



The Beatitudes

An Inductive Study

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The inductive method is an investigative way of studying the Bible. It helps to provide an overall understanding of a passage of Scripture: what it says, the intended meaning to the original audience, and how it can be applied to today.

The Beatitudes - KJV

Matthew 5:3-12

Blessed are the poor in spirit:
for theirs is the kingdom of heaven.

Blessed are they that mourn:
for they shall be comforted.

Blessed are the meek:
for they shall inherit the earth.

Blessed are they which do hunger &
thirst after righteousness:
for they shall be filled.

Blessed are the merciful:
for they shall obtain mercy.

Blessed are the pure in heart:
for they shall see God.

Blessed are the peacemakers:
for they shall be called the children of God.

Blessed are they which are persecuted
for righteousness' sake:
for theirs is the kingdom of heaven.

Handout #1, Lesson 10: **SUMMARY OF THE BEATITUDES**

<p>BLESSING #1 <i>BLESSED ARE THE POOR IN SPIRIT</i></p>	<p>We are “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.</p>
<p>PROMISE #1 <i>FOR THEIRS IS THE KINGDOM OF HEAVEN</i></p>	<p>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 He saves us because of what Christ has done for us. If we persevere in faith we are promised the gift of eternal life in the Kingdom of Heaven.</p>
<p>BLESSING #2 <i>BLESSED ARE THEY WHO MOURN</i></p>	<p>As we yield to spiritual childhood, admitting poverty of spirit and kneeling in His presence, the more clearly we see God. The more clearly we see God the more we become aware of our imperfections. We become humbled in His presence and we feel the burden of our sins. The result is that we mourn our sins. Repentance and genuine sorrow for our sins purifies us. To mourn sin is a natural outflow of surrender to God through “poverty of spirit.”</p>
<p>PROMISE #2 <i>FOR THEY WILL BE COMFORTED</i></p>	<p>Not only does the Holy Spirit comfort us in our sorrow and repentance but through living the Sacraments of our faith He gives us the strength to resist sin and the strength to stand against sin in our community and in the world. We bear our suffering with a spirit of atonement, reconciliation and love, and the result is comfort and strength.</p>
<p>BLESSING #3 <i>BLESSED ARE THE MEEK</i></p>	<p>Christian “meekness” is not weakness. It 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 to God and seek His divine will in our lives. It is this third step: “blessed are the meek,” which renews us and places us as a useful tool in the hands of the Master of the universe.</p>
<p>PROMISE #3 <i>FOR THEY WILL INHERIT THE LAND</i></p>	<p>No longer does Satan have the power to dominate us because we have been reborn through Christian baptism into the family of God. We belong to the God who created and dominates the earth. As His children and Christ’s heirs we inherit the earth and the universal kingdom He has established on earth to lead the nations into the family of God—the Catholic (universal) Church.</p>
<p>BLESSING #4 [the turning point] <i>BLESSED ARE THEY WHO HUNGER</i></p>	<p>Christ gives himself to the soul that truly hungers for Him. When the world no longer has any hold on</p>

<i>AND THIRST FOR RIGHTEOUSNESS</i>	us, all we want is Him.
PROMISE #4 <i>FOR THEY WILL BE SATISFIED</i>	Filled with the Holy Spirit we are nourished by Christ who gives all of Himself to us in the Eucharist: Body, Blood, Soul, and Divinity!
BLESSING # 5 <i>BLESSED ARE THE MERCIFUL</i>	As we yield our will to God and are filled with the divine life of His Son, we grow closer to Him and we become more like Him. We forgive others, and we offer His love to others because He loves and forgives us.
PROMISE #5 <i>FOR THEY WILL BE SHOWN MERCY</i>	The more we forgive others the more we receive forgiveness through the sacrifice of the Son.
BEATITUDE #6 <i>BLESSED ARE THE CLEAN OF HEART</i>	With Christ living in us, His righteousness cleanses us and our hearts become pure; we reflect the image of the Living Christ.
PROMISE #6 <i>FOR THEY WILL SEE GOD</i>	We will see the face of God in each person with whom we share Christ's love.
BEATITUDE # 7 <i>BLESSED ARE THE PEACEMAKERS</i>	As we live our lives with the Prince of Peace within us, He gives us the desire to share His message of peace and salvation with others.
PROMISE #7 <i>FOR THEY WILL BE CALLED CHILDREN OF GOD</i>	John 1:12: <i>But to all who receive him, who believe in His name, He gave the power to become children of God.</i>
The result of living the Beatitudes	
<i>BLESSED ARE THEY WHO ARE PERSECUTED FOR THE SAKE OF RIGHTEOUSNESS</i>	When we live God's plan for our lives, we may endure injustice and we may be persecuted for His sake and for the plan of God working in the lives of others. Our response is to answer His call to take up our crosses daily and to follow Him.
<i>PROMISE: FOR THEIRS IS THE KINGDOM OF HEAVEN</i> [this is a repeat of promise #1]	God saw that his children were trapped in a world of sin. He freed us through His Son's sacrificial death on the cross so we could be reborn through Christian baptism as sons and daughters of God, and we become the heirs of the Kingdom of Heaven = eternal life lived within the life of the Most Holy Trinity.
<i>BLESSED ARE YOU WHEN THEY INSULT YOU AND PERSECUTE YOU AND UTTER EVERY KIND OF EVIL AGAINST YOU [FALSELY] BECAUSE OF ME</i>	Our commitment to accepting persecution in the name of Jesus has to be a personal commitment.
<i>PROMISE: REJOICE AND BE GLAD FOR YOUR REWARD WILL BE GREAT IN HEAVEN. THUS THEY PERSECUTED THE PROPHETS WHO WERE BEFORE YOU</i>	When we accept our commitment to everything He has taught us, we can rejoice in the confidence of His promise of salvation if we persevere in faith to the end.
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INTRODUCTION

The Beatitudes lay the foundation stone for what is commonly known as the Lord's Sermon on the Mount.

The bible says that the Lord ascended up a mountain and set Himself in a position where He could be both seen and heard.

And there He taught His disciples, and in hearing the word of God, other people gathered around.

And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching: Matthew 7.28 accounts this.

Here is what I like about the Sermon on the Mount... They heard a sermon from the greatest Preacher and Teacher the world has ever known.

The One in Whom are hidden all the treasures of wisdom and knowledge (Colossians 2.3).

The sermon is a fully integrated statement so it should be taught and treated as a whole.

It is not like a plate of different cakes, from which a child will just take the one he likes the best.

People treat the Sermon on the Mount like this, forgetting to start at the beginning and then leaving out bits that do not suit their taste.

The Beatitudes form the foundation upon which Jesus then builds His message to humanity on Christian principles.

We have to remember the Sermon on the Mount was preached by Jesus the Son of God.

He spoke as Christ the Anointed One, Lord, Savior, and Judge – God.

He spoke absolute truth; He presented matters of great significance; His message was perfectly balanced and ordered; He used illustrations; He spoke as a Lover of men, and with authority.

Jesus did not govern His teaching by what people wanted to hear but what people needed to hear. He preached faithfully to be approved of His Father.

And at the time Jesus preached the Sermon on the Mount the Jewish leaders had turned the law of God into thousands of rules and regulations.

For example, as regarding observing the Sabbath day; if a hen laid an egg on the Sabbath this constituted work, so the egg could not be eaten.

However, if the hen was being reared to eat and laid an egg on the Sabbath, this egg could be eaten with a clear conscience..... as egg- laying was not considered to be this particular hen's main occupation!

This sermon breaks through the barrier of man's interpretation. It gets us back to the real teaching of God's law and God's way of life.

This sermon gets us back to the heart of the law. It is the greatest sermon ever preached. It is orderly, it develops, it reaches a grand climax, and then it makes a powerful point!

Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock' Matthew 7.24.

The Sermon on the Mount is not a set of rules and regulations that we obey to become Christians, but rather a guide as to how we should live as Christians following Jesus as Savior and Lord. It speaks of life as citizens of God's Kingdom.

And when we walk as Jesus teaches us to walk, then we will find our personal evangelism more effective.

The great challenge in this sermon is the divine calling to be the salt and the light.

In order to be the salt and the light we have first to be living according to the teaching of the Beatitudes.

This sermon teaches the essentials of the Christian character and Christian lifestyle as citizens of the Kingdom of God.

'The Kingdom of God' refers to the reign of God in the life of the Christian believer centered in Christ.

The Kingdom of God will be known in all its perfect fullness in the new Heavens and the new earth.

In the context of the end of time it is also referred to as 'The Kingdom of Heaven.

The Lord's sermon gives the perfect interpretation of how the law of God should be understood, and how it should be lived out by the Christian believer as a citizen of the Kingdom of God, not in a legalistic sense but willingly from the mind and heart.

We can note again – we should never understand this Sermon on the Mount as meaning, 'Live this out and you will become a Christian', but rather it should be understood as 'live like this because you are a Christian.'

This is why our Lord teaches about the Christian character first, then follows with His teaching about the nature of conduct that should flow out of that Christian character.

Luther stated: 'Christ is saying nothing in this sermon about how to become a Christian, only about the works and fruit of being a Christian in a state of grace.'

The Athenian writer Aristides reported to the Emperor Hadrian about the Christians. He told of the distinctive lifestyle of the people known as Christians.

He commented on their integrity, morality, quality of their family life, and the way they handled pressure. He concluded with a most telling observation: 'Truly this is a new people, there is something divine in them.'

'Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new' 2 Corinthians 5.17.

Men and women should see there is reality and life in Christian living in this world. Remember Jesus is not teaching about Kingdom life in an ideal world, but Kingdom life in a fallen world!

The first part of the Sermon on the Mount is most commonly known as the Beatitudes.

There are some important things to note about The Beatitudes.

First of all, The Beatitudes show us the character of the true Christian, a citizen in God's Kingdom, a character that can only be produced through the power and grace of God.

Secondly, The Beatitudes bring us to Christ, because from them, we notice our failure to live how God calls us to, and therefore recognize our need for Christ's righteousness to be credited to us.

The Beatitudes are also written in an order that describes the process of growth in the Kingdom of God by which we can examine our own spiritual growth and health.

As we study The Beatitudes, let us examine ourselves before God.

The Meaning of Beatitude

The word 'beatitude' has the meaning of 'being in a blessed state and condition'.

The Beatitudes describe certain aspects of the true Christian character.

Christians, through God's goodness, are meant to display all these characteristics.

They are evidences of the new birth. The Beatitudes are Christ's specification of Christianity.

The Beatitudes are given to us by Christ the Son of God, teaching absolute truth with authority as One Who really loves and cares.

The Beatitudes describe what a Christian is meant to be. They are not natural tendencies or qualities; rather they describe the disposition produced by grace.

Ultimately the objective is to be like Christ, the salt and the light in this world. But to be the salt and the light in this world we need to start with the Beatitudes.

The meaning of the Word Blessed

Blessed the word traditionally translated into English as 'blessed' has the meaning of possessing an inward contentment and joy that rises above life's circumstances.

Therefore to be blessed in the truest sense of the word, must mean to be divinely favored by God.

This is how those hearing the sermon would have understood this statement of Jesus.

While happiness is an emotion, blessedness is an endowment from God, a state and condition ordained by God.

The state of those who have spiritual life and communion with God is blessed – they are divinely favored and endowed of God.

It is a word for Christians. They are blessed of the Lord, and therefore in a blessed state.

Psalms 1:1 KJV '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'

The Beatitudes are encouraging evidences that Christians are already blessed, enriched with heavenly blessings.

Their sins are not imputed to them; they are in a covenant with God and have exchanged hell for Heaven.

They have the first fruits of the Kingdom, and know all things work together for good.

The blessed person is one in whom the Spirit of God is working, enabling him to show forth the evidences of Christian character as specified by Christ.

So Jesus begins His teaching on the nature and character of the Christian.

Things To Consider

Before you continue, pray and ask God to show you what it means to be a citizen in the Kingdom of God as you study The Beatitudes.

The word “blessed” means to have the deep, abiding joy that comes when we live in with God and the of His Kingdom.

Beatitude #1 - Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

The first of eight beatitudes describes the beginning point of growth as a citizen of the Kingdom. It is being “poor in spirit.”

This phrase can be understood by thinking of actual poverty, the state of being poor, as it is described in the Bible.

In the Bible, the poor are those who have to utterly depend on others because they lack the personal resources or abilities to live in a state of wellbeing.

Likewise, Christians who are “poor in spirit” have recognized that they are totally dependent on God for their own wellbeing. They have recognized the sin and corruption of their hearts, and know that they do not have the resources or abilities to please God on their own.

They know that they need the help of the King—Jesus Christ.
Christians who are poor in spirit are humble.

They live in humility when they are living in complete dependence on God—His mercy and His grace.

These Christians must rid themselves of their selfishness, pride, and self-reliance.

Poorness in spirit is realized in our lives as we stand in the awesome presence of our holy and just King. We see that as we stand before God’s majesty we are nothing and depend totally upon Him.

Being poor in spirit is the first step in Christian growth because no one will enter the Kingdom of God without poverty in spirit.

Notice that this first step opens the Kingdom of Heaven to the Christian. In our world, the rich, powerful, and famous have kingdoms.

In God’s Kingdom, however, it is the poor in spirit, those who utterly depend on God, who gain the Kingdom of Heaven.

The “poor in spirit” are those who cast themselves on God's grace. We personally acknowledge our spiritual bankruptcy before God.

It is an honest confession that we are sinful and utterly without moral virtues needed to please God. It is the opposite of arrogance.

In its deepest form, it acknowledges our desperate need for God. Jesus is declaring that it is a blessing to recognize our need to be filled by God's grace.

Thus, at the very beginning of the Sermon on the Mount, we learn that we don't have the spiritual resources in ourselves to put Jesus' teachings into practice.

We can't fulfill God's call by ourselves. Blessed are those who realize they are spiritually bankrupt, for this realization turns them to God, without whom they cannot fulfill what they are created to do and be.

Much of the rest of the sermon rips away from us the self-delusion that we are capable of acquiring a state of blessedness on our own. It aims to produce in us a genuine poverty of spirit.

What is the practical result of this blessing? If we are poor in spirit, we are able to bring an honest appraisal of ourselves to our work.

We don't inflate our résumé or boast about our position. We know how difficult it is to work with people who cannot learn, grow, or accept correction because they are trying to maintain an inflated picture of themselves.

So we commit ourselves to honesty about ourselves. We remember that even Jesus, when he started working with wood, must have needed guidance and instruction.

At the same time, we acknowledge that only with God at work within us can we put Jesus' teachings into practice on the job.

We seek God's presence and strength in our lives each day as we live as Christians where we work.

Fill in the blanks from your reading.

- a. Christians who are “poor in spirit” have recognized that they are _____ on God for their own wellbeing.
- b. They have recognized the _____ and _____ of their hearts, and know that they do not have the resources or abilities to please God.
- c. They know they need the _____ of the King.

Read 1 Peter 5:5-7 and answer the following questions.

- a. With what are we to be clothed?
- b. “God the proud, but shows _____ to the humble” (1 Peter 5:5).

Read Isaiah 6:1-5. Here Isaiah is driven to see that he is poor in spirit. What caused this?

Read Philippians 2:3-5 and fill in the blanks below.

- a. Do nothing out of selfish or vain . Rather, in _____ value others above yourselves, not looking to your own interests, but each of you to the interests of the _____ .
- b. In your relationships with one another, have the same mindset as _____

(Optional) Verses for IN-DEPTH study: Job 5:11; Proverbs 3:34, 11:2; Ecclesiastes 5:1-3; Isaiah 57:15, 66:2; Matthew 20:26; Luke 6:20, 14:10; John 13:14; Romans 12:3, 12:16; Philippians 2:3; Colossians 3:12; and James 1:9, 4:10.