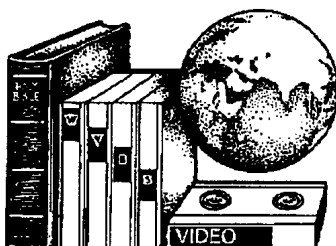


World Video Bible School®

Established 1986



BEATITUDES



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THE BEATITUDES

SYLLABUS

I. GENERAL INFORMATION.

- A. Instructor: Dave Chamberlin.
- B. This course consists of 12 lessons on 4 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. This is an in-depth study of the cost of discipleship, with attention to practical application.
- B. Students will be thoroughly familiar with the text of Matthew 5:1-12 and learn how to apply its principles to their lives.
- C. Students will be able to answer questions such as, "What is a disciple?" "What does Christian discipleship demand?" "How far do we follow Christ's example?" How are we to be perfect as our heavenly Father is perfect?" and "What does Jesus promise if we follow him?"

III. INSTRUCTIONAL MATERIALS.

- A. Required.
 - 1. Bible (ASV, KJV or NKJV).
 - 2. 12 video lessons.
 - 3. Course Notes.
- B. Optional: Any good (conservative) commentary on the Beatitudes.

IV. REQUIREMENTS.

- A. Read the entire Sermon on the Mount (Matthew chapters 5-7) at least four times.

- B. View each video lesson in its entirety.
- C. Read the course notes in their entirety (it is good to go through the notes at the same time you view the lessons, adding your own notes as needed).
- D. Complete all memory work (explained below).
- E. Take one written test.
- F. Have a combined grade average of at least 70.

V. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your original VBI application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. A sheet for you to write the verses on will be included with the test, though it will be graded separately.
- D. For *The Beatitudes* the following verses must be memorized:

Matthew 5:3-12.
- E. Memory work is due when you mail VBI your written test.
- F. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

- A. There is one written test.
- B. When you near the end of the course, contact us and request the test.
- C. When you receive the test, you have permission to look at it and study it.

- D. However, when you take the test, you must do so completely from memory, with no help from notes, Bible, etc.

VII. GRADING.

- A. Memory work and test will be graded separately.
- B. Final grade is based on an average of all assigned work.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

VIII. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented), and all fees for this particular course have been paid in full.
- B. We pray this study has been helpful in your journey to heaven!

THE BEATITUDES

THE COST OF DISCIPLESHIP - CLIMBING GOD'S MOUNTAIN

I. COST OF DISCIPLESHIP DEFINED.

A. Cost.

1. Twentieth century definition - "the price paid to acquire, produce, accomplish, or maintain anything" (*Random House College Dictionary*, 1973).
2. First century definition - Greek word - dapane - expense, cost. CF. Lk. 14:28.
3. The cost of discipleship - Lk. 14:25-33.
 - a. The cost - Lk. 14:25-27.
 - b. The rash builder - Lk. 14:28-30.
 - c. The reasonable king - Lk. 14:31,32.
 - d. Summation - Lk. 14:33.

B. Discipleship.

1. Twentieth century definition - "a pupil (disciple) or an adherent of another; follower"- and "a native English suffix of nouns" (word-ship) denoting condition, character, office, skill, etc." (*Random House College Dictionary*, 1973).
2. First century definition - Greek word - mathetes - (word-disciple) "lit. a learner from the Greek word manthane - to learn, from a root word mathe indicating thought accompanied by endeavor, in contrast to didaskalos, a teacher; hence it denotes one who follows one's teaching " (W. E. Vine - *Expos. Dict. of N. T. Words*).
3. "A disciple was not only a pupil, but an adherent; hence they are spoken of as imitators of their teacher" (W. E. Vine). CF Jn. 8:31; 15:8.
4. Discipleship is not impossible - Mt. 11:28-30.
 - a. "Come" - deute.

- b. “Rest” - anapausls - “Christ’s rest is not a rest from work, but in work; not the rest of inactivity but of the harmonious working of all the faculties and affections - of will, heart, imagination, conscience - because each has found in God the ideal sphere for its satisfaction and development” (*J. Patrick Hastings Bible Dictionary*).
 - c. “Yoke” - zugos; “Learn” - mathete.
 - d. “Easy” - chrestos.
- 5. To be a disciple of Jesus Christ, one must take upon himself the **total** obligation of the Christian life (yoke) and live a dedicated life of a learner. Cf. Psa. 119:45. “When the Bible speaks of following Jesus. It is proclaiming a discipleship which will liberate mankind from all man-made dogmas, from every burden and oppression, from every anxiety and torture which afflicts the conscience. If they follow Jesus, men escape from the hard yoke of their own laws, and submit to the kindly yoke of Jesus Christ. But does this mean that we ignore the seriousness of His commands? Far from it. We can only achieve perfect liberty and enjoy fellowship with Jesus when His command, His call to absolute discipleship is appreciated in its entirety. Only the man who follows the command of Jesus single mindedly, and unresistingly lets His yoke rest upon him, finds his burden easy, and under its gentle pressure receives the power to persevere in the right way. The command of Jesus is hard, unutterably hard, for those who try to resist it. But for those who willingly submit, the yoke is easy, and the burden is light. “His commandments are not grievous” (1 Jn. 5:3). The commandment of Jesus is not a sort of spiritual shock treatment. Jesus asks nothing of us without giving us the strength to perform it (Phil. 4:13). His commandment never seeks to destroy life, but to foster, strengthen and heal it” (*The Cost of Discipleship* - Dietrich Bonhoeffer).
- 6. Discipleship’s Requirements.
 - a. John 8:31.
 - b. John 13:35 (34).
 - c. John 15:8 (1-7).
 - d. Mt. 16:24 (25,26).

C. Cost of Discipleship Summarized.

II. CALL OF DISCIPLESHIP (THE CALL TO DISCIPLESHIP).

A. The Call and the Response of Obedience.

1. The call - (Mk. 1:16, 17 and v. 18; Mk. 1:19 and v. 20; Mk. 2:14a and v. 14b).
2. The cause - "Because Jesus is the Christ, He has the authority to call and to demand obedience to His word" (Bonhoeffer).

B. The Call Examined.

1. The Greek words examined are:
 - a. Kaleo - to call.
 - b. Klesfs - a call.
 - c. Kletos - called.
2. The Classical Greek use of Kaleo.
 - a. The regular verb used for **calling** a person or a place by a name - (cf. Mt. 1:21 in N.T.).
 - b. The regular verb for **summoning** or **calling** a person. It is regularly used for summoning a person to an office, a task, a responsibility, a reward, and an account (cf. Rom. 1:1; Mt. 20:8).
 - c. The regular verb for **inviting** a person to a meal or a banquet or into a house as a guest (Rev. 19:9).
 - d. The regular word for **summoning** into the law-courts. It is the word that is used for "citing" a witness or a defendant to appear before a judge (cf. Acts 4:18).
3. The Christian's (disciple's) Call is:
 - a. The summons of God.
 - b. A summons to duty.
 - c. A call to privilege.
 - d. A call to judgment.

4. The Christian's (disciple's) **Call** is associated with:

- a. Grace - charis - Gal. 1:6.
- b. Peace - eirene - Col. 3 :15 .
- c. Fellowship - koinonia - 1 Cor. 1:9.
- d. Freedom - eleutheria - Gal. 5:13.
- e. Hope - elpis - Eph. 4:4.
- f. Duty - (walk in a manner worthy) - Eph. 4:1.
 - 1) In sanctification - hagiasmos - 1 Thess. 4:7.
 - 2) To be holy - hagios - 1 Pet. 1:15 .
 - 3) Worthy - axio - 2 Thess. 1:11.
 - 4) Striving for security - 2 Pet. 1:10.

C. The Call to Follow Christ.

- 1. Christianity without discipleship is always Christianity without Christ.
- 2. Discipleship question of Lk. 9:57-62 (Mt. 8:19-22).
 - a. First "would-be" disciple - Lk. 9:57,58 (Mt. 8:19,20).
 - b. Second "would-be" disciple - Lk. 9:59, 60 (Mt. 8:21,22).
 - c. Third "would-be" disciple - Lk. 9:61,62.

D. The Call Requires the First Step.

- 1. The climb up God's mountain requires a first step.
- 2. The first step is taken without knowledge of **what** will happen but who will make it happen.
- 3. Peter walking on the water - Mt. 14:25-33.
- 4. If you, as a disciple, already believe - take that first step.

5. If you, as a disciple, do not believe - take that first step for the order from Jesus is to "follow" (akodouthein).

a. The soldier - Eph. 6:10-18.

b. The slave - Rom. 6:15-18.

c. The citizen of heaven - Phil. 3:20.

d. The learner and listener who must listen to the teacher's words and follow their lead - Jn. 6:43-45.

III. CLIMBING GOD'S MOUNTAIN - (Discipleship and the "Sermon on the Mount" - Mt. 5-7).

A. Introduction.

HAPPINESS

Man

1. THOSE WHO KNOW HOW TO COPE WITH LIFE.

2. THE HAPPY AND CAREFREE WHO KNOW HOW TO LAUGH.

3. THE SELF-ASSURED.

4. THE SUCCESSFUL, THE COMFORTABLE.

5. THOSE WHO DON'T LET PEOPLE OR CIRCUMSTANCES UPSET THEM.

6. THOSE WHO CAN SIN A LITTLE WITHOUT LETTING IT BOTHER THEIR CONSCIENCE.

7. THOSE WHO CAN STEP OVER OTHER PEOPLE TO SUCCEED.

8. THOSE WHO ESCAPE TROUBLE AND AVOID FAILURE.

BLESSED

Jesus

1. THE POOR IN SPIRIT.

2. THOSE WHO MOURN.

3. THE MEEK.

4. THOSE WHO HUNGER AND THIRST FOR RIGHTEOUSNESS.

5. THE MERCIFUL.

6. THE PURE IN HEART.

7. THE PEACEMAKERS.

8. THE PERSECUTED.

1. Characteristic of Matthew to introduce a subject and then expand upon it.
 - a. Preaching - 4:12-17, 23a - 5:1-7:29.
 - b. Healing - 4:23b, 24 - 8:1-9:34.
2. "Probably delivered in the spring of the year 28, after Jesus had spent a night in prayer (Lk. 6:12). The prayer was followed by the choosing of the twelve disciples (Mk. 3:13-19; Lk. 6:13-16). This, in turn, was followed by the healing of many sick (Lk. 6:17-19). The sermon was next (Lk. 6:19,20)" (Hendriksen - *Matthew*).
3. The mountain would seem to be in the vicinity of Capernaum (Mt. 8:5; Lk. 7:1).
4. Mt. 5:1 - 7:29 and Lk. 6:17-49 would seem to indicate that all was spoken at one time and makes up one sermon - cf. Mt. 5:2 (Lk. 6:20) and Mt. 7:28 (Lk. 7:1).
5. Is the sermon relevant for us today?
 - a. "Salt of the earth," "Light of the world?" - Mt. 5:13, 14.
 - b. Discipleship only outward deeds and activity? - Mt. 5: 21,22,27,28.
 - c. Christianity bound to some legal form, tradition or binding law apart from sensitivity? - Mt. 5:43-48.
6. The purpose for the "Sermon on the Mount" - Mt. 5:48.

"The Sermon on the Mount is other-worldly since it comes from another world, from God."

"The Sermon is alien to man, since fallen man is alien to God."

"The Sermon on the Mount not only leads us out of our despair to Christ, but now, in its demands, keeps bringing us to Him. For now we begin to realize that we cannot live by faith in love apart from Him. The Sermon on the Mount can only be understood "in Christ" -- just as the entire New Testament message proclaims: 'Therefore if any man is in Christ, he is a new creature'....Yes, 'Christ in you, the hope of glory' (2 Cor. 15:17 Col. 1:27)" (*Climbing Up the Mountain*, by H. S. Vigevano).
7. A summary of the Sermon (Mt. 5:2-7:27).

- a. Citizens of the Kingdom - 5:2-16.
 - 1) Their character and blessedness - vs. 2-12.
 - 2) Their relation to the world - vs. 13-16.
- b. Righteousness of the Kingdom - 5:17-7:12.
 - 1) Righteousness and Law - vs. 17-19
 - 2) Righteousness and tradition - vs. 20-48.
 - 3) Righteousness - man's relation to God - vs. 6:1-34.
 - 4) Righteousness - man's relation to man - vs. 7:1-12.
- c. Necessity of entrance into the Kingdom - 7:13-27.
 - 1) Beginning of the way - vs. 13,14.
 - 2) Progress upon the way - vs. 15-20.
 - 3) End of the way - vs. 21-27.
 - a) Sayers versus Doers - vs. 21-23.
 - b) Hearers versus Doers - vs. 24-27.

B. Analysis of the Sermon.

- 1. Citizens of the Kingdom - 5:2-16.
 - a. Their character and blessedness - vs. 2-12.
 - 1) A teaching directly from Jesus - v. 2.
 - 2) First Beatitude - "Blessed are the poor in spirit, for theirs is the kingdom of heaven" - v.3.
 - a) "Beatitude" - Lat. beatitudo - perfect happiness.
 - b) "Blessed" - Gk. makarios - "The word occurs in classical Greek as makar, an adjective describing the gods as opposed to mortals. It was a divine quality." "Behind the original usage of this word by the Greeks lay the idea that the gods were blessed"

in themselves, unaffected by the outside world.” “Thus, one general conclusion we can draw is that the word, makarios, originally meant that state that is neither produced nor affected by outside circumstances, but is intrinsic within” (*The Pursuit of Happiness*, by Spiros Zodhiates).

Makarioi - referred to the bliss of the dead, those who had departed from this earth.

“What we have in the Beatitudes, then, is not a prescription for blessedness, but a prescription giving the conditions of blessedness, which are valued, not for the result which they produce, but for their own intrinsic worth” (*The Pursuit of Happiness*, by Spiros Zodhiates).

- c) “Poor” (“in spirit”) - ptochos - there are two Greek words found in the New Testament which are translated “**poor**.”

(1) Penes.

(2) Ptochos Lk. 4:18; Mt. 11:5 derived from the verb “ptossein” which means to come or crouch. Used to describe Lazarus in Lk. 16:19-31. Development of two Hebrew Old Testament words:

(a) Ebyon - poor in the sense of lacking this world’s goods - Deut. 15:4,11.

(b) Ebyon - Amos 2:6 and Ani in Amos 8:4 - poor who are downtrodden and oppressed.

(c) Ani - Psa. 12:5; 14:6; 68:10 - If a man is poor and downtrodden and oppressed, he has no influence on earth, no power, no prestige. He cannot look to men for help and when all the help and resources of earth are closed to him, he can only look to God.

(d) The phrase ptochos to pneumati (“poor in spirit”) deals with a poverty which is **not** a physical problem. “You cannot pour anything into a full cup. Jesus tells us to become empty cups” (*Climbing Up the Mountain*, by H. S. Vigeveno).

- d) “For theirs is the kingdom of heaven.”

- (1) Promises of the Lord in the Beatitudes.
 - (2) Two interrelated results of this poverty of spirit - “blessed” and “kingdom of heaven” (cf. Phil. 2:17,18; 4:7).
 - (3) This poverty of spirit that leads us to Jesus Christ will also allow Him to be King and not self. King of kings and Lord of lords.
- 3) Second Beatitude - “Blessed are those who mourn, for they shall be comforted” (v. 4).
- a) “Blessed” - makarios - not happiness. Happiness, as the world understands it, is conditioned by circumstances, but blessedness is God-conditioned.
 - b) “Mourn” (lit. hoi Penthountes - “the mourning ones” - in Lk. 6:21 the word “weep” (klaio) is used and defined as any loud expression of grief, especially in mourning for the dead. In John 11:35 the word for weep is dakruo and means “to shed tears” (non- occ.).
- (1) Used (pentheo-root word of Mt. 5:4) by the ancient Greeks and still used today to express lamentation and extreme sorrow for the dead.
 - (2) In the LXX used for Jacob’s **mourning** - Gen. 37:34 and David’s **mourning** - 2 Sam. 19:1.
 - (3) In the papyri a husband who is separated from his wife writes, “I wish you to know ever since you left me I have been in **mourning** weeping by night, and **mourning** by day.”
 - (4) No stronger word of mourning in the Greek language. Penthein describes the mourning which cannot be hidden.
 - (5) The disciple of Christ’s who **mourns for his sin** - 1 Cor. 5:1, 2; 2 Cor. 12:21; Jas. 4. 8-10; Mt. 5:4 (Psa. 51:4; Gen. 39:9).
 - (6) “The word penthein tells us that we have not even begun on the Christian way until we take sin with such seriousness that our sorrow is like the mourning of one who

mourns for the dead. Christianity begins with godly sorrow of the broken heart" (*N. T. Words*, by Wm. Barclay).

(7) Mourning over sin - the helpless condition - Rom. 7:24 - (Amos 6:1-6).

c) "Comforted" (parakaleo) (para-beside and kaleo - to call) lit. "For these ones shall be comforted" - Lk. 16:25; Acts 14:22 ("encouraging them"); 2 Cor. 1:3-6; 13:11; 1 Thess. 4:18; Heb. 3:13.

(1) Paraklethesontai- passive voice which indicates that the comfort is not intrinsic, but it comes from outside ourselves.

(2) Since "mourning" is in the present tense, the comforting is also a constant effective experience (cf. Rom. 8:28-39; 2 Tim. 1:12; 4:7,8).

(3) Blessedness and comfort.

(a) Peace - Lk. 7:50; Jn. 16:33.

(b) Exalted - Jas. 4:6-10.

(c) Sins covered - exaleiphein - to blot out, to wipe off, obliterate - Acts 3:19 (Col. 2:14); Rev. 3:5.

(4) The finished work of atonement is the word of comfort for the disciple. - cf. parakletos - comforter - Jn. 14: 16,26; cf. v. 23.

d) Why tears are precious (T. DeWitt Talmage, *The Ministry of Tears* - a sermon.)

(1) They keep this world from becoming too attractive. Tears make heaven desirable. Our tears should be over the loss of souls.

(2) They make us feel our complete dependence on God. Only God (not self) can save a man.

(3) They, on behalf of others, will enable us to remember the degradation from which we have been saved ourselves. The Christian cannot laugh at sin - cf. Psalms 56:8; 126:5,6; Acts 20:19.

- e) The Christian (disciple of Christ) does not go through life with a long face and a sour disposition (Prov. 17:22). “Only they who grieve for their sins, allowing the scandal in their conscience to come to the surface will find God, and therefore comfort” (*Climbing Up the Mountain*, by H. S. Vigevano).
- 4) Third Beatitude - “Blessed are the gentle, for they shall inherit the earth” (v. 5).
- a) Blessed - makarios - It is not happiness because that is conditioned by circumstances from without. Makarios is from God and is God-conditioned. We must meet God’s conditions / requirements to be blessed by Him. The Beatitudes “spell out” those conditions. “We usually think of human improvement in terms of upward steps on the ladder of life. But in the spiritual realm, man must take three steps downward if he wants to be blessed; that is, to experience the presence of God within him. These are the steps of humility, mourning, and meekness. The grace of God is poured out abundantly in this world, yet relatively few enjoy its benefits. Why is this? Because its life-giving waters are available only to those who will place themselves in a lowly position, as a cup is placed under a fountain. In Christianity there is only one way up, and that is down” (*The Pursuit of Happiness*, by Spiros Zodhiates).
 - b) “Gentle” - meek - eraeís (root word) - praus - adjective or praotes - noun found herein Mt. 5:5 and also:
 - (1) Mt. 11:29 - “gentle.”
 - (2) Mt. 21:5 - “gentle.”
 - (3) 2 Pet. 3:4 - “gentle.”
 - (4) Usage outside the Scriptures
 - (a) Classical Greek - of things - gentle - ie., gentle breeze, gentle voice.

Of persons - mild or gracious.
 - (b) Aristotle - “For Aristotle every virtue consisted in the mean which lies between two extremes.” He defined praotes as the mean between excessive anger (orgilotes) and excessive angerlessness (aorgesia).

- (c) Praus was also used for the wild beast which has been tamed.
- (5) “There is gentleness in praus but behind the gentleness there is the strength of steel, for the man who is praus is that he is the man who is under perfect control. To such a character no man can attain by himself and his own efforts.” In the context of Christ’s disciple, “he is perfectly God-controlled, for only God can give him that perfect mastery. It should be our prayer that God will make us “praus,” masters of ourselves; for only then can we be the servants of others” (*N. T. Words*, by Wm. Barclay).
- (6) The noun form (praotes) is used in:
- (a) 1 Cor. 4:21.
 - (b) 2 Cor. 10:1.
 - (c) Gal. 5:23.
 - (d) Gal. 6:1.
 - (e) Eph. 4:2.
 - (f) Col. 3:12.
 - (g) 1 Tim. 6:11.
 - (h) 2 Tim. 2:25.
 - (i) Titus 3:2.
- (7) Meekness is not the passive acceptance of any or all forms of evil.
- (8) What makes you angry?
- (9) What made Jesus angry?
- (a) Mk. 3:1-6 (Mt. 12:9-14; Lk.6:6-11).
 - (b) Mt. 21:12-14.
 - (c) Mt. 16:21-23.

(d) Jn. 18:19-23.

(10) What are the characteristics of the meek man?

c) "Inherit" ("the earth") - kleronomeo (from kleros a lot and nemo-mai - to possess).

(1) Not a physical deed.

(2) Spiritual aspect - 1 Jn. 2:15-17; 1 Cor. 3:21-23.

(3) Not by conquest but by inheritance - Rom. 8:16,17; 1 Pet. 1:3,4.

(4) "The earth" - **now** (not new earth).

(a) Prov. 16:32.

(b) Capacity to enjoy.

(c) Ability God gives to the meek.

(d) "In this Beatitude, the Lord is not promising much or little, prosperity or poverty. He is promising the spiritual capacity to enjoy whatever He gives, much or little. But this ability to enjoy our inheritance can be ours only if we have an attitude of complete resignation to God's will for us on earth. A meek person is one who is totally resigned to God's will and allows no compromise with sin; he gets angry at it" (*Pursuit of Happiness* by Spiros Zodhiates). Cf. Prov. 30:8,9.

(e) The meek are content - Phil. 4:10-13,19. 2 Cor. 6:1-10.

5) Fourth Beatitude - "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (v. 6).

a) "Blessed" - makarios - that blessing from God for the disciple who keeps His commandments.

b) "Hunger" - peinao - root word verb form - here in Greek - hoi peinontes kai dipsontes - lit. "the ones hungering and thirsting" - "hunger" found in present tense. The only person who does not get hungry or thirsty is the one who is sick or dead. Cf. Jn. 4: 31-34.

- c) "Thirst" - dipsao - root word verb form - here in the text dipsontes - present tense.
- d) "Hunger and thirst for righteousness" - "Ordinarily, in Greek, verbs of hungering and thirsting are followed by the genitive case." "The thought then expressed would be that which would include the preposition "of" which would carry the thought of a part of something." But strangely enough it is in the accusative case (it is ten dikaiousunen and not tes dikaiousunes). "The action of the hunger and thirst are transferred upon the object, which here is the righteousness of Christ." "The Lord is thus telling us that he is blessed who is constantly evidencing hunger and thirst, not for just part of the righteousness of Christ, but for His whole righteousness" (*The Pursuit of Happiness*, by Spiros Zodhiates).
- e) Righteousness (dikaiousune) - "The character or quality of being right or just; it was formerly spelled 'rightwiseness' which clearly expresses the meaning" (W.E. Vine, *Expos. Dict. of N.T. Words*). "The Christian is blessed and can continue to be so even as he lives in a world of sin and unrighteousness. His desire for the whole righteousness of Christ is a fervent desire for freedom from sin, in Christ and through Christ" (*The Pursuit of Happiness*, by Spiros Zodhiates).
- f) "For they shall be satisfied" - satisfied - (chortasthesontai - future ind. pass. - "Usually punctiliar or momentary. Thus, we see that the hunger and thirst are durative or continuing, while the satisfaction and filling are punctiliar or momentary" (*Pursuit of Happiness* by Spiros Zodhiates).

"Our Heavenly Father is constantly preparing food for us, and it is fresh each time we receive it. Each time we partake of it, we experience new enjoyment and we look forward to getting hungry again so that He can satisfy us again" (*Pursuit of Happiness* by Spiros Zodhiates).

This word ("shall be satisfied") also "emphasizes the end of the accumulation of action. We are filled each time we hunger for righteousness and this is effective filling. We have no sense of dissatisfaction or emptiness, but at the end of the road we shall have a cumulative satisfaction" (*Pursuit of Happiness* by Spiros Zodhiates).

- 6) Fifth Beatitude - "Blessed are the merciful, for they shall receive mercy" (v. 7).
- a) "Blessed" - makarios - If you are blessed you will not be affected by circumstances but will make the circumstances of life serve God's central purpose in your life.
 - b) "Merciful" (eleos - "the outward manifestation of pity; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it" (W.E. Vine, *Expos. Dict. of N. T. Words*).
- (1) God's mercy - Eph. 2:4-6 ("merciful") in Mt. 5:7 eleemon also - only Heb. 2:17.
 - (2) God's justice - Psa. 89:14; Hab. 3:2.
 - (3) God's law of liberty - Jas. 1:25; 2:12,13. Justice will give me what I deserve. Mercy will give me what I do not deserve.
 - (4) The disciple's mercy.
 - (a) Mercy and forgiveness - Mt. 18:21-35.
 - (b) Mercy in action - Lk.10:25-37; Mt. 17:15; Lk. 18:13; Lk. 17:13.
 - (c) Mercy and love - 1 Jn.4:7-21; 1 Jn. 3:16,17.
 - (d) Showing mercy.
 - (5) What mercy is not -
 - (a) Not the opposite of justice.
 - (b) Not the same as grace.
 - (c) "For they shall receive mercy" - Heb. 4:15,16; 2 Sam. 22:26; Mt. 6:14,15.
- 7) Sixth Beatitude - "Blessed are the pure in heart, for they shall see God" (v. 8).
- a) "Blessed" - makarios.

b) "Pure" - Katharos - result of v. 4 - cf. Acts 15: 9; Hebrews 9:14 .

(1) Heart - Kardia - "Came to stand for man's entire mental and moral activity, both the rational and the emotional elements. In other words, the heart is used figuratively for the hidden springs of the personal life" (*Expos. Dict. of N.T. Words* - W. E. Vine).

(2) The heart deals with one's being something - cf. Jas. 3:11, 12; Mk. 7:7-23.

(3) "Pure in heart" - "Those whose motives are absolutely unmixed, whose minds are utterly sincere, who are completely and totally single-minded" (*N.T. Words* - Barclay).

(4) "Pure" - used in 2 Tim. 2:22; 1 Pet. 1:22; Rev. 19:8.

c) "They shall see God" - God is not:

(1) A shape or form - anthropomorphic.

(2) Visible to the eyes.

(3) The spiritual must not be reduced to the material - Ex. 20:4.

(4) Man has a yearning to have God near him (cf. Acts 17:27).

(5) Jesus is God - Jn. 1:1,14.

(6) Use of the definite article before the word "God."

Rule: - Definite article used - definite personality; - No definite article used - general makeup (probably not seen by any created being).

(7) We cannot see God (general makeup), but we can see God (definite personality) as He is revealed through the Son (cf. Jn. 14:6-9).

8) Seventh Beatitude - "Blessed are the peacemakers, for they shall be called sons of God" (v. 9).

a) "Blessed" - makarios.

b) "Peacemakers" (eirenopoioi) - He is a peacemaker who brings another to Christ - 2 Cor. 5:20,21.

(1) The peace the child of God should seek is the one that has its roots in the meekness of the third beatitude.

(2) "Peace" - Greek word eirene from the verb eiro which means "to join together."

(a) Peace is not stagnation.

(b) Peace in Greek thought is a joining.

(c) Social peace.

(d) The original peace of the garden - Gen. 1:27-31.

(e) The peace of the garden restored - cf. Isa. 57:21; Col. 1:19-23; Rom. 5:1.

c) "Sons of God."

(1) "Why His sons and daughters? Because they are so much like God. They do the work of God when they declare this good news" (*Climbing Up the Mountain* - H. S. Vigeveno).

(2) Blessedness (makarios) is the result of peace.

(3) Being a son of God will bring difficulty (cf. Jn. 14:27; Mt. 10:34-39).

9) Eighth Beatitude - "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me" (vs. 10,11).

a) Persecution is not:

(1) That which is brought upon oneself on purpose that one might be persecuted. You may be hated because you are a hateful person.

(2) Being persecuted mainly for a cause - i.e., political cause, religious cause (such as a sect), philosophic cause - any not "for righteousness sake."

- b) Persecution “for the sake of righteousness” Mt. 5:10 - “on account of me” (Mt. 5:11. cf. Jn. 1:10,11).
 - (1) Because we are light - Mt. 5:14-16.
 - (2) Because we are salt - Mt. 5:13.
 - (3) Because we are different than those of the world - Jn. 17:14-20; Jn. 15:20.
- c) How does one face persecution?
 - (1) Must not retaliate - self-denial.
 - (2) Must work to eliminate all feeling of resentment - soul conscious.
 - (3) Must work to not be depressed by persecution - Rev. 2:10. Learn to appreciate its value - Jas. 1:2.
- d) How are the persecuted blessed?
 - (1) Persecuted for righteousness sake one is in good company - (God’s people throughout the ages - Mt. 5:12).
 - (2) Trial will indicate the genuine character of one’s faith - Lk. 21:13; 2 Tim. 2:9; Jas. 1:3,4; Rom. 5:3-5.
 - (3) Christian character can be developed through suffering - 1 Pet. 4:14-16. This is an opportunity to glorify God - Acts 5:41; Rom. 5:1-5.
 - (4) Our example in Christ is one of suffering - Col. 1:24; 1 Pet. 2:21-24; fellowship in suffering - Phil. 3:10; Heb. 5:8,9.
 - (5) Suffering is nothing when compared to what God has in store for His suffering saints - Rom.8:18; Rev. 14:13; 2 Cor. 4:17,18.