

10/15/17

A Disciple Of Christ
Matt. 5:1-12

We want to look to the Beatitudes proclaimed by Jesus on “The Sermon On The Mount” to His disciples. Matt. 5:1-12

The Sermon On The Mount is the first of five major discourses in Matthew’s gospel, but it is the most familiar and recognized by Christians and non-Christians, not to be confused with the Sermon on the plain after Jesus chose His twelve apostles. Lk. 6

1. The Sermon on the Mount is recorded in three chapters, a total of 111 verses. Matt. 5-7
2. It has been called the “Magna Carta of the Kingdom”.
3. It has been called the “Sinai of the New Testament”.
4. It has been called the “Manifesto of the Kingdom”,

Some have tried to make it a social moral gospel, the dispensationalist interpret the beatitudes to be for the Kingdom Age, not the church age, I reject it, the entire Sermon on the Mount is to instruct the believer!

Others have attempted to compare the Beatitudes with the Ten Commandments as a parallel and declare that all we need to do is live by the Sermon On The Mount. Matt. 5:1-12

But this is a tragic mistake the Ten Commandments tell us what we are to do to be in a right relationship with God and man, while the Beatitudes tell us what we are in Christ.

- The law was based on doing, revealing man’s inability to keep the law, being guilty before God!
- The Beatitudes are based on being, revealing man’s enablement to live life in the Spirit!

The Beatitudes in the Sermon On The Mount provides a three-fold lens regarding disciples of Christ. Matt. 5:1-12

- I. What disciples do. vs. 1-2
- II. Who disciples are. vs. 3-9
- III. What disciples can expect. vs. 10-12

I. What disciples do. vs. 1-2

- A. Matthew revealed that disciples of Jesus are from the multitudes of people. vs. 1a-b
 1. Jesus was observing the great crowds, “And seeing the multitudes.” Matt. 4:25
 - a. The people were from Galilee.
 - b. The Decapolis.
 - c. The city of Jerusalem.
 - d. Judea.
 - e. Beyond the Jordan.
 2. Jesus ascended to an elevated place, “He went up on a mountain.”
 - a. The location around the Sea of Galilee.

- 1) Called the Lake of Gennesaret “Gennesaret”, a harp, due to the shape of the lake. Lk. 5:1
 - 2) Called the Sea of Tiberias “river-god” named in honor of Tiberias Caesar by Herod Anitpas. Jn. 6:1; 21:1
 - 3) Called the Sea of Chinnereth “Kinn@rowth”, and means harps. Num. 34:11; Deut. 3:17; Josh. 13:27, 19:35
 - 4) The lake is 14 by 9 miles wide or so.
- b.** There are several mountans all around the Sea of Galilee.
- 1) The location is not given to us.
 - 2) The traditional site is the City of Capernaum, where there is an ancient Synagogue and Peter’s house.
- B.** Matthew revealed that the disciples of Jesus came out from the multitudes to Jesus, “and when He was seated His disciples came to Him.” vs. 1c-2
1. The position of a teacher was taken by Jesus, “He was seated”. vs. 1c
 - a.** Teachers would sit to teach.
 - b.** Students would oftern stand to listen and be instructed.
 2. The people to be instructed are stipulated, “His disciples came to Him.” vs. 1c
 - a.** They had been called by Jesus to follow Him. Matt. 4:18-22

- 1) This is well over one year Jesus started His ministry in Galilee after His baptism. Matt. 3:16-4:11
 - 2) John the Baptist had been put in prison already. Matt. 4:12-17
- b.** They were distinct from the multitudes who followed Jesus for many of the personal benefits. Matt. 4:23-25
- 1) The twelve came to Jesus.
 - 2) They were accustomed to sitting at His feet, “My sheep hear My voice and I know them, and they follow Me”. Jn. 10:27
- 3.** The Lord Jesus instructed His disciples. vs. 2
- a.** Jesus opened His mouth and began to teach the twelve.
 - 1) The word disciple “mathetes”, means a learner, or pupil.
 - 2) The teaching is not for unbelievers, but for believers.
 - b.** Jesus began the Semon On The Mount with the beatitudes.
 - 1) The composite characteristics of a believer’s character.
 - 2) The multitudes in the background were not the primary audience. Matt. 8:28-29

Illustration

“**Martha** was distracted with much serving told Jesus to have Mary help her.” And Jesus answered and said to her, “**Martha, Martha**, you are worried and troubled about many things. “But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.” Lk. 10:38-42

Application

1. Do you consider yourself a disciple, a learner and pupil of Jesus?
 - a. Do you read your Bible daily and sit to hear from God?
 - b. Do you read your Bible from Genesis to Revelation once each year?
 - c. Do you study the word of God for yourself a book at a time?
 - * “BETH. How can a young man cleanse his way? By taking heed according to Your **word**. With my whole heart I have sought You; Oh, let me not wander from Your commandments! Your **word** I have hidden in my heart, That I might not sin against You!” Ps. 119:9-11
2. Do you belong to a church and are committed to it.
 - a. To sit under a Pastor-Teacher to be discipled.
 - b. To be involved in a particular ministry God has called you to serve.
 - c. To serve according to the gifts of the Holy Spirit you have received to enable you to serve.
 - * “Take heed to yourself and to the **doctrine**. Continue in them, for in doing this you will

save both yourself and those who hear you.”
1Tim. 4:16

This is what disciples do, they get taught by Jesus!

II. Who disciples are. vs. 3-9

- A. These Beatitudes describe characteristics of a the character of a Christian yielding and living life in the power of the Holy Spirit.
 1. The beatitudes are interrelated and interdependent one upon the other, the first being the base, those that follow building one upon the other, as the extension and progression of the first to the last.
 2. They are after the synthetic parallel of Hebrew poetry, the second line completes the meaning of the first line.
 3. The first four are passive and towards God, the next three active towards man.
 4. The last two are consequential and active against believers.
 5. Some see only 8 combining the last two and others see them as 9.
- B. The first beatitude is identified the poor in spirit. vs. 3
 1. The proclamation is about a person who acknowledges their spiritually bankruptcy before God to be saved, “Blessed *are* the poor in spirit.” vs. 3a

- a. The word Blessed “makarios”, is translated by most as happy.
 - 1) The exclamatory, “O the blessedness of those who are poor in spirit.”
 - 2) The happiness over being “poor in spirit” is to the awareness of the sinner to their spiritual poverty by the Holy Spirit, not his material poverty.
- b. This happiness has to be distinguished from the happiness of the unbeliever.
 - 1) The person who is not a Christian bases their happiness on the physical, the material, a situation, circumstance or the emotional state of their life.
 - 2) The amount of money, success, health, fame or the opinions of people.
- c. The ones happy are the “poor in spirit”.
 - 1) The word poor “ptochoi”, means extreme poverty to point of destruction, the root word means to crouch or cower in desperation.
 - 3) The word in this context describes a person who sees himself in poverty of spirit with no personal worth or merit before God to be justified and saved.
- 4) The opposite is pride, Like Laodicea, ‘I am rich, have become wealthy, and have need of nothing’ --and do not know that you are **wretched**, miserable, poor, blind, and naked.” Rev. 3:17

- 2. The spiritual promise is the declaration of benefit or reward, “For their’s is the kingdom of heaven.” vs. 3b
 - a. The tense is the indicative present active.
 - b. The believer is a partaker of the spiritual benefits and blessing of the kingdom that is present and yet to come.
 - c. The kingdom of heaven had arrived in part with the coming of the King of the Jews and salvation by grace and is moving towards its full arrival.
 - d. The church is not the Kingdom, but part of the kingdom.
 - e. The church will not establish the kingdom, but will return with Jesus at the Second Coming for Jesus to set up the Kingdom.
- C. The second beatitude identifies those who mourn. vs. 4
 - 1. The proclamation is about a person who comprehends the alienation and destructiveness of their sin before God, “Blessed are those who mourn.” vs. 4a
 - a. The word Blessed “makarios”, again means happy.
 - 1) “O the blessedness of those who mourn.”
 - 2) The happiness about one who mourns refers to their spiritual awareness of the evil and destruction resulting from

- their sins against God, then man, a work of the Holy Spirit, not mere regret for the consequences.
- b. This is the happy spiritual condition a believer arrives at through repentance.
 - 1) The person has a new awareness of sin.
 - 2) Such a person is truly a happy person.
 - c. This second beatitude “to mourn” is the result of the first, being “poor in spirit”.
 - 1) The word mourn “penthountes”, means a heart breaking lament.
 - 2) The context of those “who mourn” is not for death or any unfortunate event.
 - 3) The context of “those who mourn” is over one’s sinfulness and depravity before God. 1Jn. 1:9; Amos 3:3
 2. The promise is the declaration of benefit or reward, “For they shall be comforted.” vs. 4b
 - a. The word comforted “parakaleo”, means to call to one’s side.
 - 1) God sees the poverty and brokenness of spirit and lament over their sins.
 - 2) God consoles the heart-broken sinner or saint over their sins.
 - 3) God encourages the heart broken sinner or saint by forgiveness of sin.
 3. The comfort is in their reconciled or restored communion with God. (Peter)

- 1) The tense is the indicative future passive, when the sinner or saint asks forgiveness.
 - 2) The sinner and saint are partakers of this spiritual benefits and blessing of the kingdom now on earth.
- D.** The third beatitude identifies the meek. vs. 5
1. The proclamation is about a person who is a humble servant of God, “Blessed are the meek.” vs. 5a
 - a. The word Blessed “makarios”, again means happy.
 - 1) “O the blessedness of those who are meek.” “Ps. 37:11”
 - 2) The happiness of being meek is due to their spiritual condition, not asserting their rights or will, but trusting God.
 - b. The ones happy are “the meek”.
 - 1) The context of the meek “praeis”, means gentle, mild, power under control, not weakness.
 - 2) Meekness is submission to the will and purpose of God, due to the new birth and living under the power of the Spirit.
 - 3) This third beatitude is the result of the second, mourning over their sins and being comforted.
 - c. Meekness rests on the righteousness of Christ, not self-righteousness.

- 1) To endure without retaliation.
 - 2) To be patient without resentment.
 - 3) To persevere without bitterness.
2. The promise is the declaration of benefit or reward, “For they shall inherit the earth.” vs. 5b
- a. The word inherit “kleronomeo”, means to receive a lot or part from a person who died and bequeathed it to you.
- 1) Jesus is the Last Adam, who died in our place for the sins of the world.
 - 2) Those repenting of their sins are heirs of God and joint-heirs with Jesus Christ. Rom. 8:17
 - 3) “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He **became poor**, that you through His poverty might become rich.” 2Cor. 8:9
 - 4) The tense is the indicative future active, ultimately in the Kingdom Age we will rule with Christ, but even now we enjoy and appreciate the creation of God to a greater measure than before we were saved.
- E. The fourth beatitude identifies those who hunger and thirst after righteousness. vs. 6
1. The proclamation is about the person who can not get enough of God and godliness,

- “Blessed are those who hunger and thirst for righteousness.” vs. 6a
- a. The word Blessed “makarios”, again means happy.
- 1) O the blessedness of those who hunger and thirst for righteousness.
 - 2) The happiness over the spiritual condition is of being one with God.
- b. The ones happy are “those who hunger and thirst for righteousness.”
- 1) The context of the expression “hunger and thirst” is not literal for food and drink, but spiritual like the first three.
 - 2) This fourth beatitude, to hunger and thirst, are the result of the third, being meek, living by the power of the Spirit.
 - 3) The Greek grammar indicates perfect or complete hunger and thirst, not a mild dose just snacking on the word.
 - 4) Jesus is the bread of life and offered the woman of Samaria water that she would never thirst again. Jn. 4:10
- c. Righteousness “dikaiosune”, means that which pleases and glorifies God.
- 1) Desiring the things of God and to transform us.
 - 2) Striving to put on the mind of Christ.
 - 3) Submitting to the will of God that is found in the word of God.
 - 4) This is a sanctified life. Matt. 6:33

- 5) G. Campbell Morgan defined hungering and thirsting for or after righteousness as, “Divine discontentment with everything unlike God”. Ps. 42:1; Is. 55:1; Rev. 22:17
2. The promise is the declaration of benefit or reward, “For they shall be filled.” vs. 6b
- a. The phrase “For they shall be filled” is again the indicative future passive.
- 1) This indicated the present benefit to every believer hungering and thirsting after a life of righteousness.
 - 2) The desire to grow and mature spiritually.
- b. The word filled “chortazo”, means to satisfy with food.
- 1) The word is used of cattle fattened in a stall.
 - 2) Job said, “I have treasured the words of His mouth More than my necessary *food*.” Job. 23:12b
- F. The fifth beatitude identifies the merciful. vs. 7
1. The proclamation is about the person who empathizes with the misery of others and helps, “Blessed are the merciful.” vs. 7a
- a. The word Blessed “makarios”, again means happy.
- 1) “O the blessedness of those who merciful.”

- 2) The happiness over the spiritual condition is knowing it is not due to them, but the power of the Spirit.
- b. The ones happy are “the merciful.”
- 1) The context of the expression “the merciful” is literal, but spiritual like the three that preceded.
 - 3) This fifth beatitude is the result of the first four beatitudes, having been born again and being godly.
 - 4) This fifth beatitude and the next two are now active and towards man, the first four were passive towards God.
- c. Merciful “eleemoes”, means pitying a person with compassion of heart, entering into the individuals pain and misery of heart to ease it.
- 1) Mercy is serving compassionately, as the Good Samaritan. Lk. 10:30-37
 - 2) Mercy deals with forgiveness, not being self-righteous, like the evil unforgiving servant. Matt. 18:21-35
 - 3) Mercy is less than we deserve, Grace is what we do not deserve!
 - 4) The tax collector prayed not raising his eyes to heaven and said, “God be merciful to me a sinner.” Lk. 18:13
2. The promise is the declaration of benefit or reward, “For they shall obtain mercy.” vs. 6b

- a. The phrase is again the indicative future passive.
 - 1) This indicated the personal benefit of receiving mercy from others because you have been merciful.
 - 2) This is not a condition for God to be merciful to us, we reap what we sow.
- b. The benefit is imparted to the merciful from man and God.
 - 1) Joseph was merciful to his brothers for selling him to the Midianites and they sold him to Potiphar, yet Joseph provided for their them. Gen. 39, 45
 - 2) “*Through* the LORD’S **mercies** we are not consumed, Because His compassions fail not. *They are new* every morning; *Great is Your faithfulness.*” Lam. 3:22-23

G. The sixth beatitude identifies the pure in heart.
vs. 8

- 1. The proclamation is about the person who is whole-heartedly and devoted to God, “Blessed are the pure in heart.” vs. 8a
 - a. The word Blessed “makarios”, again means happy.
 - 1) “O the blessedness of the pure in heart.”
 - 2) The happiness over this spiritual condition is the ability to live without guilt or shame.

- b. The ones happy are “the pure in heart.”
 - 1) The context of the expression “the pure in heart” is spiritual, God having cleansed and created a new heart for our heart is deceitful and desperately wicked heart. Jer. 17:9; Ps. 51:10; Prov. 4:23; Matt. 12:34
 - 2) The sixth beatitude is the result of the first four beatitudes, being born again and living godly by the Holy Spirit.
 - 3) This sixth beatitude is active and towards man, like the fifth.
- c. The word pure “katharos”, means to clean, purified, free from corrupt desire, sin and guilt.
 - 1) Psychologists used catharsis therapy to release the anger of their patients.
 - 2) The word is used of washed clothes, wheat separated, soldiers purged from cowards, unmixed.
 - 3) The idea is an undivided heart, living and walking with God continually being transformed.
 - 4) This would include all thoughts, motives, acts or deeds seen by God.
 - 4) God told Samuel when he went to the house of Jesse to anoint David, “But the LORD said to Samuel, “Do not look at his appearance or at the height of his stature, because I have refused him. For *the LORD does not see as*

man sees; for man looks at the outward appearance, but the LORD looks at the heart.” 1Sam. 16:7

2. The promise is the declaration of benefit or reward, “For they shall see God.” vs. 6b
 - a. The phrase is the indicative future middle.
 - 1) The middle voice specifies the individual having the pure heart.
 - 2) This indicates the present benefit to every believer with a pure heart.
 - b. The benefit is by yielding to the Spirit of God to have a pure heart.
 - 1) “But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, “Look! I see the heavens opened and the Son of Man standing at the right hand of God!” Acts 7:55-56: Is. 6:5
 - 2) “Pursue peace with all *people*, and **holiness, without** which no one will see the Lord.” Heb. 12:14

H. The seventh beatitude identifies the peacemakers, vs. 9

1. The proclamation is about the person who is a peacemaker, “Blessed are the peacemakers.” vs. 9a
 - a. The word Blessed “makarios”, again means happy.

- 1) “O the blessedness of the peacemakers.”
- 2) The happiness over this spiritual condition is knowing you please God.
- b. The ones happy are “the peacemakers.”
 - 1) The context of the expression is literal and spiritual.
 - 2) The seventh beatitude is the result of the first four beatitudes, having been born again and being godly.
 - 3) This seventh beatitude is active and towards man, like the fifth and sixth.
- c. The word peacemakers “eirenopoios”, means to bring about good and stable relations between people.
 - 1) Seeking others interest above theirs.
 - 2) Seeking reconciliation, not rights.
 - 3) Seek unity not strife.
 - 4) Seeking to please God at any personal expense, except doctrine.
2. The promise is the declaration of benefit or reward, “For they shall be called the sons of God.” vs. 9b
 - a. The phrase is the indicative future passive once again.
 - 1) This indicates the present benefit to every believer being a peacemakers.
 - 2) This gives evidence of their resemblance to their heavenly Father.
 - b. The benefit of being a son of God is imparted to the peacemakers.

- 1) “For as many as are led by the Spirit of **God**, these are **sons** of **God**.” Rom. 8:14
- 2) “For the earnest expectation of the creation eagerly waits for the revealing of the **sons** of **God**.” Rom. 8:19
- 3) “For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, **Prince** of **Peace**.” Is. 9:6
- 4) Paul was a peacemaker.

Illustration

Joseph being a person of character was made second to Pharaoh because they could see God was with him, the church has become too tolerant and like the world!

Application

1. Have you come to understand your “poverty of spirit and mourned over your sin against God and man”?
 - a. This only takes place through the preaching of the gospel. Rom. 10:17
 - b. This only takes place by the conviction of the Holy Spirit. Jn. 16:8-11
2. Have you come to the place of meekness and hungering after righteousness?

- a. Natural humility and being nice is not Biblical meekness, no righteout, not one. Rom. 3:10
- b. Going to church and having head knowledge is not longing and desiring to walk with God, but deceiving oneself. Jn. 1:22-25
3. Are you a merciful person with a pure heart and a peacemaker?
 - a. “For judgment is without **mercy** to the one who has shown no **mercy**. **Mercy** triumphs over judgment.” Ja. 2:13
 - b. David said, “Who may ascend into the hill of the LORD? Or who may stand in His holy place? He who has clean hands and a pure heart, Who has not lifted up his soul to an idol, Nor sworn deceitfully.” Ps. 24:3-4

This is who disciples are, happy people of character!

III. What disciples can expect. vs. 10-12

- A. The eight beatitude identifies those persecuted for righteousness. vs. 10
 1. The proclamation is about the persons who persecuted, “Blessed are those who are persecuted for righteousness’s sake.” vs. 10a
 - a. The word Blessed “makarios”, again means happy.
 - 1) “O the blessedness of those persecuted for righteousness’s sake.”
 - 2) The happiness over the spiritual condition or state of their godly life.

- b. The ones happy are “the those persecuted for righteousness’ sake.”
 - 1) The context is literal, physical oppression and harm, even to death.
 - 2) This eighth beatitude is the result of one or all the first seven beatitudes, having been born again and godly.
 - 3) This eighth beatitude is active and towards man.
- c. The word persecuted “dioko”, means to make to run or flee by pursuing one.
 - 1) The word is used of hunters pursuing a beast.
 - 2) Literally “having been persecuted”.
- d. For righteousness’ sake “dikaiosune”, a life pleasing and acceptable to God.
 - 1) The persecution is not for being weirdness or obnoxious.
 - 2) The persecution is not for being self-righteousness.
 - 3) The persecution is for living Christ-like in this world.
 - 4) ”They are veteran soldiers of righteousness with an unmistakable air of dignity, serenity and buoyancy about them”. (W. Robertson Nicoll)
- 2. The promise is the declaration of benefit or reward, “For theirs is the kingdom of heaven.” vs. 10b
 - a. The phrase is the indicative present active.

- 1) This promise is identical to the first beatitude “the poor in spirit” the benefit is to every believer persecuted for righteousness sake.
- 2) This is the eight beatitude, the number of new beginnings, the new life is a promise of persecution.
- b. The kingdom of heaven had arrived in part with the coming of the King of the Jews and salvation by grace and is moving towards its full arrival.
 - 1) The church is not the Kingdom, but part of the kingdom, present and yet to come.
 - 2) The church will not establish the kingdom, but will return with Jesus at the Second Coming when Jesus will set up the Kingdom.
 - 3) The hall of faith living for righteousness. Heb. 11:1-16
- B. The ninth beatitude identifies those persecuted for Christ. vs. 11-12
 - 1. The proclamation is about the persons who persecuted, “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.” vs. 11
 - a. The word Blessed “makarios”, again means happy.

- 1) “O the blessedness of those revile and persecute you, and say all kinds of evil against you falsely for My sake.”
- 2) The happiness over this spiritual condition is being in intimate fellowship strengthen by God.
- b. The ones happy are “the those they shall revile and shall persecute” for the sake of Jesus.
 - 1) The context of the is literal, verbal, to revile “oneidizo” to reproach upbraid and the physical pursuing as a hunter to oppression and harm, even to death as in verse 10, the aorist active tense.
 - 2) This ninth beatitude is the result of one or all the first eight beatitudes, having been born again and godly.
- c. The ones happy are “those accused of all kinds of evil against them falsely for the sake of Jesus Christ.”
 - 1) Evil “poneros” indicates the nature of wickedness.
 - 2) Falsely “pseudomai”, something untrue and maligning to a person, a participle present middle voice.
 - 3) For “My sake” on account of being a disciple of Jesus for His glory. 1Pet. 4:12-16
2. The promise is the declaration of benefit or reward, “Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so

- they persecuted the prophets who were before you.” vs. 12
- a. The double command make it emphatic. vs. 12a
 - 1) To rejoice “chairō” is to be glad, an imperative present active tense, a general command.
 - 2) To be exceedingly glad “agalliao” is to be glad greatly, the specific command to the individual, a present middle voice.
 - 3) This encompasses the church age and the seven years of Tribulation.
 - b. The reason is, “for great is your reward in heaven,” vs. 12b
 - 1) For the Christian at the Bema-Seat of Christ. 1Cor. 3:14-15
 - 2) According to the motive of our hearts. 1Cor. 4:5
 - c. This is nothing new and you are in good company, “for so they persecuted the prophets who were before you.” vs. 12c
 * Paul told the Thessalonians, “who **killed** both the Lord Jesus and their own **prophets**, and have persecuted us; and they do not please God and are contrary to all men,” 1Thess. 2:15

Illustration

The church as well as individuals have suffered persecution since the first century throughout the world, except here in the United States.

Application

1. The New Testament is clear about Christians and persecution, they go together like peanut butter and jam.
 - a. Jesus said, “If the world hates you, you know that it **hated** Me before *it hated* you.” Jn. 15:18
 - b. Peter tells us, “But even if you should suffer for righteousness’ sake, *you are* blessed. “And do not be afraid of their threats, nor be troubled.” 1Pet. 3:14
 - c. Peter again says, “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.” 1Pet. 4:14
2. The hall of faith list specific people who suffered for their faith.
 - a. “These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth.” Heb. 11:13
 - b. “Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and

goatskins, being destitute, afflicted, tormented--of whom the world was not worthy. They wandered in deserts and mountains, *in dens and caves of the earth.*” Heb. 11:36-38

- c. Listen to Paul, “Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.” 2Cor. 4:16-18

This is what disciples can expect is persecution for living godly and identifying with Jesus!

Conclusion

The Beatitudes in the Sermon On The Mount provides a three-fold lens regarding disciples of Christ.

- I. What disciples do, they get taught by Jesus!
- II. Who disciples are, happy people of character!
- III. What disciples can expect is persecution for living godly and identifying with Jesus!