation of the prophetic mission set forth in Isaiah 35 and 61 Matt. Jesus performed exorcisms , which he claimed were the action in him of the Spirit Matthew or finger Luke of God. To deny this spirit at work in his exorcisms was blasphemy, a sin for which there would be no forgiveness Mark 3. Thus, both healings and exorcisms are related to his message. The actual miracle stories may not be direct reports, but they reflect a general memory that Jesus did do such things. The answer to John Matt. Another special instance of a nature miracle is the feeding of the multitude. This miracle has multiple attestation Mark 6. The shaping of the stories originated early in stage II, where they were modeled partly on the eucharistic tradition and partly on the Elisha story 2 Kings 4. But such a meal itself may well be historical: Jesus met with his followers in a remote place and ate with them. This meal may have been one of a series of events constituting a crisis at the climax of the Galilean ministry see below. Jesus also celebrated meals with the outcast, and for this too there is multiple attestation. In the parables of the lost Luke 15 , Jesus interprets this action as a celebration in advance of the joy of the great banquet of the kingdom of God. Like John the Baptist, Jesus addressed his message of repentance in view of the coming kingdom to Israel as a whole. But he called some to follow him, accompany him, and share in the work of proclaiming the message. From these he selected twelve to symbolize the restoration of Israel Mark 3. It is clear that at one point Jesus broke off his Galilean ministry and transferred his activities to Jerusalem. There are indications of a series of events starting with the feeding of the multitude Mark 6. Two circumstances may have contributed to this decision. Second, the execution of John the Baptist Mark 6. The chronology of the Galilean ministry. True, John mentions two Passovers before the final one 2. There are, however, indications of two springs during the Galilean ministry. If we can trust these items and if they do not refer to the same spring, it would permit us to conclude that the Galilean ministry lasted over a year, for the grainfields episode requires that Jesus should have had time to collect a band of followers, and the feeding presumes a longer ministry. According to Luke 3. But this is highly speculative. See also Chronology , article on Early Christian Chronology. The journey to Jerusalem. John may be right, though, in making the Jerusalem ministry last for several months rather than for a single week, as it does in Mark. Indeed, Luke offers some support for a longer Jerusalem ministry Luke This would mean that the journey would have occurred some months earlier than the final Passover, perhaps bringing Jesus to Jerusalem in time for the feast of tabernacles John 7. This would be in the fall of 29 CE. It is generally agreed that these predictions in their present form are prophecies after the event and therefore reflect a knowledge of the passion story stage II. Jesus hardly went up to Jerusalem in order to die; that, it has been suggested, would be tantamount to suicide. But he may well have realized that death would be the inevitable outcome of his mission. The ministry in Jerusalem. Jesus continued to preach and teach in Jerusalem as he had done in Galilee. He also engaged in conflicts with his adversaries. These conflicts, Mark indicates, were of a different kind from the earlier ones in Galilee. John likewise presents Jesus as engaged in theological conflict with the religious authorities in Jerusalem. On the eve of Passover following the more plausible chronology of John , Jesus celebrated a farewell meal with his disciples. The exact words Jesus spoke over the bread and cup are impossible to recover, since the various accounts of the institution 1 Cor. But they all agree that Jesus associated the bread with his body i. He also assured his disciples that beyond his death lay the coming of the kingdom of God Mark After the supper, Jesus and the disciples went out to the garden of Gethsemane Mark This would indicate that the priestly party and the Roman prefect Pilate were in close collusion over the matter. A preliminary investigation was held before the Jewish authorities Mark This was not a formal trial, but more like a grand jury proceeding. There Jesus was condemned to death as a messianic pretender. He was then taken out to Golgotha and crucified with two criminals who were guilty of sedition Mark Jesus died later that same day and was buried, according to

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the gospel tradition, by sympathizers Mark This marks the end of his earthly career. This is so widely attested in the gospel tradition and occurs with one or two negligible exceptions only on the lips of Jesus himself, that it satisfies the major tests of authenticity.

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Chapter 9 : The Sermon on the Mount

The beatitudes come from the opening verses of the famous Sermon on the Mount delivered by Jesus and recorded in Matthew Here Jesus stated several blessings, each beginning with the phrase, "Blessed are " (Similar declarations appear in Jesus' Sermon on the Plain in Luke) Each.

The Beatitudes Matthew 5: It is the first of the five major discourses that Matthew includes. We first need to fill in what Matthew has included between this passage and the last one we studied. Matthew followed the account of the temptation of Jesus with a brief note that Jesus began to preach a message of repentance because the kingdom of heaven was near 4: In order to reach a wider audience, He moved from Nazareth to the city of Capernaum, on the shores of the Sea of Galilee, but more importantly, on the main highway through the land. His declaration of beatitudes would come, but not until He called for repentance. Matthew then reported the calling of the first disciples, Simon Peter and his brother Andrew, who were fishing 4: Jesus promised to make them fishers of men, for He was beginning to build His kingdom. He then called James and John, also fishermen, who were mending nets in their boat 4: The authority of the king to call people to follow Him is clearly portrayed by these events. He went throughout the region proclaiming the message of the kingdom, and authenticating His claims by healing people. Throngs of people responded to His ministry from as far away as Jerusalem. So that brings us to the present lesson, from the Sermon on the Mount. Jesus saw the crowds coming to Him, so He went up on a mountainside and sat down, the well-known posture of the teacher. His disciples came to Him, and so Jesus began to teach them. Jesus had been announcing that the kingdom of heaven was at hand, and He had been calling for people to repent. Now, in what has been described as the manifesto of His kingdom, Jesus unveils the foundations and character of life in that kingdom. Here He teaches the ethical guidelines for life in His kingdom; and the guidelines point to the quality of righteousness that characterizes life in the kingdom, now in part, but fully in the future. But it was delivered immediately to the disciples. Or to put it another way, Jesus spoke to all the people of the true will of God, the righteousness that they must all exhibit if they repent and enter His kingdom, but which the disciples had already begun to perform. So the entire sermon is directed to all. And its theme is the righteousness that is the standard of his kingdom. So in some ways this sermon will tell people just how righteous they must be to enter the kingdom, and what that righteous life should look like for citizens of the kingdom. But it does not include the details of how this righteousness may be attained. The sermon begins with the beatitudes. These qualities give a picture of the character of the true people of God, those who are a part of his kingdom and have the full blessings of the kingdom to look forward to. Taken together they give the picture of the perfect disciple of Christ who is the heir of the promises. Jesus does not here tell people how to become like this; that will come in subsequent teachings. One of the most convincing descriptions of the meaning of the beatitudes at the beginning of this sermon is that they are planned echoes of Isaiah Matthew constantly shows how Jesus came in the light of the fulfillment of Old Testament prophecies, and so this one would fit as well. The Beatitudes are a little different to study than ordinary story-passages. Each saying is proverb-like. Cryptic, precise, and full of meaning. Each one includes a topic that forms a major biblical theme. So you could spend a lot of time on each one--and that would be worth doing if you so desired. But we will make this a brief, introductory Bible study on the passage, and leave more to be done later. Reading the Text Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to Him, 2and He began to teach them, saying: Observations on the Text So here we have a series of proclamations without a narrative. The narrative introduction simply sets up the sermon; and the sermon begins with these proclamations. Each of the beatitudes is formally a declarative sentence; but each is implicitly hortatory, calling for a response. The method of studying these will be a little different. We still must think in terms of the contexts, not only the historical context of the first century Jewish culture and beliefs, but also the context of the beatitudes in the sermon on the mount, the proclamation of the nature of the kingdom. The study of this

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section will have to deal primarily with the meanings of the words within those contexts, especially the context of the culture that knew these ideas from their Hebrew and Aramaic languages. To understand these sayings we will have to relate the teachings to the biblical understanding of the kingdom of heaven as it is presented in both testaments. So we will have to fit these sayings into both aspects of the idea of the kingdom. This term is an exclamation of the inner joy and peace that comes with being right with God. Happiness may indeed be a part of it; but it is a happiness that transcends what happens in the world around us, a happiness that comes to the soul from being favored by God. That is why it can call for rejoicing under intense persecution. Those woes pass judgment on the apostate people who refuse to recognize and do the full will of God. The woes describe their character as well, but it is an evil and hypocritical character; and the woes are a divine pledge of judgment if those lives continue in their wickedness. One interesting Old Testament connection that would make a good related study is the section in Proverbs 6: These have been taken as the antithesis of the righteous who receive this blessing from the Lord. In between the characteristics include lying, killing, scheming wicked things, rushing to do evil, and bearing false witness. These differ sharply from the spiritual characteristics that the Lord loves. A Close Analysis of the Beatitudes Probably the best way to study these beatitudes would be to work through the basic process for each one--the definitions, the backgrounds, the connections and the applications. If you were teaching the beatitudes to a class you would do better by applying each one as you discuss it, rather than to wait til the end to try to apply them one by one. Part of the understanding of the beatitudes is to see the Old Testament background concerning these descriptions of the Messianic kingdom and the people who enter it. I mentioned Isaiah That is part of it, but there is a spiritual side to it too. The word Isaiah uses describes the people who had been taken into exile. They were of course poor, having their land and possessions ripped away; but they were also afflicted and oppressed, they were powerless and without hope, and they were desperate. The physical poverty was intensified by the poverty in their spirit. The Meaning of the Text. They had no resources to fall back on; they had to depend on others for survival. Isaiah brought the people of his day good news--they would be delivered from bondage. He did not make them rich in earthly possessions and power; but he fulfilled their greatest need. They realize that they have nothing in this life that they can contribute to receiving the kingdom of heaven. They have afflicted their souls, meaning that they have humbled themselves and repented with deep contrition; and they have come to the king as helpless and hopeless sinners. There is no arrogance in them, no self-righteousness, no self-sufficiency. They are free from their own pretensions, and therefore they are free for God. And that is the good news for the genuinely poor and oppressed in this world. The poor person is not excluded because of his poverty; and the rich person is not accepted because of his wealth. Both must humble themselves before the Lord in order to be part of the kingdom. It is often easier for the down and out of this world to do that, than for the rich to do it. One thinks of the self-made poverty of the prodigal son. No, the poverty is not the chief thing, but the qualification of the spirit it. It is the poor in spirit, those who have humbled themselves and become dependent on God--they have the kingdom of heaven. In fact, everyone who is in the kingdom had to become poor in spirit. They all come with a broken heart and a contrite spirit seeking the Savior. The clear lesson is that if any are going to enter the kingdom of heaven they must become poor in spirit. This is the message of the kingdom; it is the call of repentance. They must humble themselves before God and acknowledge that they bring nothing of their own power, possessions or merit to gain entrance. Those who truly humble themselves and express their need of the Lord, they have the kingdom of heaven. And in this they find heavenly bliss. So how does one become poor in spirit? The implication from the context preceding this is that one would hear the message of the kingdom and learn what kind of a kingdom it is and how to enter it--through repentance for sin and submission to the will of God. The first step is to confess that by themselves they can do nothing, and then seek the gracious provision that God has made. A secondary application would be to develop how this attitude is to characterize the attitude of the believers who are in the kingdom. They do not simply humble themselves to get in and then become self-sufficient although some try to do it ; they are to live their lives in total dependence on God to supply their needs. This will open the study

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to themes such as humility, faith, prayer, and obedience. In the last one the promise was that those who are poor in spirit have the kingdom. Here now the promise is for the future, for those who mourn will be comforted. Isaiah also said that the Messiah would bind up the brokenhearted and proclaim the hour when the mourners would be comforted, when their ashes would be replaced by a crown of joy, and their mourning would be replaced with the oil of gladness. Mourning indicates the pain and the grief and the anxieties of the soul over some loss, often the death of a loved one. But it could be over the loss of a valued life, such as those Israelites who went into exile had to mourn. Or it could be over the loss of possessions, or status, or health. People mourn over any disaster or tribulation. And in times of mourning they look for hope.