



# **BEN WASHINGTON BAPTIST CHURCH**

**Dr. Michael O. Oyedokun II, Pastor**

Wednesday Noon Bible Study

April 15, 2026

## **SERMON SERIES**

### **“Kingdom Living: The Sermon on The Mount”**

#### **Series Theme**

Jesus defines what it means to live as citizens of the Kingdom of Heaven—not just outwardly, but from the heart.

#### **Series Key Scripture**

Gospel of Matthew 5–7

#### **Introduction to the Sermon on the Mount – Matthew 5-7**

Why do we need to study the Sermon on the Mount?

#### **The Sermon on the Mount shows us the absolute necessity of the new birth.**

- The Sermon on the Mount does not encourage righteousness in man apart from Christ; it condemns him for falling short of God’s righteousness, and it drives him in desperation to the cross.
- The Sermon on the Mount calls for pure righteousness that flows from a regenerated heart.

#### **The Sermon on the Mount should be studied because, like all Scripture, it points us to the Lord Jesus Christ.**

- Whenever you dig into the deepest understanding of scripture you cannot do so without having contact with the person and nature of Jesus Christ.
- The preacher of the Sermon on the Mount is the Sermon on the Mount!

#### **We should study the Sermon on the Mount because it indicates the way to blessing for Christians.**

- The Christian does not find happiness with the world’s standards but the principles that are found here in the Sermon on the Mount.
- The **POOR** (not the rich or haughty), The **MEEK** (not the proud), The **MERCIFUL** (not the cruel), the **PEACEMAKERS** (not the agitators).
- All of these are those who are called **BLESSED!**

#### **We study the Sermon on the Mount as Christians because it shows us the way to please our heavenly Father.**

- We become part of the family by new birth.
- Once a part of the family then we look to please the Father. We do so when we discover what He wants for us through and in the scriptures.

The Theme of the Sermon on the Mount is: **"THE GOSPEL OF THE KINGDOM OF HEAVEN."**

The discourse of Jesus in Matt. 5–7 placed, according to Matthew's scheme, to correspond to Moses' receiving the Ten Commandments on Mount Sinai. It was first given this title by St. Augustine (about 392 CE). Some of the material is replicated in Luke 6: 20–49, which is shorter and said to be delivered on the level ground. Luke does, however, add to his four Beatitudes four corresponding Woes, relevant to Christian life in the Church, which is a typical theme of Luke: notice the addition of the word 'daily' at 9:23 (it is not in Mark 8: 34).

### **Sermon on the Mount Series – The Beatitudes Matthew Chapter 5:1-12**

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.

#### **“Blessed”**

Perhaps it would be helpful at the beginning to deal briefly with this word “blessed.” There is a desire today to translate the word with “happy.” But that does not seem to capture all that is intended here in the text, primarily because modern usage of the word “happy” has devalued it. This term is an exclamation of the inner joy and peace that comes with being right with God.

The Beatitudes are the eight declarations of blessedness spoken by Jesus at the beginning of the Sermon on the Mount (Matthew 5:3-12), each beginning with "Blessed are..." It is debated as to exactly how many beatitudes there are. Some speak of seven, nine, or ten beatitudes, but the number appears to be eight (verses 10-12 of Matthew 5 being one beatitude).

The Beatitudes describe the ideal disciple and his rewards, both present and future. The person whom Jesus describes in this passage has a different quality of character and lifestyle than those still "outside the kingdom." As a literary form, the beatitude is also found often in the Old Testament, especially in the Psalms (1:1; 34:8; 65:4; 128:1) and in the New Testament as well (John 20:29; Romans 14:22; James 1:12; Revelation 14:13).

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.

#### **1. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”**

People who are “poor in spirit” are those who are humble before God. They realize that they have nothing in this life that they can contribute to receiving the kingdom of heaven.

This is not talking about the being “poor” materially...to be poor in spirit is to be poor in the inward man, not in outward circumstances. Consequently, to be poor in spirit is to recognize one’s poverty spiritually before God.

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.

## **2. “Blessed are those who mourn, for they will be comforted.”**

The unusual thing about Christ’s statement, however, is that he links the comfort of God to mourning, or to what we would call intense sorrow, and he seems to say that the way to a jubilant heart is through tears. The world has a different principle...

Luke 6...”Blessed are you who weep now, for you will laugh”

### Mourn for Sin and Mourn for the Sin of Others

The instruction here would concern the focus of the mourning, not the mourning itself. The mourning that will be comforted is the mourning of the disciples, those who have the proper understanding of the reasons for the mourning. And they will have the proper faith to see them through. As people face the sadness of life, they can do so with hope if they have mourned over sin--a clear sign of faith in the Savior.

## **3. “Blessed are the meek, for they will inherit the earth.”**

Meekness is not weakness or lack of spirit.

To Aristotle...Meekness is a virtue because it was the mean between excessive anger and the inability to show anger at all. He describes as meek the man “who is angry on the right occasion and with the right people and at the right moment and for the right length of time”

Barclay...”Blessed is the man who is always angry at the right time, and never angry at the wrong time.”

Selfish anger is always a sin; selfless anger can be one of the great moral dynamics of the world...

How does one become meek? What if one’s nature is not meek? The answer to this comes from other passages of the Bible that describe how the spiritual life works. Meekness and gentleness and goodness are part of the fruit of the Spirit--they are produced in the Christian by the Holy Spirit. So, the direction people should follow to cultivate a spirit of meekness would be to walk by the Spirit, or be controlled by the Spirit of God so that the qualities of Christ can be produced in and through them. That instruction alone will call for some study, but that is the way the Bible describes meekness developing.

#### **4. “Blessed are those who hunger and thirst for righteousness, for they shall be filled”.**

This beatitude is saying much more than most people think. It is not simply describing those who are righteous, or who try to do good things. It describes their passion in life--they hunger and thirst for it. Like the poor and the meek these people put their lives into the hand of God and hope for his help.

Here too we must ask how this desire is developed. Most Christians are for righteousness--but how does the desire become so intense? It also must come from the development of the spiritual life. Paul teaches that the spiritual person is one who yields his or her members as instruments of righteousness. So, it begins with commitment to God's will. Then, as the spiritual walk is guided by the Holy Spirit, He leads the believer into righteousness. And the closer one lives to the Lord, the more sensitive he or she becomes to the unrighteousness and injustice in the world. The truly spiritual person then will begin to long for righteousness.

#### **5. “Blessed are the merciful: for they shall obtain mercy.”**

When this beatitude addresses those who will show mercy, it speaks to those who have already received mercy. It is mercy to be emptied of your pride and brought to poverty of spirit. It is mercy to be brought to mourning over your spiritual condition. It is mercy to receive the grace of meekness and to become gentle. It is mercy to be made hungry and thirsty after righteousness. Therefore, this one who is expected to show mercy is one who has already received it.

#### **6. “Blessed are the pure in heart: for they shall see God.”**

In the ancient Greek, the phrase pure of heart has the idea of straightness, honesty, and clarity. There can be two ideas connected to this. One is of inner moral purity as opposed to the image of purity or ceremonial purity. The other idea is of a single, undivided heart — those who are utterly sincere and not divided in their devotion and commitment to God.

In this, the pure of heart receive the most wonderful reward. They shall enjoy greater intimacy with God than they could have imagined. The polluting sins of covetousness, oppression, lust, and chosen deception have a definite blinding effect upon a person; and the one pure of heart is freer from these pollutions.

#### **7. “Blessed are the peacemakers: for they shall be called the children of God.”**

This does not describe those who live in peace, but those who actually bring about peace, overcoming evil with good. One way we accomplish this is through spreading the gospel, because God has entrusted to us the ministry of reconciliation (2 Corinthians 5:18). In evangelism we make peace between man and the God whom they have rejected and offended.

The reward of peacemakers is that they are recognized as true children of God. They share His passion for peace and reconciliation, the breaking down of walls between people.

**8. “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.”**

These blessed ones are persecuted for righteousness’ sake and for Jesus’ sake (for My sake), not for their own stupidity or fanaticism. Peter recognized that suffering might come to some Christians for reasons other than their faithfulness to Jesus (1 Peter 4:15-16), and this is not what Jesus addressed here.

The character traits described in the Beatitudes are not valued by our modern culture. We don’t recognize or give awards to the “Most Pure in Heart” or “Most Poor in Spirit.” Though our culture doesn’t think much of these character traits, they do describe the character of the citizens of God’s kingdom.

**9. “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.”**

Jesus brings insults and spoken malice into the sphere of persecution. We cannot limit our idea of persecution to only physical opposition or torture.

In Matthew 5:10 they are persecuted for righteousness’ sake; in Matthew 5:11 they are persecuted for the sake of Jesus. This shows that Jesus expected that their righteous lives would be lived after His example, and in honor to Him.

It did not take long for these words of Jesus to ring true to His followers. Early Christians heard many enemies say all kinds of evil against them falsely for Jesus’ sake. Christians were accused of:

- Cannibalism, because of gross and deliberate misrepresentation of the practice of the Lord’s Supper.
- Immorality, because of gross deliberate misrepresentation of weekly “Love Feast” and their private meetings.
- Revolutionary fanaticism, because they believed that Jesus would return and bring an apocalyptic end to history.
- Splitting families, because when one marriage partner or parent became a Christian there was often change and division in the family.
- Treason, because they would not honor the Roman gods and participate in emperor worship.

**Discussion Questions**

1. Which Beatitude challenges your natural mindset the most?
2. How does Jesus redefine “blessed”?
3. What does spiritual poverty look like in daily life?