

Lesson 3 – Matthew 5:3-7

Introduction

The lesson this week will focus on Matthew 5:3-7. Please allow the message that the Holy Spirit has for you to penetrate your spirit. I challenge you to not read the verses without meditating on their significance in your life, for this week as well as for the future.

Did you learn a memory verse last week? Keep that fresh on your mind as you proceed and write out the verse here.

As you begin this week consider what verse or passage God would have you learn next, as a treasure in your heart. It is possible to do this, but it does take work and review and review and more review. Do not let the process defeat you. Ask God to help you, He will.

Day 1 – Matthew 5:3

1. Before you start today's lesson **pray** that God would take the words in the verses and make them living and active in your own heart. Now read back through Matthew 5:3-12 and begin with the following **observation questions**.

- Using the same chart from Question 1 on page 24, please mark the words that express the timing of Jesus' promises, and mark in the margin whether the promise is for now or for a time in the future.
- When someone is *destitute* or poor, they would generally not have much to call their own. What did Jesus say the *destitute in spirit* have?

2. Please examine these word studies of some of the **key words** used for this passage.

Strong's # and Transliteration:	Definition from Strong's Concordance, unless written in <i>italics</i> :	Use of the word in other Scriptures:
4434 ptochos ptochoi Matthew 5:3	Destitute , poor, implies deep poverty, <i>helpless</i> . ¹ <i>From the word ptosso that means to crouch or cower.</i>	Luke 4:18
4151 pneuma pneumati Matthew 5:3	Spirit , breath, or a breeze; i.e. (human) the rational soul, an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit. <i>Like the wind, invisible, immaterial and powerful.</i> ²	Romans 8:4-6

¹ Zodhiates, *Ibid.*, p. 953.

² *Ibid.*, p. 948.

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3. Most often when the word *destitute* or poor was used in the New Testament, it referred to one's economic condition. Jesus was using a spiritual or religious context for the word *destitute* in Matthew 5:3.

In Luke's gospel, after recording the account of Jesus' temptation (you read this in Matthew 4), Luke shared about Jesus' teaching in the synagogue in Nazareth. Read Luke 4:14-21 and consider Jesus ministry as He Himself explained it. (Hold your place here for the next question.)

What was Jesus to do?	How was it possible for Jesus to do this?

4. The Luke 4 passage involved Jesus quoting from the prophet Isaiah. Some biblical scholars see threads of the Beatitudes in the entire chapter of Isaiah 61. Isaiah 61 proclaimed the work of the coming anointed One and those who would be affected by this. Read Isaiah 61:1-3, and look for the reasons these promises were made.

5. One effective way of teaching is to present contrasts for the student to see how one thing is different from another. Please read Luke 18:9-14 to see how Jesus demonstrated the difference between two individuals.

The Pharisee's opinion of himself:	The tax collector's opinion of himself:

Consider how this parable relates to Jesus' teaching in Matthew 5:3.

6. Many scholars discuss the parallel between the exhortations made in Matthew 5:3 and Matthew 5:10. Read these two verses again, and think about the truth Jesus shared here. Who is this truth applied to?

7. The *kingdom of heaven* or the *kingdom of God* came to earth with Jesus' ministry as He proclaimed from the reading of Isaiah 61 in the account recorded in Luke 4. While God's sovereign rule from heaven has "already" begun through His Son Jesus, there is a future element of His kingdom as well. Kingdom theology, the study of *the kingdom of heaven* or *God* has been simplified with the phrase "the already and the not yet." The rule of God has "already" been revealed through the advent of Jesus, and God's plan for mankind was clearly announced in the gospel. The "not yet" aspect of the kingdom is what will take place on the earth in the future because of God's purpose and plan for His creation. Those who follow after God and have asked Jesus Christ to be their Savior are justified. For those who do not choose to repent, a judgment awaits. The "mystery of the kingdom" is the relationship between the present and the future,³ what exists today and what awaits everyone in the future.

Please read Matthew 6:33 and Matthew 7:21 and list what is taught here about the *kingdom of heaven*.

8. D. A. Carson wrote "poverty of spirit has to do with a person's assessment of himself, especially with respect to God."⁴ It seemed that the Apostle Paul had an understanding of what it meant to be *destitute in spirit*. You can read of Paul's background and training in Philippians 3:4-6 and Paul also shared his attitude as a follower of Christ in Philippians 3:7-11. What is Paul's attitude in this passage in Philippians 3?

You looked at the beginning of Jesus' ministry when He faced temptation from the devil. All Christians face temptations and the Apostle Paul wrote that temptations are common to all men in 1 Corinthians 10:13. Whether the temptation is from the world, your own flesh, or the enemy of your soul, you can be kept from following the commands of God's holy word if you do not stand firm and obey Him.

What do you need to change about your life to become *destitute in spirit*?

Day 2 – Matthew 5:4

1. You might open today by reading Matthew 5:3-11 as a **prayer** unto God, worshiping Him, proclaiming the truth of His word to remind yourself of His purpose and plan for mankind. Your prayer could open in this way; "Father God, help me have your perspective in this world, that I might claim your truth from the Beatitudes. Lord help me long to come before you with a destitute spirit. Thank You, Lord that Jesus is my Savior and I can know the kingdom of heaven." As you pray please ask God to help you accept this passage as His **exhortation** for you today. Now begin with the following **observation questions**.

- Jesus made a promise in Matthew 5:4. What did He promise and to whom is this promised?

³ Ladd, *Ibid.*, p. 93.

⁴ D. A. Carson, *Ibid.*, p. 20.

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- The Apostle John wrote in Revelation 7:17 that in heaven “God shall wipe every tear from their eyes.” Do you have to wait until you get to heaven to be comforted?
- John recorded Jesus’ explanation to His disciples of the role of the Holy Spirit. Please read John 14:16-20, 26 to consider how it is possible that when you mourn you will be comforted.

2. Please examine these word studies of some of the **key words** used for this passage.

Strong’s # and Transliteration:	Definition from Strong’s Concordance, unless written in <i>italics</i> :	Use of the word in other Scriptures:
3996 pentheo penthountes Matthew 5:4	Mourn , to grieve, (the feeling or the act), (be) wail	James 4:9
3870 parakaleo parakaleo Matthew 5:4	Comforted , to call near, i.e. invite, invoke (by implication, ... consolation): beseech, call for, (be of good) comfort, exhortation, pray	Acts 14:22 What is promised here?

3. The prophet Isaiah declared God’s nature and His provision for mankind in Isaiah 57. Read 57:15-21 and consider the following two questions.

What did God promise to the <i>lowly of spirit</i> ?	What did God promise to the “wicked?”

4. The Apostle Paul wrote about the God’s provision of comfort for those who follow Jesus. Read 2 Corinthians 1:3-7 and think about these questions and what they mean to you.

What is declared about God here?	What is declared about Christ?	What is promised to those who follow Christ?

5. In this past year, what have you mourned or grieved over? You might have a long list.

In your grief, did you ask God to comfort you? How would you describe God's comfort?

Close by focusing your mind on the Lord's love and goodness and mercy. There might be a song that helps you praise the Lord for the comfort He gives when you grieve. You can close by singing this song of comfort.

Day 3 – Matthew 5:5

1. The people of Galilee that were listening to Jesus' sermon were familiar with the teaching of the sacred writings of the Psalms. Please take the time to read Psalm 37 as a **prayer** before you start today. Ask God to bless your spirit with His holy word, and ask the Holy Spirit to help you see similar teaching in this psalm (especially David's use of the word *inherit*), in relationship to Matthew 5:3-12. (Mark this place in Psalm 37 for a question that follows.) Read today's verse and answer the following **observation questions**.

- Who will inherit the earth?

- Now examine the word used for *humble* in another place in the New Testament. In Matthew 11:28-30 Christ used a slightly different form of the same word to describe Himself.

What did Jesus say about Himself?	What did He promise to those who followed Him?

2. Please examine these word studies of some of the **key words** used for this passage.

Strong's # and Transliteration:	Definition from Strong's Concordance, unless written in <i>italics</i> :	Use of the word in other Scriptures:
4239 praus praeis Matthew 5:5	Humble , gentle <i>NASB</i> , meek <i>KJV</i> and <i>NIV</i> , mild. " <i>A virtue born in strength of character.</i> " ⁵	Used three times in the New Testament. Matthew 21:5 (from Zechariah 9:9) 1 Peter 3:4
2816 kleronomeo kleronomesousin Matthew 5:5	Inherit , to be an heir, (obtain by) inheritance	Galatians 5:19,21

⁵ Zodhiates, *Ibid.*, p. 949.

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3. One way to cross reference a verse from the New Testament is to look and see how the same word was used in the Greek translation of the Hebrew Old Testament, the Septuagint, also identified by the abbreviation LXX. This same word for humble was used in Numbers 12:3. Please read that verse. To gain a better understanding of this verse, what do you need to do?

If you thought of reading the verses that came before and after the verse, you were right! Remember reading the context of the verse or passage is always a part of good biblical interpretation! So now please read Numbers 12 and list what you find that described Moses, and also consider what kind of a relationship Moses had with God.

4. At the beginning of today's lesson you looked at Psalm 37. Turn back there and look at what this Psalm says about those *who will inherit the land*.

5. Many would say that the opposite of humility is arrogance. How do you recognize whether pride has entered your spirit? I have taken the following thoughts from Dr. Kathy Koch, a Christian educator whose ministry is called Celebrate Kids, Inc. Prayerfully read this list and ask God if you are vulnerable to one or more of these attitudes.

You know only your strengths, not your weaknesses.

You do not take responsibility for your own problems.

You talk about your strengths rather than using them.

You boast about your past.

You take credit for your strengths.

You lose sight of today because of ambition for the future.

If you believe you can be anything ...without God.

If you are not interested in others.

6. Jesus spoke a promise to those who are humble. What gets in the way of you being humble?

In what circumstances in life do you tend to not be gentle, meek and humble?

Continued on the next page.

This word used for humble in Matthew 5:5 has been described as “those who stand empty-handed before God in total dependence upon Him.”⁶ Meditate on this explanation, and ask yourself about your attitude toward God. How do you approach God?

Will you close in prayer asking for God’s wisdom concerning the attitude of being humble, gentle and meek?

Day 4 – Matthew 5:6

1. There was a silent period between the prophesies of Old Testament prophets and the coming of John the Baptist who led the way for Jesus. The prophet Amos wrote “Behold days are coming,” declares the Lord God, “When I will send a famine on the land, not a famine for bread or thirst for water, but rather for hearing the words of the LORD,” Amos 8:11. The next verse said, “They will go to and fro to seek the word of the LORD, but they will not find it.” Read today’s verse and **pray**, thanking God for His holy word, and asking for the help of the Holy Spirit as you study today’s lesson. You might ask God for a hunger and thirst for His righteousness and then begin with the following **observation questions**.

- Who will be satisfied?

- Now please meditate on Matthew 5:3 as to how that verse parallels with today’s verse. First a literal condition was mentioned, that is being *destitute* in 5:3 and being *hungry and thirsty* in 5:6, and then each of these are followed by a phrase that qualifies the literal words and changed the expression to a spiritual condition. Write out the description in each of these two verses and mark the phrase that added the spiritual dimension.

Matthew 5:3

Matthew 5:6

Now write out the promises made in Matthew 5:3 and Matthew 5:5.

Matthew 5:3

Matthew 5:5

- Circle the phrase that made these promises different.

2. Please examine these word studies of some of the **key words** used for this passage.

Strong’s # and Transliteration:	Definition from Strong’s Concordance, unless written in <i>italics</i> :	Use of the word in other Scriptures:
3983 peinao peinontes Matthew 5:6	Hungry , to famish, to crave, <i>to hunger</i>	John 6:35 (see below as well)
1372 dipsao dipsontes Matthew 5:6	Thirsty , to thirst for, be thirsty	John 6:35

⁶ Robert Guelich, *The Sermon on the Mount*, Waco, TX, Word Books, 1982, p. 82.

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Strong's # and Transliteration:	Definition from Strong's Concordance, unless written in <i>italics</i> :	Use of the word in other Scriptures:
1343 dikaiosune dikaiosunen Matthew 5:6,10	Righteousness , equity (of character or act); specifically Christian justification	Matthew 6:33
5526 chortazo chortasthesontai Matthew 5:6	Satisfied , to gorge (supply food in abundance), feed, fill	Philippians 4:12

3. In John 6 Jesus fed a multitude of people bread and fish. Read John 6:26-71 and consider what Jesus taught about Himself and compare how different people responded.

Summarize what Jesus said.	How did people respond?

4. The book of Deuteronomy was given to the nation of Israel when they were about to enter the land God had promised to them. Read Deuteronomy 8:1-3,11-17 to read God's perspective of His provision for His people.

What did God do to the people?	Why did God allow this?

5. Luke recorded the Beatitudes of Jesus and followed those with woes stating the terrible things prophesied for certain individuals. Read those verses in Luke 6:21-25. How do these verses draw yet another contrast?

6. Look back at the definition of the word *righteous* on page 16 and notice the last phrase that was quoted. Is that what you are hungry and thirsty to do?

<p>7. What are you <i>hungry and thirsty</i> for? Are you <i>hungry and thirsty</i> for a spiritual experience, spiritual maturity, happiness, God's blessings, or righteousness? What do you crave? What is the desire of your heart? Please read Psalm 37:1-4 and write out the command God gave us as well as the promise that followed the command.</p> <p style="text-align: right;">Continued on the next page.</p>
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Ask God to reveal to you the desire of your heart. Does that desire you hold in your heart honor your Father God? Does that desire exalt your Savior and Lord? Does the desire of your heart seek to give God the glory and not you personally? Does the desire of your heart seek God's *righteousness*?

When are you not *hungry*? What would be the opposite of being *hungry and thirsty for righteousness*?

To be hungry and thirsty for righteousness or to be hungry and thirsty for _____.

Please close today's time in the word by reading Romans 12:1-3 and meditating on these verses as they relate to what you have studied in Matthew. What does this mean to you?

Do you call on Almighty God for your every need? What would God have you do today with these truths?

Close in prayer concerning this, trusting God with His will for your life.

Day 5 – Matthew 5:7

1. Begin today by reading Psalm 86 out loud as a **prayer**, and allow the words to minister to your spirit. As you read, notice the word *merciful* in verse 15 and then proceed with the following **observation questions**.

- How is God described in Psalm 86?

- In today's verse, one who is blessed is full of _____.

- What is the promise made in the verse you are studying today?

2. Please examine these word studies of some of the **key words** used for this passage.

Strong's # and Transliteration:	Definition from Strong's Concordance, unless written in <i>italics</i> :	Use of the word in other Scriptures:
1655 eleemon eleemones Matthew 5:7	Merciful , compassionate (actively), from mercy (1653) that follows	Used two times in the New Testament. Hebrews 2:17
1653 eleeo eleethesontai Matthew 5:7	Mercy , compassionate (by word or deed, spec. by divine grace): have compassion (pity on), have (obtain, receive, show) mercy (on)	1 Timothy 1:13,16

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3. In the Old Testament, the *mercy* of God is described as God looking at mankind in their sinful condition and having compassion upon them. *Mercy* is a loving response prompted by the misery and helplessness of the one on whom the love is to be showered.⁷ Please read Proverbs 11:17-21 and note what is declared or promised here.

4. In Luke 10:25 Jesus was asked the question “What shall I do to inherit eternal life?” Please read Jesus’ explanation as well as the lawyer’s response in Luke 10:26-37. What did Jesus’ parable demonstrate?

Remember that the Jewish people would not even say the name Samaritan because people of that race were so objectionable to the Hebrew people. Samaritans were outside the nation of Israel, excluded in every way.

What is the challenge of this parable that could be applied to your own life as a believer in Christ?

5. One way to understand a concept better is to look at a word that means the opposite of the word being studied. Think about the word *mercy* and think about what would be the opposite of the word *mercy*, without using a form of the word *mercy*. On a scale of one to ten, with ten being *merciful* and one being the opposite, how would you evaluate the way you treat other people? Are you *merciful* to some people and not to others?

There is a spiritual gift of *mercy* that some in the body of Christ have received. You might think that if you do not have the gift of *mercy* or it is “just not the way you are,” you can be excused from showing *mercy*. The Bible says that being *merciful* to others honors God and will bring you *mercy* from God.

In the word study on page 35, part of the definition for the word *mercy* is that it is “active.” What act of *mercy* did you show recently to someone in need of *mercy*?

Would you consider the reasons that it is hard for you to show *mercy* to others?

Will you ask God to show you someone who is presently in need of *mercy*? Will you reach out to them in *mercy*? Will you ask the God of all creation to show you a way to extend *mercy* to someone in need? You might be surprised by the answer God gives, trust Him and obey His leading!

⁷ Carson, *Ibid.*, p. 24.