

## A SERIES ON WHAT JESUS BELIEVED AND TAUGHT—AND LIVED

### third lesson

#### *The Beatitudes as Gospel. The MANNER of Jesus' Teaching*

- I. Jesus as minister of God's rule, of the kingdom of "heaven"
  - a. "the spirit" comes upon Jesus. Luke 2:40; 3:21–22; 4:1, 14, 18–19
  - b. What the anointing was for. What Jesus was to accomplish. Luke 4:18–19
  - c. The three dimensions of Jesus' kingdom ministry:
    - Announcing the availability of the kingdom to all
    - Teaching about the nature of the kingdom
    - Manifesting the kingdom's power in healing, demon mastery, authority over natureMatt. 4:23; 8:16–17; 9:35; 10:6–8; Luke 9:1–6; 10:5–11
- II. How Jesus taught. By parable and paradox, designed to get past the heart hardened in its own willfulness and self-absorption. Matt. 13:10–15, 52. He teaches in such a way as to call to light and correct prevailing general assumptions underlying man's way of thinking. Luke 14:7–11, 12–14
- III. The biblical principle of inversion between God's rule and man's way. 1 Sam. 2:1–10; Ps. 37:7–20; Luke 1:46–55; Matt. 19:30; 20:16; 21:31; Mark 10:28–31; Luke 13:29–31
- IV. The "Beatitudes" are statements designed to show the nature of the rule of heaven by *contradicting* the ordinary human assumptions about who is well-off and who is miserable.

Matt. 5:3—"Blessed are the poor in spirit: for theirs is the kingdom of heaven." That is: "Blessed are the spiritually deprived, the spiritually bankrupt since they too can have the kingdom. The intellectually deficient, uneducated, religiously disrespectful. The disciples Jesus chose were all of this sort. "This people who know not the law are cursed!" (John 7:49) And: "Can there any good thing come out of Nazareth?" (John 1:46)

Note how the translators strive to turn "poor in the spirit" into something good. Luke 6:20 makes clear—the condition referred to is not a good one. It is one universally thought bad by human beings. So for all. Blessed are the hungry, the depressed, these who ache for justice, who have pity for others, cannot settle for anything less than perfect, pay the price to make peace, are persecuted for doing good.
- V. These are not commands on what we must do to be blessed. The cause of the blessing is not in the condition in which the blessing is received. THEY ANNOUNCE THAT THESE COUNTED BY MAN TO BE IN A HOPELESS CONDITION ARE NOT, DUE TO THE AVAILABILITY OF THE KINGDOM. (Compare: "Good things come in small packages!")
- VI. Now: You write some beatitudes for today. Who's blessed?