

ARISE TO TRUTH LECTURESHIP

THEME:
THE BEATITUDES

AUGUST 14th—17th, 1997

**MOUNTAIN VIEW
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Preface

Arise To Truth was first aired on March 5, 1985 on WZAP. The program was done live from the sixth floor of the Arcade building in Bristol, Virginia. A few years later the station was moved to Wallace Pike Road, where it is currently located.

The program was met with great protest from the denominational world. One lady stated over the air, "I will get up a petition and get you off the air." Another stated, "That God had revealed to her that we would not be on the air long." Some of the denominational preachers went to the owners complaining about our program. One preacher bought 30 minutes of air time right behind our program to warn the people about *Arise To Truth*.

For awhile, a disclaimer was aired behind our program stating that the views and the opinions expressed on *Arise To Truth* were not necessarily the views and the opinions of the owners and staff. This was done because of the opposition to our program.

Through the years, we have striven to use the best preachers and the best arguments we could to establish the case for New Testament Christianity. We have taken on almost every false doctrine in the twelve years that we have been on the air. We have received literally hundreds of letters and phone calls. The response from the listening audience has been tremendous.

We give God the glory for the increase He has given us through this radio ministry. We know of about sixty people who have become Christians as a result of this work. Four of the sixty who have been converted were denominational preachers; one Baptist, one Apostolic, and two Christian Church preachers. Also a congregation was established at Holston when about twenty Christian Church members came

out at one time.

Some have asked, why do you believe the program has been so successful? To which we respond, the power is in the preaching of God's Word. We do not "beat around the bush," but we let the people know that they cannot be saved in a man-made church. We contrast the difference between truth and error. Truth never looks better until it is contrasted with error. Our advice is: preach the truth in love and God will give the increase.

To those of you who have listened to the program from its beginning, **THANK YOU**. To those of you who have supported it financially through the years, **THANK YOU**, for this is your work also. We ask that you continue to listen to the program and invite your friends and loved ones to listen as well.

The churches that support this program are: Centerview and "C" St. in Elizabethton; Lebanon; Liberty Hills; Mountain View; and Stoney Creek.

Individuals that have helped from time to time: Dottie Greer, Lon and Mildred Shuler, and Crawford Scott.

There have been times when the money was tight, but God always came through for us.

**In Christian love, the speakers of Arise To Truth,
Mack Bennett, Eddy Craft, Bill Haywood, David Irick,
Everette Morefield, Clifford Newell, and Wesley Simons**

BLESSED ARE THE POOR IN SPIRIT

Mack Bennett

I. Introduction.

1. When Wesley Simons assigned me the first beatitude, he said, "this one is the foundation on which all the others rest."
2. They are called the beatitudes from the Latin word for blessed, Beatus.
3. There are eight beatitudes.
4. However, some say there are nine.
5. Luke adds four woes (Luke 6:24-26).
6. These are promises of blessings, which are distinctly promised to the citizens of the kingdom of heaven, the church.
7. In the beatitudes, Jesus teaches the characteristics of the citizens of the kingdom.
8. They are fundamental principles of the Christian character.

II. Discussion.

- A. The Importance Of This Beatitude.
 1. Possibility of personal happiness.
 2. It challenges us to become the type of

person our God wants.

3. This beatitude teaches us we must have the correct attitude about ourselves in seeking the will of God.
4. The seed of God's word could never be planted in the hard soil of a proud heart.
 - a. "For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns" (Jeremiah 4:3).
 - b. "For all those [things] hath mine hand made, and all those [things] have been, saith the LORD: but to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembleth at my word" (Isaiah 66:2).

B. The Meaning Of Blessed.

1. Blessed is from the Greek word Makarios and means one who has been approved by God. It does not depend on outward circumstances. Only the life of godliness has the promise of life that now is and of that which is to come.
 - a. "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it]

more abundantly" (John 10:10).

- b. Titus 2:11-15.
- c. Mark 10:28-31.
- d. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4:8).

2. Examples of the blessed life.

- a. Job, (Job 42:12).
- b. Our Lord, (Hebrews 12:2).
- c. The Ethiopian, (Acts 8:39).
- d. Those to whom Peter wrote, (1 Peter 3:8-9).
- e. Those who endure and remain faithful, (James 1:25; Revelation 14:13; 22:7, 14).

C. The Meaning Of Poor In Spirit.

1. What it does not mean.

- a. Not poor spirited, weak or lacking in courage, low self-esteem, shy.

- b. It does not mean a false humility, (Colossians 2:18, 19, 23).
 - c. Some would view themselves so humble that they believe the human mind cannot understand the Bible.
 - d. Still others are so humble they will not take a stand for truth.
2. What it does mean.
- a. Poor (ptochos) is found thirty-four times in the New Testament, and it identifies one who is destitute (Luke 16:20-22; Matthew 11:33; 26:9, 22).
 - b. We see it means one who cannot care for himself. One who must beg others to sustain him.
 - c. "Poor in spirit" means those who are destitute of the proud, haughty, arrogant spirit of the world.
 - d. The "poor in spirit" are conscious of their need; they are opposite of pride and self-righteousness (Proverbs 16:18; 1 Timothy 3:6).
3. Examples of those "poor in spirit."
- a. People that come into the

kingdom are to have this attitude,
(Matthew 18:1-4).

b. Those who enter the kingdom
(church) are those who are born
again (John 3:3-5).

c. Those who are in the kingdom,
the church, must continue to
have this attitude, (James 4:6-
10).

D. The Marvelous Results Of Being Poor In Spirit.

1. Some examples.

a. Moses, (Exodus 3:11).

b. Gideon, (Judges 6:15).

c. Isaiah, (Isaiah 6:5).

d. The Publican, (Luke 18:13-14).

e. Peter, (Luke 22:62).

f. Saul, (Acts 9:9).

g. Cornelius, (Acts 10:1-2).

h. Christ Jesus, (John 13:4-5;
Philippians 2:7-8).

2. When a person has the attitude (poor in
spirit) about himself, the result is the
Kingdom of God.

- a. Jesus did not mean the kingdom was established at that moment but those with poverty of spirit had the basic qualification for entrance into the kingdom.
- b. The kingdom is the church, that spiritual domain where Jesus rules and reigns, (Matthew 6:10).
- c. In the kingdom, sins are forgiven, (Acts 2:38).
- d. In the kingdom is the location of all spiritual blessings, (Ephesians 1:3).
- e. The kingdom is the home of the saved, (Acts 2:47; Ephesians 5:23; 2 Peter 1:11).
- f. In the kingdom, we have fellowship, (1 John 1:3-7).
- g. It is this kingdom the Lord is coming for, (1 Thessalonians 4:16-17; 1 Corinthians 15:24).

III. Conclusion.

1. I hope you can truly see this one is the beginning of the others.
2. As Wesley Simons has well said, all the others rest upon a person and a people who are "Poor

in spirit.”

3. What is your attitude? If you are not a Christian, you must realize you are in need of a Savior, who can forgive you of your sins.
4. Hear, believe, repent, confess, and be baptized for the remission of sins, and live faithful until death, is God's plan for you.

Blessed Are They That Mourn

Darryl Harrison

I. Introduction.

1. The Sermon on the Mount has been called the "Magna Charta of Christianity" and is the essence of Christ's teaching.
2. Christ's message was not new nor revolutionary, but was familiar teaching to the disciples, and was rooted in the Old Testament (Psalms 18:25; 37:11; 40:17).
3. Jesus presented the Beatitudes in the context of the coming kingdom, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matthew 4:17).
4. The Beatitudes set forth the true meaning of happiness; that is, a happiness that is derived from an inward state of being rather than from outward circumstances, "Great [is] my boldness of speech toward you, great [is] my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation" (2 Corinthians 7:4).
5. Only in Christ can men enjoy this blessedness, "Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ" (Ephesians 1:3).
6. This particular Beatitude is in direct contradiction to the prevailing mentality of this present age which stresses happiness in things,

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Matthew 6:24).

7. The great paradox of the second beatitude points out clearly those who are truly blessed of God.

II. Discussion.

A. The Paradox Stated.

1. “Blessed are they.”
 - a. Gr. *makarios*, “used to describe the state of spiritual and moral prosperity and blessedness, the highest possible happiness that men can enjoy in this world.”
 - b. “In Classical Greek, the word *makar* described the happiness of the gods, who were happy within themselves and unaffected by the outside world.” It also referred to the perfect bliss of the dead.
 - c. The happiness of which Jesus speaks is from God and is therefore God-conditioned rather than world-conditioned.

2. “That mourn.”

- a. Gr. *pentheo*, "used and defined as any loud expression of grief, especially in mourning for the dead, (LXX, Genesis 37:34; 2 Samuel 19:1); present tense, "the mourning ones."
 - b. No stronger word for mourning in the Greek NT; describes a mourning which cannot be hidden (Luke 6:21).
 - c. Refers to the one who mourns for his sin, "Against thee, thee only, have I sinned, and done [this] evil in thy sight: that thou mightest be justified when thou speakest, [and] be clear when thou judgest" (Psalm 51:4), and is a natural outgrowth of the first beatitude, "Blessed are the poor in spirit...."
 - d. "Christianity begins with godly sorrow of the broken heart" (*N.T. Words*, by *William Barclay*).
- B. The Unblessed Mourners.
1. The moaners and murmurers (1 Corinthians 10:1-12).
 2. Those whose pride has been injured (Proverbs 6:17; 8:13; 11:2; 16:18; 29:23; 1 Peter 5:5-6).

3. Those who suffer material loss (Jonah 4:4-11; Luke 12:15-21; Matthew 6:33-34; 1 Timothy 6:6).
 4. Those whose sin is exposed and refuse to repent (1 Corinthians 5:1-2; Numbers 32:23; Luke 3:19-20; Acts 7:51ff).
- C. The Blessed Mourners.
1. Those who mourn for their own sins.
 - a. “And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly” (Matthew 26:75).
 - b. Paul—“O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:24).
 - c. David (Psalm 51:1-4).
 - d. The Publican (Luke 18:9-14).
 - e. Ninevah (Jonah 3:5-10).
 - f. Zacchaeus (Luke 19:8).
 2. Those who mourn over the sins of others.
 - a. God (Genesis 6:5-7, 11-13).

- b. Christ (Matthew 23:37-39; Luke 19:41, 23:34; Hebrews 5:7).
 - c. Lot (2 Peter 2:6-9).
 - d. Jeremiah—"The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. [Is there] no balm in Gilead; [is there] no physician there? why then is not the health of the daughter of my people recovered?" (Jeremiah 8:20-22).
 - e. Paul—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans 10:1).
- D. "They Shall Be Comforted."
- 1. Gr. *parakaleo* (*para*, beside; *kaleo*, to call).
 - a. Passive voice indicates that the comfort is not intrinsic, but originates from outside ourselves.
 - b. Present tense indicates that the comfort is continuous.
 - 2. The finished work of Christ's atonement is the ultimate comfort of which this

speaks. Paul said, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4).

E. The Blessings Of Comfort.

1. Strengthens our character—"If [there be] therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be likeminded, having the same love, [being] of one accord, of one mind. [Let] nothing [be done] through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Philippians 2:1-5).
2. Comfort to and from others—"Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Corinthians 1:3-4).
3. Joy in the midst of suffering—"Rejoice in the Lord alway: [and] again I say, Rejoice" (Philippians 4:4).

4. Divine forgiveness—"Blessed [is he whose] transgression [is] forgiven, [whose] sin [is] covered. Blessed [is] the man unto whom the LORD imputeth not iniquity, and in whose spirit [there is] no guile" (Psalm 32:1-2).
5. Comfort of heaven—"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also" (John 14:1-3).

III. Conclusion

1. "This Beatitude is good as a rainbow covenant between heaven and earth, for souls and their inner skies. Whether any Christian sorrow more or less, he may now, with this Beatitude of sorrow, 'rejoice with joy unspeakable, and full of glory'" (*P.C. Barker*).
2. Are you a blessed mourner? How many have found true happiness?

BLESSED ARE THE MEEK

Eddy Craft

I. Introduction.

1. Meek does not mean:
 - a. Weak, wishy-washy, cowardice, sissy, unwilling to take a stand, afraid; a man everyone pushes around.
 - b. Meek carries three main thoughts from the Greek word *Praus* (pra-ooce).
 - 1) Control anger.
 - 2) Tame self like taming wild animal.
 - 3) Humbling one's self to the point of respecting authority or obedience.
2. One man said: "Meekness is rather the attitude of the soul towards another when that other is in a state of activity toward it. It is the attitude of the disciple to the teacher when teaching; of the son to the father when exercising his paternal authority; of the servant to the master when giving him orders. It is therefore essentially as applicable to the relation of man to God as to that of man to man."

II. Discussion.

- A. Show Relationship To First Two Beatitudes.
1. "Blessed are the poor in Spirit" (Matthew 5:3).
 2. "Blessed are they that mourn" (Matthew 5:4).
- B. Individuals Who Were Meek.
1. Moses—"Now the man Moses [was] very meek, above all the men which [were] upon the face of the earth" (Numbers 12:3).
 2. Jesus—"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29).
 3. Wives—"But [let it be] the hidden man of the heart, in that which is not corruptible, [even the ornament] of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4).
- C. The Character Of The Meek Or Saved.
1. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isaiah 11:9).
 2. In the Lord's church, attitudes and dispositions shall be changed.

- D. When, Where, And How Are We To Be Meek.
1. In receiving the Word of God, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21).
 2. In striving for unity, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:1-3).
 3. In giving Bible answers, "But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).
 4. In trying to influence others, "But [let it be] the hidden man of the heart, in that which is not corruptible, [even the ornament] of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4).
 5. In restoring a brother, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest

thou also be tempted" (Galatians 6:1).

6. In being wise, "Who [is] a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom" (James 3:13).

E. Meekness Is To Be Pursued.

1. Because it is a fruit of the Spirit (Galatians 5:22-23).
2. Because it is something that Christians are to put on (Colossians 3:12).
3. Because it is to be followed after (1 Timothy 6:10-11).
4. Because it guards our attitude (2 Timothy 2:24-25).
5. Because it helps our entire life (Titus 3:1-2).

F. God's View Of The Meek.

1. He shall eat and be satisfied (Psalm 22:26).
2. He will teach (Psalm 25:9).
3. He shall inherit the earth (Psalm 37:11).
4. He shall be saved (Psalm 76:9).

5. He shall be lifted up (Psalm 147:6).
6. He shall be beautified with salvation (Psalm 149:4).

G. The Meek Shall Inherit The Earth.

1. Receive abundant life here (John 10:10).
2. Blessings received here (Mark 10:30).
3. Material goods promised here (Matthew 6:33).
4. We look for a new Heaven and a new Earth (2 Peter 3:13).
5. We have a mansion in Heaven (John 14:1-3).

III. Conclusion.

1. Meekness is one of the greatest Christian virtues.
2. This characteristic has been possessed by great men of God in all periods of History.
3. Make meekness a part of your Christian character and you will receive the blessings which God has promised.

BLESSED ARE THEY WHO HUNGER AND THIRST

Clifford Newell, Jr.

I. Introduction.

1. This is the fourth beatitude as recorded in Matthew, and it reads, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).
2. These beatitudes show the difference between the Christian and the non-Christian.
 - a. Often this distinction is blurred.
 - b. For example, the world may be in the church. We must be in the world but we are forbidden to be of the world!
 - c. The Christian and the non-Christian belong to two entirely different kingdoms.
3. I am convinced that it is almost impossible for us, in this land of plenty, to fully appreciate the statement, "Blessed [are] they which do hunger and thirst."
4. "If you were to take the sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to take the whole of the meat and none of the

parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount. And it would suffer immeasurably by comparison" (John T. Fisher, M.D.).

II. Discussion.

A. "Blessed."

1. The word translated "blessed" *makarios* means happy or fortunate. Cf. Psalm 1 and 2.
2. The Old Testament ended with a curse "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4:6), whereas the New Testament begins with a blessing "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away everyone of you from his iniquities" (Acts 3:26).
3. When studying these beatitudes, one must keep in mind this word "blessed" or happy is a particular type of happiness.
4. Genuine and lasting happiness is what Jesus offers, as opposed to the fleeting and often deceptive happiness/pleasures

of sin.

5. The Greeks also used a form of the same word to refer to Cyprus (he makaria), the happy Isle.
6. Thus, in the New Testament, when the writer's make reference to blessed/happy, they refer to the state of spiritual and moral prosperity that exists in Christ.
7. Unlike materialistic forms of happiness, spiritual happiness is untouchable by the changing conditions of the world "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).
8. The world hungers and thirsts for happiness as a direct acquisition.
9. The text does not say, "Blessed are those that hunger and thirst after happiness..."
10. The text does not say, "Blessed are they that have hungered and thirsted..."
11. By putting it as the thing we desire, we miss it!
12. Happiness comes as a product—a result—from seeking something else.

- B. "Blessed Are They That Hunger And Thirst."
1. The significance of hunger and thirst, either in the physical or spiritual realm, is quite obvious.
 2. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psalm 42:1).
 3. "O God, thou [art] my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Psalm 63:1).
 4. The Greek word for hunger *peinao* means to be hungry, suffer hunger, to be famished, to crave after (Liddell-Scott).
 5. Thayer says, "to be hungry, to be needy, to crave ardently, to seek with earnest desire."
 6. The Greek word for thirst is *dispontes* and means "to thirst, to thirst after, long earnestly" (Liddell-Scott).
 7. Thayer states, "to suffer thirst, suffer from thirst, figuratively, those are said to thirst who painfully feel their want of, and eagerly long for those things by which the soul is refreshed, supported, strengthened."
 8. In Palestine during Jesus' day, the

typical wage for the laborer was about fifteen cents a day. If a laborer missed a day's work, actual hunger invaded the home.

9. The force of this beatitude was and is do we have the same ardent craving for righteousness as the Palestinians did for physical food and drink?
- C. "Blessed Are They That Hunger And Thirst After Righteousness."
1. Righteousness is the goal sought. It is the object of the Christian's spiritual hunger and thirst.
 2. The word righteousness in the Greek is *dikaiousune* and means justification.
 - a. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1:16-17).
 - b. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to

knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:1-3).

3. Hence, it involves God's righteous plan for man's redemption.
4. It is of particular note that God does not call us to be religious but to be righteous!

D. "Blessed Are They That Hunger And Thirst After Righteousness: For They Shall Be Filled."

1. Literally, they shall be filled with the righteousness they seek.
2. They shall be filled with happiness in this life.
3. There is no life to compare with it—holiness, joy, love, peace—sleep at night—freedom from guilt.
4. This may sound like a strange paradox—we are filled by feeling empty!
5. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

6. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).
7. It is a state of heart and attitude of soul that He is blessing here. This is not a one time process; they continue to hunger and thirst after righteousness!

III. Conclusion.

1. Hungering and thirsting for righteousness is the inward desire for what the gospel will do; and obeying it brings one into the full measure of pardon and justification.
2. Friends, unless we possess and maintain an ardent longing for His righteousness, we will be of all men most miserable!

BLESSED ARE THE MERCIFUL

Bill Haywood

I. Introduction.

1. "Blessed are the merciful, for they shall obtain mercy" (Matthew 5:7). This beattitude is so basic and so simple, we often fall very short of this standard.
2. As simple as this concept is, I find that I need to be reminded of the one thing that does make it so basic. To be merciful is to be like Jesus.
3. The Sermon on the Mount is a description of Jesus and a citizen of the kingdom of Christ possessing the character of Christ.
4. "Blessed are the merciful"? Blessed are those who are like Jesus in regards to mercy.
5. But what is mercy? Is this an essential virtue for all Christians? And why are the merciful blessed?

II. Discussion.

A. What Is Mercy?

1. In the Old Testament mercy and truth are intimately tied together.
 - a. "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of

- thine heart" (Proverbs 3:3).
- b. "Do they not err that devise evil? But mercy and truth shall be to them that devise good" (Proverbs 14:22).
 - c. "And Solomon said, Thou hast shown unto thy servant David my father great mercy, according as he walked before thee un truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day" (1 Kings 3:6).
 - d. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10).
 - e. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face" (Psalm 89:14).
 - f. "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land" (Hosea 4:1).

2. It is interesting that this beatitude is preceded by the blessedness of those who hunger and thirst for righteousness. Any attempt to separate the truth from mercy or mercy from truth is not biblical.
 - a. In an attempt to be right, some can be very unmerciful.
 - b. In an attempt to be merciful, some throw the Bible out the window.
 - c. Mercy does not overlook the requirements of God and the requirements of God do not overlook mercy.
3. Mercy is best seen in the kindness of the God. Inherent in the idea of mercy is the idea of forgiveness.
 - a. Hebrews 8:12 tells us that God will remember their sins no more.
 - b. Acts 3:19 tells us that our sins can be wiped away.
4. Matthew 18:21-32 is one of the sweetest parables and also one of the sickest. It is sweet because of God's role but it is sick because of man's role. The text says that the one who does not show mercy, who does not forgive is wicked and on their way to hell.

B. Is Mercy An Essential Christian Quality?

1. We have a biblical mandate to be merciful.
2. “Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” (Matthew 23:23).
3. “But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance” (Matthew 9:13).
4. “For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment” (James 2:13).
5. “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matthew 6:14-15).

C. Why Are The Merciful Blessed?

1. Blessed *Makarios* could be translated happy. But as is plainly seen in Matthew 5:10, this is not a happiness that is based on or contingent on external

circumstances. So why is the merciful person a happy person?

2. In Hebrews 12:2, we see that Jesus had joy in the face of the cross because of what would be accomplished by the cross. It accomplished the highest good for the church and hence for mankind in general.
3. When our goal is to accomplish the highest good for the church and mankind in general, we will want to be merciful and we will find happiness.
4. It is worth our consideration to ask the following questions:
 - a. Is the person with an unmerciful spirit interested in what is best for the church?
 - b. Can we be interested in what Jesus is interested in and not be merciful?
 - c. Is it surprising that people with an unmerciful spirit are usually unhappy people?

D. How Can I Be Merciful ?

1. Luke 10:25-37, the merciful Samaritan.
2. John 13, the merciful Jesus.

3. God demonstrated mercy toward man in Christ (Romans 5:8).

III. Conclusion.

1. "Blessed are the merciful" ? What is mercy? Why are the merciful blessed? Can I learn to be merciful?
2. There is a simple answer to these questions and the answer has a name and the name is Jesus.
3. Jesus, through His teaching and His example, can answer every one of our questions on the subject of mercy.
4. To be a Christian is to be merciful.

BLESSED ARE THE PURE IN HEART

Everette Morefield

I. Introduction.

1. The passage assigned to me reads, "Blessed [are] the pure in heart: for they shall see God" (Matthew 5:8), and is found in what is commonly called the "Sermon on the Mount," so called because verse one says that the Lord went up into a mountain.
2. The Sermon on the Mount is a great statement of moral and religious principles. The beatitudes reveal the keys to genuine and lasting happiness. Jesus taught that happiness comes from an inward quality. Our religion must be from within—not just an outward display. The heart is to be involved in Christianity (Ephesians 5:19; 2 Corinthians 9:7).
3. The word "pure" is from the Greek word *katharos*. Two ideas are to be found in this word. First, it describes a heart which is not divided. It is the opposite of hypocrisy. It is without mixture, unmixed, unadulterated. The pure heart is full of sincerity. Second, a pure heart is one which is morally clean.

II. Discussion.

- A. Why We Should Be Concerned About A Pure Heart.

1. The Bible reveals the importance of our spiritual hearts, indicating that the way we act, the way we talk and way we think is determined by the condition of our hearts.
 - a. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matthew 12:34).
 - b. "For as he thinketh in his heart, so [is] he: Eat and drink, saith he to thee; but his heart [is] not with thee" (Proverbs 23:7).
 - c. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders" (Mark 7:21).

2. We are also taught that our worship must come from the heart or our worship is vain.
 - a. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matthew 12:35).
 - b. "This people draweth nigh unto me with their mouth, and honoureth me with [their] lips;

but their heart is far from me. But in vain they do worship me, teaching [for] doctrines the commandments of men" (Matthew 15:8-9).

- c. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matthew 22:37-38).

B. The Analysis And Exercises Of The Heart.

1. The heart is that part of man called intellect, which:
 - a. Thinks: "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" (Matthew 9:4).
 - b. Reasons: "And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?" (Mark 2:8).
 - c. "Understands: " For this people's heart is waxed gross, and [their] ears are dull of hearing, and their eyes they have closed; lest at any time they should see with [their] eyes, and hear with [their] ears,

and should understand with [their] heart, and should be converted, and I should heal them" (Matthew 13:15).

- d. Believes: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10).
2. The heart is also seen to be that attribute of man called emotion, which:
- a. Despises: "And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart" (2 Samuel 6:16).
 - b. Desires: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans 10:1).
 - c. Loves: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37).
 - d. Trusts: "Trust in the LORD with all thine heart; and lean not unto

thine own understanding”
(Proverbs 3:5).

C. The Effectiveness Of The Word Of God Depends Upon The Condition Of The Heart.

1. To illustrate, the people in Acts 2 were accused of killing the Son of God. They were pricked in their hearts, gladly received the word; and were baptized (Acts 2:36-37).
2. In Acts 7, Stephen accused some people of the same thing and they were also cut to the heart but they stoned Stephen to death. Why? They refused to listen, being “stiffnecked and uncircumcised in heart and ears” as Stephen had charged (Acts 7:51-57).
3. The parable of the sower in Luke 8 teaches, that the fruitfulness of the word of God depends upon the condition of the heart and illustrated it by comparing it to sowing seed in different types of soil (Luke 8:4-15).

D. How Do We Become Pure?

1. Through blood—“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).
2. No other alternative (blood)—“In whom

we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7; Hebrews 9:12; Colossians 1:20).

3. The blood is effective when we obey (Romans 6:1-6; 1 Peter 1:22).

E. How Do We Maintain Purity?

1. Today, as in days gone by, there are many examples of impurity because of Satan's attack upon the heart. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). This is done through:
 - a. Breakdown in the home.
 - b. Unnatural types of immorality being committed.
 - c. Unscriptural marriages and divorces.
 - d. Pornography.
 - e. T. V. And News.
 - f. Drug abuse.
 - g. False doctrine.
2. Paul tells us how we are to keep our

hearts pure, “Finally, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (Philippians 4:8-9).

F. Before We See God, We Must.

1. See the truth, (John 8:32).
2. See the kingdom. (John 3:3-6).
3. See a life of faithfulness, (Revelation 2:10).
4. See the judgment, (2 Corinthians 5:10).

III. Conclusion.

1. Are we concerned about being pure in heart?
2. Are we concerned about maintaining purity?

BLESSED ARE THE PEACEMAKERS

David Irick

I. Introduction.

1. "Blessed [are] the peacemakers: for they shall be called the children of God" (Matthew 5:9).
2. Like all the beatitudes, this one has always been needed.
3. Notice the strife, uneasiness, bitterness, and turmoil in days gone by.
 - a. For example, in the Bible we notice: Cain and Abel, Jacob and Esau, Abram's herdsmen and Lots, Saul toward David, Paul and Barnabas, etc.
 - b. Today? Countries are at odds, folks in business struggle with employees, neighbors opposed to neighbors, kin folks struggle, people in religion differ, etc.
4. Regardless of where we look, there is a need for peacemakers.

II. Discussion.

A. Seeking After Peace.

1. The need to seek after peace.
 - a. Matthew 5:9 "...loving peace"

(Thayer).

- b. This is opposite of the character of one who loves strife and contention!
- 1) “He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings” (1 Timothy 6:4).
 - 2) “These six [things] doth the LORD hate: yea, seven [are] an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness [that] speaketh lies, and he that soweth discord among brethren” (Proverbs 6:16-19).
- c. “Let us therefore follow after the things which make for peace, and things wherewith one may edify another” (Romans 14:19).
- d. “For he that will love life, and see

good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it" (1 Peter 3:10-11).

2. Our response to others often determines whether there will be peace or strife.
 - a. "If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18).
 - b. "A soft answer turneth away wrath: but grievous words stir up anger" (Proverbs 15:1).
 - c. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:43-44).
3. Misery of the worst kind is the result of not seeking peace. Wars, deaths, divorces, ugly emotional scars, divided families, and just plain misery!

B. We Need Peacemakers.

1. In the church—
 - a. This may seem out of place. In the church!
 - b. Hugo McCord told of one congregation torn with contention. “They decided to meet at separate times on Sunday. One group would use the building Sunday morning and the other Sunday night. Then the next Sunday they would switch the times around to keep all happy. Problems continued to develop when one group thought the other used too much coal. By the next service there was two coal piles. This prompted a neighboring boy to write on the bulletin board, ‘One Lord, one faith, one baptism, and two coal piles!’”
 - c. “For ye are yet carnal: for whereas [there is] among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (1 Corinthians 3:3).
 - d. “I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel,

with Clement also, and [with] other my fellowlabourers, whose names [are] in the book of life. Rejoice in the Lord alway: [and] again I say, Rejoice" (Philippians 4:2-4).

- e. Most problems within the church are not an issue of truth.

2. In the home—

- a. Heart(s) are not right if there is tension, uneasiness, and unhappiness in the home.
- b. Marriages: Some act like kids! Words are designed to "cut." Actions designed to inflict pain. Feelings are left on the sleeve and fall at the least thing.
- c. "Better [is] a dinner of herbs where love is, than a stalled ox and hatred therewith" (Proverbs 15:17).
 - 1) Husbands: "He that troubleth his own house shall inherit the wind: and the fool [shall be] servant to the wise of heart" (Proverbs 11:29).
 - 2) Wives: "[It is] better to dwell in a corner of the

housetop, than with a brawling woman in a wide house" (Proverbs 21:9).

- d. When both have the attitude of pursuing peace, there will be peace!

C. Examples Of Those Who Pursued Peace.

1. Abraham—"And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land" (Genesis 13:5-7).
2. Jonathan—"And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works [have been] to thee-ward very good: For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest [it], and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan: and Saul sware, [As]

the LORD liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past" (1 Samuel 19:4-7).

- D. Remember, Peace Does Not "Override" Purity!
1. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law" (Matthew 10:34-35).
 2. 1 Corinthians 5: Did Paul say have peace and allow the sin to continue?
 3. Children hate and even dread to get a "shot," but **as parents we know this is by far better in the long run.**

III. Conclusion.

1. "Who [is] a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom" (James 3:13).
2. Do you have peace with God?

BLESSED ARE THEY THAT ARE PERSECUTED

Wesley Simons

I. Introduction.

1. Jesus is actually saying:
 - a. Blessed are they who renounce one's self (Matthew 16:24-26).
 - b. Blessed are they who are willing to die for their faith (Revelation 2:10).
 - c. Blessed are they who have conviction (Acts 20:22-24).
 - d. Blessed are they who know what is truly valuable (Matthew 6:19-21).
 - e. Blessed are they who put first things first (Matthew 6:33).
2. Jesus said that persecution is a blessing. We must believe Him.

II. Discussion.

- A. We Are Deceived If We Think That We Will Not Be Persecuted.
 1. They persecuted the prophets (Matthew 5:12; Acts 7:51-52).

2. They persecuted the apostles (Acts 12:1-3).
 3. They persecuted the early church (Acts 8:1).
 4. They persecuted Jesus (Isaiah 53:1-12).
 5. They will persecute those who follow Jesus (2 Timothy 3:11-12).
- B. We Are Deceived If We Think Christ Does Not Take Note Of Our Persecution.
1. Jesus took Saul's persecution personally (Acts 9:4; 22:7-8).
 2. Jesus rewards those who endure persecutions (Mark 10:30).
 3. God is not pleased when the righteous are persecuted (1 Thessalonians 2:14-15).
 4. God will recompense tribulation to those who persecute us (2 Thessalonians 1:6-9).
- C. We Are Deceived If We Do Not See The Value Of Persecution.
1. There has to be some value to persecution for our Lord pronounced a blessing on all who are persecuted for righteousness sake (Matthew 5:10-12).

2. Persecutions causes us to make tough decisions.
 3. Persecutions causes us to take a stand.
 4. Persecutions causes us to reflect on the true meaning of life.
 5. Persecutions causes one to ask himself, how much am I willing to give up to go to heaven?
 6. Persecutions are a test of ones faith.
- D. We Are Deceived If We Do Not Recognize The Source Of Persecutions.
1. Our own families can persecute us.
 2. We can be persecuted at work.
 3. We can be persecuted at school.
 4. We can be persecuted by our neighbors.
 5. We can be persecuted by our government.
 6. We can be persecuted by other religious groups.
- E. We Are Deceived If We Try To Overcome Persecution The Wrong Way.
1. We should not be surprised when persecutions come (1 Peter 4:11).

2. We should not seek to retaliate (1 Peter 2:19-24).
3. We will not overcome if we are filled with resentment (Philippians 1:12-18).
4. We will not overcome if we become discouraged (Hebrews 12:2-4).
5. We cannot give up because of persecution (Mark 4:16-17).

F. How Do We Overcome Persecutions?

1. A consistent Christian life (1 Peter 2:11-15).
2. Know the reason for the persecution (1 Peter 3:13-18).
3. We can endure if we look to Jesus (Hebrews 12:1-4).
4. We must maintain our hope and joy (2 Corinthians 4:16-18).

G. What Persecutions Will Do.

1. It will cause the Word to be preached (Acts 8:1).
2. It will cause us to appreciate what we have (Mark 10:30).
3. It will cause us to take a stand (2 Thessalonians 1:4).

4. It will cause us to teach our children the word of God (Ephesians 6:4).
 5. It will make us strong (2 Corinthians 12:10).
- H. Some Cannot Endure Persecution Because Of A Lack Of Faith.
1. "Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended" (Matthew 13:21).
 2. "And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended" (Mark 4:17).
- I. My Attitude Toward The Persecutor.
1. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44).
 2. "Bless them which persecute you: bless, and curse not" (Romans 12:14).

III. Conclusion.

1. Persecutions are going to come.

2. Therefore, I must be ready.
3. May God help all of us to have the conviction to suffer for Him and His truth.

