

THE BEATITUDES--THE BIRTHMARKS OF THE BELIEVER.

Text: Matthew 5:1-12

INTRODUCTION: The most obvious feature of the Church today is its superficiality. This is true not only in the evangelistic sense, but in the life of the Church in general--especially in such matters as holiness, sanctification, brotherly love, and unity. The main cause of this is our attitude towards the Bible. We fail to take it seriously. We refuse to let it affect our lives. We rebel at it when it seeks to change our lives, thoughts, ambitions, and seeks to destroy our prejudices!

In the Sermon on the Mount Christ lays down the principles of the Kingdom of God. The Beatitudes form the basis for all His teachings. They will tear away all shallowness and superficiality in the Church. The Beatitudes actually are nothing more than the reflections of Jesus' Character. Jesus stands as the perfect example of every Beatitude. He is the Beatitudes in human form. Now, if we are Chrisrians, we know that we shall be like Him. He is our model and example. Some say that the Sermon on the Mount is not for this age. This is not true. The Beatitudes are the eight-fold description of a Christian. They are the Birthmarks of the Believer. Every person who is born again will have these characteristics. Jesus was speaking these to His disciples. I would remind you that a disciple is not a superior brand of Christian, it is the only brand of Christian. Do not say that these have nothing to do with us. They have everything to do with us. Let me give you five rules for interpreting these Beatitudes.

1. All Christians are to be like this. They are Christ's description of every single Christian.
2. All Christians are meant to manifest ALL of the Characteristics.
3. These Beatitudes do not refer to what we may call a natural tendency. Each of them is wholly a disposition which is produced by grace alone and the operation of the Holy Spirit within us.
4. These clearly indicate the essential, utter difference between the Christian and the non-Christian. This is an important fact. Today the difference has become blurred; the world has come into the church, and the church has become worldly. The glory of the Gospel is that the Church is absolutely different from the world, and therein lies her drawing power.
5. The Christian and the non-christian belong to two entirely different worlds.

When Jesus in the Great Commission commanded his disciples to teach their converts the things He had taught them, I believe the Sermon was in His mind as the subject material.

my friend's wife & baby identical birthmarks

Not what you do but what you are

The Beatitudes are paradoxes and impossibilities reduced to reason.

THE BEATITUDES

Text: Matthew 5:1-12

In the Beatitudes, Jesus presents a series of paradoxes and impossibilities that are reduced to reason. The Beatitudes are: 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven. 2. Blessed are those who mourn, for they will be comforted. 3. Blessed are the meek, for they will inherit the earth. 4. Blessed are those who hunger and thirst for righteousness, for they will be satisfied. 5. Blessed are the merciful, for they will be shown mercy. 6. Blessed are the pure in heart, for they will see God. 7. Blessed are the peacemakers, for they will be called sons of God. 8. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. 9. Blessed are you who are reviled and persecuted because of the Son of Man, for great is your reward in heaven. 10. Blessed are you who are persecuted because of the Son of Man, for great is your reward in heaven. 11. Blessed are you who are persecuted because of the Son of Man, for great is your reward in heaven. 12. Blessed are you who are persecuted because of the Son of Man, for great is your reward in heaven.

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Way to Revival

If only every Christian in the church today would live the Beatitudes, the great revival for which we are praying and longing, would have already started.

[As we began the Beatitudes there is one important point to keep in mind: your reaction to these Beatitudes proclaims exactly what you are.]

THE BIRTHMARK OF PIETY (vv. 1-5)

Piety is synonymous with humility. These verses reveal to us what true piety and humility really are. There is no greater sin than that pride which wears a mask of humility, and parades its "humility". Humility is one of the crowning virtues of life. It is a hard pill for most of us to swallow. Humility is the thing that when you think you have it, you have lost it. True Piety and humility are set forth by these three Beatitudes.

I. BLESSED ARE THE POOR IN SPIRIT.

Blessed = Happy

"Blessed are the beggarly in spirit."

Idea Money Dogs

1. The word poor signifies cringing, crouching, like like a beggar. It is stronger than just poor, it is "cringingly, beggarly poor." What Jesus is here concerned about is the spirit; it is poverty of spirit. In other words it is ultimately a man's attitude toward himself. "poor in their own esteem." This is utter spiritual destitution. *there are no stubbers in heaven.*

this is how we must come to God -

2. Now this is the exact opposite of the world's philosophy. This is something which is not only not admired by the world, but despised by it. You will never find a greater antithesis to the worldly spirit and outlook than that which you find in this verse. What emphasis this world places on its belief in self-reliance, self-confidence and self-expression! But Jesus was always honoring humility and pinning medals on it. But this beatitude is not even popular in the church today.

Peter →

3. To be poor in spirit does not mean to be weak and nervous. It is the spirit of Peter, when having denied Christ, said to him, "Depart from me, for I am a sinful man, O Lord." Spiritual poverty means a complete absence of pride, a complete absence of self-assurance and self-reliance.

(1) It means a consciousness that we are nothing in the sight of God.

(2) This is the only character which is receptive to repentance.

Having a true sense of your own unworthiness.

4. This is the foundation of the whole Sermon. It is the key to all that follows in these beatitudes. Each following virtue is built upon poverty of spirit. There is no one in the Kingdom of God who is not poor in spirit.

II. BLESSED ARE THOSE WHO MOURN. (verse 4)

Now we come to the greatest need of our Churches —

1. Those who mourn for sin are primarily intended. At first this seems like a great paradox. "Happy are those who mourn." The word denotes loud mourning, like lament for the dead, or for a severe painful loss.

(1) Do our sins inflict no loss upon us? Do they not rob us of something dearer than relatives, money or other possessions?

(2) It includes every wrong done us, as well as every painful consequence of our own wrong doing.

2. Behind the lament of the godly is the recognition of the merciless power of sin and our helplessness to ward it off and to escape. Hence this mourning is a constant cry to God in our distress. This mourning is too deep for concealment.

3. The one thing the world tries to shun is mourning; its whole organization is built upon the supposition that that is something to avoid. The philosophy of the world is, Forget your troubles, turn your back upon them, do everything you can not to face them. But Jesus says, "Blessed are those who mourn."

(1) Even the Church has adopted this philosophy.

(2) The final explanation of the state of the church today is a defective sense of sin. A real sense of sin must come before there can be a true joy of salvation. But we want joy apart from conviction of sin. This is impossible.

Ill- On the day of Pentecost they were "Pricked in their hearts."

(3) There can be no comfort where there is no sorrow. Sorrow should make us look for the heart and hand of God.

4. The mourners whom Christ pronounces "blessed" are those who are poor in spirit, The mourning is the emotion which follows upon poverty. Poverty is the recognition of the true estimate of our own character and failings; mourning is the feeling that follows that recognition.

Self. of man who want to psycho: "go see a clown", "I am that clown"

David - confessed "sin & then prayed for joy"

III- Isaiah, when he say the Lord said, "I am a man of unclean lips," then he mourned, "Woe is me, for I am undone."

If you and I have ever had a glimpse of what we are really like--in God's estimate--we would mourn. This is one of the reason our churches are so empty on Sunday morning and evening. People are not mourning their sins. They are puffed with pride and intoxicated with their own-selves. If an insane man is beside himself, a proud man is inside himself. We need to mourn. Mourn over personal sins. Mourn over the sins of others. There lies the root of much of the shallowness which if found is the Church life.

*sell of
Belly of
with
under my
too simple to
look at God,*

Paul realized his weakness and cried, O Wretched man that I am---in my flesh dwelleth no good thing." Here was a man who so grief-stricken about himself that he cries out in agony. All Christians are meant to be like this. This is one of the greatest needs of the Church today.

III. BLESSED ARE THE MEEK. (verse 5)

Here is a natural sequence. When one realizes his spiritual poverty and mourns over his sinfulness, it naturally follows that he will be a meek person, devoid of hautiness and pride.

This is entirely opposed to what the natural man thinks. Once more we are reminded that the Christian is altogether different from the world.

The "meek" are the mild, gentle, patient. It describes an inward quality, based on humility, which is not a natural quality, but an outgrowth of a renewed nature.

The meekness of the Christian springs from a sense of the inferiority of the creature to the Creator; the inferiority of a sinful creature to a holy God. As towards God, meekness accepts His dealings without murmur or resistance. As toward man, it accepts opposition, insult, and provocation as God's permitted ministers of the chastening demanded by the corruption of sin. When wronged or abused they show no resentment and do not threaten or avenge themselves. Now this is a hard saying. But it is a Birthmark of the Believer.

Meekness is compatible with great strength. It is synomonous with great authority and power. The meek man is one who may so believe in standing for the truth that he will die for it if necessary. They martyrs were meek; but they were never weak; strong men yet meek men.

Meekness is essentially a true view of oneself expressing itself in attitude and conduct with respect to others. The one who is meek is not even sensitive about himself.

of people really knew our hearts they would not think of us so highly

He is amazed that God and man can think of him as well as they do and treat him as well as they do. Jesus is the perfect example of meekness.

Scriptures: I Peter; Philipians 2:5-9

These three Beatitudes express humility and true piety, which is a true birthmark of the believer. Jesus here is telling us that the way to rise in the Kingdom of God to sink in ourselves.

1. The first is: "Blessed are they who are meek, for they shall inherit the earth."
2. The second is: "Blessed are they who mourn, for they shall be comforted."
3. The third is: "Blessed are they who are lowly, for they shall be exalted."
4. The fourth is: "Blessed are they who are persecuted for righteousness' sake, for the Kingdom of Heaven is theirs."
5. The fifth is: "Blessed are they who have peace, for they shall be called the children of God."

But the difference is—they are earthly, we are heavenly. We are citizens of heaven. "You are a colony of heaven." The quality of life we live is determined by heaven. Although we live on the earth, our citizenship is in heaven. The Philippians would understand this. They were Roman colony. Even though miles from Rome, it was just like Rome. The people acted like the citizens of Rome: wore Roman clothes, spoke Latin, etc. They were just as the people of America never forget that they are citizens of the United States. "The best is yet to be." He is the man with the Harvard look. Here are the components of the Christian life.