

WEEK TWO

Flourishing *and* Function



NOTES:

Matthew 5:1-2

[1] Seeing the crowds, he went up on the Mountain, and when he sat down, his disciples came to him.

[2] And he opened his mouth and taught them, saying: (ESV)

"Jesus's ascent of a Mountain speaks of divine revelation. More specifically, Matthew depicts Jesus's Mountain visits as the place for the presentation of an eschatological event (5:1; 15:29; 17:1-13; 24:1-25:46; 28:16-20). Throughout the ancient world (and today), "high places" are understood as the location where gods speak and reveal. Ancient Israel is no exception, and Mountains played key roles in turning points in Israel's history, thereby making Mountains potent theological symbols. One can think of Mount Ararat, Mount Carmel, Mount Gilead, Mount Moriah, Mount Pisgah, and Mount Zion. Each of these and many others are rich with evocations in Israel's history."

-Jonathan Pennington

1. Flourishing

Matthew 5:3-12

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

[4] "Blessed are those who mourn, for they shall be comforted.

[5] "Blessed are the meek, for they shall inherit the earth.

[6] "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

[7] "Blessed are the merciful, for they shall receive mercy.

[8] "Blessed are the pure in heart, for they shall see God.

[9] "Blessed are the peacemakers, for they shall be called sons of God.

[10] "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

[11] "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. [12] Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you. (ESV)

NOTES:

- Nine times in these nine beatitudes we see the word _____. This has been translated in our ESV from the Greek word *makarios/makarioi* (plural).

Psalm 1

[1] *Blessed is the man
who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
[2] but his delight is in the law of the LORD,
and on his law he meditates day and night.*

[3] *He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.
[4] The wicked are not so,
but are like chaff that the wind drives away.*

[5] *Therefore the wicked will not stand in the judgment,
nor sinners in the congregation of the righteous;
[6] for the LORD knows the way of the righteous,
but the way of the wicked will perish. (ESV)*

- Makarios is an expression or statement that more closely means happy, “how happy!”, or flourishing. These statements are also called _____ because it comes from the word *beatus*--the Latin translation of *makarios*.
- As a *truism* is a statement that is obviously true, a *macarism* is a statement about human _____. The opposite of a *macarism* is a *woe* (see Matt 23).

NOTES:

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- Observations about these macarisms or beatitudes.
 - They follow a _____. (Flourishing are X because Y.)
 - The first part is _____ and the second part is _____.
 - These statements are paradoxical in _____ or "a seemingly absurd or self-contradictory statement."

Isaiah 61:1-3

*[1] The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the **poor**; he has sent me to bind up the **brokenhearted**, to proclaim liberty to the captives, and the opening of the prison to those who are bound; [2] to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who **mourn**; [3] to grant to those who **mourn** in Zion—to give them a beautiful headdress instead of ashes, the oil of gladness instead of **mourning**, the garment of praise instead of a faint spirit; that they may be called oaks of **righteousness**, the planting of the LORD, that he may be glorified. (ESV)*

NOTES:

Luke 4:16-21

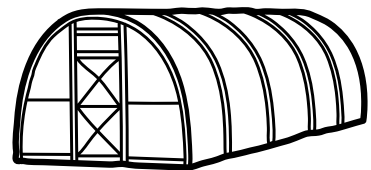
[16] And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. [17] And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

*[18] "The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
[19] to proclaim the year of the Lord's favor."*

[20] And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. [21] And he began to say to them, "Today this Scripture has been fulfilled in your hearing." (ESV)

1 Peter 1:3-7

[3] Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, [4] to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, [5] who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. [6] In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, [7] so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. (ESV)



Greenhouses are messy, but they are full of flourishing. Flourishing happens in the messiness of life.

NOTES:

2. Function

Matthew 5:13-16

[13] “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet.

[14] “You are the light of the world. A city set on a hill cannot be hidden.

[15] Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. [16] In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. (ESV)

- Observations about this text.
 - As Moses received the Old Covenant on a _____, Jesus (the fulfillment of Moses) is inaugurating the New Covenant on a _____.
 - Salt of the earth and light of the world are parallel statements meant to be taken together. They both relate to _____.
 - Salt

Leviticus 2:13

[13] You shall season all your grain offerings with *salt*. You shall not let the *salt of the covenant* with your God be missing from your grain offering; with all your offerings you shall offer *salt*. (ESV)
(see also Numbers 18:19; 2 Chronicles 13:5)

- Light

Isaiah 42:1-7

**[1] Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the *nations*.**

NOTES:

[2] He will not cry aloud or lift up his voice,
or make it heard in the street;

[3] a bruised reed he will not break,
and a faintly burning wick he will not quench;
he will faithfully bring forth **justice**.

[4] He will not grow faint or be discouraged
till he has established justice in the **earth**;
and the coastlands wait for his law.

[5] Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people on it
and spirit to those who walk in it:

[6] "I am the LORD; I have called you in righteousness;
I will take you by the hand and keep you;
I will give you as a **covenant** for the people,
a light for the nations,

[7] to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness. (ESV)

- These statements come after Jesus compares us to _____.

"This combination of the metaphors of salt and light and Isa. 40-66 together evoke the biblical story line and hope for the new-covenant time when God will return and bring his comfort and beauty throughout the world. Jesus is the great prophet and suffering servant spoken of in Isaiah, bringing light and grace to all the world. By extension, then, Jesus's disciples are likewise the heralds of this new-covenant message, the sons of the prophet, the friends of the bridegroom. The promise of coming persecution in 5:11-12 and the specific connection of Jesus's disciples with the persecuted prophets before them put all of this discussion in the context of the Old Testament prophets, who were heralds and reinforcers of the covenant."

-Jonathan Pennington

NOTES:

- Jesus is telling us that we are his _____ of the New Covenant in the world.
- We are to let our _____ shine before others.

1 Peter 2:9-12

[9] But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. [10] Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

[11] Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. [12] Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation. (ESV)

"These opening verses paint a richly evocative background and set the tone for the rest of The Sermon about to come forth from Jesus's mouth.... At the very least, then, Jesus is being depicted as a prophet of God sent to announce a message from God. And as Matthew continues his story this prophetic nature of Jesus will continue to be a theme. But starting here in The Sermon we already find hints that Jesus is more than a prophet, even more than the prophet Moses. Like many of the prophets before him (especially Isaiah), Jesus is pronouncing that a new era is coming and is in fact here (4:17). But unlike these prophets, Jesus is doing more than faithfully delivering a message he received from God. He will be depicted as the arbiter of this message, not just its messenger (see 5:17-48).... Here at the beginning of The Sermon we see that he is intentionally gathering crowds, calling people to leave what they are doing to follow him (4:17-25). He will later clarify that he has in fact created a new community (see esp. 18:1-20). Although it is not yet explicit in these first two verses, The Sermon will provide the vision for this new...community of the people of God in Christ. Every community is seeking to flourish, and this founding document [or law of the land] will offer a vision for just that."

-Jonathan Pennington

HOMEWORK:
ANSWER THE REFLECTION
QUESTIONS BELOW.

Go to your class reading plan on page 4. Read the assigned Scriptures and write any observations below.

How do the Beatitudes challenge your understanding of what it means to flourish? If the world were to create beatitudes, what would be some characteristics? How would they describe a flourishing life? Whose vision of a flourishing life is more realistic: God's or the world's? Why?

- **Seminary+ students, read *An Introduction to Biblical Ethics* - Chapter 2: The Nature of the Law**

One of the best ways to retain what you're learning is to tell it to someone else. Share with someone what you are learning in this class. Also, make sure that you continue reading your Bible throughout this class. Let this supplement your time in the Word, not replace it. For a plan and help go to C3Rowlett.com/resources. See you next week! GITKOG&BF.