

Handout Lesson 3: **THE BEATITUDES** (Matthew 5: 1-10)

Review:

BLESSING #1 <i>“BLESSED ARE THE POOR IN SPIRIT”</i>	We’re “poor” in spirit because we acknowledge that we are not self-sufficient and that we need God in our lives. We come to Him in childlike faith, knowing that we cannot make it on our own without Him.
PROMISE #1 <i>“FOR THEIRS IS THE KINGDOM OF Heaven”</i>	When we acknowledge the sovereignty of God over our lives we discover that He does not save us because of what we have done, but because of what Christ has done for us. If we preserver in faith we are promised the gift of eternal life in the Kingdom of Heaven.

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Lesson #3: “BLESSED ARE THEY WHO MOURN”

- *True, I was born guilty, a sinner even as my mother conceived me* (Ps 51:5).
- *I acknowledge my guilt and grieve over my sin* (Ps 38:19).
- *So submit yourselves to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you of two minds. Begin to lament, to mourn, to weep. Let your laughter be turned into mourning and your joy into dejection. Humble yourselves before the Lord and he will exalt you* (Jam 4:7-10).

“FOR THEY WILL BE COMFORTED”

I will turn their mourning into joy, I will console and gladden them after their sorrows. Jeremiah 31:13b

This is my comfort in affliction, your promise that gives me life. Psalms 119:50

The International Critical Commentary on the Gospel of Matthew makes three very interesting points concerning this promise (page 448-49):

1. The passive tense used is a “divine passive”. It is God who will comfort those who mourn.
2. The comfort God will offer is not a comfort that can be known in a worldly sense, but is instead supernatural in that this comfort will be fulfilled only by the coming of the Son of Man into His Kingdom.
3. It is not the mourning for mourning sake that will receive this divine consolation but God’s grace will come to those who mourn the suffering of sin.

“BLESSED ARE THE MEEK”

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

The Greek word *praus*, [pronounced prah-ooce’], means mild, humble, or meek. The word *praus* only appears four times in the New Testament: three times in Matthew [5:5; 11:29; 21:5] and once in 1 Peter 3:4. In both Matthew 11:29 and 21:5 Jesus Himself is called “meek” just like the prophet Moses before Him [see Numbers 12:3]. In addition to the passage in Matthew 5:5 “*Blessed are the meek...*,” this Greek word for “meek” is used in:

Matthew 11:29-30	<i>Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden is light.</i>
Matthew 21:5	<i>Say to daughter Zion, ‘Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden.</i>
1 Peter 3:4	<i>...but rather the hidden character of the heart, expressed in the imperishable beauty of a gentle [meek] and calm disposition, which is precious in the sight of God.</i>

This is another Greek word to which Christians gave a uniquely Christian character with “meekness” becoming the symbol of a higher Christian virtue as illustrated in these three verses. The pre-Christian Greek cultural meaning of this word expressed an outward conduct as relating to only men, and not necessarily in a positive light (*Vincent’s Word Studies in the New Testament volume I*, page 37). Christians, however, gave the word a quality expressing an inward virtue that is related primarily to God. Christian “meekness” is based on humility which is expressed in the New Testament as the supernatural quality that is the outgrowth of a renewed nature. This renewal can only come when we surrender our lives to God and seek His divine will in our lives. To the pagan Greeks this word often implied condescension, but to the Christian this word implies submission of the human will to the will of God. This submission is, however, not an indication of weakness. For the Christian, submission to God’s control results in strength—strength that is not our own but the strength that comes from God’s will working through our lives. The Bible is full of stories of God intervening in the lives of men and women who call on Him for His help and of stories of men and women willing to help others, but there are very few examples of God intervening in the lives of those who prefer their own plan and destiny except in cases where His intervention is judgment to bring about redemption.

“FOR THEY WILL INHERIT THE LAND”

God’s servants shall dwell in the land and possess it; it shall be the heritage of their descendants; those who love God’s name shall dwell there. Psalm 69:36b-37

Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. Matthew 25:34b

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