



t r a n s f o r m
discipleship mentoring

Obeying Christ...Making Disciples

“Go therefore and make disciples..”

Matthew 28:19

LEVEL TWO

ENGAGING

Transformed Character

The Beatitudes

The Character & Conduct of Kingdom Citizens

Matthew 5:1-12

3

**A Discipleship Ministry Resource Provided by
Faith Assembly of God**

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GODWARD THOUGHTS!

"Remember that it is not hasty reading, but serious meditation on holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the mere touching of the flower by the bee that gathers honey, but her abiding for a time on the flower that draws out the sweet. It is not he that reads most, but he that meditates most, that will prove to be the choicest, sweetest, wisest and strongest Christian."

- Thomas Brooks

This lesson 3 is one that will require a little more meditation. I just know that after the next couple of days God will speak to you and give you a greater understanding of what Christian Character and behavior is like in His Kingdom.

Also, as always , I am praying that throughout this mentoring process that your life is being enriched, changing and that you are becoming more and more like Jesus Christ.

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Pastor John Ogden :)

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Lesson 3a

The Beatitudes

ENGAGE

Transformed Character

(week 1) Introduction - What are the Beatitudes?

The beatitudes are the eight declarations of blessedness spoken by Jesus at the beginning of the Sermon on the Mount (read [Matthew 5:3-12](#)), each beginning with "Blessed are..."

The Greek word translated "blessed" means "spiritual well-being and prosperity." This refers to the deep joy of the soul of a follower of Jesus Christ.

Those who experience the first aspect of a beatitude (poor, mourn, meek, hungry for righteousness, merciful, pure, peacemakers, and persecuted) will also experience the second aspect of the beatitude (kingdom of Heaven, comfort, inherit the earth, filled, mercy, see God, called sons of God, inherit the kingdom of Heaven).

The blessed have a share in salvation and have entered the kingdom of God, experiencing a foretaste of heaven.

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" (people have not accepted Christ as Savior).

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](#); [James 1:12](#); [Revelation 14:13](#)).

- by gotquestions.org

Take some time and memorize the beatitudes. Matthew 5:3-10

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.



Lesson 3a

The Beatitudes

ENGAGE

Transformed Character

(week 1) What does it mean to be poor in Spirit?

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Matthew 5:3

In the beatitudes of the Sermon on the Mount, Jesus declares, “**Blessed are the poor in spirit**, for theirs is the kingdom of heaven” (read [Matthew 5:3](#)). What exactly does it mean to be poor in spirit, and why does being poor in spirit result in the kingdom of heaven? Why is “**poor in spirit**” something God wants us to be? Why would God want us to be “poor” at anything?

Some propose that Jesus is speaking of financial poverty, that He is advocating being poor so that riches and possession don't come between us and God. While it is true that Jesus elsewhere warned against seeking riches (read [Matthew 6:24](#)), that does not seem to be Jesus' point in [Matthew 5:3](#). Jesus is speaking of being “poor **in spirit**”; i.e., being “spiritually poor.” In the beatitudes, Jesus is concerned with spiritual realities, not material possessions. What, then, does it mean to be **spiritually poor**?

To be poor in spirit is to recognize your utter spiritual bankruptcy before God!

It is understanding that you have absolutely **NOTHING** of worth to offer God. Being poor in spirit is admitting that, because of your sin, you are completely destitute spiritually and can do nothing to deliver yourself from your dire situation of being separated from God. Jesus is saying that, no matter your status in life, you must recognize your spiritual poverty before you can come to God in faith to receive the salvation He offers.

Why and how does being poor in spirit result in the kingdom of heaven? While the phrase can be broad in meaning, “kingdom of heaven” essentially refers to salvation. The kingdom of heaven is both eternity in heaven with God after death (read [Romans 6:23](#)), and the eternal quality of life with God now prior to death (read [John 10:10](#)). God offers us salvation as a gift, through the sacrifice of Jesus Christ on the cross, the full payment for sin's penalty. Before we can receive this gift, we must understand that we cannot make ourselves worthy of it. Salvation is by grace (free gift) through faith, not of works (our effort) (read [Ephesians 2:8-9](#)). We must recognize our sinfulness before we can understand our need for a Savior. We must admit our spiritual poverty before we can receive the spiritual riches God offers (read [Ephesians 1:3](#)). We must, in short, be “poor in spirit.”

When Jesus says, “Blessed are the poor in spirit, for theirs is the kingdom of heaven,” He is declaring that, before we can enter God's kingdom, we must recognize the utter worthlessness of our own spiritual currency and the inability of our own works to save ourselves.

- by gotquestions.org



Lesson 3a

The Beatitudes

ENGAGE

Transformed Character

(week 1) Blessed Are Those Who Mourn! - Part 1

Blessed are those who mourn, for they will be comforted. Matthew 5:4

Mourning is hateful and irksome to poor human nature. From suffering and sadness our spirits instinctively shrink. By nature we seek the society of the cheerful and joyous. Our text presents an anomaly to the unregenerate, yet it is sweet music to the ears of God's elect. If "blessed," why do they "**mourn**"? If they "**mourn**," how can they be "blessed"? Only the child of God has the key to this paradox. The more we ponder our text the more we are constrained to exclaim, "Never a man spoke like this Man!" "Blessed [happy] are they that mourn is an aphorism that is at complete variance with the world's logic. Men have in all places and in all ages regarded the prosperous and gay as the happy ones, but Christ pronounces happy those who are poor in spirit and who **mourn**."

Now it is obvious that it is not every species of **mourning** that is here referred to. There is a "sorrow of the world [that] worketh death" (2 Corinthians 7:10). The **mourning** for which Christ promises comfort must be restricted to that which is spiritual. The mourning that is blessed is the result of a realization of God's holiness and goodness that issues in a sense of the depravity of our natures and the enormous guilt of our conduct.

The **mourning** for which Christ promises Divine comfort is a sorrowing over our sins with a godly sorrow.

The **mourning** that is here referred to is manifestly more than that of bereavement, affliction, or loss. It is mourning for sin.

It is **mourning** over the felt destitution of our spiritual state, and over the iniquities that have separated us and God; **mourning** over the very morality in which we have boasted, and the self-righteousness in which we have trusted; sorrow for rebellion against God, and hostility to His will.

How thankful the Christian reader ought to be that the great God condescends to dwell in the humble and contrite heart! This is the wonderful promise made by God even in the Old Testament (by Him in whose sight the heavens are not clean, who cannot find in any temple that man has ever built for Him, however magnificent, a proper dwelling place—see [Isaiah 57:15](#) and [66:2](#))! "**Blessed are they that mourn.**" Though the primary reference is to that initial mourning commonly called conviction of sin, it is by no means to be limited to that. Mourning is ever a characteristic of the normal Christian state. There is much that the believer has to mourn over. The plague of his own heart makes him cry, "O wretched man that I am" ([read Romans 7:24](#)).

The unbelief that "doth so easily beset us" ([read Hebrews 12:1](#)) and sins that we commit, which are more in number than the hairs of our head, are a continual grief to us. The barrenness and un-profitableness of our lives make us sigh and cry. Our propensity to wander from Christ, our lack of communion with Him, and the shallowness of our love for Him cause us to hang our harps upon the willows. But there are many other causes for mourning that assail Christian hearts: on every hand hypocritical religion that has a form of godliness while denying the power thereof (2 Timothy 3:5); the awful dishonor done to the truth of God by the false doctrines taught in countless pulpits; the divisions among the Lord's people; and strife between brethren. The combination of these provides occasion for continual sorrow of heart. The awful wickedness in the world, the despising of Christ, and untold human sufferings make us groan within ourselves. ([read Psalm 119:53](#); [Jeremiah 13:17,14:17](#); [Ezekiel 9:4](#)).

Continue on next page for part 2



Lesson 3a

The Beatitudes

ENGAGE

Transformed Character

(week 1) Blessed Are Those Who Mourn! - Part 2

They shall be comforted.” By these words Christ refers primarily to the removal of the guilt that burdens the conscience. This is accomplished by the Spirit’s application of the Gospel of God’s grace to one whom He has convicted of his dire need of a Savior (poor in spirit). The result is a sense of free and full forgiveness through the merits of the atoning blood of Christ. This Divine comfort is “the peace of God, which passeth all understanding” ([read Philippians 4:7](#)), filling the heart of the one who is now assured that he is “accepted in the Beloved” ([read Ephesians 1:6](#)). God wounds before healing, and abases before He exalts. First there is a revelation of His justice and holiness, then the making known of His mercy and grace.

The words “**they shall be comforted**” also receive a constant fulfillment in the experience of the Christian. Though he mourns his excuseless failures and confesses them to God, yet he is comforted by the assurance that the blood of Jesus Christ, God’s Son, cleanses him from all sin ([read 1 John 1:7](#)). Though he groans over the dishonor done to God on every side, yet is he comforted by the knowledge that the day is rapidly approaching when Satan shall be cast into hell forever and when the saints shall reign with the Lord Jesus in “new heavens and a new earth, wherein dwelleth righteousness” ([read 2 Peter 3:13](#)).

Though the chastening hand of the Lord is often laid upon him and though “no chastening for the present seemeth to be joyous, but grievous” ([read Hebrews 12:11](#)), nevertheless, he is consoled by the realization that this is all working out for him “a far more exceeding and eternal weight of glory” ([read 2 Corinthians 4:17](#)).

Like the Apostle Paul, the believer who is in communion with his Lord can say, “As sorrowful, yet always rejoicing” ([read 2 Corinthians 6:10](#)). He may often be called upon to drink of the bitter waters of Marah (a place in the old testament where the Israelites stopped at), but God has planted nearby a tree to sweeten them. Yes, mourning Christians are comforted even now by the Divine Comforter: by the ministrations of His servants, by encouraging words from fellow Christians, and (when these are not to hand) by the precious promises of God’s Word being brought home in power by the Holy Spirit to their hearts out of the storehouse of their memories. “**They shall be comforted.**” The best wine is reserved for the last. “Weeping may endure for a night, but joy cometh in the morning” (Psalm 30:5). During the long night of His absence, believers have been called to fellowship with Him who was the Man of Sorrows. But it is written, “If... we suffer with Him..., we [shall] be also glorified together” ([read Romans 8:17](#)).

What comfort and joy will be ours when we shall dawn the morning without clouds! Then “sorrow and sighing shall flee away” ([read Isaiah 35:10](#)). Then shall be fulfilled the words of the great heavenly voice in Revelation 21:3,4: Behold, the tabernacle of God (our bodies) is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

-provided by Arthur W. Pink



Lesson 3a

The Beatitudes

ENGAGE

Transformed Character

(week 1) **Blessed are the meek !**

Blessed are the meek, for they will inherit the earth. Matthew 5:5

A Psalm for the Meek - by Dr. George Wood

This is a study of psalm 37 in which I believe the teaching of meekness is well done.

Take your time and read it carefully and read it over the next couple of days.

Allow God to search your heart as you read it and ask Him to help you become more and more like Jesus Christ.

Pastor John Ogden :)



Lesson 1

The Beatitudes

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Transformed Character

Notes of Reflection, Questions and Journal

Notes: New Reflections and Insights!

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Questions:

1.

2.

3.

Journaling: Record your heart and prayers to God

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GODWARD THOUGHTS!

"Remember that it is not hasty reading, but serious meditation on holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the mere touching of the flower by the bee that gathers honey, but her abiding for a time on the flower that draws out the sweet. It is not he that reads most, but he that meditates most, that will prove to be the choicest, sweetest, wisest and strongest Christian." - **Thomas Brooks**

Review Questions - Lesson 3

1. Where did Jesus teach the Beatitudes and where are they found in the Bible? p.23

2. To be poor in spirit is to recognize what? p.24

3. TRUE or FALSE: T _____ or F _____ p.23
The Beatitudes describe the ideal disciple and his rewards, both present and future?

4. TRUE or FALSE: T _____ or F _____ p.24
Meekness is the understanding that we have absolutely **NOTHING** of worth to offer God.

5. In the teaching of "blessed are those that mourn" what are we to mourn over? p.25

6. What assurance do we have when we mourn over our sin and failure according to 1 John 1:7? p.26

7. What godly response on our part reflects that we are meek, rather than trying to fix things ourselves and run ahead of God? p.30

8. Give a definition of the meek as stated on page 31 of Dr. George Wood's article.



Lesson 3b

The Beatitudes

ENGAGE

Transformed Character

(week 2) Blessed are they which do hunger and thirst...they shall be filled."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matthew 5:6
As soon as the Spirit of God quickens a man's life, he begins to long after righteousness (made right) before God. He knows that he is a sinner, and as a sinner, he is unrighteous, an object of God's wrath and therefore is condemned at the bar of the Most High; **but he wants to be righteous**, he desires to have his iniquity removed, and the defilement of the past blotted out. **How can this be done?** The question which he asks again and again is, **"How can I be made righteous in the sight of God?"** And he is never satisfied until he is told that Jesus Christ is made of God unto us (John 3:16-17) "wisdom, and righteousness, and sanctification and redemption." Then, when he sees that Christ died in the sinner's place, he understands how the sinner's sins are put away; and when he comprehends that Christ has provided a perfect righteousness, not for himself, but for the unrighteous, he comprehends how he is made righteous in the sight of God through the righteousness of Jesus Christ. But until he knows that, he hungers and thirst after righteousness, and he is blessed in thus hungering and thirsting.

After he has found Christ to be his righteousness so far as justification (being made right) is concerned, this man then longs to have a righteous nature. "Alas!" says he, "it is not enough for me to know that my sin is forgiven. I have a fountain of sin within my heart, and bitter waters continually flow from it. Oh, that my nature could be changed, so that I, the lover of sin, could be made a lover of that which is good; that I, now full of evil, could become full of holiness!" He begins to cry out for this, and he is blessed in the crying; but he never rest until the Spirit of God makes him a new creature in Christ Jesus. Then is he renewed in the spirit of his mind, and God has given him, at least in measure, that which he hungers and thirst after, namely, righteousness of nature. He has passed from death unto life, from darkness to light. **The things he formerly loved he now hates, and the things he then hated he now loves.**

After he is regenerated and justified (in right standing with God and born again), he still pants after righteousness in another sense; **he want to be sanctified.** The new birth is the commencement (the starting point) of sanctification, and sanctification is the carrying on of the work commenced (begun) in regeneration (being resurrected in new life); so blessed man cries, "Lord, help me to be righteous in my character. You desire of me truth in the inward parts; keep my whole nature pure. Let no temptation get the mastery over me. Subdue my pride; correct my judgment; keep my will in check; make me to be a holy man in the innermost temple of my being, and then let my conduct toward my fellow-men be in all respects all that it should be. Let me speak so that they can always believe my word. Let me act so that none can truly charge me with injustice. Let my life be a transparent one; let it be, as far as that is possible, the life of Christ written over again." Thus, you see, in addition to righteousness the truly blessed man hungers and thirst for justification, for regeneration, and for sanctification.

- By Charles Spurgeon

**Now that you have been made right with God are you hungering for more?
Ask God to continue the work of righteousness in you until Christ is reflected
in your words and actions and watch what He does. Bless You! Pastor John :)**



Lesson 3b

The Beatitudes

ENGAGE

Transformed Character

(week 2) "Blessed are the merciful... for they shall obtain mercy."

In the first four Beatitudes, which have already been considered, a definite progression of spiritual awakening and transformation has been noted as one of the thrusts of our Lord's teaching. First, there is a discovery of the fact that I am nothing, have nothing, and can do nothing—poverty of spirit. Second, there is conviction of sin, a consciousness of guilt producing godly sorrow—mourning. Third, there is a renouncing of self-dependence and a taking of my place in the dust before God—meekness. Fourth, there follows an intense longing after Christ and His salvation—hungering and thirsting after righteousness.

"Blessed are the merciful: for they shall obtain mercy." The position occupied by this Beatitude in its context is another key to its interpretation. The first four describe the initial exercises of heart in one who has been awakened by the Holy Spirit. In the preceding verse, the soul is seen hungering and thirsting after Christ, and then filled by Him. Here we are shown the first effects and evidences of this filling. Having obtained mercy of the Lord, the saved sinner now exercises mercy. It is not that God requires us to be merciful in order that we might be entitled to His mercy, for that would overthrow the whole scheme of Divine grace! But having been the recipient of His wondrous mercy, I cannot help but now act mercifully toward others.

What is mercifulness? It is a gracious disposition toward my fellow creatures and fellow Christians. It is that kindness and benevolence that feels the miseries of others. It is a spirit that regards with compassion the sufferings of the afflicted. It is that grace that causes one to deal leniently with an offender and to scorn the taking of revenge.

It is the forgiving spirit; it is the non-retaliating spirit; it is the spirit that gives up all attempt at self-vindication and would not return an injury for an injury, but rather good in the place of evil and love in the place of hatred. That is mercifulness. Mercy being received by the forgiven soul, that soul comes to appreciate the beauty of mercy, and yearns to exercise toward other offenders similar grace to that which is exercised towards one's self (Dr. A. T. Pierson).

The **mercifulness** of our text is the product of the new nature implanted by the Holy Spirit in the child of God. It is called into exercise when we contemplate the wondrous grace, pity, and longsuffering of God toward such unworthy wretches as ourselves. The more I ponder God's sovereign mercy to me, the more I shall think of the unquenchable fire from which I have been delivered through the sufferings of the Lord Jesus. The more conscious I am of my indebtedness to Divine grace, the more **mercifully** I shall act toward those who wrong, injure, and hate me.

- By A.W. Pink

Truth : Mercifulness is one of the natural and necessary consequences of a merciful Christ indwelling us. Allow the Christ who dwells in you live through you.

Have a blessed day! Pastor John



Lesson 3b

The Beatitudes

ENGAGE

Transformed Character

(week 2) **"Blessed are the pure in heart for they shall see God."**

"Blessed are the pure in heart: for they shall see God."—Matthew v.8. It was a peculiarity of the, great Apostle and High Priest of our profession, Jesus Christ our Lord and Saviour, that his teaching was continually aimed at the hearts of men. Other teachers had been content with outward moral reformation, but he sought the source of all the evil, that he might cleanse the spring from which all sinful thoughts, and words, and actions come. He insisted over and over again that, until the heart was pure, the life would never be clean. The memorable Sermon upon the mount, from which our text is taken, begins with the benediction, "Blessed are the poor in spirit," for Christ was dealing with men's spirits,—with their inner and spiritual nature. He did this more or less in all the Beatitudes, and this one strikes the very center of the target as he says, not "Blessed are the pure in language, or the pure in action," much less "Blessed are the pure in ceremonies, or in raiment, or in food;" but **"Blessed are the pure in heart."** O beloved, whatever so-called "religion" may recognize as its adherent a man whose heart is impure, the religion of Jesus Christ will not do so. His message to all men still is, "Ye must be born again;" that is to say, the inner nature must be divinely renewed, or else you cannot enter or even see that kingdom of God which Christ came to set up in this world. If your actions should appear to be pure, yet, if the motive at the back of those actions should be impure, that will nullify them all. If your language should be chaste, yet, if your heart is reveling in foul imaginations, you stand before God not according to your words, but according to your desires; according to the set of the current of your affections, your real inward likes and dislikes, you shall be judged by him. External purity is all that man asks at our hands, "for man looketh on the, outward appearance, but the Lord looketh on the heart;" and the promises and blessings of the covenant of grace belong to those who are made pure in heart, and to none, besides.

"A man who is intoxicated cannot see clearly, his vision is often distorted or doubled; and there are other cups, besides those which intoxicate, which prevent, the mental eye from having clear sight, and he who, has once drunk deeply of those cups will become spiritually blind, and will be unable to see far off." **Come before the Lord and ask him to search your heart.**

By Charles Spurgeon

"For they shall see God." Once more we would point out that the promises attached to these Beatitudes have both a present and a future fulfillment. The pure in heart possess spiritual discernment, and with the eyes of their understanding they obtain clear views of the Divine character and perceive the excellency of His attributes. When the eye is single the whole body is full of light.

In the truth, the faith of which purifies the heart, they "see God"; for what is that truth, but a manifestation of the glory of God in the face of Jesus Christ [2 Cor. 4:6]—an illustrious display of the combined radiance of Divine holiness and Divine benignity! . . . And he [who is pure in heart] not only obtains clear and satisfactory views of the Divine character, but he enjoys intimate and delightful communion with God. **He is brought very near God!** God's mind becomes his mind; God's will becomes his will; and his fellowship is truly with the Father and with His Son Jesus Christ.

By A.W.Pink





Lesson 3b

The Beatitudes

ENGAGE

Transformed Character

(week 2) "Blessed are the peacemakers..." v.9

"Blessed are the peacemakers: for they shall be called the children of God"
Matthew 5:9

This seventh Beatitude is the hardest of all to expound. The difficulty lies in determining the precise significance and scope of the word peacemakers. The Lord Jesus does not say, "Blessed are the peace-lovers," or "Blessed are the peace-keepers," but "Blessed are the peacemakers." Now it is apparent on the surface that what we have here is something more excellent than that love of concord and harmony, that hatred of strife and turmoil, that is sometimes found in the natural man, because the peacemakers that are here in view shall be called the children of God. Three things must guide us in seeking the true interpretation: (1) the character of those to whom our Lord was speaking; (2) the place occupied by our text in the series of Beatitudes; and (3) its connection with the Beatitude that follows.

The Jews, in general, regarded the Gentile nations with bitter contempt and hatred, and they expected that, under the Messiah, there should be an uninterrupted series of warlike attacks made on these nations, till they were completely destroyed or subjugated to the chosen people of God [an idea based, no doubt, on what they read in the Book of Joshua concerning the experiences of their forefathers]. In their estimation, those emphatically deserved the appellation of "happy" who should be employed under Messiah the Prince to avenge on the heathen nations all the wrongs these had done to Israel. How different is the spirit of the new economy! How beautifully does it accord with the angelic anthem which celebrated the nativity of its Founder: "Glory to God in the highest, and on earth peace, good will toward men!" (Dr. John Brown).

This seventh Beatitude has to do more with conduct than character, though, of necessity, there must first be a peaceable spirit before there will be active efforts put forth to make peace. Let it be remembered that in this first section of the Sermon on the Mount, the Lord Jesus is defining the character of those who are subjects and citizens in His Kingdom. First, He describes them in terms of the initial experiences of those in whom a Divine work is wrought. The first four Beatitudes, as has been previously stated, may be grouped together as setting forth the negative graces of their hearts. Christ's subjects are not self-sufficient, but consciously poor in spirit. They are not self-satisfied, but mourning because of their spiritual state. They are not self-important, not lowly or meek. They are not self-righteous, but hungering and thirsting for the righteousness of Another. In the next three Beatitudes, the Lord names their positive graces. Having tasted of the mercy of God, they are merciful in their dealings with others. Having received from the Spirit a spiritual nature, their eye is single to behold the glory of God. Having entered into the peace that Christ made by the blood of His cross, they are now anxious to be used by Him in bringing others to the enjoyment of such peace.



Lesson 3b

The Beatitudes

ENGAGE

Transformed Character

(week 2) "Blessed are the peacemakers..." v.9 part 2

That which helps us, perhaps as much as anything else, to fix the meaning of this seventh Beatitude is the link that exists between it and the one that immediately follows. In our previous chapters, we have called attention to the fact that the Beatitudes are obviously grouped together in pairs. Poverty of spirit is always accompanied by mourning, as is meekness or lowliness by hungering and thirsting after the righteousness of God. Mercifulness toward men is united to purity of heart towards God, and peacemaking is coupled with being persecuted for righteousness' sake. Thus verses 10-12 supply us with the key to verse 9.

By approaching the seventh Beatitude from each of the three separate viewpoints mentioned above, we arrive at the same conclusion. First, let us consider the marked contrast between the tasks that God assigned to His people under the Old Covenant and New Covenant respectively. After the giving of the Law, Israel was commanded to take up the sword and to conquer the land of Canaan, destroying the enemies of Jehovah. The risen Christ has given different orders to His Church. Throughout this Gospel dispensation, we are to go into all nations as heralds of the cross, seeking the reconciliation of those who by nature are at enmity with our Master. Second, this grace of peacemaking supplements the six graces mentioned in the previous verses. Perhaps the fact that this is the seventh Beatitude indicates that it was our Lord's intent to teach that it is this attribute that gives completeness or wholeness to Christian character. We must certainly conclude that it is an unspeakable privilege to be sent forth as ambassadors of peace. Furthermore, those who fancy themselves to be Christians, yet have no interest in the salvation of fellow sinners, are self-deceived. They possess a defective Christianity, and have no right to expect to share in the blessed inheritance of the children of God. Third, there is a definite link between this matter of our being peacemakers and the persecution to which our Master alludes in verses 10-12. By mentioning these two aspects of Christian character and experience side by side in His discourse, Christ is teaching that the opposition encountered by His disciples in the path of duty is the result of their faithfulness in the service to which they have been called. Thus we may be certain that the "peacemaking" of our text refers primarily to our being instruments in God's hands for the purpose of reconciling to Him those who are actively engaged in warfare against Him (cf. John 15:17-27).

We have dealt at some length on the reasons that have led us to conclude that the peacemakers referred to in our text are those who beseech sinners to be reconciled to God (2 Cor. 5:20), because most of the commentators are very unsatisfactory in their expositions. They see in this Beatitude nothing more than a blessing pronounced by Christ on those who endeavor to promote unity, to heal breaches, and to restore those who are estranged. While we fully agree that this is a most blessed exercise, and that the Christian is, by virtue of his being indwelt by Christ, a lover of peace and concord, yet we do not believe that this is what our Lord had in mind here.



Lesson 3b

The Beatitudes

ENGAGE

Transformed Character

(week 2) "Blessed are the peacemakers..." v.9 part 3

The believer in Christ knows that there is no peace for the wicked. Therefore, he earnestly desires that they should acquaint themselves with God and be at peace (Job 22:21). Believers know that peace with God is only through our Lord Jesus Christ (Col. 1:19, 20). For this reason we speak of Him to our fellow men as the Holy Spirit leads us to do so. Our feet are "shod with the preparation of the Gospel of peace" (Eph. 6:15); thus we are equipped to testify to others concerning the grace of God. Of us it is said, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Rom. 10:15). All such are pronounced blessed by our Lord. They cannot but be blessed. Next to the enjoyment of peace in our own souls must be our delight in bringing others also (by God's grace) to enter into this peace. In its wider application, this word of Christ may also refer to that spirit in His followers that delights to pour oil upon the troubled waters, that aims to right wrongs, that seeks to restore kindly relations by dealing with and removing difficulties and by neutralizing and silencing acrimonies.

"Blessed are the peacemakers: for they shall be called the children of God." The word called here seems to mean "acknowledged as." God shall own them as His own children. He is "the God of peace" (Heb. 13:20). His great object, in the wonderful scheme of redemption, is to "gather together in one all things in Christ," whether they be things "in heaven," or things "on earth" (Eph. 1:10). And all those who, under the influence of Christian truth, are peacemakers show that they are animated with the same principle of action as God, and as "obedient children" [1 Pet. 1:14] are cooperating with Him in His benevolent design (Dr. John Brown).

The world may despise them as fanatics, professors of religion may regard them as narrow-minded sectarians, and their relatives may look upon them as fools. But the great God owns them as His children even now, distinguishing them by tokens of His peculiar regard and causing His Spirit within them to witness to them that they are sons of God. But in the Day to come, He will publicly avow His relationship to them in the presence of an assembled universe. However humble their present situation in life may be, however despised and misrepresented by their fellow men, they shall yet "shine forth as the sun in the Kingdom of their Father" (Matthew 13:43). Then shall transpire the glorious and long-awaited "manifestation of the sons of God" (Rom. 8:19).

By A.W. Pink

I realize that this was a lengthy read but I am sure you will agree, it was a great one. I felt strongly as I was compiling information on this beatitude that I had to make this one a little longer. I really hope that this study on the beatitudes has opened your eyes to some good teaching that some of you, even though you've been saved several years, have never heard on the Sermon on the Mount.

Enjoy tomorrow's study on the last beatitude.

Have a blessed day! Pastor John



Lesson 3b

The Beatitudes

ENGAGE

Transformed Character

(week 2) "Blessed are those who are persecuted for righteousness sake"

In this fallen world when people try to promote peace, or champion righteousness, or live a life of gentleness and meekness, they find opposition. One would think that such a life would attract people to the kingdom of God. Not! Men love their deeds of darkness. But the fact that the world does not naturally do that, tells us clearly that the world that does not know God, is not only alienated from God, but in rebellion to God.

They might want a form of justice, but in their own terms. They much prefer power, and privilege, and possessions. And so John the Baptist called for righteousness and went to an early death. And Jesus proclaimed all the right virtues but found opposition to his message because it called for them to enter his kingdom. And if they persecuted these, will they not also oppose the disciples? This is a truth we all must realize if we are disciples of Christ.

This beatitude is not simply for all who have suffered persecution. God, as the righteous judge of the earth, will deal with that as well. But this beatitude is for followers of Christ, those who suffer persecution for the sake of righteousness. And as the next verse clarifies to the disciples, that means suffering for Christ's sake. They have been identified by faith with the King, they carry his name, and they proclaim the good news that there is a kingdom of righteousness and peace that is spiritual and eternal. But they will find opposition. Nevertheless, they should rejoice, for their reward in heaven will be great. God will make it up to them, and more. This is our hope.

But the blessing stated here for those who suffer such persecution in this world is that their destiny will be a complete contrast to their present humiliation--theirs is the kingdom of heaven. And that, the disciples know, is something worth dying for. But it is not a future reality only--they have it now. (and so this blessing parallels the first).

The Application. The lesson would simply be that people should be living for Christ in this world, living the way members of the kingdom should live, championing righteousness and justice, showing mercy, remaining meek and poor in spirit--all the things that the beatitudes teach and praise. But they should know that genuine righteousness is offensive to many, and so they will be prepared for opposition.

In the Old Testament the prophets were persecuted because of their faithfulness to God. Now Jesus says that His disciples will be persecuted because of their faithfulness to Him.

Be faithful and watch God's glory surround your life.

Psalm 32:10 "The love of God surrounds those who trust Him."

Blessings! Pastor John



Lesson 3b

The Beatitudes

ENGAGE

Transformed Character

(week 2) "Blessed are those who are persecuted for righteousness' sake"

As we conclude this study on the beatitudes, we remind ourselves of the one who is the life example of the beatitudes and the one who dwells in us. As we have endeavored to show, they describe the character and conduct of a Christian. And reflect a people of God's kingdom.

As we continue our walk and relationship with Jesus, may we know that this experiential process and its goal is that we conform to the image and character of Jesus Christ (read Romans 8:28 - 29).

In Christ we find the brightest manifestations and the highest exemplifications of all the various spiritual graces that are found (as dim reflections) in His followers. Not one or two but all of these perfections were displayed by Him, for He is not only lovely, but "altogether lovely" (read Song of Sol. 5:16).

May the precious Holy Spirit, who is here to glorify Christ, take all the truths about our Saviour and continue to show them to us (John 16:14, 15).

**"The LORD bless you and keep you;
The LORD make His face shine upon you,
And be gracious to you,
The LORD lift up His countenance upon you,
And give you peace."**

Numbers 6:24-26

**Have a blessed and glorious day in Jesus!
Pastor John :)**



Lesson 1

The Beatitudes

ENGAGE

Transformed Character

Notes of Reflection, Questions and Journal

Notes: New Reflections and Insights!

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Questions:

1. _____
2. _____
3. _____

Journaling: Record your heart and prayers to God

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GODWARD THOUGHTS!

"Remember that it is not hasty reading, but serious meditation on holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the mere touching of the flower by the bee that gathers honey, but her abiding for a time on the flower that draws out the sweet. It is not he that reads most, but he that meditates most, that will prove to be the choicest, sweetest, wisest and strongest Christian." - **Thomas Brooks**

Review Questions - Lesson 3

1. How can a person be made righteous in the sight of God? p.29

2. In your own words summarize what "mercifulness" looks like? p.30

3. Where were Christ's teachings most often aimed at? p.31

4. What does the word "peacemaker" primarily refer to? p.34

5. If the world despises us believers as fanatics, the professors of religion regard us as narrow-minded sectarians, and our relatives may look upon us as fools, how does God see us? p.34

8. If a person genuinely lives out their life of righteousness, what should they be prepared for? p.35

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