

PORTRAIT OF A KINGDOM CITIZEN (Part 2)

Matthew 5:7-12

I. The CONVENTIONAL WISDOM overturned by The King

II. The “BEATITUDES” of Jesus – Overview

III. The VERTICAL BEATITUDES – Analysis

E. “The merciful”

1. Three ways of taking this statement:
 - a. “Do unto others as you would like _____ to do unto you, and they will do it”
 - b. “Do unto others as you would like _____ to do unto you”
 - c. “We should do unto others as God in his mercy _____ unto us.”
2. In the Bible, mercy has two connotations:
 - a. _____ shown to one in need (Luke 15; Mark 10:47)
 - b. _____ to one who has done wrong (Exo. 34:6-7; Mat. 18:32-34)
3. Mercy is related to, but slightly different from, other attributes of grace
 - a. _____ than love
 - b. _____ than forgiveness
 - c. _____ with grace
 - d. In _____ with justice
4. Jesus point: A merciful disposition is _____ of the poverty of spirit (etc.) that receives, and then passes on, God’s mercy.

F. *The pure in heart*

1. Apart from the kingdom, people are disqualified at both points
 - The human heart is _____ (Pro. 20:9; Jer. 17:9; Mat. 15:19).
 - No one can _____ (Exod. 33:20; John 1:18; Heb. 12:14).
2. This problem cannot be remedied by “cleaning up the outside.” The result is _____ and _____ (Mat. 15).
3. “The power of God’s reign inaugurated by Jesus purifies from the _____.” The recipients of God’s mercy have hearts that are purified and changed. In their relationships with God and others, such persons are characterized by _____, integrity, authenticity, transparency. They are without falsehood, hypocrisy, or guile (Psalm 24:3-4; Prov. 22:11; Ezek. 11:19)
4. The experience of seeing God with the eyes of faith perpetuates and _____ kingdom characteristics in the life of the disciple.

G. “The peacemakers”

1. In Hebrew thought, to be the “son of” something/someone is to be a “partaker in the _____ of” that characteristic or person. (Barnabas = son of encouragement [Acts 4:36].)
2. The current “project” of the “God of peace” (Rom. 15:13; 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil 4:9; 1 thes. 5:23; Heb. 13:20) is the _____ of all that is alienated (Col 1:20; Eph. 2:15.) When we promote reconciliation, we are “sons of God.”

3. Peace is . . .

- The presence of righteousness (_____)
- That causes right relationships (_____)

4. Peacemakers actively promote . . .

- Peace _____ God (Rom 5:10-11; 2 Cor 5:20)
- Peace _____ individuals (John 14:27; 16:33; Phil. 4:6-7)
 - Harmony = deliverance from _____
 - Wholeness = deliverance from _____
- Peace _____ others (Mat. 5:23-24, 43-45; Rom. 12:18; Eph. 2:14-17; Col. 3:12-15)
- Peace _____ others (2 Cor. 5:18-21; Mat. 18:16)

H. *“Those who are persecuted for righteousness’ sake”*

1. Kingdom people are _____ with those whose citizenship is of this world. The latter persecute the former because the presence of righteousness brings _____ on the unrighteous.
2. Jesus expanded this last beatitude applying it specifically to committed disciples
 - a. What: persecution includes insults and spoken malice.
 - b. Why:
 - Because of righteousness
 - Because of association with _____ (John 15:20)
 - c. Response:
 - d. Reasons
 - This confirms that you are on the _____
 - Great will be your _____ (Romans 8:17-18)
3. Examples: Acts 5:40-41; 16:22; see 1 Peter 3:14-15

IV. **Points to Ponder (and Practice)**

- A. When one considers the contrasts between the beatitudes and their opposites, two things stand out:
 1. To the person who hungers for righteousness, the “opposite” characteristics create a composite portrait that is _____. While such persons appear to win, they are, in the end, _____.
 2. The beatitudes, taken together, form a portrait that looks a lot like _____.
- B. The beatitudes reflect an accurate perception of reality and constitute an _____ to renounce the counterfeit kingdom of _____ to return to the righteous kingdom of God.
- C. Disciples are called to live in the _____ by the values of the _____. Such a lifestyle marks Jesus’ disciples as out of step with their contemporaries and equips them for _____