

Matthew 5.1-12 God's Blueprint

- > A description of what we were meant to be.
- > An instruction manual to build a Christian the right way:
 - Functioning according to design
 - No parts left over!

Kent Hughes: "The Beatitudes are preparatory in the sense that they slay us so that we may live. They hold us up against God's standards for the kingdom so that we can see our need and fly to him. They cut through the delusions of formula Christianity and expose the shallowness of evangelicals who can give all the "right" answers but do not know Christ." ¹

1 Now when **He** saw the crowds, **he** went up the mountain and after **he** sat down, **his** disciples approached **him**.

2 And opening **his** mouth **he** began to teach them, saying,

- **7X – "HE and HIS"** – Jesus owns this – these are not restatements of some eastern philosophy – these promises are directly OWNED by God.

Jesus saw the multitudes as a burdened, weary mass

Matthew 11:28–30 (NLT)

28 Then Jesus said, "**Come to me, all of you who are weary and carry heavy burdens, and I will give you rest.**

29 Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls.

30 For my yoke is easy to bear, and the burden I give you is light."

The synagogues had let them down

- Man had infiltrated and ruined the simple truth of a loving, graceful God
 - **People, without God, pursued what they thought would make them happy – and they only sank deeper.**

Today – as then – people pursue a happiness they never find.

- **Declaration of Independence:**
"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights,

¹ Hughes, R. K. (2001). *The sermon on the mount : The message of the kingdom*. Preaching the Word (26). Wheaton, Ill.: Crossway Books.

that among these are **Life, Liberty and the pursuit of Happiness.**"

Malcolm Muggeridge:

"Happiness is like a young deer, fleet and beautiful. Hunt him, and he becomes a poor frantic quarry; after the kill, just a piece of stinking flesh." ²

Into the madness of that age, and this age, comes Jesus to promise true happiness.

- **9 times He uses the word "Blessed"**
- **Not once does Jesus speak of:**

- Financial wealth
- Prosperity, health, good paying jobs
- Love, romance, marriage
- Easy times – or an easy life
- Political liberty or freedom from political oppression.

Jesus used words that would have surely been confusing to those that were worldly minded:

Matthew 5:3–12 (Young's Literal Translation)

3 'Happy, the poor in spirit—because theirs is the reign of the heavens.

4 'Happy, the mourning—because they shall be comforted.

5 'Happy, the meek—because they shall inherit the land.

6 'Happy, those hungering and thirsting for righteousness—because they shall be filled.

7 'Happy, the kind—because they shall find kindness.

8 'Happy, the clean in heart—because they shall see God.

9 'Happy, the peacemakers—because they shall be called Sons of God.

10 'Happy, those persecuted for righteousness' sake—because theirs is the reign of the heavens.

11 'Happy are you whenever they may reproach you, and may persecute, and may say any evil thing against you falsely for my sake—

12 rejoice and be glad, because your reward is great in the heavens, for thus did they persecute the prophets who were before you.

BLESSED. The most frequent OT word is **bārûk**.

- When applied to God it has the sense of praise (Gn. 9:26; 1 Ki. 1:48; Ps.

² Jeremiah, D. (1996). *How to be happy according to Jesus : Study guide* (10). Nashville, Tenn.: Thomas Nelson Publishers.

28:6, etc.), and **when used of man denotes a state of happiness** (1 Sa. 26:25; 1 Ki. 2:45).

- 'ašerê ('how happy!', Ps. 1:1) is always used of man and has for its NT equivalent **makarios**.³
 - **3107. μακάριος makários**; fem. *makaría*, neut. *makáron*, adj. A prose form of the poetic *mákar* (n.f.), blessed one. **Blessed, possessing the favor of God, that state of being marked by fullness from God.**⁴
 - From the root *mak*, indicating large or of long duration.
 - The word is **an adjective suggesting happy, supremely blessed, a condition in which congratulations are in order.**
 - It is **a grace word** that expresses the special joys and satisfaction granted the person who experiences salvation.⁵

Way too many Christians are just not joyful

- Sin steals our joy – **David knew his sin had robbed him of joy:**
Psalm 51:12 Restore to me **the joy of Your salvation,**
And uphold me by Your generous Spirit.

Psalm 32:1–2

1 Blessed is he whose transgression is forgiven,
Whose sin is covered.

2 Blessed is the man to whom the LORD does not impute iniquity,
And in whose spirit there is no deceit.

- The Psalms: **102 results (“Blessed”) in 92 verses**

Psalm 1:1–2

Blessed is the man Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;
But his delight is in the law of the LORD,
And in His law he meditates day and night.

- **A. W. Tozer: “The Christian owes it to the world to be supernaturally joyful.”**⁶

³ Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed.) (142–143). Leicester, England; Downers Grove, Ill.: InterVarsity Press.

⁴ Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

⁵ *Spirit filled life study Bible*. 1997 (electronic ed.) (Mt 5:1). Nashville: Thomas Nelson.

⁶ Tan, P. L. (1996). *Encyclopedia of 7700 Illustrations: Signs of the Times*. Garland, TX: Bible Communications, Inc.

- **Charles H. Spurgeon**, was emphasizing to his class of young Pastors the importance of making the facial expression harmonize with the speech. **“When you speak of Heaven,” he said, “let your face light up, let it be irradiated with a heavenly gleam, let your eyes shine with reflected glory. But when you speak of Hell—well, then your ordinary face will do.”** ⁷
- **Aesop** has a child ask: **“What does God do?”** and Aesop answered: **“God brings down the high and exalts the low.”** Not bad theology. Tholuck, 83, reported that the French luminaire Bayle called Aesop’s answer an “abrege de l’histoire humaine” (**an “abbreviation of human history”**). ⁸

3 “Blessed are the poor in spirit, because theirs is the kingdom of heaven.

Not a decree to find spirituality through poverty in this world

- Bible nowhere teaches that poverty is a good thing, a spiritual thing, a godly thing.

Spiritually poor – bankrupt, in fact

- **4434. πτωχός ptōchós**, fem. *ptōché*, neut. *ptōchón*, adj. from *ptōssō* (n.f.), to crouch, cower like a beggar. Poor and helpless. As a subst., **someone in subject poverty, utter helplessness, complete destitution.** ⁹
 - It doesn’t mean someone who just doesn’t make good wages:
 - **3993. πένης péné̄s**; one who may be poor but earns his bread by daily labor; also spoken of honest poverty without the idea of begging as opposed to the rich ¹⁰

Kingdom mindedness

- Inheritance waits in the Kingdom of Heaven
- Prosperity waits in the Kingdom of Heaven
- Rich rewards for faithfulness waits in the Kingdom of Heaven

A poor man sees himself with respect to his condition

A poor spirit sees Jesus with respect to his position

4 Blessed are the ones who mourn, because they will be comforted.

⁷ Tan, P. L. (1996). *Encyclopedia of 7700 Illustrations: Signs of the Times*. Garland, TX: Bible Communications, Inc.

⁸ Frederick Dale Bruner, *Matthew: A Commentary: The Christbook, Matthew 1–12*, Revised and Expanded Edition, vol. 1 (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2007), 166.

⁹ Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

¹⁰ Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

Jeremiah wept over the sins of his nation – he knew they would pay a dear price:

Jeremiah 13:17 But if you will not hear it,
My soul will weep in secret for your pride;
My eyes will weep bitterly
And run down with tears,
Because the LORD's flock has been taken captive.

Paul wept over his church flocks:

Acts 20:18–19

18 And when they had come to him, he said to them:

“You know, from the first day that I came to Asia, in what manner I always lived among you,

19 **serving the Lord with all humility, with many tears and trials . . .**

Jesus wept over the sins of His nation:

Luke 19:41–42

41 Now as Jesus drew near Jerusalem, He saw the city and wept over it,

42 saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.

Matthew 5.1-12 God's Blueprint – Part 2

5 Blessed are the meek (unaggressive), because they will inherit the whole earth.

No haphazard arrangement of these character assets:

1. Bankrupt in Spirit
 2. Broken hearted, sorrowing over our sin
 3. All this leads to a spirit of meekness
- In a way, the Second and Third Beatitudes on mourning and meekness are simply **continuations of the First Beatitude's "poor in spirit."** The expressions in each case are practically synonymous (see, e.g., Grundmann, "tapeinos," TDNT, 8:9–10; Allen, 40–42; Gundry, 69; Luz, 5th ed., 1:275).¹¹

I'll tell you what "meekness" isn't:

- Laziness (slow moving and slow speaking)
- Just being nice (having a nature that is "nice")
- Just being moral (having a nature that is polite and controlled)
- Spirit of compromise
 - "Peace at any price"
 - Compromise by being "Peacekeepers" not "Peacemakers"
- Weakness
 - **Jack Hayford:** "Meek does not connote weakness, but rather controlled strength. The word carries the ideas of humility and self-discipline."¹²

You NEVER hear that the meek will inherit the earth in this world!

- The aggressive, the assertive, the demanding, the "squeaky wheels" – they are the ones who seem to get what they want.
 - **The world is willing to give the "meek" HEAVEN, but Jesus offers them the whole earth as well.**

What does it look like:

A Spirit driven person of true Jesus style meekness:

- Would never picket for wage or benefit concessions

¹¹ Frederick Dale Bruner, *Matthew: A Commentary: The Christbook, Matthew 1–12*, Revised and Expanded Edition, vol. 1 (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2007), 165.

¹² *Spirit filled life study Bible*. 1997 (electronic ed.) (Mt 5:5). Nashville: Thomas Nelson.

- Would never think of voicing their rights in any matter
 - They know they are:
 - Entitled to nothing
 - Deserving nothing – due nothing – owed nothing
 - Rarely expecting special treatment

- **Would be the hardest working, quietest employee in the business.**

- **See Jesus here:**

Isaiah 53:7 He was oppressed
and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.

- **Wives:**

1 Peter 3:1–6

1 In the same way, wives, be subject to your own husbands, so that even if some are disobedient to the word, they may be won over **without a word** by the conduct of their wives,

2 when they see your respectful, pure conduct.

3 Let your adornment not be the external kind, braiding hair and putting on gold jewelry or putting on fine clothing,

4 but the hidden person of the heart, **with the imperishable quality of a gentle and quiet spirit, which is highly valuable in the sight of God.**

5 For in the same way formerly the holy women also, who hoped in God, used to adorn themselves by being subject to their own husbands,

6 like Sarah obeyed Abraham, calling him lord, whose children you have become when you do good and are not frightened with respect to any terror.

Meekness:

4239. πραῦς *prauís*; fem. *praeía*, neut. *praiú*, adj. Meek, mild, gentle (**Matt. 5:5**; 21:5; 1 Pet. 3:4; Sept.: Job 24:4; Ps. 37:11; Zech. 9:9). - **meekness, mildness, forbearance.** 13

Jesus' is calling you to be like Him:

Matthew 11:28–30 (NLT)

28 Then Jesus said,

¹³ Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

“Come to me, all of you who are weary
and carry heavy burdens,
and I will give you rest.

29 Take my yoke upon you.

Let me teach you, **because I am meek and gentle at heart,**
and you will find rest for your souls.

30 For my yoke is easy to bear,
and the burden I give you is light.”¹⁴

Shall inherit the earth:

- We will inherit the earth as, and when, Jesus does:

Romans 8:16–17

16 The Spirit Himself bears witness with our spirit that we are children of God,

17 and if children, then heirs—heirs of God and **joint heirs with Christ**, if indeed we suffer with Him, that we may also be glorified together.

Jesus seems to have a great heart for the poor, the heartbroken, and the downtrodden.

- There is a certain gain that comes from experiencing each of these hearts:
 - **Kindness to the poor** – for you were, or are, poor in every way
 - **Kindness to the heartbroken** – for your heart has been tearfully broken.
 - **Kindness to those taken advantage of, the unassertive, the used and abused of this world** – because you have experienced it all!
 - **Being passed over** for the loud and proud people of this world
 - **Being ignored** because you refused to be prideful and “*put yourself out there.*”

The MEEK have this gentle sense that Jesus will always make it right.

The first three Beatitudes:

- **Are not we called to minister to those that are the poor, the heartbroken, the unassertive quiet people in the background?**

Matthew 25:34–40

34 Then the king will say to those on his right,
‘Come, you who are blessed by my Father.

¹⁴ Tyndale House Publishers, *Holy Bible: New Living Translation* (Carol Stream, IL: Tyndale House Publishers, 2015), Mt 11:28–30.

Inherit the kingdom prepared for you from the foundation of the world!

35 For I was hungry and you gave me something to eat,
I was thirsty and you gave me something to drink,
I was a stranger and you welcomed me as a guest,

36 I was naked and you clothed me,
I was sick and you cared for me,
I was in prison and you came to me.'

37 Then the righteous will answer him, saying,
'Lord, when did we see you hungry and feed you,
or thirsty and give you something to drink?

38 And when did we see you a stranger and welcome you as a guest,
or naked and clothe you?

39 And when did we see you sick or in prison and come to you?'

40 And the king will answer and say to them, **'Truly I say to you, in as much as you did it to one of the least of these brothers of mine, you did it to me.'**

6 Blessed are the ones who are hungering and thirsting for righteousness, because they will be **fulfilled**.

To teach you how to be physically hungry and thirsty is essentially a waste of time.

- You have an internal interest you are born with
 - **First thing a newborn wants to do – eat and drink**
- You do not need an external interest or lesson.

BUT, your body has no such internal interest in hungering and thirsting after righteousness

- In fact – your flesh is opposed to the things of the Spirit.

Galatians 5:17 (NKJV)

17 For the flesh lusts against the Spirit,
and the Spirit against the flesh;
and these are contrary to one another,

so that you do not do the things that you wish.

18 But if you are led by the Spirit, you are not under the law. ¹⁵

Romans 8:5–6 (LEB)

¹⁵ *The New King James Version* (Nashville: Thomas Nelson, 1982), Ga 5:17–18.

5 For those who are living according to the flesh are intent on the things of the flesh, but those who are living according to the Spirit are intent on the things of the Spirit.

6 For the mindset of the flesh is death, but the mindset of the Spirit is life and peace,

- The Beatitudes are not to be turned into spiritual conditions that, when fulfilled, will merit God's grace. Rather, here at the opening of his sermon Jesus promises the grace of divine help to those who cannot help themselves.
 - (The "God-helps-those-who-help themselves" rule, found in various forms in the Muslim Koran and in almost all proverbial wisdom, and having some truth—e.g., don't be lazy, one lesson of the Parable of the Talents, 25:14–30—is nevertheless at bottom a rather graceless truth and is not often helpful to troubled people.)
 - God helps people who need help simply because they need help, not because they meet spiritual conditions. 16
- "fulfilled"
 - (χορτασθησονται [chortasthēsontai]) means to feed or to fatten cattle from the word for fodder or grass like Mark 6:39 "green grass" (χορτος χλωρος [chortos chlōros]). 17
 - (χορτασθήσονται). A very strong and graphic word, originally applied to the feeding and fattening of animals in a stall. 18
 - It is manifestly appropriate here as expressing the complete satisfaction of spiritual hunger and thirst. 19
- "fulfilled", is strictly true to the original. 20

¹⁶ Frederick Dale Bruner, *Matthew: A Commentary: The Christbook, Matthew 1–12*, Revised and Expanded Edition, vol. 1 (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2007), 167–168.

¹⁷ Robertson, A. (1997). *Word Pictures in the New Testament* (Mt 5:6). Oak Harbor: Logos Research Systems.

¹⁸ Vincent, M. R. (2002). *Word studies in the New Testament* (Mt 5:6). Bellingham, WA: Logos Research Systems, Inc.

¹⁹ Vincent, M. R. (2002). *Word studies in the New Testament* (Mt 5:6). Bellingham, WA: Logos Research Systems, Inc.

²⁰ Vincent, M. R. (2002). *Word studies in the New Testament* (Mt 5:6). Bellingham, WA: Logos Research Systems, Inc.

Matthew 5.1-12 God's Blueprint – Part 3

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7 Blessed are the merciful, because they will be shown mercy.

Mercy means giving

- Giving something to someone that doesn't deserve it, giving something that truly costs you.

Mercy means forgiving

- Means forgiving someone and fully absolving them of ALL wrongdoing.
- **Remigius** in the early church saw this, C.A., 152:
"The merciful is he who has a sad heart;
he counts others' misery as his own,
and is as sad at their grief as at his own." ²¹

Spurgeon: "He who notices God's mercy will never be without a mercy to notice." ²²

- **This follows the universal spiritual truth of giving:**
Luke 6:38 **Give, and it will be given to you:** good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you."

"They shall obtain mercy":

- The literal translation doesn't contain the word: "**obtain**" or any form of it
- The intention seems clear though
 - The word "they" in the phrase is **emphatic**: "Blessed are the merciful, for they **[they alone]** will be shown mercy." ²³
 - This is confirmed in Scripture elsewhere:

²¹ Frederick Dale Bruner, *Matthew: A Commentary: The Christbook, Matthew 1–12*, Revised and Expanded Edition, vol. 1 (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2007), 173.

²² Spurgeon, C. H. (2005). *Exploring the Mind and Heart of the Prince of Preachers: Five-Thousand Illustrations Selected from the Works of Charles Haddon Spurgeon* (191). Oswego, IL: Fox River Press.

²³ Hughes, R. K. (2001). *The sermon on the mount : The message of the kingdom*. Preaching the Word (48). Wheaton, Ill.: Crossway Books.

James 2:13 For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

Matthew 6:14–15

14 “For if you forgive men their trespasses, your heavenly Father will also forgive you.

15 But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

We Christians are to be known as “lovers of mercy”

Micah 6:8 He has shown you, O man, what is good; And what does the LORD require of you But to do justly,

To love mercy,

And to walk humbly with your God?

Jesus desires MERCY over Sacrifice:

Matthew 9:11–13

11 And when they saw it, the Pharisees began to say to his disciples, “Why does your teacher eat with tax collectors and sinners?”

12 And when he heard it, he said, “Those who are healthy do not have need of a physician, but those who are sick.

13 But go and learn what it means, **“I want mercy and not sacrifice.”** For I did not come to call the righteous, but sinners.”

- Do you love to show and give mercy?

James 2:12–13

13 For judgment is merciless to the one who has not practiced mercy. **Mercy triumphs over judgment.**

- To **NOT** give people what they deserve and have earned by their performance?
 - **Jack Hayford:** “The key to everything is found in “giving” – “forgiving” is the most powerful form of “giving” Christians can do.”

8 Blessed are the pure in heart, because they will see God.

- 53.29 καθαρός, ἅ, ὅν: pertaining to being **ritually clean or pure**—‘clean, pure.’²⁴

²⁴ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 535.

David knew that his greatest need was to be restored and pure once again:

Psalm 51:10 Create in me **a clean heart**, O God,
And renew a steadfast spirit within me.

Restoration, cleansing, personal revival – **only through the blood of Jesus:**

1 John 1:7–9

7 But if we walk in the light as he is in the light, we have fellowship with one another, **and the blood of Jesus his Son cleanses us from all sin.**

8 If we say that we do not have sin, we deceive ourselves and the truth is not in us.

9 If we confess our sins, He is faithful and just, so that He will forgive us our sins and will cleanse us from all unrighteousness.

1 What can wash away my sin?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus.

Refrain:

O precious is the flow
that makes me white as snow;
no other fount I know;
nothing but the blood of Jesus.

United Methodist Hymnal, 1989

There is coming a day when all outside the blood of Christ will fear His Face!

Revelation 6:16–17

16 And they said to the mountains and to the rocks, **“Fall on us and hide us from the face of the one who is seated on the throne, and from the wrath of the Lamb,**

17 because the great day of their wrath has come, and who is able to stand?”

Matthew 5.1-12 God's Blueprint – Part 4

9 Blessed are the **peacemakers**, because they will be called sons of God.

PEACE:

- Shalom
 - In a world of peace-breaking this beatitude shows what a thoroughly “relevant,” vital, and dynamic force Christianity really is. ²⁵
 - Not just an interest in someone not having any trouble, but a positive interest in PEACE benefiting, ruling all situations, and “rightness” with God.
 - **NOT Peace keeping!**
 - Jesus NEVER compromised for the sake of peacekeeping!
 - Can cause more trouble than it desires to avoid.
 - Avoiding conflict for the sake of temporary peace
 - Avoiding adult decisions that will discipline and teach your children.
 - Avoiding speaking to God about the anger, hurt, or sin that rules you.

3 levels of Peace for each of us to make, in this order:

1. Peace **with God**
2. Peace **of God**
3. Peace **with men**

Peace **WITH** God

Romans 5:1–2

- 1 Therefore, having been justified by faith, we have **peace with God** through our Lord Jesus Christ,
- 2 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

Peace **OF** God

²⁵ William Hendriksen and Simon J. Kistemaker, *Exposition of the Gospel According to Matthew*, vol. 9, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 278.

Philippians 4:7 and **the peace of God**, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Colossians 3:14–16

14 But above all these things put on love, which is the bond of perfection.

15 And **let the peace of God rule in your hearts**, to which also you were called in one body; and be thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Peace WITH Men

Matthew 5:44–47

44 But I say to you, **love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,**

45 that you may be sons of your Father in heaven;

for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

47 And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so?

- **To be a “peacemaker” allows us to be called “sons of God”**

Matthew 18:15–20 (NIV)

15 “If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over.

16 But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’

17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

18 “I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

19 “Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven.

20 For where two or three come together in my name, there am I with them.”²⁶

10 Blessed are **those** who are persecuted because of righteousness, because theirs is the kingdom of heaven.

11 Blessed are **you** when they insult you and persecute you and say all kinds of evil things against you, lying on account of me.

12 Rejoice and be glad, because your reward is great in heaven, for in the same way they persecuted the prophets before you.

Jesus is once again saying:

“The happiest people are those that are persecuted, lied about, cursed at, humiliated, mocked and insulted – FOR MY NAME SAKE.”

The Gospel – what exactly has it called us to be and do?

Peter had a keen sense of suffering for Christ's sake and seems to repeat this beatitude in his epistle:

1 Peter 3:14–17

14 But even if you should suffer for righteousness' sake, you are blessed. “And do not be afraid of their threats, nor be troubled.”

1 Peter 4:14–17

14 If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

11 “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.

• **“Revile you”**

- **to find fault in a way that demeans the other, reproach, revile, mock, heap insults upon as a way of shaming;**²⁷

1 Peter 2:21–25

²⁶ *The Holy Bible: New International Version* (Grand Rapids, MI: Zondervan, 1984), Mt 18:15–20.

²⁷ Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed.) (710). Chicago: University of Chicago Press.

21 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

22 “Who committed no sin, Nor was deceit found in His mouth”;

23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness— by whose stripes you were healed.

25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

- **“Persecute you”**

- **persecute** ■ **verb**

- **1** subject to prolonged hostility and ill-treatment.

- **2** persistently harass or annoy.

- ORIGIN Middle English: from Old French *persecuter*, from Latin *persecut-*, *persequi* ‘to follow with hostility’. ²⁸

- **This acceptance of the high cost of righteousness was inherited by Christianity.** Jesus repeatedly warned of persecution, even within households, and urged “armed” preparation for it, promising the Spirit’s assistance at judicial examinations. ²⁹

- **“Falsely, for My sake”** (ψευδομενοι ἕνεκεν ἐμου [*pseudomenoi heneken emou*]).

- 1. **Falsely**

- 2. **For Jesus’ sake**

- **A.T. Robertson:** “**Both things** must be true before one can wear a martyr’s crown and receive the great reward in heaven. **No prize awaits one there who deserves all the evil said of him and done to him here.**” ³⁰

John 15:20–23

20 Remember the word that I said to you,

‘A servant is not greater than his master.’

If they persecuted Me, they will also persecute you.

²⁸ Soanes, C., & Stevenson, A. (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

²⁹ Elwell, W. A., & Beitzel, B. J. (1988). *Baker encyclopedia of the Bible* (1646). Grand Rapids, Mich.: Baker Book House.

³⁰ Robertson, A. (1997). *Word Pictures in the New Testament* (Mt 5:11). Oak Harbor: Logos Research Systems.

If they kept My word, they will keep yours also.

21 But all these things they will do to you for My name's sake, because they do not know Him who sent Me.

22 If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

23 He who hates Me hates My Father also.

12 Rejoice and be **exceedingly glad**, for great is your reward in heaven, for so **they** persecuted the prophets who were before you.

- **“Exceedingly glad”**: jumping and shouting in joy
 - ἀγαλλιάω **agalliáō**; contracted *agalliō*, fut. *agalliásō*, aor. *ēgallíasa*, from *ágan* (n.f.), much, and *hállomai* (242), **to leap. To exult, leap for joy, to show one's joy by leaping and skipping denoting excessive or ecstatic joy and delight.** ³¹
 - **Often spoken of rejoicing with song and dance** (Sept.: Ps. 2:11; 20:5; 40:16; 68:3).³²
- **J.M. Boice**: *“We may all take comfort in this, and turn to Christ for the victory. If we have not known persecution, even in little ways, let us search our hearts before him. And let us ask for that righteousness of character that will either repel men or draw them to our blessed Savior.”* ³³

³¹ Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

³² Zodhiates, S. (2000). *The complete word study dictionary : New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

³³ Boice, J. M. (2002). *The Sermon on the Mount : An expositional commentary* (54). Grand Rapids, Mich.: Baker Books.