

The Beatitudes

Matthew 5:1–12



**“Have Thine own way, Lord! Have Thine own way!
Thou art the Potter, I am the clay;
Mold me and make me after Thy will,
While I am waiting, Yielded and still”**

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Introduction To The Beatitudes

Introduction

- I. One of the greatest problems in the church today is superficiality.
- II. This charge is not made from prejudice, but from observation.
- III. The remedy is found in the Beatitudes (Matthew 5:1–12).

Discussion

- I. **False Conceptions About The Sermon On The Mount**
 - A. Friedrich Nietzsche (1844—1900), the German philosopher, looked upon New Testament morals as a “malignant disease.”
 - B. George Bernard Shaw called the Sermon on the Mount an “impractical outburst of anarchism and sentimentality.”
 - C. Dispensationalists believe it to be for the future Kingdom, not for us.
 1. A note in the Scofield Bible reads: “For these reasons the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church.”
 2. Yet, Jesus said “Blessed are those who are persecuted...”
 3. Is this the “new earth”?
 - D. The Seventh Day Adventists turn this sermon into an extension of the Ten Commandments that were given on Mt. Sinai.
 - E. Others look at the sermon as a contrast to the Ten Commandments.
 - F. Some Christians turn it into a modern version of the Ten Commandments.
 1. They have done to the Sermon on the Mount what the Jews did to the Law—they have drained the life right out of it.
 2. They have turned it into a series of “Thou shalt” and “Thou shalt not.”
 3. The Sermon on the Mount is one of the least understood, least followed teachings of Christ.
 4. It contains meat for the mature and will challenge you as long as you live.
- II. **The Context Of The Sermon**
 - A. The land of Judea was filled with many problems:
 1. The country was occupied by a tyrannical military government.
 2. It was a world of absolute rulers, the very antithesis of democracy—all power was in one man’s hands.
 3. It was a world of persecution—the people were chattel for the Romans.
 4. Taxes consumed a third of ones income.
 5. Racial prejudice was prevalent (Luke 10:25–36).
 6. Slavery was rampant—approximately three slaves to every free man.
 - B. In response, many answers were given by sects of the Jews.
 1. The Zealots, the terrorists of their day, said, “Don’t worry about your inner life. Our only hope is military might.”
 2. The Sadducees said, “Survive by compromise. Make personal gain and the best bargain you can negotiate.”
 3. The Pharisees saw things differently and said, “Live a clean, pure life (as defined by the Rabbis) and trust in God and He will do the rest.”
 - a) The Pharisees became very strict and relied upon human tradition to put a “hedge” around the Torah.
 - b) It has been said that the Sadducees bargained with Rome, while the Pharisees bargained with God.

- C. In this midst of this wild clamor, a lowly Galilean carpenter climbed the hills and walked through the valleys of Judea—He knew the people and their hopes, fears and confusion (Matthew 9:36).
- D. This sermon was delivered in the second year of Christ’s ministry.
 - 1. He had already had two altercations with the Pharisees.
 - 2. Having rejected the Zealots, Sadducees and Pharisees, He taught repentance (Matt. 4:17).
 - a) Repentance (Gr. *metanoeo*), as used in Luke 13:3, is defined as: “to change one’s mind for the better, heartily to amend with abhorrence of one’s past sins” (J. H. Thayer, *A Greek–English Lexicon of the New Testament*, p. 405).
 - b) This message was delivered to all classes of Jews.
 - c) No one has the right to ask another to change his manner of life, unless he has a better way.
 - d) Maybe this is a problem in personal work (cf. Rom. 12:1–2).
 - 3. The multitudes were following Him (Matt. 4:23–25; John 2:23–25).
- E. Another purpose for this sermon was to correct the Pharisaic perversion of the Law (Matt. 5:17–20).

III. General Observations About The Sermon On The Mount

- A. This sermon does not say, “Live like this and you will be a Christian,” but rather, “Because you are a Christian, live like this”—this sermon shows how Christians are meant to live.
- B. Christ does not sound like Moses the lawgiver or Elijah the prophet.
 - 1. This sermon has no threats or terrors, in fact, it sounds rather friendly.
 - 2. “It seems certain that no other speech ever delivered has so influenced man as has this sermon on the mount. Its contents, so superior to any production of man, proved the Deity of its author. Its teaching is out of harmony with any school of religion or philosophy of that day; hence, their brightest lights could not have produced it. It is not eclectic, that is, its contents are not a collection of the best thoughts of that and previous ages. Its teaching is distinct, revolutionary, challenging every school of religious thought of the times, both Jewish and heathen. It is not a product of the times, but of Deity.” (R. L. Whiteside, *Bible Studies*, Vol. 4, p. 117).
- C. We do not study this sermon because it makes us “feel good.”
 - 1. If you say it makes you feel good, then you have either not read it or have not understood it.
 - 2. This sermon crushes me to the ground—it shows my utter helplessness before God.
 - 3. It condemns me for falling short and drives me to the Cross.
- D. If you want power in your life as a Christian, if you want to be blessed, then go to the Sermon on the Mount—and start with the Beatitudes.
- E. There is a tendency to take a verse from this sermon and isolate it.
 - 1. I don’t want to talk about “turning the other cheek” (Matt. 5:39) with one who does not understand the Beatitudes—it just leads to too many misunderstandings.
 - 2. Some think if you own a department store and a man steals a coat, you have to stop him and make him take an overcoat as well (Matt. 5:40).
 - 3. Some will call others everything except a “fool” (Matt. 5:22).
 - 4. Some will “affirm” but not “swear,” though they mean the same thing (Matt. 5:33–37).

5. Some make the phrase “Do not resist an evil person” a prescription for total political and social anarchy (Matt. 5:39).
6. Others misquote “Judge not, that you be not judged” (Matt. 7:1).
- F. This sermon shows the way of blessing for a Christian.
 1. We do not find happiness in the same way the world does.
 2. Our standards are not theirs (Eccl. 12:13–14).
 3. It is the poor (*not the haughty*), the meek (*not the proud*), the merciful (*not the cruel*), the peacemakers (*not the agitators*) who are blessed.
 4. Your view of God determines your view of the world (Eccl. 3:1–12).
- G. Go home today and make a list of all the Christians here today.
 1. Hide the list in a deep desk drawer for one year.
 2. In 12 months take out the list and look at it again—some the people here today will not be faithful to the Lord. Why? (Heb. 6:4–6).

IV. Observations About The Beatitudes (Matthew 5:3–12)

- A. Each one starts of with the word “Blessed” (Gr. *makarios*).
 1. “Happiness, or better, blessedness, was therefore represented both in the Old and in the New Testament by this word *makarios*. In the Old Testament the idea involves more of outward prosperity than in the New Testament, yet it almost universally occurs in connections which emphasize, as its principal element, a sense of God’s approval founded in righteousness which rests ultimately on love to God.” (Marvin Vincent, *Word Studies In The New Testament*, Vol. I, p. 35).
 2. “*Makarios* then describes that joy which has its secret within itself, that joy which is serene and untouchable, and self-contained, that joy which is completely independent of all the chances and changes of life. The English word *happiness* gives its own case away. It contains the root *hap* which means *chance*. Human happiness is something which is dependent on the chances and the changes of life, something which life may give and which life may also destroy.” (William Barclay, *The Gospel Of Matthew*, p. 89).
 3. “The word *beatify* means to make happy, and *Beatitude* means consummate bliss or blessedness. The eight codified declarations which introduce the discourse of Christ, which have been named the Beatitudes, describe realm of the kingdom of heaven as a state of spiritual blessedness which produces the highest happiness of the soul. Each Beatitude states a gospel principle, a preview of the kingdom, and it is impossible to ignore Pentecost as the time foretold in these precepts, the immediate prospect of which accentuated the teaching.” (Foy E. Wallace, *The Sermon on the Mount and the Civil State*, p. 12).
 4. Jesus said “No one will take your joy from you” (John 16:22).
 5. Think of the final years of Paul (2 Tim. 4:6–8; Phil. 4:4).
- B. The Beatitudes speak of a joy which comes in spite of sickness, pain, sorrow, loss of a loved one, or grief.
- C. Most of the Beatitudes are paradoxical—they reverse of the world’s view; yet Christians have found them to be true.

Conclusion

- I. All Christians are meant to manifest all of these characteristics.
- II. Christians are different in what we seek after.
 - A. Everyone will hunger and thirst after something—what is it with you?
 - B. Wealth? Status? Political Power? Or, the righteousness of God?
- III. It is not enough to hear the words of Jesus, we must obey (Matt. 7:24–27)

The Beatitudes: Lesson Two

“Blessed are the poor in spirit, for theirs is the Kingdom of heaven” (Matt. 5:3)

Introduction

- I. According to Jesus, true happiness is related to some sort of poverty.
- II. The Greeks had two words for poor: *penes* and *ptochos*.
 - A. *Penes* describes a working man—he had nothing extra, but wasn’t destitute.
 - B. *Ptochos* (used in Matt. 5:3) means absolute and abject poverty.
 - 1. The root word means to cower, to be beaten to the knees.
 - 2. The first man has nothing extra; the second has nothing at all.
- III. Jesus had been preaching repentance to large crowds.
 - A. Beatitudes are in a definite order; they are not haphazardly presented.
 - B. It is a picture of a man turning to God.
 - C. No one is in the Kingdom who is not poor in spirit.
 - D. This Beatitude is an emptying of one’s self; the rest speak of a filling.

Discussion

- I. **Misunderstandings About This Text**
 - A. Not talking about material poverty—Catholic commentators are fond of this interpretation—but poverty does not guarantee heaven.
 - B. Compare with the words of Agar (Prov. 30:7–9).
 - C. “Poor in spirit” does not mean “poor-spirited” either (lack of drive, no enthusiasm, motivation).
 - D. Jesus was concerned with poverty of spirit—my attitude towards myself.
- II. **What Should Our Attitude Be Towards Ourselves?**
 - A. The world places a great emphasis on self-reliance, self-confidence.
 - 1. Lectures by Napoleon Hill, Dale Carnegie and Og Mandino.
 - 2. A humble politician is said to “lack personality.”
 - 3. Paul said, “We preach not ourselves, but Christ” (2 Cor. 4:5).
 - 4. Paul would not be accepted by many churches today (1 Cor. 2:1–5).
 - B. “Poor in spirit” is not a suppression of personality; don’t be ashamed of your personal abilities or money you have worked for.
 - C. Great characters of the Old Testament were “poor in spirit.”
 - 1. Isaiah (Isa. 57:15).
 - 2. Gideon (Judges 6:15).
 - 3. Moses (Ex. 4:10).
 - 4. Solomon (1 Kings 3:5–9).
 - D. Look at the New Testament record:
 - 1. Pharisee and Publican (Luke 18:10–14).
 - 2. Peter was naturally aggressive, assertive and confident (Matt. 26:33–35).
 - a) He was aware of his standing before God, for when he sees Jesus he cries out, “Depart from men; for I am a sinful man” (Luke 5:8).
 - b) He never ceases to be bold; does not become nervous or timid.
 - 3. Paul, a man of great power and education, was aware of it (Phil 3:5–6), but after seeing the Lord, all of that became “loss” (Phil. 3:7–8).

III. What Is Meant By “Poor In Spirit?”

- A. Complete absence of pride and self reliance (Isa. 57:15; Jer. 10:23; 1 Cor. 3:18).
 1. Consciousness of the fact that we are nothing before God (Psa. 8:4).
 2. We will not rely on ancestry, our financial reserves or education.
 3. Paul had all of these things—yet counted them as “rubbish” and a hindrance to his real purpose in life—service to Christ.
 4. “To be poor in spirit is to have a humble opinion of ourselves; to be sensible that we are sinners, and have no righteousness of our own; to be willing to be saved only by the rich grace and mercy of God; to be willing to be where God places us, to bear what he lays on us, to go where he bids us, and to die when he commands; to be willing to be in his hands, and to feel that we deserve no favor from him. It is opposed to pride, and vanity, and ambition.” (Albert Barnes, *Matthew and Mark*, p. 43).
 5. “To be poor in spirit (Matt. 5:3) is to be vacant of self and waiting for God. To have no confidence in the flesh; to be emptied of self-reliance; to be conscious of absolute insufficiency; to be thankfully dependent on the life energy of the living God—that is poverty of spirit; and it has been characteristic of some of the noblest, richest, most glorious natures that have ever trodden the shores of Time. Happy are they who are conscious of a poverty which only the Divine indwelling can change into wealth...” (F. B. Meyer, *Inherit The Kingdom*, p. 20).
- B. There must be an emptying of our lives before there can be a filling—we must become poor in spirit before we can become rich in God’s blessings.
- C. “This Child is destined for the fall and rising of many in Israel” (Luke 2:34).
 1. The order: emptying before filling; repentance before conversion.
 2. We must have a recognition of our unworthiness before God before we can accept His salvation.
 3. Our songs echo the same thought, like *Have Thine Own Way*.

Conclusion

- I. How do we become “poor in spirit?”
 - A. Not by going out of the world (the sin of Monasticism).
 - B. Rather, by looking to God and His word—see what He expects from us.
 - C. We come empty, hopeless, naked and vile (cf. Eph. 2:12).
 - D. Like the wonderful song *Rock Of Ages* says, “In my hand no price I bring, simply to Thy cross I cling.”
 - E. God turns us into His own special people (1 Pet. 2:9–10).
- II. The Kingdom of God can be yours when you realize your own utter helplessness without God and learn to trust and obey.

The Beatitudes: Lesson Three

"Blessed are those who mourn, for they shall be comforted" (Matt. 5:4)

Introduction

- I. This Beatitude starts our filling and makes us full of the blessings of God.
- II. In one of the most stirring Psalms of the Old Testament, David cries out, "Oh, that I had wings like a dove! For then I would fly away and be at rest. Indeed, I would wander far off, and remain in the wilderness. Selah. I would hasten my escape from the windy storm and tempest." (Psa. 55:6-8).
 - A. This cry for freedom is as ancient as fallen man.
 - B. This cry has often been uttered by those who yearn for comfort.
 - C. David found it (Psa. 55:16) and recommended it to others (Psa. 55:22).
 - D. David sounds like Isaiah: "But those who wait on the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." (Isa. 40:31).
- III. This Beatitude expresses the same lesson—the happy man is the one whom the God of heaven blesses.

Discussion

- I. **Observations About The Beatitude**
 - A. Like the first Beatitude, this one stands out at once and makes the Christian different from world.
 - B. The world thinks this is utterly ridiculous (mourning) and tries to avoid it.
 - C. "Woe to you who laugh now, for you shall mourn and weep" (Luke 6:25).
 - D. Not manifested by many Christians who have only assumed piety and give the world the impression that to be a Christian is to be miserable.
 - E. Consider that all of the Beatitudes really start with negative thoughts.
 - F. Conviction before conversion (Luke 3:3-14).
- II. **What Does It Mean To Mourn?**
 - A. "Mourn" (Gr. *pentheo*) is the strongest word for mourning in all of the Greek New Testament.
 - 1. The word was used for mourning of the dead.
 - 2. Sometimes the word is translated as "wailing."
 - 3. In the Septuagint (LXX) this word was used of Jacob's grief when he thought Joseph was dead (Gen. 37:34).
 - B. There are various interpretations of this verse:
 - 1. "Blessed is the one who has endured the bitterest sorrow."
 - 2. "Blessed are those who are desperately sorry for world suffering."
 - 3. The truth is: "Blessed is the one who is sorry for his own sin and his own unworthiness."
 - C. Remember, Christ's message was one of repentance.
 - 1. We can't repent without sorrow (2 Cor. 7:10).
 - 2. Think of people who "come forward" at the end of services to "repent" of some public sin—and they do so with a smile!

III. Example Of Christ

- A. He was sorry for sins—but this sorrow was for the sins of others, not His own.
- B. There is no record of Christ ever laughing.
- C. We see fulfillment of Isaiah 53:3–4 in the gospels—Christ was only 30 years of age, but the indication was that He looked much older (John 8:57).
- D. He wept at grave of Lazarus, not *for* Lazarus (John 11:35).
- E. His weeping over the city of Jerusalem (Luke 19:41–44; cf. Matt. 23:37).
- F. Sin is the problem of mankind, thus Christ asked us to weep for it.

IV. Example Of Paul

- A. Speaking of former life, Paul said, “O wretched man that I am! Who will deliver me from this body of death?” (Rom. 7:24; cf. 2 Cor. 5:1–2).
- B. He is much more explicit in the epistles when he uses such words as sober, reverent, and temperate (Titus 2:2–6).
- C. To mourn is something that naturally follows “poor in spirit.”

V. What Is The Application?

- A. Tells me that in this world I have no hope (Luke 4:16–19).
- B. This mourning for sin drives me to God (2 Cor. 12:9–10).
- C. David’s sorrow over his sin with Bathsheba (Psa. 51:1–13).

Conclusion

- I. “Parallel to this Beatitude is the invitation of Matthew 11:28: ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest.’ There is no difference between the ‘mourning’ of the Beatitude and the ‘heavy laden’ of the invitation; and there is no difference between the ‘comfort’ and the ‘rest.’ Both passages refer to remission of sins by the gospel of Christ. And that is the meaning of the second Beatitude which anticipated the good news of the gospel, as the means of comfort for the sin-laden world by removing the cause of mourning—‘the sin of the world.’ Nothing could alleviate that kind of mourning, or weaken the potency of sorrowing for sin, than the comfort of the gospel upon which rests the hope of all mankind. ‘Comfort ye, comfort ye my people, saith your God ... The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God ... and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it’—Isaiah 40:1–5; Matthew 3:3. The second Beatitude is related in meaning to these gospel prophecies and their fulfillment and was preparatory to Pentecost.” (Foy E. Wallace, *The Sermon on the Mount and the Civil State*, p. 15).
- II. Let us define the man who mourns—what sort of man is he?
 - A. The one who mourns is sorrowful, yet not morose; soberminded, but not sullen; grave, but never cold.
 - B. Here is a man who looks at life seriously and contemplates it spiritually.
 - C. Here is one who truly has a holy joy.
 - D. This is the man who is a true Christian, and he shall be comforted now and forever.

The Beatitudes: Lesson Four

"Blessed are the meek, for they shall inherit the earth" (Matt. 5:5)

Introduction

- I. I'm sure these words were received in shocked silence by the multitudes.
 - A. The world associates happiness with possessions and believes we must rely upon own strength and ability.
 - B. The Zealots sought happiness through a militaristic kingdom and a big army.
 - C. Men today seek happiness through beautiful houses, the praise of men, and the vain things of earth.
- II. Other Bible writers urge same thought:
 - A. "receive with meekness the implanted word" (James 1:21).
 - B. "always be ready to give a defense... with meekness and fear" (1 Pet. 3:15).
 - C. "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control." (Gal. 5:22–23).
 - D. "Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humbleness of mind, meekness, long-suffering..." (Col. 3:12).

Discussion

- I. **What Is Meekness?**
 - A. Won't get very far in understanding this word by using an English dictionary.
 - 1. The word "meek" has changed a lot in last 350 years.
 - 2. It does not mean weakness, cowardice or spiritlessness.
 - B. The word "meek" (Gr. *praus*) was one of the highest ethical words.
 - 1. Aristotle defined "meekness" as between "excessive anger" and "excessive angerlessness," so the verse would be, "Blessed is the man who is angry at the right time, and never angry at the wrong time."
 - 2. The Greeks used this word for an animal which had been domesticated and trained to obey its master, so the verse would be, "Blessed is the man who has every instinct, impulse and passion under control."
 - C. "Meekness is often mistaken for passivity, timid reticence and a sort of an inferiority complex. But the basic element of meekness, derived from its root meaning is equilibrium—the full and complete possession of all the faculties of one's being, an inner mastery. It has been illustrated in some lexical definitions as the captain at the helm of his ship in the midst of the storm, who, in full control of the vessel, guides the ship steadily through the storm. It is said of Moses in Numbers 12:3, 'Now the man Moses was very meek, above all men which were upon the face of the earth,' yet he was among all men the most courageous, and with Joshua his colleague and commander-in-chief, the greatest fighter in Israel." (Foy E. Wallace, *The Sermon on the Mount and the Civil State*, p. 16).
 - D. Who are the meek? The answer is found in Psalms 37:3–7, 10–11.
 - 1. Those who trust in the Lord, who delight themselves in Him, commit their way to His will and who rest in the Lord.
 - 2. It is these who are happy—and according to Jesus these are the ones who will inherit the earth!

II. Example Of Moses (Numbers 12:1–10)

- A. Moses had married Zipporah, the daughter of Reuel, a priest of Midian.
- B. After Zipporah died, Moses married an Ethiopian woman.
- C. God had prohibited Israelites from marrying anyone from the surrounding seven nations (Deut. 7:1–5), but He did not prohibit marriage to foreigners or those of other races (Deut. 21:10).
- D. How did Moses conduct himself during all this?
 - 1. Did he fight back? No!
 - 2. He submitted to God—he bowed low before God and was vindicated.
- E. Meekness of this sort caused him to shed his shoes at the burning bush, yet obeyed God by walking up to the most powerful king in the world and demanding freedom (Ex. 5:1).

III. Example Of Christ (1 Pet. 2:21–23)

- A. Christ is the personification of each Beatitude (Isa. 53:1–12).
- B. Look at Paul's portrait of Christ in Phil. 2:1–11.
- C. True meekness, lowliness and humility.

IV. What Does It Mean To "Inherit The Earth?"

- A. This is not a promise that we would own oil wells, orchards and fancy cars.
- B. The phrase "inherit the earth" and "inherit the land" is found in many Old Testament passages (Deut. 19:14; Psa. 25:13, 37:9).
 - 1. The thought is traced to the Old Testament view of Canaan as the earthly object of Divine blessings.
 - 2. "In the time of our Savior they were in the constant habit of using the Old Testament, where this promise perpetually occurs, and they used it as a proverbial expression to denote any great blessing, perhaps as the sum of all blessings, Ps. xxxvii. 20; Isa. ix. 21. Our Savior used it in this sense, and meant to say, not that the meek would own great property or have many lands, but that they would possess peculiar blessings. The Jews also considered the land of Canaan as a type of heaven, and of the blessings under the Messiah. To inherit the land became, therefore, an expression denoting those blessings. When our Savior uses this language here, he means that the meek shall be received into his kingdom, and partake of its blessings here, and of the glories of the heavenly Canaan hereafter."
(Albert Barnes, *Matthew and Mark*, p. 44).
- C. In a sense, we own the land now (1 Cor. 3:21–23).
 - 1. The meek man is satisfied now.
 - 2. He is content, even if he owns nothing (2 Cor. 6:10).

Conclusion

- I. We are meek only to the extent we have surrendered our will to the will of God.
- II. Our Savior's tender invitation is still extended (Matt. 11:28–30).

The Beatitudes: Lesson Five

*“Blessed are those who hunger and thirst after righteousness,
for they shall be filled” (Matt. 5:6)*

Introduction

- I. As Christians, we must view this world in the light of the Scriptures.
 - A. The problem with this world is not “sickness” but “sin.”
 - B. Sin produces fear, worry, and depression.
 - C. Denominations are content to make vague statements about war, poverty and civil rights, but will not offer the real remedy for sin.
- II. “Righteousness exalts a nation, but sin is a reproach to any people” (Prov. 14:34).
 - A. Let us discover what “righteousness” means.
 - B. This Beatitude contains a statement to which all others have led, and that is that righteousness brings happiness.
 - C. Why are people unhappy in the world today? It is because they are not hungering and thirsting after righteousness.

Discussion

- I. **What Does It Mean To “Hunger And Thirst?”**
 - A. Words in the New Testament are not isolated; they exist against a background of experience and thought.
 - 1. A working man in Palestine would never get fat on his wage.
 - 2. The average man ate meat once a week; he was always on the border between hunger and actual starvation.
 - 3. More dramatic in case of thirst—they couldn’t turn on a water faucet.
 - B. Picture a man on a journey in the midst of hot wind and sand begins to blow.
 - 1. There was nothing to do but to put a scarf around his neck, turn back to wind and wait for the wind to cease.
 - 2. All the while sand filled his nostrils and throat—there is no comparison to this in the Western world.
 - C. The word “hunger” (Gr. *peinao*) is defined as: “To crave ardently, to seek with eager desire” (J. H. Thayer, p. 498).
 - D. The road to heaven is a narrow way (Matt. 7:13–14).
 - E. Why are only a few saved? Only a few will really strive (Luke 13:22–30).
- II. **What Is Righteousness?**
 - A. Think of the prevailing standards of righteousness in Christ’s day.
 - 1. Religious life centered around the temple and synagogue.
 - 2. Faithfulness was measured by attendance, contributions and obedience to the Torah—it was quite professional, cold and dignified.
 - 3. Nobody enjoyed it—it was like wearing a wool suit and tie on a hot and muggy August day.
 - 4. They possessed an outward righteousness (Matt. 23:5).
 - 5. Phylacteries and borders on their garments (cf. Deut. 22:12).
 - 6. Their righteousness was like perfume: it was not a part of you, but it smelled real sweet—everyone recognized the odor, but it didn’t matter because they used it too.

- B. “Righteousness” (Gr. *dikaiosune*): “in the broad sense, the state of him who is such as he ought to be, righteousness; the condition acceptable to God... integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting” (J. H. Thayer, p. 149).
- C. The righteousness of which Jesus spoke is a positive virtue—it is an attribute motivated by love for God.
- D. “Righteousness is the state of justification due to forgiveness of sin. Paul declared in Romans 1:16–17 that the gospel is the power of God unto salvation because it reveals the righteousness of God. This righteousness does not refer to the character of God and is not an attribute of God. In chapter 10:3 the apostle said that the Jews were ignorant of God’s righteousness, and going about to establish their own righteousness, had not submitted to the righteousness of God. But the Jews were not ignorant of God’s character, they knew that God is a righteous being; therefore the righteousness of God did not refer to an attribute of God but rather to the righteousness imparted to man by the forgiveness of God necessary to justification of sinners. The Jews had set up their system of justification, and were ignorant of the gospel plan or how God forgives sinners. So Romans 1:16–17 simply states that the gospel reveals how God forgives sinners and thus makes sinners righteous.” (Foy E. Wallace, *The Sermon on the Mount and the Civil State*, p. 17).
- E. God does not urge men to spiritual desires because it is their duty, but tells them real happiness is obtained by hungering and thirsting after righteousness.

III. What Is The Application For Us?

- A. A good appetite is usually a mark of good health (Heb. 5:12–14; 1 Peter 2:2).
- B. This man sees that sin has separated him from God and he longs to restore fellowship with his Father (Isa. 59:1–2).
 - 1. He has a longing to be holy; a desire to exemplify Beatitudes in daily life.
 - 2. Conscious of my deep need (Psa. 42:1–2).
- C. One seeking righteousness won’t have to be begged to worship (Psa. 122:1).
- D. Why wouldn’t you want to attend? Christ is in our presence (Matt. 18:20).
- E. A man seeking righteousness will study, give and teach without nagging.
- F. There is a solemn difference between striving and seeking.

Conclusion

- I. “The fourth Beatitude therefore refers to the desire for the justification that the gospel of Christ offers to unpardoned sinners. In order to receive it one must possess the inward qualification of desiring it—hungering and thirsting for it. It means that the gospel is persuasive, not coercive, in character. We cannot shoot the gospel into a man nor machine-gun Christianity into him—he must know what the gospel offers, and realize his own condition without it, and desiring what the gospel will do for him, he will obey its conditions and come into the full measure of its forgiveness and pardon. It simply defines who will enter the kingdom—the one who so deeply desires justification that he will meet the conditions necessary to obtain it. This blessing is attached to conditions that we have the power to fulfill, submission to which on the knowledge of what the gospel reveals and obedience to its commands.” (Wallace, *The Sermon on the Mount and the Civil State*, p. 18–19).
- II. “As the deer pants for the water brooks, so pants my soul for You, O God. My soul thirsts for God, for the living God.” (Psa. 42:1–2a).

The Beatitudes: Lesson Six

"Blessed are the merciful, for they shall obtain mercy" (Matt. 5:7)

Introduction

- I. So far we have been looking at the Christian in terms of need.
 - A. The Lord did not speak haphazardly—the Beatitudes are given in a definite progression and logical order.
 - B. This text is a great test of our standing in the faith.
- II. Our Lord is speaking here of our disposition.
 - A. Later speak of actions, but first of character.
 - B. A Christian is a man who is dominated by truth (Gal. 2:20).

Discussion

- I. **What Is Mercy?**
 - A. Mercy (Gr. *eleos*) is not the same as grace (Gr. *charis*), though they are often found together in the epistles.
 - 1. Grace is “kindness which bestows upon one what he has not deserved.”
 - 2. Mercy is “kindness or good will towards the miserable and afflicted, joined with a desire to relieve them.”
 - 3. “In the divine mind, and in the order of our salvation as God conceives it, God’s **mercy** precedes his **grace**. God so loved the world with a pitying love (**mercy**) that he gave his only begotten Son (**grace**) that the world through him might be saved (cf. Luke 1:78–79; Eph. 2:4). But in the order of the manifestation of that salvation, God’s grace precedes his mercy, **grace** comes before **mercy**. The same people are the subjects of both, since they are both guilty and miserable, yet the righteousness of God demands that the guilt should be absolved before the misery can be assuaged: only the forgiven may be blessed. God must pardon before he can heal; men must be justified before they can be sanctified. Just as the righteousness of God absolutely requires relating the two terms, so does man’s moral constitution, which links misery with guilt and makes the first the inseparable companion of the second. As a result, in each of the apostolic salutations where these words occur, **grace** precedes **mercy**, an order that could not have been reversed.” (R. C. Trench, *Synonyms Of The New Testament*, p. 184).
 - B. Mercy comes before grace (cf. John 3:16; Eph. 2:4).
 - 1. God had to pardon before us He could heal us; He had to justify us before He could sanctify us (Rom. 8:28–30).
 - 2. In one sense we do not have to pray for mercy—God provided that at the cross of Calvary.
 - 3. The song *At Calvary* so wonderfully proclaims that at the cross of our blessed Lord, “Mercy there was great and grace was free; Pardon there was multiplied to me; There my burdened soul found liberty, At Calvary.”
- II. **Examples Of Mercy**
 - A. The Good Samaritan (Luke 10:25–37).
 - 1. The priest and the Levite might have had pity for the wounded man.
 - 2. The merciful man makes provision for wounded.
 - B. The Unforgiving Servant (Matt. 18:21–35).

III. What Is The Application?

- A. Our Lord is not teaching forgiveness under pressure (Matt. 18:21–35).
 - 1. We forgive because we see people who have been fooled by Satan.
 - 2. We forgive because we have been forgiven (Matt. 6:14–15).
 - 3. My attitude towards them has changed—I have genuine sorrow for sin.
 - 4. Look at the hard hearted Jewish leaders in John 8:1–11.
- B. Compassion toward all men.
 - 1. Not give till hurts, but give till it feels good (Acts 2:44; 1 Cor. 8:1–5).
 - 2. While physical hunger is great, spiritual hunger is greater.
 - 3. We have tasted manna from heaven—if we keep it a secret and we lose it; hoard it and it will rot (cf. Ex. 16:13–20).
 - 4. A condition of ownership is it must be given away (cf. 1 John 3:17).

Conclusion

- III. The result of mercy is that a new creature is formed within us (2 Cor. 5:17).
 - A. A tree known by its fruit (Matt. 7:17–19).
 - B. Remember Onesiphorus (2 Tim. 1:15–18).
 - C. “The apostle mentions the constancy of Onesiphorus; he oft refreshed him with his letters, and counsels, and comforts, and was not ashamed of him. A good man will seek to do good. The day of death and judgment is an awful day. And if we would have mercy then, we must seek for it now of the Lord. The best we can ask, for ourselves or our friends, is, that the Lord will grant that we and they may find mercy of the Lord, when called to pass out of time into eternity, and to appear before the judgment seat of Christ.” (Matthew Henry, *Matthew Henry’s Commentary On The Whole Bible*, Vol. 6).
- IV. If I am not merciful, there can be but one explanation: I don’t understand the mercy of God.

The Beatitudes: Lesson Seven

“Blessed are the pure in heart, for they shall see God” (Matt. 5:8)

Introduction

- I. This is one of the greatest utterances in the Bible.
- II. But why are the Beatitudes presented in this order?
 - A. The first three Beatitudes concerned our need.
 - B. Then we hunger and thirst after righteousness.
 - C. Then we become merciful, pure in heart and peacemakers.
- III. Three Beatitudes lead us up a mountain; the fourth Beatitude reaches the summit; the last three Beatitudes lead us down.

Discussion

- I. **What Is The Heart?**
 - A. The gospel emphasizes the importance of a good heart in order for us to be acceptable before God (Rom. 1:21; 2:5; Matt. 12:34).
 - B. Christ emphasized the heart because of the Pharisees (Matt. 23:23–28).
 - C. Christianity starts with a condition of the heart.
 1. Some have a mechanical interest in the Bible—they are “always learning and never able to come to the knowledge of the truth” (2 Tim. 3:7).
 2. Christ starts at the heart, then He gets the rest of you.
 3. The Presbyterians sometimes refer to “Rice bowl Christians”—a phrase used to describe someone who will listen to anyone preach as long as they get a bowl of rice at the end of the sermon.
- II. **What Is Purity?**
 - A. Pure (Gr. *katharos*) “clean, pure (free from admixture or adhesion of anything that soils, adulterates, corrupts)” (J. H. Thayer, *Greek–English Lexicon of the New Testament*, p. 312).
 - B. Purity will not compromise with the world (Matt. 12:33–37).
 - C. “Pursue peace with all men, and holiness, without which no one will see the Lord” (Heb. 12:14).
 - D. God has always demanded holiness from His people (Deut. 14:2).
 - E. “Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith” (1 Tim. 1:5).
 - F. “To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.” (Titus 1:15).
- III. **When Shall They See God?**
 - A. In one sense, we see God right now, so the promise is partially fulfilled.
 1. Christians can see God in nature.
 - a) David saw the evidence of God in nature (Psa. 19:1).
 - b) We sing, *This Is My Father’s World*.

2. We see God in history:
 - a) Nebuchadnezzar (Dan. 2:37–38).
 - b) Belshazzar (Dan. 5:1–5, 17–30).
 - c) Darius the Mede (Dan. 6:1–2, 28).
 - d) Alexander the Great (Dan 8:1–8, 18–22).
 - e) The Roman Empire (Dan. 2:44; Mark 1:15).
 - f) Jerusalem (Matt. 24:1–35).
3. We see God through the eye of faith—like Moses who “endured as seeing Him who is invisible” (Heb. 11:14; cf. 3 John 1:11).
- B. In the final sense, we will see God in heaven (Rev. 22:3–4; 21:7–8; 22:14–15; Psa. 17:15; 1 John 3:2).
- C. “If the ordinary person goes out on a night of stars, he sees only a host of pinpoints of light in the sky; he sees what he is fit to see. But in that same sky the astronomer will call the stars and the planets by their names, and will move amongst them as his friends; and from that same sky the navigator could find the means to bring his ship across the trackless seas to the desired haven. The ordinary person can walk along a country road, and see by the hedgerows nothing but a tangle of weeds and wild flowers and grasses. The trained botanist would see this and that, and call it by name and know its use; and he might even see something of infinite value and rarity because he had eyes to see. Put two men into a room filled with ancient pictures. A man with no knowledge and no skill could not tell an old master from a worthless daub, whereas a trained art critic might well discern a picture worth thousands of pounds in a collection which someone else might dismiss as junk. ... In every sphere of life we see what we are able to see. So, says Jesus, it is only the pure in heart who shall see God.” (William Barclay, *The Gospel of Matthew*, p. 107).

Conclusion

- I. Use this passage as an injunction to live right (James 4:7–10).
- II. To maintain purity, let your heart dwell on the things of God (Phil 4:8).
- III. Maintain purity in the local church (1 Cor. 5:1–13; 2 Thes. 3:6).
- IV. Christians do not withdraw themselves from other Christians simply because they sin, but because they refuse to repent of their sins—they have ceased to be “pure in heart.”

The Beatitudes: Lesson Eight

"Blessed are the peacemakers, for they shall be called the sons of God" (Matt. 5:9)

Introduction

- I. In an age of turmoil, "Peace" is one of the greatest words in the world!
 - A. "let us pursue the things which make for peace..." (Rom. 14:19).
 - B. "There is no peace, says the Lord, for the wicked" (Isa. 48:22).
- II. Our country is not at war, but it is far from being at peace.
 - A. Peace not found in treaties, but in hearts of men.
 - B. National peace starts with individuals.
 - C. Peace comes when we replace greed, distrust, and hatred with love, mercy, faith and brotherly kindness.
 - D. It is not the absence of war that makes peace, but the presence of God.
- III. The setting of this Beatitude shows it does not refer to an arbitrator.
 - A. The peacemaker is the peace preacher (Rom. 10:15; Col. 1:20).
 - B. It is the peace that Christ came to preach (Eph. 2:14–17; Acts 10:36; Rom. 5:1).
 - C. "The immediate question is, what is this peace, and who is the peacemaker? A look at the Beatitude in the light of its setting reveals at once that it does not refer to the role of an arbiter, nor to arbitration, nor to composing differences between people. The peacemaker here is not the compromiser of disagreements and the settlers of disputes. It is a passage on reconciliation to God and involves the doctrine of peace with God, and the peacemaker is the peace preacher, the disciple who would show the people of the world how to find peace with God. It is the peace of Romans 10:15, 'how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.' It is the peace that Christ came to preach, as expressed by Paul in Ephesians 2:14–17, 'for he is our peace ... and came and preached peace to you who were afar off, and to them that were nigh.' It is the peace that Peter preached to the children of Israel and to Cornelius, as recorded in Acts 10:36, 'the word that God sent to the children of Israel, preaching peace by Jesus Christ: he is Lord of all.' It is the peace that comes through justification by faith, as stated in Romans 5:1, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' It is the peace of reconciliation by the blood of the cross, as declared in Colossians 1:20, 'And having made peace through the blood of the cross, by him to reconcile all things unto himself.' It is the peace of reconciliation to God." (Foy E. Wallace, *The Sermon on the Mount and the Civil State*, p. 21).

Discussion

- I. **Importance Of Peace In Man's Relationships**
 - A. Christ is the "Prince of peace" (Luke 2:14).
 - B. Children of the kingdom must follow after peace (1 Thes. 5:13).
 - C. There are divine limitations to peace (Luke 12:51–53).
 - D. Peace gained by appeasing evil is a farce (cf. James 3:17).
 - E. We are to be peacemakers, not just lovers of peace.

II. How Can We Obtain Peace?

- A. Can only be found in Christ (John 16:31–33).
- B. Rom. 5:1 “having been justified by faith, we have peace with God...”
- C. Peace comes through a knowledge of Christ (2 Peter 1:2–4).
 - 1. I am more convinced of this as time goes on.
 - 2. God still rules in the kingdoms of men!

III. Things Which Destroy Peace

- A. Contentiousness (Prov. 26:21; Rom 2:8–9).
- B. Vengeance (Rom. 12:19).
 - 1. Vengeance will destroy your life.
 - 2. “The moment you start hating a man, you have become his slave. He controls your thoughts, invades your dreams, absorbs your creativity, and determines your appetite—he affects your digestion, robs you of your peace of mind and good will, and takes away the pleasure of your work. He ruins your religion, nullifies your prayers, and you can’t enjoy a vacation anymore. He destroys your privacy when you eat. He is close beside you while you drive your car, affects your attitude on the job, and distracts your mind, your tone of voice when you speak to your boss, your wife or your child. Do you want to be a slave and hate him?” (from a church bulletin stored in my files; no author cited).
- C. Gossip and slander (Prov. 16:28; 26:20).
 - 1. Before you repeat something, ask yourself these questions: Is it true? Is it needed? Is it unslanted? Is it complete? It is needed?
 - 2. James devoted almost an entire chapter to this subject (James 3:1–13).
 - 3. “Angry word! O let them never from the tongue unbridle slip; May the heart’s best impulse ever check them ere they soil the lip.”

IV. Do You Contribute To Peace?

- A. It must be pursued (1 Peter 3:10–12).
- B. The “golden rule” (Matt. 7:12).
- C. Our treatment of those who oppose us (Rom. 12:20–21).
- D. Practical application in offenses (Matt. 5:22–25; 18:15–20).

Conclusion

- I. What is the blessing promised?
 - A. We shall be called the sons of God!
 - B. He acknowledges us as belonging to Him.
- II. The happiness of the peacemakers is its own reward.
- III. Are you a peacemaker or a peace breaker? (cf. Acts 9:31).

The Beatitudes: Lesson Nine

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.” (Matt. 5:10–12)

Introduction

- I. Here is a test for one who claims to possess the kingdom of heaven.
 - A. “This last Beatitude reverts to the first. The first Beatitude states the condition of becoming a citizen of the kingdom, and the last describes the character of one who has become a citizen, and being in it is exposed to all of the opposition, persecution and scorn for the cause of righteousness. It has its place also in the sequence of the Beatitudes pointing to Pentecost, for the disciples were not persecuted before Pentecost. It is therefore a forecast of the church after its establishment on Pentecost. The apostle, in Hebrews 10:32–33, said: ‘But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.’ The last Beatitude sees the disciple of Christ at his highest, triumphing by the sheer spiritual power of the new kingdom over forces of opposition. He is not necessarily the martyr in the arena under the gaze of the spectators, but the disciple of Christ anywhere who overcomes the buffeting storms of hostility, who finds himself the subject of malignity, due to his loyalty to Christ and the principles of his kingdom. Here is the test of truly possessing the kingdom—the one who can bear it, and maintain his integrity and fidelity as the disciple of Christ, surely has his inheritance in the kingdom.” (Foy E. Wallace, *The Sermon on the Mount and the Civil State*, p. 22).
 - B. We are related in spirit to the prophets who were persecuted before us.
- II. The first of a series of warnings given by Christ (cf. 2 Tim. 3:12).
 - A. Our Lord’s earthly ministry was filled with hardships (John 15:18–21).
 - B. Those who enjoy the favor of all men are not living right.

Discussion

- I. **What Is The Cause Of This Persecution?**
 - A. We are persecuted “for righteousness sake.”
 - B. “For righteousness’ sake. Because they are righteous, or are the friends of God. We are not to seek persecution. We are not to provoke it by strange sentiments or conduct; by violating the laws of civil society, or by modes of speech that are unnecessarily offensive to others. But if, in the honest effort to be Christians, and to live the life of Christians, others persecute and revile us, we are to consider this as a blessing. It is an evidence that we are the children of God, and that he will defend us. ‘All that live godly in Christ Jesus shall suffer persecution,’ 2 Tim. iii. 12.” (Albert Barnes, *Notes On The New Testament, Matthew And Mark*, p. 46).

- C. The same thing that influences some sinners to obey the gospel arouses animosity in the hearts of others (2 Cor. 2:14–17).
1. The picture painted in this passage is a Roman Triumph.
 2. “The highest honor which could be given to a victorious Roman general was a *Triumph*. To attain it he must satisfy certain conditions. He must have been the actual commander-in-chief in the field. The campaign must have been completely finished, the region pacified and the victorious troops brought home. Five thousand of the enemy at least must have fallen in one engagement. A positive extension of territory must have been gained, and not merely a disaster retrieved or an attack repelled. And the victory must have been won over a foreign foe and not in a civil war. In a Triumph the procession of the victorious general marched through the streets of Rome to the Capitol in the following order. First came the state officials and the senate. Then came the trumpeters. Then were carried the spoils taken from the conquered land. ... Then came pictures of the conquered land and models of conquered citadels and ships. There followed the white bull for the sacrifice which would be made. Then there walked the captive princes, leaders and generals in chains, shortly to be flung into prison and in all probability almost immediately to be executed. Then came the lictors bearing their rods, followed by the musicians with their lyres; then the priests swinging their censers with the sweet-smelling incense burning in them. After that came the general himself. He stood in a chariot drawn by four horses. He was clad in a purple tunic embroidered with golden palm leaves, and over it a purple toga marked out with golden stars. In his hand he held an ivory scepter with the Roman eagle at its top, and over his head a slave held the crown of Jupiter. After him rode his family; and finally came the army wearing all their decorations and shouting *Io triumphe!* their cry of triumph. As the procession moved through the streets, all decorated and garlanded, amid the cheering crowds, it made a tremendous day which might happen only once in a lifetime. That is the picture that is in Paul’s mind. He sees Christ marching in triumph throughout the world, and himself in that conquering train. It is a triumph which, Paul is certain, nothing can stop. We have seen how in that procession there were the priests swinging the incense-filled censers. To the victors the perfume from the censers would be the perfume of joy and triumph and life; but to the wretched captives who walked so short a distance ahead it was the perfume of death, standing for the past defeat and their coming execution. So Paul thinks of himself and his fellow apostles preaching the gospel of the triumphant Christ. To those who will accept it, it is the perfume of life, as it was to the victors; to those who refuse it, it is the perfume of death, as it was to the vanquished. Of one thing Paul was certain—not all the world could defeat Christ. He lived not in pessimistic fear, but in the glorious optimism which knew the unconquerable majesty of Christ.” (William Barclay, *The Letters To The Corinthians*, p. 183–184).
- D. Some men love darkness more than light (John 3:19).

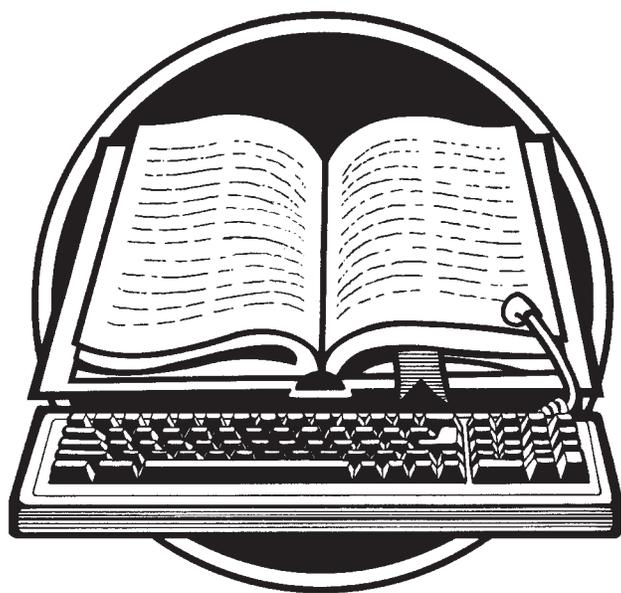
- E. Righteous people are a “peculiar” people (1 Pet. 2:9,10).
 1. “The Greek has *laos*, ‘a people,’ followed by *eis peripoiesin*—literally ‘a people for possession,’ this is ‘God’s own possession’ (NASB). The meaning is ‘precious,’ rather than ‘peculiar!’” (Ralph Earle, *Word Meanings In The New Testament*, p. 439).
 2. Righteous people do not love the world (1 John 2:15–17; Jas. 4:4).
 3. The life of the righteous individual is a constant rebuke of sin (Heb. 11:7; Gen. 19:9; 2 Pet. 2:8).
- F. A godly life interferes with the progress of sin (Eph. 6:10–20; John 2:13–18).

II. What Should Our Reaction Be To This Persecution?

- A. “Rejoice and be exceedingly glad.”
 1. This is not the philosophy of the world.
 2. We are now enjoying the blessings of heaven.
 3. It is for righteousness sake (Acts 5:41).
 4. This puts us in the glorious company of the saints who have gone on before us (Heb. 11:32–40; Luke 6:22).
 5. “For we who live are always delivered to death for Jesus’ sake, that the life of Jesus also may be manifested in our mortal flesh” (2 Cor. 4:11).
 6. “The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18).
 7. “Blessed is the man who endures temptation; for when he has been proved, he will receive the crown of life which the Lord has promised to those who love Him.” (Jam. 1:12).
- B. We can exhibit bad reactions:
 1. Grumble and complain (Rom. 11:1–4).
 2. Seek personal vengeance (Rom. 12:17–19).
 3. Become discouraged and give up (Gal. 6:9).
 4. We must pray for our persecutors (Matt. 5:43–45).
 5. Persecution is a crucible (1 Peter 1:3–9).

Conclusion

- I. “Blessed Jesus! how different are Thy maxims from those of men of this world! They call the proud happy, and admire the gay, the rich, the powerful, and the victorious. May we find mercy from the Lord; may we be owned as His children, and inherit his kingdom. With these enjoyments and hopes, we may cheerfully welcome low or painful circumstances.” (Matthew Henry, *Matthew Henry’s Commentary On The Whole Bible*, Vol. 5).
- II. “This, then, is the appeal of Jesus. He calls upon us to share His nature, to be like Himself. He does not base his appeal on promises of exemption from battle. He is finely frank with us. He will allow no man to follow him without giving that man to understand something of the difficulties involved. He tells us openly that to be a Christian is to meet opposition. But if we dare face the opposition our reward will be great. It will be great in this present world. It will bring us deeper spiritual life and richer usefulness. It will enable us to rejoice with those of old because, for His sake, we, too, are counted worthy to suffer shame. By and by it will enable us to feel at home among those ‘who have come up out of great tribulation, and washed their robes, and made them white in the blood of the Lamb.’” (Clovis G. Chappell, *The Sermon On The Mount*, p. 113).
- III. It is worth is to be a Christian! (1 Pet. 1:3–9).



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