



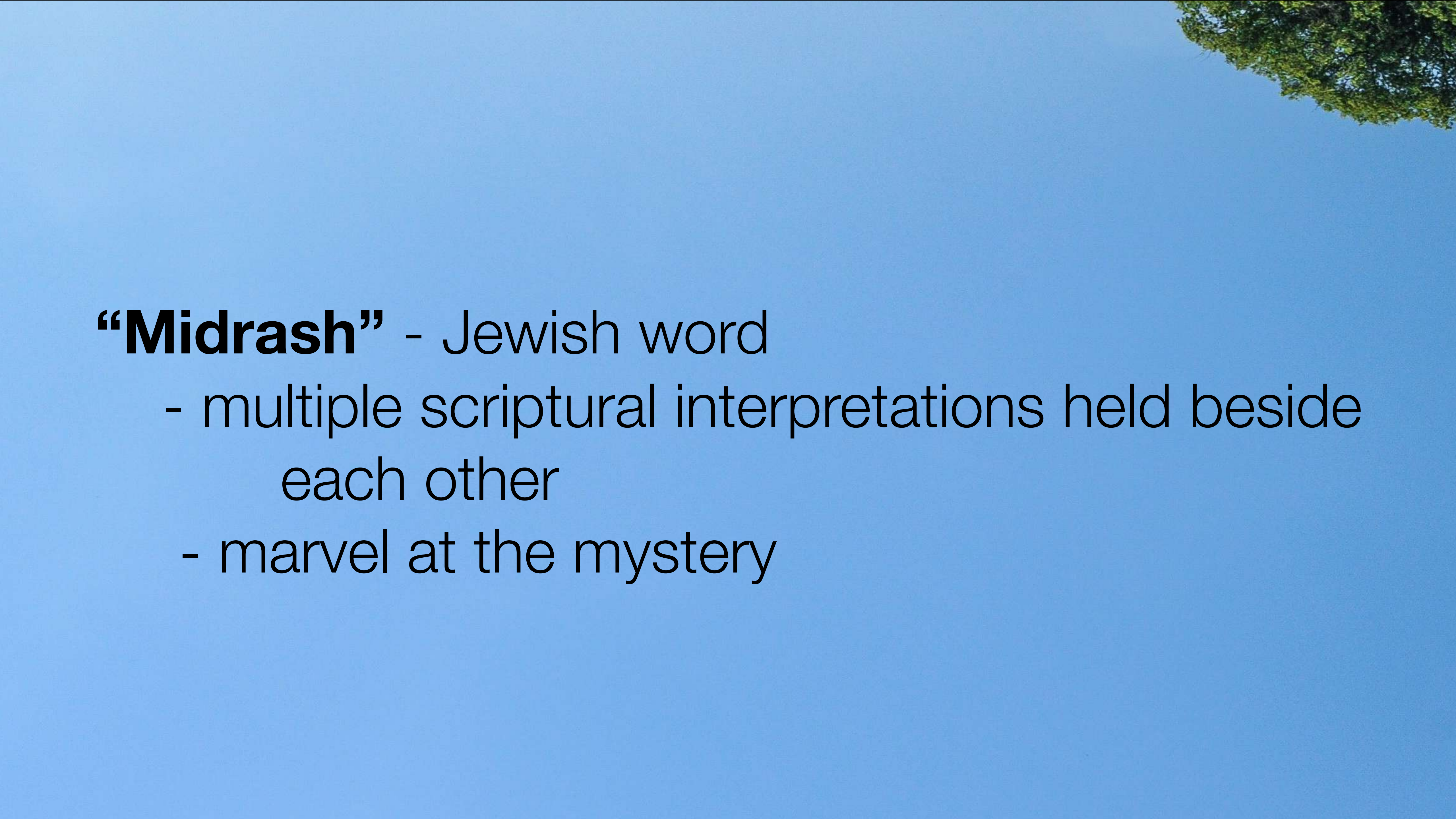
# THE BEATITUDES

Living right-side-up in an upside-down world









**“Midrash”** - Jewish word

- multiple scriptural interpretations held beside each other
- marvel at the mystery

# Matthew 5:1-12 (NIV)

1 Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them.



He said :

3 Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

4 Blessed are those who mourn,  
for they will be comforted.

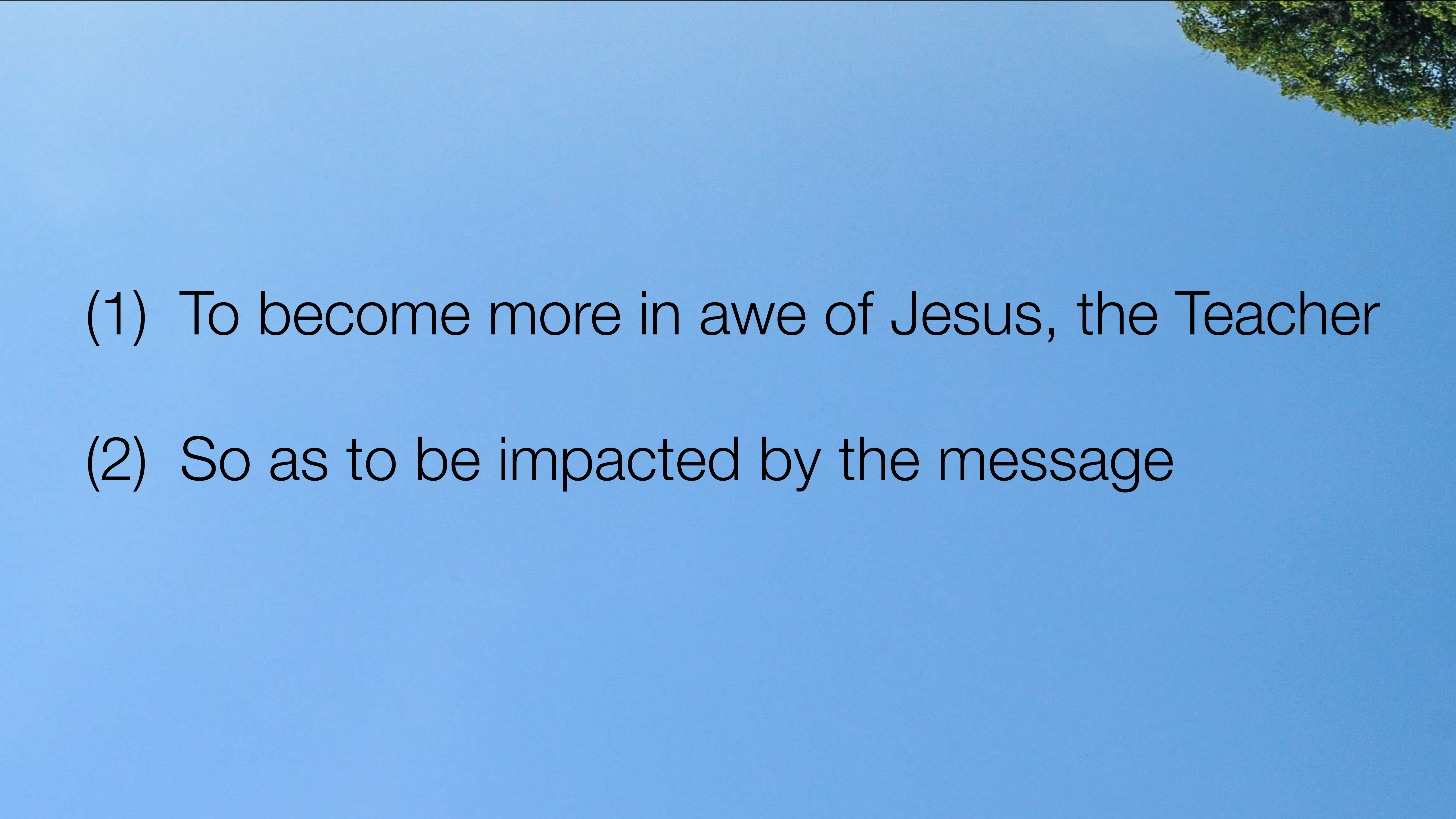
5 Blessed are the meek,  
for they will inherit the earth

6 Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

- 7 Blessed are the merciful,  
for they will be shown mercy.
- 8 Blessed are the pure in heart,  
for they will see God.
- 9 Blessed are the peacemakers,  
for they will be called children of God.
- 10 Blessed are those who are persecuted because of  
righteousness,  
for theirs is the kingdom of heaven.

11 “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.



- 
- (1) To become more in awe of Jesus, the Teacher
  - (2) So as to be impacted by the message



# Jesus as Teacher





## Matthew 4:23 - 5:1

Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people. News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed; and he healed them. Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him.

Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them.



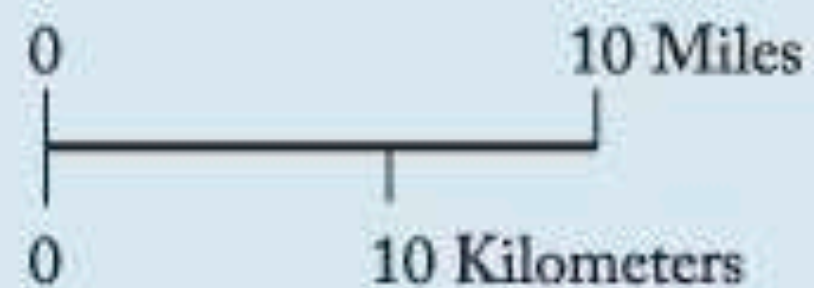
Matthew 4:23 - 5:1

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# First-Century Galilee



*Mediterranean Sea*



Caesarea

**SAMARIA**

Sepphoris

Nazareth

Nain

Cana

Tiberius

Gennesaret

Capernaum

Chorazin

*Sea of Galilee*

Bethsaida

Gergesa

Gadara

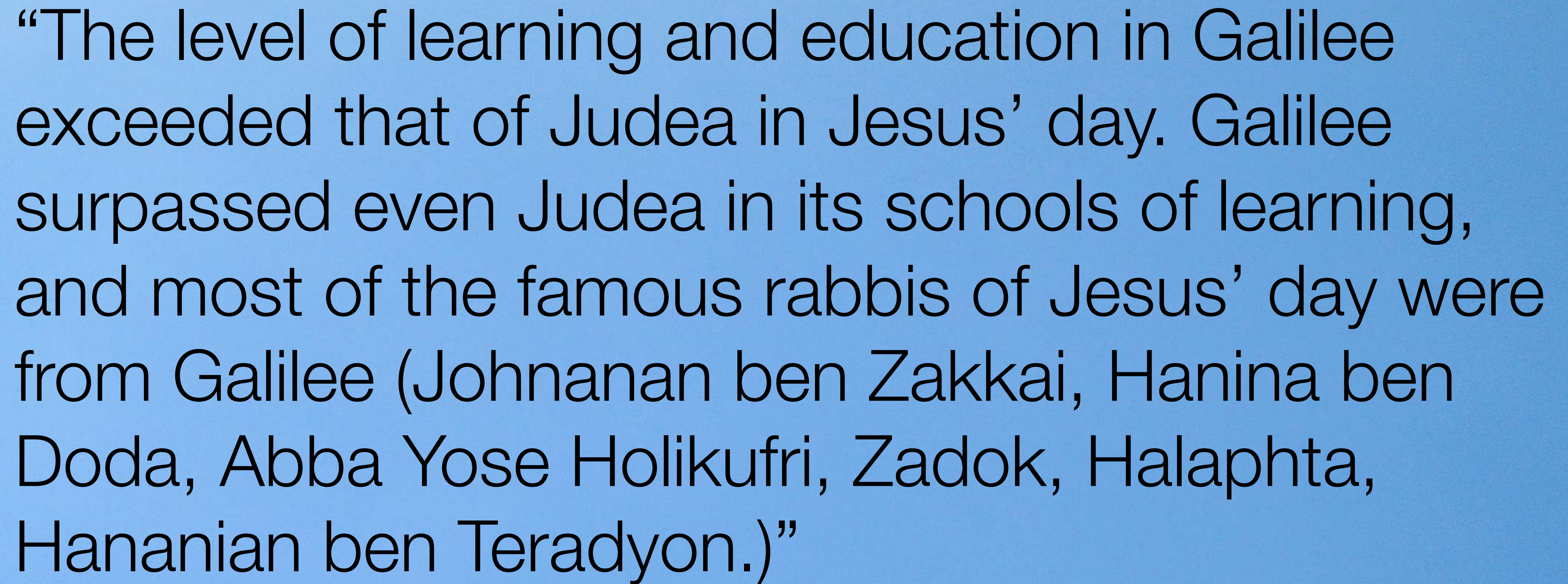
**DECAPOLIS**

*River Jordan*

**SYRIA**

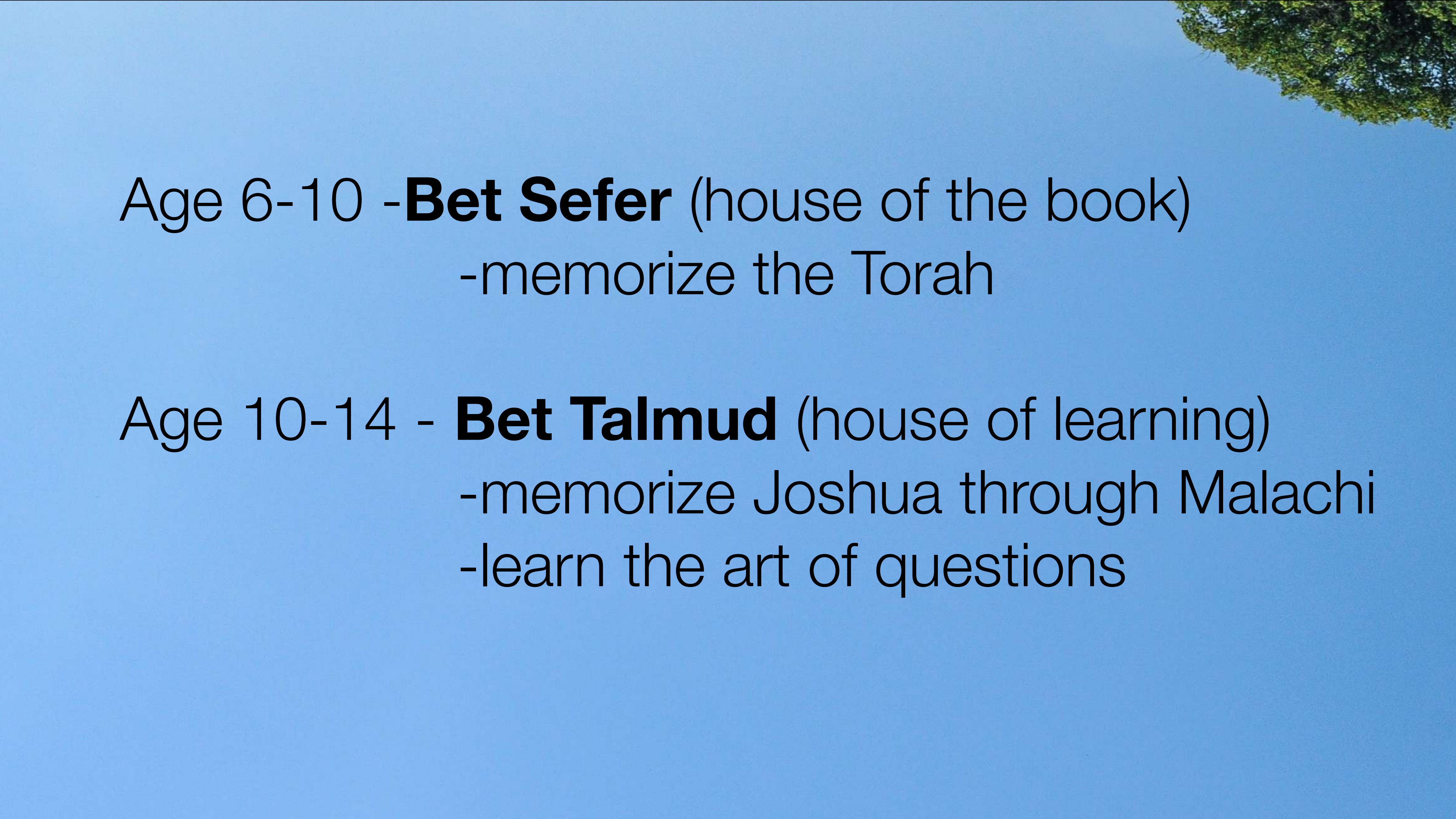
**GALILEE**





“The level of learning and education in Galilee exceeded that of Judea in Jesus’ day. Galilee surpassed even Judea in its schools of learning, and most of the famous rabbis of Jesus’ day were from Galilee (Johnanan ben Zakkai, Hanina ben Doda, Abba Yose Holikufri, Zadok, Halaphta, Hananian ben Teradyon.)”





Age 6-10 - **Bet Sefer** (house of the book)  
-memorize the Torah

Age 10-14 - **Bet Talmud** (house of learning)  
-memorize Joshua through Malachi  
-learn the art of questions



## Luke 2:41-52

"Every year Jesus' parents went to Jerusalem for the Festival of the Passover. When he was twelve years old, they went up to the festival, according to the custom. After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking questions. Everyone who heard him was amazed at his understanding and his answers."



Age 6-10 -**Bet Sefer** (house of the book)  
-memorize the Torah

Age 10-14 -**Bet Talmud** (house of learning)  
-memorize Joshua through Malachi  
-learn the art of questions

Age 15 -**Bet Midrash** (house of study)  
-become a Talmid (disciple)  
-learn the midrash (interpretations)

Age 20-30 - process of becoming a Rabbi



## **“Authority”**

Matt. 7:28,29 When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law.

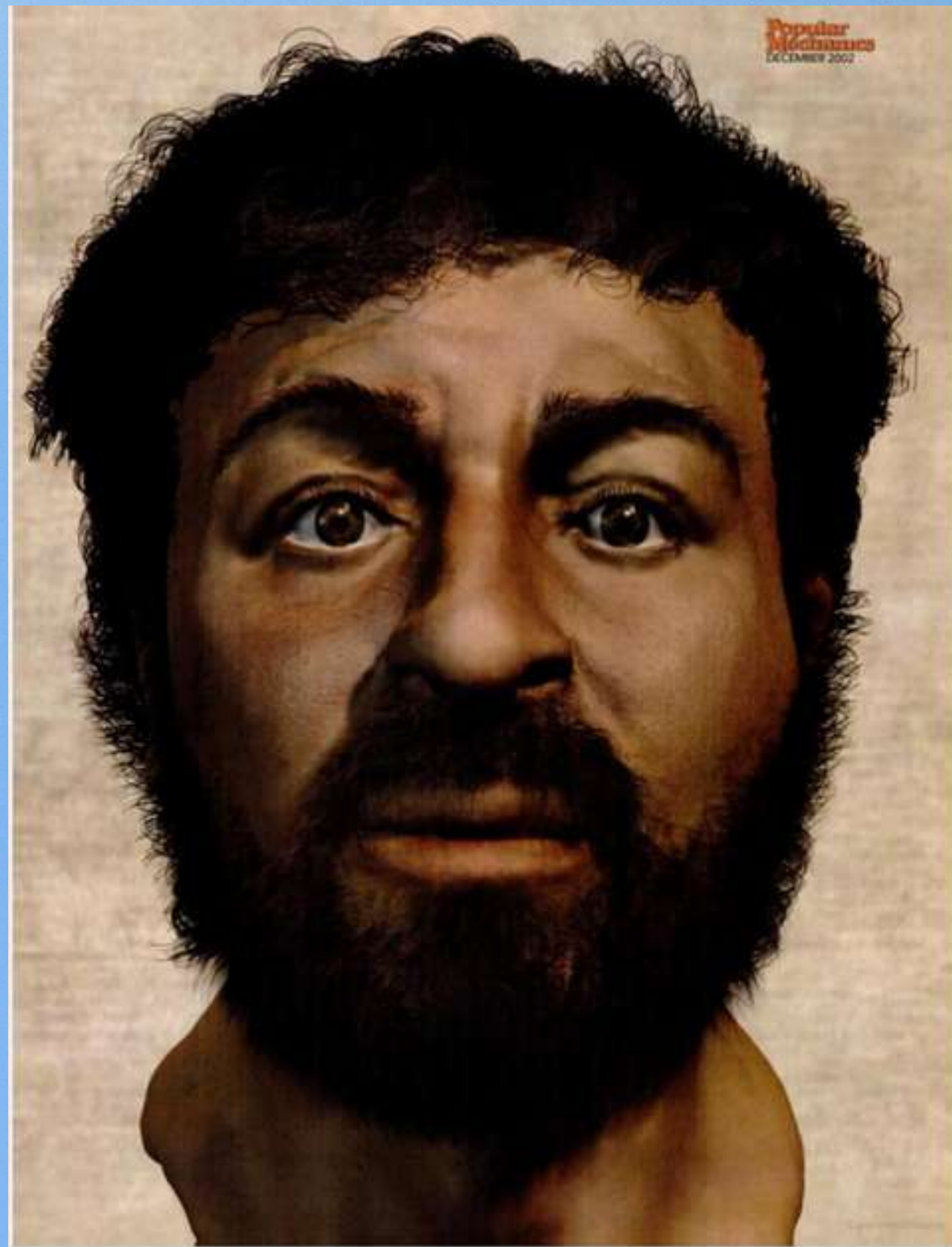
## **“yoke”** (interpretation)

Matt 11:29,30 Take my yoke upon you, and learn from me; for I am gentle and humble in heart... For my yoke is easy, and my burden is light”

## **“You have heard it said, but I say unto you...”**

Matthew 5:21, 27, 32, 33, 38, 43









(1) To become more in awe of Jesus, the Teacher

(2) So as to be impacted by the message



# A radical message

- (1) Who he chose as disciples
- (2) Where he chose to teach
- (3) How he described 'blessing'



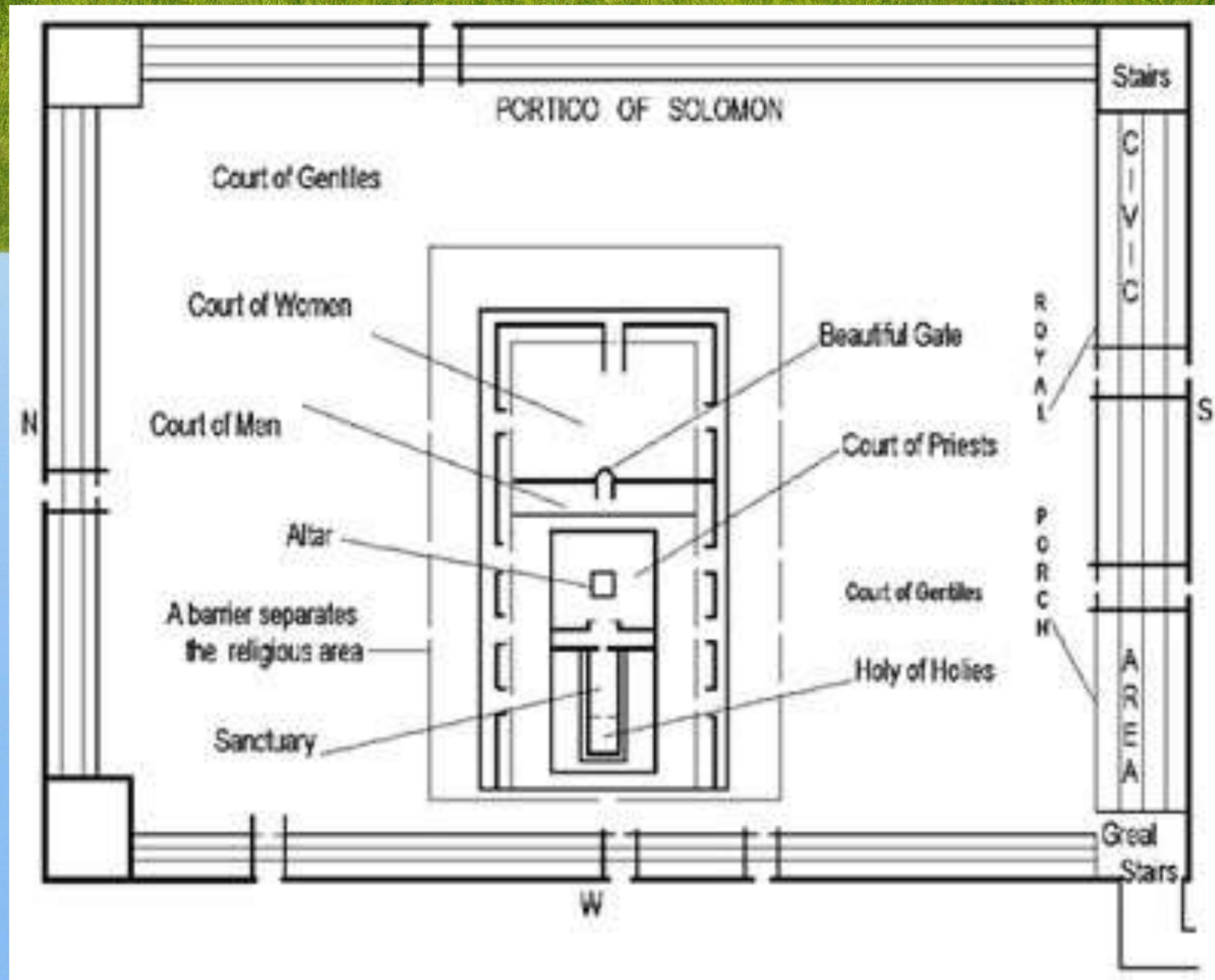


# **(1) Who he chose as disciples**





# (1) Where he chose to preach



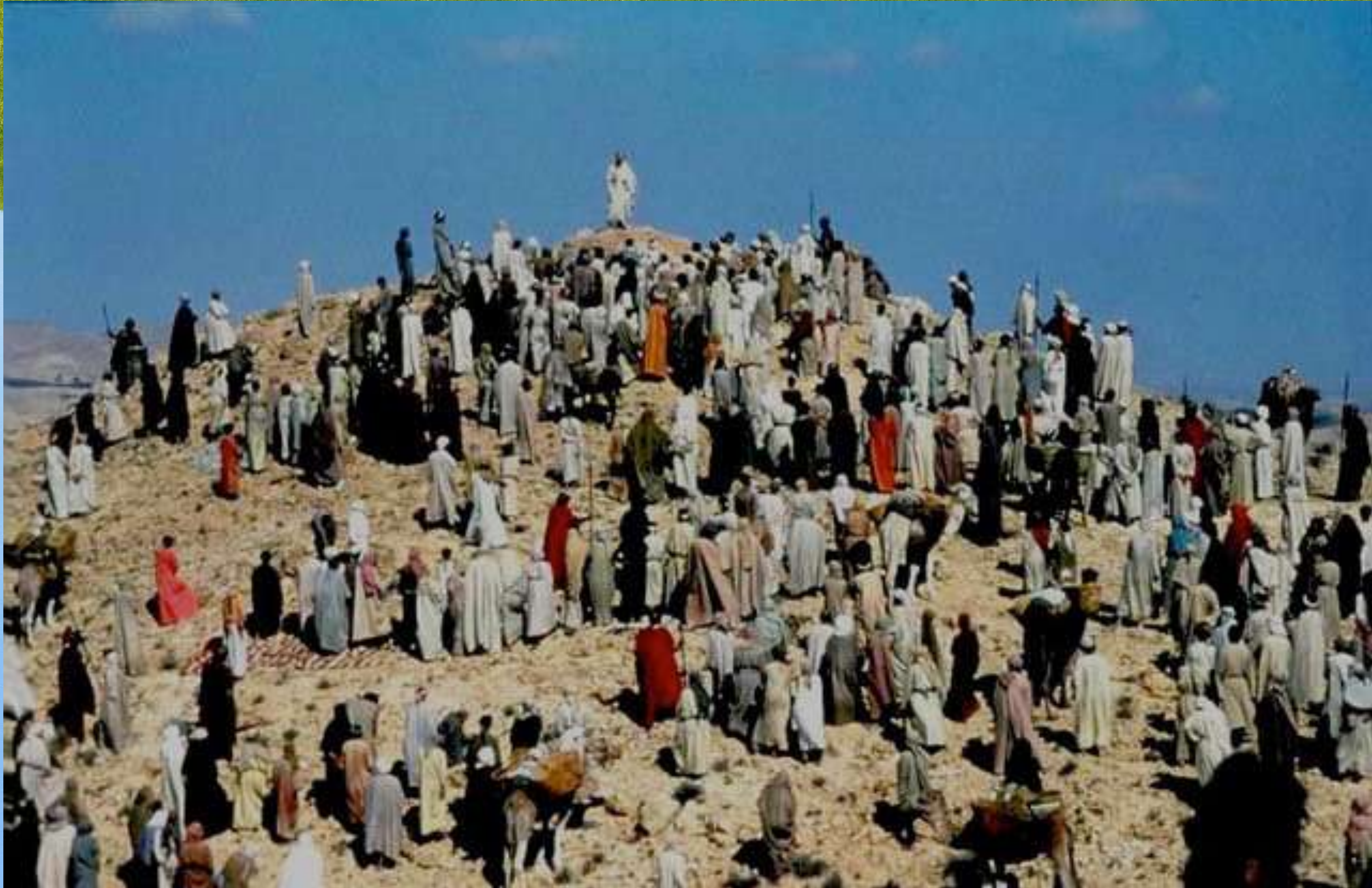


Matthew 4:

“who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed;”



## **(2) Where he chose to teach**





# **(3) How he described blessing**

from:

**Holy living —> Blessing**

to:

**Blessing —> Holy living**



### **(3) How he described blessing**

“precisely in spite of and in the midst of their ever so deplorable condition, the rule of the heavens has moved redemptively beyond and through them by the grace of Christ.”

*-Dallas Willard*





## Matthew 11:2-6

“Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, “Are you the one who is to come, or shall we look for another?” And Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me.”



### **(3) How he described blessing**

“The beatitudes cannot be good news if they’re understood as how to’s for achieving blessedness. They would then only amount to a new legalism. They would not serve to throw open the kingdom- anything but. They would impose a new brand of Phariseeism, a new way of closing the door.”

*-Dallas Willard*





### **(3) How he described blessing**

Repent:

Metanoia (greek) - re-think

Teshuva (hebrew) - return , turn around











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