



RESEARCH ARTICLE

Humanistic Thought in Jesus' Sermon on The Eight Beatens

Dinh Van Chien*

University of Social Sciences and Humanities - Vietnam National University Ho Chi Minh City (USSH - VNUHCM)
Vietnam

ARTICLE INFO	ABSTRACT
Received: Sep 11, 2024 Accepted: Nov 1, 2024	Jesus is also known as Jesus Christ, He is known not only Jesus was the Messiah - a descendant of King David prophesied in the Old Testament, but also a famous Jewish preacher and religious leader around the first century. During his thirty-three years on earth preaching to all people and performing miracles, he used many different methods such as paradox, metaphor and parables, on central themes such as: love, forgiveness, integrity and equality in human life. With thoughts reflecting that profound humanity, he met the needs in life of a large class in society, so he attracted many people to follow him. They gathered in crowds and went wherever Jesus was present. In his sermons, perhaps the most famous is the Sermon on the Mount . “ The Eight Beatitudes”. This sermon presents basic content such as: “Humility, kindness, integrity and forgiveness in living the faith”. With these profound human values, the Eight Beatitudes are considered by the Jewish people as the Charter of the Kingdom of Heaven.
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*Corresponding Author: dinhvanchien@hcmussh.edu.vn	

In God's plan, in addition to creating all things in the universe, He also fashioned the first man, Adam, from clay and breathed life into him, who is referred to in the Bible as God 's masterpiece. God and Adam agreed on a covenant in terms of which God promised to confirm Adam in a living state and give him eternal life, if Adam obeyed Him completely in taking dominion over the earth. The main elements of the covenant appear in the primary texts that refer to the testing of Adam's faithfulness in the Garden of Eden. God made demands for obedience, commanding Adam to take dominion over the earth and not to eat from the tree of the knowledge of good and evil. He attached a death curse to breaking His word [Genesis 1:26–28; 2:15–17]. A curse of death for disobedience carries with it the implicit promise of life for obedience, a promise we see further explained in Romans 5:12–21 and 1 Corinthians 15:22.

From Adam to his descendants, with the “increase of sin, pushing people further and further away from God. People seem to struggle in despair, unable to escape from the abyss of sin” [Gen 4-11]. The people of Israel are no exception to this sin. In God’s plan to exile the people of Israel, this event is not a poison pill but a bitter pill that God must use to cure the disease of arrogance, disobedience and even offending God of His own people. Sin has separated them from God’s love and pushed them away from God, losing their happiness.

The Israelites repented of their sins from the event when God freed them from slavery in Egypt and tested them on their journey through the desert to the promised land, “the land of Canaan”. Through that event, the Israelites realized their sins, repented, and wanted to meet and reconcile with God. With His love and compassion, God proposed to establish a Covenant with them, which was also a

special friendly relationship between God and His people [see Ex 19:5-6]. God looked down and became the great Father of this nation, and Israel became His child: "Israel is my son, my firstborn" [Ex 4:23]. However, that sin did not decrease much, but on the contrary, it tended to increase. People ignored it, disobeyed the Ten Commandments, and followed in the footsteps of sin.

So what does God do to save people, even though people are betraying themselves? There are many different explanations, perhaps in my opinion it is because: "God is Love" [1 John 4:8]. Therefore, Saint John continued to write: "God's love was revealed to us in this way: God sent his only Son into the world so that we might live through him" [1 John 4:9]. God's only Son came to the world to save us, to help us realize God's love, to become a model of holiness for us and to let us share in God's nature. During his reign on earth, Jesus preached to all people with many sermons with rich content and expressing profound humanity.

Humanities are the thoughts, viewpoints, and feelings when discussing human values such as dignity, love, intelligence, justice, and strength. In essence, humanity is a universal value, guiding people toward true values. - good - beautiful Among them, the most profound humanity is the Sermon on the Mount. The "Eight Beatitudes" were given by the Lord. Jesus preached to his people around 30 AD [Mt 5:1; 7:28]:

1. "Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are they who mourn, for they shall be comforted.
3. Blessed are the meek, for they shall inherit the earth.
4. Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the pure of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called children of God.
8. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven." [cf. Mt 5, 1-12].

The Mount of Beatitudes is a hill in northern Israel where Jesus gave the Sermon on the Mount, centered on the Beatitudes. The location of the Mount of Beatitudes is believed to be on the northwest shore of the Sea of Galilee, between Capernaum and Gennesaret. The Mount of Beatitudes is a desolate mountain in the middle of the desert. Perhaps, Jesus chose the barren and majestic mountain scenery as the place for his sermon so that the people could compare their own smallness in the middle of the indefinite space, but it was also a peaceful place for people to reconcile their thoughts with Him. Moreover, Jesus chose the mountain to recall the covenant through the "Ten Commandments" between the prophet Moses representing the Jewish people to sign the covenant with God at Mount Sinai.

Before presenting and analyzing the content of humanistic thought, we look back to the life of the people during the reign of Jesus. In terms of material life, the residents here were very difficult, not easy and comfortable. They were the ones who mostly lived in poverty, for them hunger, even starvation was just a crop failure away. Illness could easily lead to suffering and death, the weak and vulnerable to the greed of the rich, to the violence of those in power. In terms of spirituality, people tended to worship the sacred objects around them, worship foreign religions, and lose the laws that God had signed. Through this reality, Jesus placed it in people's souls to draw them to Him and to God the Father.

The Beatitudes reflect the face and charity of Jesus. They highlight actions and attitudes that characterize human life. The Beatitudes seem to be paradoxical promises; yet they proclaim blessing and reward. The Beatitudes respond to the natural human desire for happiness. Yet that desire for happiness ultimately comes from God.

First of all, the literary quality in the "Eight Beatitudes" is expressed through "Humility - suffering".

Jesus taught about the humble way of life, even calling it humility. He condemned pride, thinking oneself better than others: "The greatest among you must be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted" [Mt 23:11-12]. Pride and arrogance have caused a lot of harm to oneself and to others. The desire for fame, selfishness and arrogance are bad habits deeply rooted in human nature, very difficult to give up. Pride makes people focus only on "the self" and forget others. This breaks the relationship between people and with God. Because of pride, our first parents broke the love and grace that God gave to humanity and in the end they had to suffer and die.

Each of these eight remarkable sayings begins with: "Blessed are..." which means "you are in a good place, a happy place even though you are poor in spirit, when you mourn". You are in a place of hope for life, truth, right here and now. Jesus spoke to those who were listening, whose lives were so difficult, so hungry. He also says to us: "when you follow me, you are in that good place". It is a promise that in the midst of struggles, in the midst of persecution and hardship, we always have hope, peace, joy, life in the present.

We all want to be blessed. Knowing this, Jesus began his sermon by explaining who truly is blessed. Imagine how much this introduction caught the attention of his listeners. But there must have been a few points that made them wonder. From Blessed What does Jesus mean by this? Perhaps, what He meant was thoughts, words, and actions that encourage, comfort, and help people around us to reduce suffering and have joy in reality.

Is it possible that the Blessings in Him do not mean the state of joy or happiness, of play, entertainment, or feasting in reality? But He only talks about the Blessings from encouraging, comforting, and helping the poor and considers that Blessing as true, and that truth is deeper, and that Blessing is eternal. Perhaps, both. Because, in Jesus himself Blessings are also sharing and charity among people in real life, and in real life, between people, there are both joy and suffering that are always intertwined. That is shown through Jesus' participation in the reality of the wedding at Cana, He shared their joy and that is also Blessings. Because in that joy, people are reconciled with each other, sharing with each other and enjoying joy together. And Blessings He also gave sight to the blind man, when Bartimaeus, a blind man, was sitting by the roadside begging, and cried out, "Lord, let me see." Jesus answered, "Behold, your faith has healed you." Immediately he saw the happiness of the light and followed Him.

However, that Blessing is not only in reality in human relationships, but in the word Blessing, Jesus also shows that the nature of Blessing also aims at true happiness when people have it and that Blessing will be rewarded by God. The teachings of Jesus Jesus is part of a biblical tradition in which wisdom and happiness go hand in hand.

Jesus taught: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Poor in spirit is a phrase used throughout the Old Testament to describe people who have acknowledged their utter need of God's help. The phrase is often associated with people who are economically destitute, who have nothing to turn to, no money, no power, no influence, and so can only trust in God. Here we also think of Jesus' teaching to the host who invited him: "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot invite you in return, and you will be repaid at the resurrection of the righteous." [Luke 14:12-19]. That is a blessing.

So, does Jesus not like the rich or even hate wealth? That blessing has no place in their hearts?, but that blessing is only given to the poor. To explain this, we must have an overview not only of his sermons but also of his thoughts, words and actions in real life. In my opinion, Jesus did not hate or curse the rich. That is shown in detail when Jesus came to the rich tax collector who was sitting on a

tree, like a traveling preacher looking for food: He said to him: "Zacchaeus, come down quickly". In Jesus' haste, there was a gentle humor, almost as if God wanted to tell him: Zacchaeus, I am very hungry, hurry up! Indeed, I want to come to your house quickly so that the mystery of salvation that I bring to the world can be completed in you. Through that, Jesus saw Zacchaeus as many people who need to be saved. It was he who awakened the soul of man who was lost in material things and lost justice and charity to return to true happiness. And from there, he made Zacchaeus understand charity and justice. He knew clearly that when he practiced his profession, he could have overcharged taxes and now he repented and wanted to correct his mistake. From the event that Jesus reconciled Zacchaeus with the community of Israel, giving him back the privileges of inheritance from the promise. In addition, He also publicly rejected the argument of the greedy scribes, according to which some public sinners could not hope for salvation. Finally, these words once again recall the mission of the Son of Man "to seek and save what was lost" [cf. Lk 15:6.9.24.32].

Looking back, "Blessed are the poor in spirit, for theirs is the kingdom of heaven". We see in Him also the blessing for those who are living a full and happy life. Those who are rich but have a poor spirit, they understand, sympathize and feel sorry for the unfortunate circumstances of humanity. Through that, Jesus wants to talk about sharing, charity in people must be carried out universally, where love, compassion and sympathy bind people together regardless of their circumstances and social status, and the reward is also the kingdom of heaven. Therefore, the first blessing can be rephrased as follows: People are in a good living environment, but you admit that you absolutely need God, that you cannot do it by yourself. That leads us to prayer and a humble heart.

Thus, Jesus not only blesses the poor and persecuted, but he also calls and blesses the rich, in whom there must be "poor in spirit". And that spirit will heal the wounds of the poor. Jesus said: "What good is it to gain the whole world and forfeit your soul?" [Mt 16:26]. Here, by life, He means eternal life in God.

The sermon also teaches us that we must not act on the basis of our own wealth, status, or abilities. We must humbly acknowledge that we need God in every aspect of our lives. Christ himself shows us what that looks like. We read in the Gospels how he often withdrew from the crowd to pray, to seek strength from his father. And in the greatest moment of crisis in his life, the night before his crucifixion, he went to the Garden of Gethsemane to pray, to confess his need for God. If Jesus did this, then we need to do it even more.

Jesus taught: "Blessed are those who mourn, for they shall be comforted." The word mourn here is the word we use to describe great sorrow and mourning, separation often when we lose a loved one. It is a sorrow that shakes us to the core. However, why is the sorrow of such separation considered a blessing? It seems like a contradiction in His teaching when He talks about "blessed are those who mourn." However, "blessed are those who mourn" is what Jesus meant here.

First, there is the sense that people who are deeply grieving, like those who have fallen into extreme poverty, often have nowhere else to turn but God to find meaning in their loss and grief. The cause of grief is rarely something any of us choose, but the act of grieving can lead us to a place of healing and hope in God, and to begin to see deeper meaning and purpose in life. We see this even in Jesus, as he grieved over the death of Lazarus.

Second, mourning is also mourning our own shortcomings and sins. The Book of Common Prayer puts it in memorable language: "we acknowledge and mourn our manifold sins and iniquities." We are sorrowful, remorseful for the ways we have hurt others, for the times we have failed our Father. The place of blessing, the place of goodness, is when our sorrow, our repentance, for what we have done, leads us to the realization that despite all this, God still loves us and forgives us. We cannot appreciate the fullness of that if we cover up our sins.

So Jesus says, you are in good shape when you grieve for your loved ones instead of trying to hide your pain, when you grieve for your sins instead of trying to sweep them under the rug, because in doing so, you will know the comfort of God.

Third, "blessed are those who mourn," about grieving the impact of humanity's sin. These first two beatitudes encourage an inverted view of what leads to being in a good place, a place of blessing. We might be tempted to think that when all our needs are met, when we are self-sufficient, then we are happy. Instead, Jesus calls us to humbly acknowledge our constant need for God and to live that out by living a life of prayer. And we might be tempted to deny the real sorrow or avoid recognizing the impact of our own failures. But instead, Jesus calls us to acknowledge the depth of our sorrow and the extent of our failures, for in doing so, we discover God as the one who heals and comforts.

The literary ideas in "Eight Beatitudes" are not only expressed through "Humility - suffering", but also show profound content through compassion and integrity .

Compassion is love, the quality of love between people, sharing and sympathizing with each other in times of trouble and difficulty. It is also a great bond with the national community and contributes to helping that nation be full of love and happiness. Compassion in the Eight Beatitudes is the same.

Each of us craves money, fame, and power. We chase after these things like a shadow, because they can never satisfy the endless desire for happiness in our souls. Jesus taught us what true happiness is on earth. That is "blessed are those who are merciful to others", compassion and empathy for others and integrity in people "who suffer for the sake of righteousness" that is true happiness. Therefore, according to Him, happiness is not the rich, billionaires, famous superstars, world-conquering leaders, great geniuses... But it is the poor, humble, upright, compassionate, peacemakers and those who suffer for their faith. And true happiness only comes to those who know how to bring happiness to others, and are generous with others. Jesus taught: "It is more blessed to give than to receive" [Acts 20:35].

However, here we do not understand that rich people do not have happiness in God, but happiness comes to rich people when they know how to create good relationships between people and heal the wounds in people's souls. And especially, they are people who know how to be humble and upright. They bring peace and joy to everyone they meet. Therefore, that person will also be called a child of God.

Finally, humanity in the "Eight Beatitudes" and this is also the last humanity that the author mentions. It is also humanity deeply expressed through forgiveness. Humans are born and grow up, entering the human world with the desire to love and be loved. And so, humans always live with, live with and live for others. In the Eight Beatitudes, Jesus pointed out: The meek, the one who thirsts for virtue, the one who is merciful to others are truly blessed, and truly blessed people must be those who know how to forgive. Forgiveness is just the act of ignoring a person's mistakes. In the Bible, the Greek word translated as "forgiveness" literally means "to let go", like when a person does not ask for back the money he has lent.

Forgiveness is not the first term Jesus used to reconcile mankind, but it was mentioned right after our first parents committed the original sin, God spoke about forgiveness and through the journey of mankind is also God's plan. In God's plan, forgiveness is used a lot through the stages of redemption of mankind's sins. In new covenant, God promises: "I will forgive their iniquity" [Jeremiah 31:34].

Jesus used this comparison when he taught his disciples to pray: "Forgive us our sins, for we also forgive everyone who sins against us" [Luke 11:4]. Similarly: Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?" He said to him, "I do not say to you, Up to seven times, but up to seventy-seven times" [Matthew 18:21-22].

More than anyone else, Jesus recognized the seriousness of human anger. Therefore, Jesus explained how far one must go to make peace: "If you are bringing your gift to the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" [Matthew 5:23, 24]. Furthermore, Jesus urged his listeners: "Always love your enemies and pray for those who persecute you" [Matthew 5:44, 45].

However, it is not understood that everything is forgiven completely (no trace of sin remains) and in what way is forgiveness expressed? Sometimes forgiveness is condoning sin: " The Bible condemns those who say that bad actions are harmless and can be accepted" [Isaiah 5:20]. God forgave King David for his serious sins, but He did not shield David from the consequences of his actions. God even recorded David's sins [2 Samuel 12:9-13]. God said, "I will forgive their iniquity...and I will remember their sins no more" [Jeremiah 31:34]. Does this mean that when Jehovah forgives, he cannot remember sins anymore? Certainly not. The Bible tells us that Jehovah forgave the sins of many people, including David [2 Samuel 11:1-17; 12:13]. Clearly, God knew of the mistakes they had made. Their sins, as well as their repentance, and God's forgiveness were recorded and passed on for our benefit [Romans 15:4] .

Thus, if the Sinai covenant If the sermon "Eight Beatitudes" reflects the scope of national character and is considered by the Jewish people as the Charter, then the sermon "Eight Beatitudes" is considered by the Jewish people as the Charter of the Kingdom of Heaven. That means that the sermon "Eight Beatitudes" universal for all mankind. This sermon demonstrates: "Humility, kindness, integrity and forgiveness", With those profound human values, guiding people towards truth - beauty - goodness.

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