



**APOSTOLIC FAITH ONLINE
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The Eight Beatitudes.

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THE EIGHT BEATITUDES

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Dedication

This book is Dedicated to the entire members of

Oasis of Love Int. Church.

Kumasi- Ghana

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Abstract

THE EIGHT BEATITUDES

and

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, 2012

Harold Bollinger

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INTRODUCTION

I

Jesus had just begun His ministry. He had endured the temptations of Satan in the wilderness. He had called His disciples and had begun teaching them along with His many other followers. Because Jesus went throughout the land teaching the sick and ministering to the people, crowds followed Him every\where He went .

The Sermon on Mount as Matthew recorded it, may have been one sermon or many sermons combined. Jesus probably met with His followers often on hillsides, in Galilee and in Judea. Thus, these teachings are referred to as the Sermon on the Mount.

The sermon begins with a list of characteristics that all followers of Jesus need in order to have true happiness. We call these the *BEATITUDES*. Each Beatitude begins with the word blessed. **Happy** could be substituted for the word blessed.

Let's take a look at the Beatitudes and find out how happiness can be achieved

Lesson 1 The Beatitudes

• WHAT IS BEATITUDE?

According to Wordweb Dictionary, Beatitude means:

- A state of supreme happiness
- One of the eight sayings of Jesus at the beginning of the Sermon on the Mount; in Latin each saying begins with 'beatus' (blessed) [1]

According to word web, the synonyms of Beatitude are

- Beatifications
- Blessedness [Ibid] [1]

• THE SERMON ON MOUNT

Jesus had just begun His ministry. He had endured the temptations of Satan in the wilderness. He had called His disciples and had begun teaching them along with His many other followers. Because Jesus went throughout the land teaching the sick and ministering to the people, crowds followed Him every\where He went .

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Let's take a look at the Beatitudes and find out how happiness can be achieved

Catholic Encyclopedia introduced beatitudes in this way:

The solemn blessings (*benedictions*) which mark the opening of the Sermon on the Mount, the very first of Our Lord's sermons in the Gospel of St. Matthew (5:3-10).

Four of them occur again in a slightly different form in the Gospel of St. Luke (6:22), likewise at the beginning of a sermon, and running parallel to Matthew 5-7, if not another version of the same. And here they are illustrated by the opposition of the four curses (24-26).

The fuller account and the more prominent place given the Beatitudes in St. Matthew are quite in accordance with the scope and the tendency of the First Gospel, in which the spiritual character of the Messianic kingdom the paramount idea of the Beatitudes is consistently put forward, in sharp contrast with Jewish prejudices. The very peculiar form in which Our Lord proposed His blessings make them, perhaps, the only example of His sayings that may be styled poetical the parallelism of thought and expression, which is the most striking feature of Biblical poetry, being unmistakably clear. [2]

Mat. 5:1,2



This is the record of Matthew

“And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, “

According

to Gill Commentary, this portion has three groups.

Mat 5:1

- **And seeing the multitudes,,**

The great concourse of people that followed him from the places before mentioned,

- **He went up into a mountain;**

Either to pray alone, which was sometimes his custom to do, or to shun the multitude; or rather, because it was a commodious place for teaching the people:

- **And when he was set:**

Not for rest, but in order to teach; for sitting was the posture of masters, or teachers, see Mat_13:2 Luk_4:20. The form in which the master and his disciples sat is thus described by Maimonides" The master sits at the head, or in the chief place, and the disciples before him in a circuit, like a crown; so that they all see the master, and hear his words; and the master may not sit upon a seat, and the scholars upon the ground; but either all upon the earth, or upon seats: indeed from the beginning, or formerly, "the master used to sit", and the disciples stand; but before the destruction of the second temple, all used to teach their disciples as they were sitting." [3]

Wikipedia also pick some information on this subject through [James Tissot](#), *The Beatitudes Sermon*, [Brooklyn Museum](#), c. 1890

In [Christianity](#), the **Beatitudes** ([anglicized](#) from the Matthean [Vulgate](#) Latin section title: *Beatitudines*) are a set of teachings by [Jesus](#) that appear in the Gospels of [Matthew](#) and [Luke](#). The term Beatitude comes from the [Latin](#) adjective *beatus* which means happy, fortunate, or blissful. [4][5][6]

The teachings are expressed as eight blessings in the [Sermon on the Mount](#) in Matthew. Four similar blessings appear in the [Sermon on the Plain](#) in Luke and are followed by four woes that mirror the blessings. [7]

Each Beatitude consists of two phrases: the condition and the result. In almost all cases the phrases used are familiar from an [Old Testament](#) context, but in the sermon Jesus elevates them to new teachings. [8]

Together, the Beatitudes present a new set of Christian ideals that focus on love and [humility](#) rather than force and exaction. They echo the highest ideals of the teachings of Jesus on [mercy](#); spirituality and compassion. [7][8]

• Biblical basis

While opinions may vary as to exactly how many distinct statements the Beatitudes should be divided into (ranging from eight to ten), most scholars consider them to be only eight.^{[8][9]} These eight of Matthew follow a simple pattern: Jesus names a group of people normally thought to be unfortunate and pronounces them blessed.^[10]



The eight beatitudes in Matthew 5:3–12 during the Sermon on the Mount are stated as *Blessed are:*^{[8][9]}

The poor in spirit: for theirs is the kingdom of heaven. (5:3)

They that mourn: for they shall be comforted. (5:4)

The meek: for they shall inherit the earth. (5:5)

They which do hunger and thirst after righteousness: for they shall be filled. (5:6)

The merciful: for they shall obtain mercy. (5:7)

the pure in heart: for they shall see God. (5:8)

The peacemakers: for they shall be called the children of God.
(5:9)

They which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. (5:10)

In Matthew, these are followed by what is often viewed as a commentary ("when men shall revile you"), which R. T. France considers based on Isaiah 51:7.^[12]

The beatitudes present only in Matthew are the *meek*, the *merciful*, the *pure of heart*, and the *peacemakers*.^[11] The other four have similar entries in Luke, but are followed almost immediately by "four woes".

Luke

The four beatitudes in Luke 6:20–22 during the Sermon on the Plain are stated as *Blessed are you:*^{[8][9]}

The poor: for yours is the kingdom of God.

That hunger now: for ye shall be filled.

That weep now: for ye shall laugh.

When men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

The four woes that follow these in Luke 6:24–26 are as stated as *Woe unto you:*^[5]

That are rich! for ye have received your consolation.

That are full now! for ye shall hunger.

That laugh now! for ye shall mourn and weep.

When all men shall speak well of you! for in the same manner did their fathers to the false prophets.

These woes are distinct from the Seven Woes of the Pharisees that appear later in Luke 11:37–54.

• **QUOTES ON BEATITUDES**

within the article of "Quotes on The Beatitudes for the Spiritual Journey" Angie M. on Oct 14, '08 1:01 AM pasted this information from our great men of old. At centered.multiply.com for everyone

- "A blessing on the man who puts his trust in the Lord, with the Lord for his hope."~Jeremiah 17:7.

Beatitude means having everything you want and wanting nothing wrongly.~St. Augustine of Hippo.

Jesus clothes the beatitudes with His own life.~Carl F. Henry.

The beatitudes are a call to us to see ourselves, to live with ourselves, in a way that probably does not come easily to most of us.~Simon Tugwell.

If the Sermon on the Mount is the precis of all Christian doctrine, the eight beatitudes are the precis of the whole of the Sermon on the Mount.~Jacques B. Bossuet.

The more we live and try to practice the Sermon on the Mount, the more shall be experience blessing. ~Martin Lloyd-Jones. [11]

v. Conclusion

- I would like to conclude the message. For short we want to say that, "Poor in spirit" means to be humble. Humility is the realization that all your gifts and blessings come from the grace of God. To have poverty of spirit means to be completely empty and open to the Word of God. When we are an empty cup and devoid of pride, we are

humble. Humility brings an openness and an inner peace, allowing one to do the will of God. He who humbles himself is able to accept our frail nature, to repent, and to allow the grace of God to lead us to Conversion. It is pride, the opposite of humility, that brings misery. For pride brings anger and the seeking of revenge, especially when one is offended. If every man were humble and poor in spirit, there would be no war! May God help us.

-

LESSON 2: THE POOR IN SPIRIT

- **Matthew Record:**

- “Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Mt. 5:3).

- **Luke Record**

- “Blessed be ye poor: for yours is the kingdom of God” (Lk. 6:20).

-

- The first beatitude says “blessed are the poor in spirit” (Mt. 5:3) or as Luke puts it, “Blessed are you poor” (Lk. 6:20). What does it mean to be poor in spirit? The meaning of this phrase is the key to understanding this beatitude and all those that follow. This beatitude is placed first because poverty of spirit is the fundamental characteristic of the Christian. In fact, all the Christian characteristics

that are described in the beatitudes that follow are in a sense the result of this one.

- (1) Before we deal with the biblical definition of the “poor in spirit” we need to point out what the phrase does not mean. It certainly does not mean that the economically poor are specially favored by God. Although this interpretation is very popular among Roman Catholics, neo-evangelicals, modernists and socialists there are a number of reasons why it must be rejected.

● Misconception on poor

- **First**, God repeatedly condemns people who are poor as a result of laziness and excess frivolity (cf. Pr. 6:6-11; 28:19). While economic blessings are promised to the diligent (Pr. 13:4) the lazy will go hungry (Pr. 19:15). Those who refuse correction will receive poverty and shame (Pr. 13:18). Those who refuse to work are lazy, wicked and useless (Pr. 21:25-26). Obviously there are many people who are poor as a direct result of immoral behavior (cf. Pr. 20:13; 24:30-34). God teaches that such people deserve their poverty.
- **Second**, the Bible only praises the poor who are *righteous* or the *godly* that are unjustly oppressed. This point is presupposed in such passages as Exodus 22:27 where the poor who are oppressed *who pray to Jehovah are delivered*: “when he cries to Me, I will hear, for I am gracious” (Ex. 22:27). God clearly condemns the wicked poor: “Therefore the LORD will have no joy in their young men; not have mercy on their fatherless and widows; for everyone is a hypocrite and an evildoer, and every mouth speaks folly. For all this

His anger is not turned back" (Is. 9:17). When the Psalmist writes about the oppressed that God favors he emphasizes their faith or trust in God. "The LORD also will be refuge for the oppressed, a refuge in times of trouble. And those who know Your name will put their trust in You; for You, LORD, have not forsaken those who seek You" (Ps. 9:9-10).

- **Third,** King David, who economically was a very wealthy man, who lived in a huge palace, repeatedly under divine inspiration referred to himself as poor and needy. "But I am poor and needy; yet the LORD thinks upon me" (Ps. 40:17). "Bow down Your ear, O LORD, hear me; for I am poor and needy" (Ps. 86:1). "Because Your mercy is good, deliver me. For I am poor and needy and my heart is wounded within me" (Ps. 109:21-22). Obviously "poor" in these passages is metaphorical and consistent with the poverty of spirit in Matthew 5:3.
- **Fourth,** in Luke's account the "fact that 'poor' is not qualified by 'now,' as hungry and weep are in the next beatitudes, also indicates that 'poor' does not refer to an economic status that will change but to a permanent religious character."^[1] The Christian will always be poor in the sense of this beatitude because he will always admit his sin and guilt, his utter helplessness and his complete unworthiness before God. He will count all things as refuse and cling to Christ.
- There is no virtue in being poor economically. The unregenerate poor are no closer to God than are the unsaved rich. There is no spiritual advantage of living in economic poverty. If

poverty guaranteed spirituality the poorest sections of cities and the large third world slums would be the safest places to live. However, everyone knows they are by far the most dangerous.

- The Roman Catholic interpretation of this passage has led to the totally unbiblical idea of taking a vow of poverty. That is, purposely living a life of economic destitution. “Their patron saint is Frances of Assisi and they regard him and his type as those who alone conform to the statement of this beatitude.”^[2] Thus a whole order of beggars and leaches were born who wandered from city to city doing nothing productive whatsoever.

• **What the passage is talking about.**

- While the passage is not speaking about everyone who is economically poor, nevertheless the Old Testament does speak of the pious poor who look to and depend on God. “Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, and do not call on the LORD? There they are in great fear, for God is with the righteous. You shame the counsel of the poor, but the LORD is his refuge” (Ps. 14:6). “This poor man cried out, and the LORD heard him, and saved him out of all his troubles” (Ps. 34:6). Moreover, throughout the whole Old Testament we find passages where God promises to deliver and protect the righteous poor who are oppressed (Ex. 22:25-27; Dt. 15:7-11; 2 Sam. 22:28; Ps. 72:2, 4, 12; Is. 3:14-15; 10:2; Jer. 22:16; Ez. 16:49; 18:12; Amos 8:4; Zech. 7:10). Further, people are often warned not to abuse the poor (e.g. “Do not oppress the widow or the fatherless, the alien or the poor. Let none of you plan evil in his heart against his brother” [Zech. 7:10]). In

fact, according to Scripture God's people can to an extent measure their own piety before God by examining how they treat the weak, poor and helpless of the land (e.g. the poverty stricken, the widow, the orphan, the alien or foreigner).

- If all these passages are carefully studied one does *not* see that God is exalting economic poverty. But rather, God is looking out for *believers* who are weak and vulnerable because it is the weak (the poor, homeless, widows, orphans, sojourners, etc) that are most often exploited and treated unjustly. That was true during the Old Covenant administration, in Jesus' own day, and it is still true today. These passages do not teach that God thinks economic poverty is wonderful or that Jehovah favors socialism, which is based on theft and statism, but that God will defend and avenge the righteous poor who are oppressed.
- (2) Having dealt with most common misconceptions regarding this beatitude let us turn our attention to the true meaning or intent of our Lord in this passage. The expression “poor in spirit” is related to a biblical humility where a man sees himself as the Word of God views him. Such a man understands that he is guilty and polluted before God; that with regard to his own life record and heart or character he has absolutely nothing to be proud of. There is not one thing that he has done or can do to impress God or bring him into God’s favor. “He knows himself to be an entirely dependent being; he knows that ‘in him, that is in his flesh, dwells no good thing’ [Rom. 7:18]; he knows that he has, that he can have, no hope, but in the sovereign mercy of God...”^[3] “It is the opposite of that haughty, self-assertive and self-sufficient disposition which the world so much admires and

praises.”^[4] The unregenerate man loves “the pride of life” (1 Jn. 2:16) and relishes a life of arrogant defiance against God’s throne. God is not in his thoughts and thus any idea of acknowledging his own sin and guilt or bowing the knee to Christ is totally out of the question. With Pharaoh he says, “Who is the LORD, that I should obey His voice...” (Ex. 5:2).

- **The meaning of poor in spirit teaching**

- The teaching that the poor in spirit are those who understand and acknowledge their spiritual bankruptcy before God is taught in Scripture a number of ways.
- First, as we noted with David’s inspired petitions, “poor and needy” (Ps. 40:17; 86:1; 109:21-22) refers to David’s acknowledgement that he is a helpless sinner and is completely dependent upon God’s grace and mercy for deliverance. Even though David was materially rich and powerful, he exhibited a complete absence of pride, self-assurance, self-reliance and instead focused his faith on God.
- Second, there are some Hebrew words that can be legitimately translated as lowly, humble or poor. For example in Proverbs 16:19 (“Better to be of a humble spirit with the lowly, than to divide the spoil with the proud.”) the word translated “lowly” can also be rendered “poor.” The expression “the poor” then would be the antithetical counterpart to “the proud.” In the broader context of Scripture spiritual pride and self-reliance is the very opposite of a repentant, contrite

heart. Thus, the first beatitude really functions as a foundation for the others that follow. The person who is of a poor spirit will mourn, will be meek, will be merciful, etc.

- Third, the Bible contains numerous historical examples of godly men acknowledging their spiritual poverty. When Isaiah had a vision and saw God on a throne, high and lifted up he cried out, “Woe is me for I am undone! Because I am a man of unclean lips” (Is. 6:5). After this acknowledgement his iniquity was taken away and his sin was purged (Is. 6:5). When King David came to his senses and repented he acknowledged his spiritual poverty. “Have mercy on me, O God.... For I acknowledge my transgressions, and my sin is always before me.... Behold, I was brought forth in iniquity, and in sin my mother conceived me.... Hide your face from my sins, and blot out all my iniquities” (Ps. 51:1, 3, 5, 9). When Peter, who was by nature, proud, boastful and self-confident, understood who Jesus really was for the first time he said to the Savior, “Depart from me, for I am a sinful man, O Lord” (Lk. 5:8)! A beautiful example of being poor in spirit is found in the prayer of the tax collector. “And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, God be merciful to me a sinner” (Lk. 18:13). Our Lord’s commentary on this man’s prayer tells us quite explicitly that biblical humility goes hand in hand with poverty of spirit. “I tell you, this man went down to his house justified rather than the other [the proud Pharisee]; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (Lk. 18:14). The tax collector did not depend on himself or his own works or

character one iota, but instead admitted his sin and cast himself upon the mercy of God.

- Paul expressed this same thought when he said, “Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith” (Phil. 3:8-9). After establishing the fact that if anyone had reason to boast about their religious heritage and personal accomplishments he was second to none, Paul acknowledges that all his personal achievements are worthless. Thus, the poor in spirit are those that the Holy Spirit has brought to the realization that, in and of themselves, they are completely destitute morally and spiritually and thus are in need of the salvation that Christ has provided. The one who is poor in spirit is nothing in his own eyes, and understands that his proper place is in the dust before God begging for mercy. “He feels himself ‘dust and ashes,’ guilty dust and ashes. A saved sinner, a sinner saved by grace, is the highest character he can lay claim to.”^[5]
- It is important to recognize that when the Bible speaks of the poor in Spirit it never does so in isolation from faith in God. Poverty of spirit is not simply an expression of humility or having a low opinion of oneself, for the heathen can do that. The poor in spirit are *only* those who the Holy Spirit has regenerated and enabled to see themselves in light of God’s infinite holiness and the perfection of God’s holy law. The poor in spirit have hearts of flesh, not stone, and eyes that see. Thus, they take the place of a beggar before God and flee to Christ.

All believers, then, are poor in spirit (even those who are materially rich) because the Word of God attended by the power of the Holy Spirit has shown them their utter worthlessness and caused them to receive the spiritual riches merited by Jesus Christ. Therefore, when the expression “poor in spirit” is understood in the broad context of Scripture, we can say that the beatitudes and the whole Sermon on the Mount opens with a statement regarding the total necessity of repentance and salvation in Christ. Consequently, the common teaching that the Sermon on the Mount contains nothing about salvation or the need for Christ’s sacrificial death is fallacious. A man cannot have a biblical attitude toward himself in isolation from his view of God and Jesus. A man cannot truly forsake his self-reliance, self-confidence, and commitment to human autonomy in epistemology, ontology and ethics without simultaneously relying on Jesus Christ. In other words, a person who forsakes believing in himself and his own works-righteousness cannot embrace the void, nothingness or neutrality but replaces self-confidence, assurance and self-righteousness with the Savior’s righteousness—the righteousness of God. Thus, all the blessings that we receive, we receive as a consequence of Jesus’ person and work.

- The man who is poor in spirit acknowledges the righteousness, holiness and goodness of God. He acknowledges that we are sinful, wicked, depraved and utterly undone but that Jesus is holy, perfect, separate from sinners and absolutely righteous. He places all his hope in the righteousness of Christ because he understands that “we are nothing, less than nothing, worse than nothing.”[16] He abandons his own righteousness, strength and confidence in the flesh for the

merit of Christ. Do you see yourself as poor and destitute before God? Do you understand that all your supposed good deeds are nothing but filthy rags before the Lord? Do you approach God from a position of total abasement? Do you boast in your abilities or do you have a humble and contrite spirit? Do you understand that Jesus is your only hope and trust in Him alone for salvation? We must regard ourselves as poor because we are always in need of God's grace. We must always be clinging to the bloody cross.

- Jesus places poverty of spirit first among the Christian graces. The Greek and Roman philosophers did not place humility among their moral virtues. The Nazis saw poverty of spirit as the great defect of Christianity. The natural man sees poverty of spirit as a great weakness, a negative character flaw. Even many preachers today reject poverty of spirit for the gospel of self-esteem, self-praise and self-exaltation. Many modern churches in their desire for success, numbers, huge facilities, programs, and the praise of men have forsaken a crucial element of Christianity. They would do well to heed the words of Christ given to the church of Laodicea: "Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—I counsel you to buy from Me gold refined in the fire; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see" (Rev. 3:17-18). We must always keep before our minds the truth that poverty of spirit, Christian humility and self-denial is the first beatitude; the first thing to be learned in the school of Christ. The seed of the gospel will only grow in hearts where the Holy

Spirit has removed the rocky soil of pride and self-exaltation. Once this occurs all the saving graces will grow and prosper. God in His compassion reduces us to nothing so that we would rely on His mercy and prostrate ourselves before His dear Son.

- By way of application note how this beatitude runs completely counter to the world's way of thinking. In America people think: "blessed are the rich, the famous, the beautiful, the powerful." Yet true blessedness does not come from fame or power or possessions. There are multitudes of such people whose lives are full of torment and misery. Moreover, like a flower, fame lasts only for a season. Riches and power cannot go beyond one's death. After experiencing wealth, power and fame unsurpassed in the world Solomon declared, "All is vanity" (Ecc. 12:8). Further, riches, power and fame apart from Christ and true spiritual poverty are nothing but a snare. These things fill a man with pride, self-assurance and many diverse lusts. In ancient Israel it was usually the rich and powerful that compromised with the surrounding Canaanite heathenism and later with the Greek and Roman paganism. Jesus said that "it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Lk. 18:25). Perhaps that is why when Paul described the members of Christ's church he said that not many wise with human wisdom, or mighty, or noble are called (1 Cor. 1:26). Clearly pride is a great hindrance to coming to the Savior. Those who think that great blessing is only found in riches, fame, power or pleasures need to listen to our Lord's words on the cost of discipleship. Jesus said, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose

it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul" (Mk. 8:34-36). Are you willing to turn your whole life over to Christ? Are you willing to give up all for Him? Are you willing to become poor that you may be rich in Him?

- (3) Jesus says that those who are poor in spirit possess the kingdom of heaven. Our Lord uses the present tense (*estin*) rather than the future tense because in this passage possessing the kingdom of heaven is the equivalent of possessing eternal life. Although the kingdom of God is used in different ways in the gospels, the Sermon on the Mount uses it in a narrow sense for the possession of salvation (Mt. 5:3, 10; 7:21).
- Therefore, the first beatitude assumes that all those who have been convinced of their own spiritual poverty before God have placed their faith in Jesus Christ and His work; and, thus have received the gift of eternal life. Our Lord said, "Whoever believes in Him should not perish but have everlasting life" (Jn. 3:16); "He who believes in Him is not condemned" (Jn. 3:18); "he who believes...has everlasting life, and shall not come into judgment, but has passed from death into life" (Jn. 5:24). The verb "has passed" (*metabebeken*) indicates that a person who believes in Christ has passed from one state (that of spiritual death) into another (eternal life); and that person *remains* in that new state of spiritual life forever. Paul says something very similar when he says to Christians that "our citizenship is in heaven" (Phil. 3:20); that God "has blessed us with every spiritual blessings in the heavenly places in Christ (Eph. 1:3).

• **Why the poor in spirit are blessed?**

- The poor in spirit are blessed because their sins are not imputed to them. “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the LORD does not impute iniquity” (Ps. 32:1-2). They are blessed because God took all of their sin, guilt and liability of punishment and placed it on Christ on the cross. “Christ has redeemed us from the curse of the law, having become a curse for us” (Gal. 3:13). “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us. And He has taken it out of the way, having nailed it to the cross” (Col. 2:13-14). Jesus endured hell in order to bless us with heaven.
- The poor in spirit are blessed because God has covenanted with them. God said, “I will put My law in their minds, and write it on their hearts; and I will be their God and they shall be My people” (Jer. 31:33). “Happy are the people whose God is the LORD” (Ps. 144:15). “They who are in covenant with God are favourites of heaven. ‘Abraham my friend’ (Isaiah 41:8). It is counted a subject’s happiness to be in favour with his prince, though he may live a while from court. How happy must he needs be who is God’s favorite!”[7]
- They are blessed because through Christ they have been adopted into God’s own family. “You received the Spirit of adoption by whom we cry out, ‘Abba, Father’” (Rom. 8:15; Gal. 4:6). “I will be a Father to you. And you shall be My sons and daughters says the

LORD Almighty” (2 Cor. 6:18). Because of what the Savior has accomplished we are not enemies, or even unloved slaves but sons.

- The poor in spirit are blessed because they have received the gift of the Holy Spirit and all that that gift entails: regeneration, Spirit baptism, progressive sanctification, the seal of the Spirit (2 Cor. 1:22) and glorification. Their eyes are opened. Their hearts are made to love Jesus and are drawn to Him. Their minds are enlightened to the truth. The power of sin is broken and they are enabled more and more to put off sin and practice works of righteousness. Because of this blessing the poor in spirit become a great blessing to others for their hearts are overflowing with living water.
- Those who are convinced of their spiritual poverty are blessed with the great intercessory work of Christ (Heb. 7:25) and His sovereign care over them. Thus, the saints are promised “that all things work together for good to those who love God, to those who are called according to His purpose” (Rom. 8:28).

● **The message of blessedness**

- This message of blessedness from the lips of our Lord is not only a strong encouragement for everyone to believe in Christ and trust in Him for salvation, but also is a great comfort to all those who make sacrifices and suffer for the faith. The sufferings, self-denial and afflictions of this world cannot compare to the blessings we have in Christ. The beatitudes focus our attention on Christ and His salvation and thus give us the biblical perspective needed to endure the suffering, hardships and temptations of this world. As Luther notes,

"The sea of God's mercy, overflowing in spiritual blessings, should drown all the sufferings of this life."[\[8\]](#)

• **Quotes on the poor in spirit**

- As poor in the spirit is a popular lesson in the ears of Christians, many people commented about that. on Oct 14, around '08 1:01 AM [Angie M.](#) Posted this quotes for everyone
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- Happiness-seeking is the common human drive; this Jesus recognized, but inverted the maxims of the world for His disciples, saying: Happy are they who seek poverty of spirit, mercy and justice.[~Paul Frost.](#)

Our Lord tells us that the poor in spirit are the lucky ones. To be so, we have to stop thinking simply in terms of money and begin to look at the world through the eyes of the poor, and to feel as they feel. It is not just occasionally missing a meal or not being able to afford a packet of cigarettes which will help us to do so, but every snub, every deprivation, every time we suffer rejection, every occasion on which we are ignored or contradicted. It is that experience of poverty which will give us some share in the condition of the poor, and spark

the emotion which is needed for their defense. And it is through that experience that we slowly come to learn what is truly precious in ourselves and in the world that lies about us.~John Harriott.

Poverty is not a question of having or not having money. Poverty is not material. It is a beatitude. "Blessed are the poor in spirit." It is way of being, thinking and loving. It is a gift of the Spirit. Poverty is detachment, and freedom and, above all truth. Go into almost any middle-class home, even a Christian one, and you will see the lack of this beatitude of poverty. The furniture, the drapes, the whole atmosphere are stereotyped, determined by fashion and luxury, not by necessity and truth.

This lack of liberty, or rather this slavery to fashion, is one of the idols which attracts a great number of Christians. How much money is sacrificed upon its altar!-- without taking into account that so much good could otherwise be done with it. Being poor in spirit means above all, being unrestrained by what is called fashion; it means freedom.~Carlo Carretto. [9]

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● CLOSING NOTE

- To my conclusion, I want you to know that “poor in spirit” is not the poor in purse, or who are so with respect to things temporal: for though God has chosen and called many, who are in such a condition of life, yet not all; the kingdom of heaven cannot be said to belong to them all, or only; but such as are poor in a spiritual sense. All mankind are spiritually poor; they have nothing to eat that is fit and proper; nor any clothes to wear, but rags; nor are they able to purchase either; they have no money to buy with; they are in debt, owe ten thousand talents, and have nothing to pay; and in such a condition, that they are not able to help themselves. The greater part of mankind are insensible of this their condition; but think themselves rich, and increased with goods: there are some who are sensible of it, who see their poverty and want, freely acknowledge it, bewail it, and mourn over it; are humbled for it, and are broken under a sense of it; entertain low and mean thoughts of themselves; seek after the true riches, both of grace and glory; and frankly acknowledge, that all they have, or hope to have, is owing to the free grace of God. Now these are the persons intended in this place; who are not only "poor", but are poor "in spirit"; in their own spirits, in their own sense, apprehension, and judgment: and may even be called "beggars", as the word may be rendered; for being sensible of their poverty, they place themselves at the door of mercy, and knock there; their language is, "God be merciful"; their posture is standing, watching, and waiting, at wisdom's gates, and at the posts of her door; they are importunate, will have no denial, yet receive the least favour with thankfulness. Now these are pronounced "blessed", for this reason. God bless you. Do you see yourself in this area? For me , I am poor in spirit. What about You?.
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LESSON 3 THE MOURNERS

"Blessed are they who mourn, for they shall be comforted."

According to The New Unger's Bible Dictionary, Mourn is the rendering of quiet a number of Hebrew and Greek words. , Talking about occasions of Mourning, he said is frequently referred to in scripture as an expression of grief for the death. Thus Abraham mourns for Sarah. **Gen 23:2** And Sarah died in Kirjatharba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. Jacob for Joseph, thinking him dead, Gen. 37:34-35.

“ And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.”

- **The Egyptians mourned for Jacob. Gen 50:3, 10**

Gen 50:3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

Gen 50:10 And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

The Israelites mourned for Aaron Num. 20:29

“ And Moses took the rod from before the LORD, as he commanded him. “ . Israelites also mourned for Moses. Deut. 34:8

“ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended. “ act. Etc [1]

ii. MODES of Mourn

Talking about various mourning postures, Unger again stress that the modes of expressing grief were numerous and varied.

- **WEEPING**

Weeping, as the general name for the expression of mourning, was one of the chief of these. The tree under which Deborah, Rebecca's nurse, was buried was called Alloon-bacuth, the “oak of weeping” Gen. 35:8. On account of lamentation made for her. The children of Israel wept “each man at the doorway of his tent” for flesh to eat. Num. 11:10

“ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. “

Tears are repeatedly referred to mourning. Ps. 42:3, Ps. 56:8 etc.

Psa 42:3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

Psa 56:8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

- **Lamentation**

Loud lamentation was another method. of expressing sorrow Ruth 1:9

“ The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. ”

2 Sam 3:31-34, 2 Sam. 13:36

2Sa 3:31 And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the bier.

2Sa 3:32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

2Sa 3:33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

2Sa 3:34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou. And all the people wept again over him.

Often with wailing and howls of grief amid the solemnites of worship. Joel 1:13, Mic. 1:8.

The Egyptians were vociferous in their “grief was a great cry in Egypt” at the death of the firstborn. (Ex. 12:30). Not only did the relative of the deceased give utterance to loud cries, but hired mourners were often

engaged to swell the lamentation with streams and noisy utterances. 2 Chl. 35:25, Eccl. 12:5.

2Ch 35:25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

Ecc 12:5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

- ***Personal defilement***

Such action was doubtless resorted to that the public might be convinced of the greatness of the mourners' grief. Among the particular forms were rending the clothes. Gen 37:29, 34, Gen. 44:13, , 2 Chr. 34:27, Isa. 36:22, Jer. 36:24, Mat. 26:65 , Mar. 16:63 ,etc) Another area is dressing in sackcloth (Gen. 37:34, Gen. 14:63. [2]

Now let us consider our topic of, discussion. At jesuschristsavior.net the writer of the script gave a clear teaching about the mourners. He said: If we are humble and appreciate that all of our gifts and blessings come from God, we grow in love and gratitude for Jesus Christ our Savior. But this can only produce mourning and regret over our own sins and the sins of this world, for we have hurt the one who has been so good to us. One also mourns for the suffering of others.

St. Gregory describes another reason to mourn: the more one ascends in meditation of Divine Truth, Beauty, and Goodness, and then realize the poverty of human nature, man can only be left in sorrow. When one contemplates that we were made in the image and likeness of God and

lived in Paradise, the Garden of Eden, and compare that to our present state after the Fall, one can only mourn our present condition. But the sentence continues that *they shall be comforted*, by the Comforter, the Holy Spirit, and hopefully one day in the Kingdom of Heaven.

Mourning in this context is called a blessing, because mourning our fallen nature creates in us a desire to improve ourselves and to do what is right!

Have you ever been acquainted with anybody who truly desires to mourn? No doubt we have all known people who were deeply depressed with the way things were going in their lives. Perhaps we have all been that way ourselves at some point. When we are dejected and despondent, we make efforts, sometimes very strenuous ones, to get rid of the heavy spirit that is depressing our sense of well-being. So great is the human desire to seek "[happiness](#)" that it seems as if the whole world has bent every effort to find as many entertaining diversions as can exist to distract the mind from the tensions of living in this fast-paced culture.

In the Bible [mourning](#) is a poignant image used to evoke the deep anguish that we experience when God judges or appears to be angry, distant or silent. It is a quality that is hateful and irksome to our spirit; we are not naturally motivated to seek it. Since it is perfectly normal for human nature to seek the cheerful and joyous, we shrink from suffering and sadness.

Thus, it seems paradoxical that Jesus calls those who mourn "blessed"! One commentator wryly suggests that it is as if Jesus is saying, "Happy are the unhappy!" This strikingly highlights how different God's [perception](#) of human well-being is from mankind's. One might ask, "If the Christian is

blessed, why does he mourn?" Or, "If he mourns, how can he be considered blessed?"

This beatitude is almost completely contrary to the world's logic. Indeed, at first glance it also seems to be contrary to another of Jesus' statements in [John 10:10](#): "The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly." To people in all places and ages, men deem as blessed the prosperous and happy, but Christ pronounces the [poor in spirit](#) and sorrowful as blessed.

Undoubtedly, a biblical key, perhaps several, disclose this incongruity. Does God confer some benefit upon the character of those who mourn? Is there something about the mindset of the sorrowful that helps them to view both self and life itself from a more stable and realistic basis? Could Jesus be speaking of a certain kind of mourning different from the mourning associated with death, catastrophes, frustration of dashed hopes and other tragic events?

- **A Special Kind of Mourning**

Evidently, a specific type of mourning is the kind that receives the comfort of God. Millions, perhaps billions, of mourners in the world do not come within the scope of Jesus' statement. These mourners may even be under God's condemnation and far from receiving any of His comfort.

The Bible shows three kinds of sorrow. The first is the natural grief that arises from tragic circumstances. The second is a sinful, inordinate, hopeless sorrow that can even refuse to be comforted. Perhaps the outstanding biblical example of this is Judas, whose remorse led him to commit a further [sin](#), [self-murder](#). Paul, in [II Corinthians 7:10](#), calls this "the

sorrow of the world [which] produces death." The third sorrow is godly sorrow. In the same verse, Paul writes, "For godly sorrow produces repentance to salvation, not to be regretted. . . ."

Mourning, grief or sorrow is not a good thing in itself. What motivates it, combined with what it produces, is what matters. Thus, II Corinthians 7:10 states a vital key: The mourning that Jesus teaches is a major spiritual component of godly repentance that leads to or helps to produce the abundant life of John 10:10.

This principle arises often in secular life because humans seem bound and determined to learn by painful experience. For example, only when our health is either breaking or broken down, and we are suffering the painful effects of ignorantly or willfully ignoring health laws, do we make serious efforts to discover causes that lead to recovery of health and relief from the pains of disease. At that point we truly want to bring the comfort of good health back into our life.

- **Solomon addresses this truism in Ecclesiastes 7:2-4:**

It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men; and the living will take it to heart. Sorrow is better than laughter, for by a sad countenance the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.

Solomon is in no way saying that feasting and laughter are to be avoided, but rather he is comparing their relative value to life. Feasting does not contain an inherent power to motivate positive change in the way one is living. Instead, it motivates one to remain as he is, feeling a sense of

temporary well-being. Contrariwise, sorrow—especially when pain or death is part of the picture (Psalm 90:12)—has an intrinsic power to draw a person to consider the direction of his path and institute changes that will enhance his life.

This general principle applies to virtually all life's difficulties. Whether health problems or financial difficulties, family troubles or business hassles, in falling into them and being delivered from them, we generally follow this pattern. However, spiritually, in our relationship with God, some variations from this general principle arise because God is deeply involved in leading and guiding our creation into His image.

In this case not everything is happening "naturally." He intervenes in the natural processes of our life and calls us, revealing Himself and His will to us. His goodness leads us to repentance. By His Spirit we are regenerated, taught, guided and enabled. He creates circumstances in our life by which we are moved to grow and become like Him in character and perspective, but some of these circumstances cause a great deal of sorrow. By His grace He supplies our every need so that we are well equipped to meet His demands on our life and glorify Him.

But Jesus' teaching never detaches this principle of sorrow or mourning from God's purpose because the right kind of mourning properly directed has the power to motivate wonderfully positive results. God definitely wants results, fruit produced through our relationship with Him. As Jesus says, "By this My Father is glorified, that you bear much fruit; so you will be My disciples" (John 15:8).

Concerning Matthew 5:4, William Barclay writes in his commentary, The Gospel of Matthew:

It is first of all to be noted about this beatitude that the Greek word for *to mourn*, used here, is the strongest word for mourning in the Greek language. . . . It is defined as the kind of grief which takes such a hold on a man that it cannot be hid. It is not only the sorrow which brings an ache to the heart; it is the sorrow which brings the unrestrainable tears to the eyes.

[5]

This illustrates mourning's emotional power, indicating it has enough power to produce the resolve to accomplish more than merely feeling badly and crying.

- **At the Beginning of Conversion**

Mourning always precedes genuine conversion, for there must be a real sense of sin before the remedy, or deliverance from it, will even begin to be desired. But even here we must note a distinction because many people will quickly acknowledge they are sinners—some even with a measure of pride, a smile and a wink—who have never mourned over the fact. Sin, though, is serious business indeed when we consider that it is ultimately responsible for all the pain, disease and death, including our own and our Savior's.

How do we measure against those whom the Bible uses as standards of mourning? Consider the woman of Luke 7:36-38:

Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat. And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood at His feet behind Him weeping; and she began to wash His feet with her

tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil.

This episode demonstrates a contrast between two attitudes of mind and heart. Simon, conscious of no need, had neither [love](#) toward Christ nor a desire for [forgiveness](#). His impression of himself was that he was a good man in the sight of God and men. The woman, on the other hand, seems aware of nothing except her sinfulness and her great need of forgiveness. This resulted in mournful weeping over her destitution and love for the One who could fill her need.

Perhaps nothing shuts us off from God more firmly than human self-sufficiency (Revelation 3:17). It is a strange phenomenon that the more clearly we see our sins the better person we are. Perhaps the most damaging of all sins is to be conscious of no sin. The supreme lesson in this vignette is that the woman's attitude not only resulted in forgiveness but also played a major role in producing gratitude and loving devotion for Christ in her.

• [The prodigal son:](#)

The Parable of the Prodigal Son unveils a clear progression from awareness of pain arising from want and recognition of sin then on to sorrow for what he had become and done. Repentance, forgiveness and acceptance were the fruit.

But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave

him anything. But when he came to himself, he said, "How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.'" (Luke 15:14-19)

• The Publican

In another example, the publican stood far off, beat himself upon his breast and cried out, "God be merciful to me, a sinner!" (Luke 18:13). Also, the 3,000 converted on the Day of Pentecost exhibited a similar reaction: "Now when they heard [Peter's sermon], they were cut to the heart, and said to Peter and the rest of the apostles, 'Men and brethren, what shall we do?'" (Acts 2:37).

iii. Peter's Preaching on Pentecost day.

The publican and the multitude who repented at Peter's preaching felt the plague of sin, each in his own heart. This mourning springs from a conscience made tender and a heartfelt awareness of hostility toward God's will and personal rebellion against Him. It is grief expressed because one has become acutely aware that the morality he holds falls so far short of holiness that shame rises to the surface. One also feels this agony when he realizes that his personal behavior and attitudes have caused the death of his Creator and Savior.

● Prophet Zechariah

Zechariah 12:10-14 prophesies of a time yet future, after Christ's return, when a great mourning will occur throughout Israel. Judah is especially stricken when by God's grace they are led by faith to recognize their sins:

And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced; they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; all the families that remain, every family by itself, and their wives by themselves.

This prophecy affords us insight into the painfully heartfelt repentance of an entire nation across every social strata. This ought to give us a clear picture of the depth of feeling God expects when we recognize what our sins have produced. It is very evident that mourning accompanies and motivates the kind of change that God approves. It is no wonder, then, that Jesus says that mourners are blessed.

● Mourning after Initial Conversion

When Jesus gives this beatitude, He does not say, "Blessed are those that *have mourned*" but "Blessed are those who mourn." He states it as a present and continuous experience. Repentance is not a one-time

experience, nor does human nature, "the old man," simply disappear after we receive the new nature. Christianity involves a continuous learning and growing process. We are not instantly created in the [image of God](#) by fiat. God has decreed that we must [live by faith](#), and that requires time and experience. We are created in the image of God through the fires of life's sorrows and adversities, as well as its joys. Even of our Savior, Isaiah writes, "He is despised and rejected by men, a Man of sorrows and acquainted with grief" (Isaiah 53:3). Paul adds,

Who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered. (Hebrews 5:7-8)

The Christian is one whose mind is attuned to God's through an ever-deepening relationship. He has much to mourn over because the sins he commits—both of omission and commission—are a daily sense of grief and will remain so as long as his conscience stays tender. A tender conscience becomes hardened through the deceitfulness of sin. An active and growing relationship with God will lead to an enhanced discovery of human nature's depravity because God will faithfully reveal the massive gulf between His holiness and our corrupt and ever-polluting heart. He will make us conscious of the distance and coldness of our love, the surges of pride and doubt, and the lack of fruit we produce.

The apostle Paul, whom all would consider a most mature Christian, writes, For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. . . . For I know that in me (that is, in my

flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do that I practice. . . . O wretched man that I am! Who will deliver me from this body of death?" (Romans 7:15, 18-19, 24)

Paul was not living a life of sin as he had before conversion. His words reflect the keen perception into the deceitfulness of human nature of a man so close to God he could see virtually every self-centered, evil, twisted and perverted nuance of carnality that still lurked in him. He abhorred it, groaning and yearning for complete deliverance from it!

He says of us in Romans 8:23,

And not only they, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

In a related verse, Paul also includes us in his thought, "For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven" (II Corinthians 5:2). These verses not only reflect the [joy](#) of what lies before us but also the sorrow of living each day with the burden of the world, our flesh and our mind that so easily lead us into sins we have no desire to commit.

In our godly sorrow, we never want to fall short of God's glory or to bring shame upon His name. We want to honor Him by our every thought, word and deed. When we turn aside in some way—no matter how small it may seem to others—we bear an internal burden of sorrow that we wish we did not have, kicking and asking ourselves why we did such a stupid thing! It is an emotional price we must pay because we love Him.

- **Paul's reminder notes.**

The same apostle reminds us of our indebtedness to Him:

Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been made near by the blood of Christ. (Ephesians 2:11-13)

Earlier, Paul had laid the groundwork for a proper sense of obligation and commitment to Christ by stating a few undeniable facts: That we conducted our lives according to the course of this world, according to Satan's will (verse 2); that we fulfilled the desires of the flesh and the mind (verse 3); and because of disobedience we were as good as dead (verses 1, 5). Through no merit of our own but by God's grace alone, He through Jesus Christ rescues us from this.

In those who understand this deeply and personally, this creates an exquisite sense of indebtedness, devotion and longing to honor Him. It accounts for the sorrow we feel each time we are aware of falling short of fully pleasing Him. This is not bad; it is good because it motivates those who have this in balance to intensify their devotion and redirect their efforts along the right path.

- **Yet Another Reason for Mourning**

The more closely a Christian lives to God, the more he will mourn over *all* that dishonors Him. Notice the psalmist's reaction: "Indignation has taken hold of me because of the wicked, who forsake Your law" (Psalm 119:53). Ezra felt similarly during an incident in his time:

"For they have taken some of their daughters as wives for themselves and their sons, so that the holy seed is intermingled with the people of those lands. Indeed, the hand of the leaders and rulers has been foremost in this trespass." So when I heard this thing, I tore my garment and my robe, and plucked out some of the hair of my head and beard, and sat down astonished. Then everyone who trembled at the words of the God of Israel assembled to me, because of the transgression of those who had been carried away captive, and I sat astonished until the evening sacrifice. At the evening sacrifice I arose from my fasting, and having torn my garment and my robe, I fell on my knees and spread out my hands to the LORD my God, and said: "O my God: I am too ashamed and humiliated to lift up my face to You, my God; for our iniquities have risen higher than our heads, and our guilt has grown up to the heavens." (Ezra 9:2-6).

Jeremiah adds his deep lament over the results of Judah's sins, "But if you will not hear it, my soul will weep in secret for your pride; my eyes will weep bitterly and run down with tears, because the Lord's flock has been taken captive" (Jeremiah 13:17). Ezekiel discloses a special blessing from God for those who see the sinfulness of that nation and are moved by it in the right way:

Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer's inkhorn at his side; and the LORD said to him, "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it." To the others He said in my hearing, "Go after him through the city and kill; do not let your eye spare, nor have any pity. Utterly slay old and young men, maidens and little children and women; but do not come near anyone on whom is the mark; and begin at My sanctuary." So they began with the elders who were before the temple. (Ezekiel 9:3-6)

When we consider that the Bible is the expression of God's mind, we then understand that what these men wrote evinces God's indignation and distress over men's sins. He vividly declares His anguish in Ezekiel 33:9-11:

Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul. Therefore you, O son of man, say to the house of Israel: "Thus you say, 'If our transgressions and our sins lie upon us, and we pine away in them, how can we then live?' Say to them, 'As I live, says the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'"

Have you ever observed someone doing something with great difficulty and suggested a much easier, less painful way of accomplishing it, only to have your advice rejected? How did you feel? At best, you felt a lingering, sad

rejection, and at worst, an angry frustration at the other's hard-headed insistence. These feelings, perhaps, catch the essence of the mourning God respects in those who, with a sincere desire to help and an intense empathy for the sufferings of the uncalled, pray sorrowfully to Him as He moves to punish.

● **We Face an Uphill Battle**

Those of us in this end-time age may have difficulty comprehending some aspects of the mourning God expects and respects in His children. Our conscience, unless we carefully guard it, can easily adapt itself into accepting its cultural environment. Society's ethics and morals are not constants. There exists a very real pressure for them to decline from God-established standards; what one generation considers immoral or unethical might not be by the next. For instance, what appears on public movie screens over the past thirty to forty years has changed dramatically.

As I write, the President of the United States is on trial for clearly breaking God's commandments and for crimes for which lesser people are presently serving time. The public, however, gives him high approval ratings, perceive his adulteries and sexual perversions as private affairs, and consider his perjury before a grand jury as deplorable but "no big deal."

● **Paul's warning**

Paul warns us in Hebrews 3:12-15: Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin. For we have become partakers of Christ if

we hold the beginning of our confidence steadfast to the end, while it is said: "Today, if you will hear His voice, do not harden your hearts as in the rebellion."

The mourning Jesus desires is the kind that exhibits a softness of heart that is ready for change in a righteous direction, one that knows it has done wrong and is eagerly willing to have it cleansed into holiness. We of this generation face an uphill battle because, through such media as television and movies, we have vicariously experienced the breaking of [God's law](#) in unparalleled frequency and in vividly sympathetic ways. On the screen life is cheap, property is meaningless, sexual purity is scoffed at, [stealing](#) is fine "if it's necessary," and [faithfulness](#) is nerdish and corny. Where is God in it? How much of this world's attitudes have we unwittingly absorbed into our character? Is our conscience still tender? Is mourning over sin—ours and others'—a vital part of our relationship with God?

● **DAVID's Mourning**

Godly mourning plays a positive role in producing the changes God desires to produce His image in us. We need to pray with David, "Create in me a clean heart, O God, and renew a steadfast spirit within me" (Psalm 51:10). He asks God to give him what did not exist before, that his affections and feelings might be made right, and that he might not have the callused attitude that led him to [adultery](#) and murder. A plea of this kind is one that God will not deny. If we are truly serious about overcoming and glorifying God, it is well worth the effort.

- **Summary notes;**

WE have no shortcut to reach God than through being able to show to God through a sincere heart of being sorry for your sins. This Godly sorrow is what God is looking for. Never excuse yourself when a wrong is done. May God help you.

Lesson 4; The Meek

E-sword gave a good synonym words for meek. They are: Humble, Docile, Mild, Calm, Gentle, Peaceful, Tame and Submissive. [1]

"Blessed are the meek, for they shall inherit the earth." St. Gregory of Nyssa taught that the Beatitudes build one upon another. A humble person becomes meek, or becomes gentle and kind, and exhibits a docility of spirit, even in the face of adversity and hardship. A person that is meek is one that exhibits self-control. St. Augustine advises us to be meek in the face of the Lord, and not resist but be obedient to him. Obedience and submission to the will of God are certainly not in vogue these days, but they will bring one peace in this world and in the next. [2]

- **Think about this:**

It's the annual family picnic. All the relatives are there and everyone is poised for a good time. The weather is great and the food is abundant. At game time, the annual softball game has commenced when, rather unexpectedly, a dispute about a foul ball breaks out. There are some harsh

words exchanged. Uncle Sam packs up the family and goes home. It was a long time before they again saw him or his family at the annual picnic. In using my sanctified imagination, I could see that the rest of the family would be disturbed. Blame game would be played against the one who did that mistake to dismiss Uncle Sam from the Family Picnic. Based on the information I have been provided in this story, I think , Uncle Sam will have sleepless night when he go home.

Human being has a natural “little Pride”. The moment someone speak against you, Then the pride is arose. Asking many questions. “What is he saying against me”? “What did he think about me”? “Are you not sure that I am disgraced?” etc. All these things persuaded him to “take up his things and went home.

My question is this, if it were Jesus how would he have acted if he were Uncle Sam?

2. Read I Peter 3:8-17.

1Pe 3:8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be pitiful, be courteous:*

1Pe 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

1Pe 3:10 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:

1Pe 3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.

1Pe 3:12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

1Pe 3:13 And who *is* he that will harm you, if ye be followers of that which is good?

1Pe 3:14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

1Pe 3:15 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:

1Pe 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

1Pe 3:17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Based on what we have read shows how we must live with our brethren.

• THE WORD MEEK

The word “meek” appears a number of times in the Bible (31 in the KJV) and is always regarded as very positive thing. Using the context of the following passages as a guide, give what seems to be the meaning of “meek”:

- II Corinthians 10:1-3

2Co 10:1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

2Co 10:2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. **2Co 10:3** For though we walk in the flesh, we do not war after the flesh:

- Zepheniah 3:11-13

Zep 3:11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

Zep 3:12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

Zep 3:13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

- I Peter 3:15 [KJV; *gentle* , NASB]

Pe 3:15 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:

- Numbers **12:3** Gave one big example of the meekest person. Moses. (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

[KJV]

According to Gal. 5:22,23 Among the nine fruits of the spirit mentioned, one of them is . Meekness.

Gal 5:22 But the fruit of the Spirit is

- Love,
- Joy,
- Peace,
- Longsuffering,
- Gentleness,
- Goodness,
- Faith,
- Meekness, (Other version called it , gentleness
- Temperance:

One question is this,

Are the items mentioned automatically received or must they continually be sought? [3]

Zep 2:3 Seek ye the LORD, all ye meek of the earth

Thompson's Chain Reference says, Non resistance, is a mark of Meekness. Luk 6:29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy coat* also.

It is essential in teachings.

2Ti 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

- **Meekness is essential in hearing**

Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. [4]

Jesus said: "Blessed are the *meek* for they shall inherit the earth." In this He was quoting Psalm 37:11 which says essentially the same thing. But in that Old Testament passage is a wonderful promise, a promise with a blessing and a curse.

- **Meekness Focus on care and prayer...**

Meekness is not a popular concept because it usually is thought of as a liability rather than something good and beneficial. In the face of tension and hostility, the Lord teaches us that there is great blessing to everyone that would seek to take meekness and apply it, to stand before the enemy and say: "I refuse to quarrel with you and fight your fight. As far as it depends on me, I will be at peace with all men." That takes courage and faith. That takes trusting in the Lord for His protection. It is not pacifism. It is a bold step into the fight to end it. With your group, ask the Lord to show you where you can apply meekness in a fresh way in your life.

The word meek used in Matthew 5:5 refers to a strong person who is under control--a God controlled person. A meek person is a man or woman of God whose strength is controlled by God. He or she is controlled by God in thought, word, will, emotion, and action.

The meek man is one who submits, not to his own will or to the will of the world, but to the great and gracious will of God.

- A meek man is not a weak man.
- He is not wishy-washy, effeminate or timid.
- He is not someone who you can walk all over.
- A meek man is not passive and spineless.

- In fact the meek man is just the opposite.
- The one who has put their faith and their trust in Jesus Christ will be meek before God, but mighty and bold before the world and before satan. To the sinful world and to satan the meek person will be far stronger than they are.

• **What makes a person meek?**

They see God. And they see God in everything. No one becomes meek unless they can see this infinite, personal, almighty, all-wise, all-holy God, and when they see God they are immediately humbled. When we are able to see God by faith, then that is the time when the Holy Spirit allows us to become meek. Thus the meek person does not rely on himself, saying, I can do all things. I have confidence in myself. After all, I am strong and able. No, the meek person says, I see God, and he is able and willing to help me. I can do all things through Jesus Christ who strengthens me.

- A meek person is the one who by faith sees God as great, and himself as nothing. And because of that, he submits to the righteous will of this great God.
- A meek person is the one who proclaims, "Not my will but Thine will be done."
- He submits to the will of his heavenly Father and does not argue with the Holy Scriptures where God's will is clearly revealed.
- Therefore, the meek believer that is being led by God is having this quality of meekness constantly being produced within him.

In Psalm 37:3 it says, ""Trust in the Lord and do good." Faith is trust. The meek person trusts the Lord, meaning he rests in God by entrusting his whole life to him. His whole being is resting upon the sure foundation of the almighty God.

- The meek man knows that his past, present and future rests in God. He has heard the gospel proclamation which says, "Come unto me, all who are weary and burdened, and I will give you rest."
- The meek person who comes to Christ and trusts in him for his salvation is always at rest in God. Jesus Christ is his rest, no matter what circumstances he is facing.
- A meek man is patient. He has a long view of life, knowing in the end it is not the wicked who win, but the meek. How can he be sure of this?
- The meek person knows that in the end God wins, and if God wins then the meek win. God himself tells us that the meek, not the wicked, will inherit the earth.
- The wicked may indeed possess the earth for a short time today, but the Lord tells us that when he comes back, the meek shall possess this earth. Psalms 76:9 "Then God arose to judgment, To save all the humble of the earth".[5]

● Conclusion

Jesus Christ "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." Mat 11:29
 You and me need to be Meek, Humble, docile, mild, calm, gentle, peaceful, tame and submissive in order to see God. May God help you.

LESSON 5 : The Hunger and Thirsty

"Blessed are they who hunger and thirst for righteousness, for they shall be satisfied."

A continuous desire for justice and moral perfection will lead one to a fulfillment of that desire - a transition and conversion to holiness. This is true for all the

virtues - if you hunger and thirst for temperance, you will head towards the goal you have in mind. St. Augustine, in his discourse on the Lord's Sermon on the Mount, notes the correspondence of the seven gifts of the Holy Spirit and their necessity in fulfilling the Beatitudes. For example, one must have the gift of fortitude so one may be courageous in seeking justice.[\[1\]](#)

The Fourth Beatitude

To help us understand this beatitude we first have to ask ourselves, what is meant by righteousness? And righteousness means being in complete accordance with what is just, honorable, and Godly. Righteousness are those things that are upright, virtuous, noble, morally right, and ethical. You could say that righteousness is a life style that is in complete conformity to the will of God. It is a lifestyle that Jesus not only finds pleasing, but one that he approves of.

Jesus Christ is the one leading the righteous person through life. It is Jesus who is making the decisions that the righteous person will follow. For the righteous believer, all his daily actions, everything that he thinks about, every decision that he makes, everything that he reads and looks at, will be done the same way that Our Lord would have done them. The true believer will know immediately whether something is right or wrong, just or unjust, godly or ungodly. How could the true believer not know that something is wrong when the Son of God is living within him?

Jesus Christ who is dwelling within the righteous person is communicating constantly with the person's heart, conscience, soul, and spirit. The Lord is not going to let the believer just wander into sin? Jesus Christ will be talking to the believer long before the sin is even thought about. And while this is going on the Holy Spirit will be hard at work doing his guiding and his warning. This is why when a righteous believer sins, it winds up being extremely painful, usually leaving the sinner with great sorrow. Sin for the righteous believer is never worth the pain and dishonor he knows that he has brought upon the Lord.

For the true believer, righteousness saturates every single aspect of his life. And every Godly believer knows that he has Jesus Christ living on the inside of him

leading and guiding him. Psalms 11:7 "For the Lord is righteous; He loves righteousness; And the upright will behold His face".

● **Note these well**

- Hunger and thirst are appetites that return frequently and they require that they be met often during the day.
- Similarly the true believer calls for constant meals of righteousness to do his daily Godly work, just as the living body calls for its daily food.
- When a believer hungers and thirsts after righteousness he becomes a new man and this new man now bears the image of God.
- This new man greatly desires to do the will of God for he now has great interest in Christ and all that Christ said and promised.
- To hunger and thirst after righteousness can only be perceived by persons spiritually enlightened, and who have our Lord Jesus Christ living and dwelling within them.
- This child of God not only has an earnest desire to fervently seek righteousness and thus lead a Godly life on a second to second basis, but he wants to be possessed by righteousness, he wants to constantly live in it, to be totally absorbed into it, to be completely saturated in righteousness, for he knows that this way of life is the Godly way of life.
- And a righteous life is what also fills the true believer with peace and joy. And because of their spiritual enlightenment they realize that nothing can be more perfect, more pure, and more pleasing to Our Heavenly Father than living a life that he totally approves of.[2]

● **The nature of thirsty and Hunger.**

Wordwed Dictionary defined hunger in this way:

Hanger is

- A physiological need for food; the consequence of food deprivation
- Strong desire for something (not food or drink)

Naturally when one is feeling hungry, it involves many complications. Sometimes you will be sweating. Sometimes you will become helpless or restless. The desire to eat becomes great. Personally I have observed that. it is a terrible time.

THIRSTY

Thirsty means

- Needing moisture
- Feeling a need or desire to drink
- (usually followed by 'for') extremely desirous
- Able to take in large quantities of moisture [2]

Can you take a few minutes and describe some of the outward and inward sensations that accompany real hunger and genuine thirst in your life? You will see how the body will react at that particular time. At that time, a thought to find something to satisfies the soul is considered. What kind of thoughts go through our minds?

We generally have the idea that going without food and/or water is a bad thing and injurious to our health; the very experience of hunger and thirst is to be avoided by regular intake of food and water. But hunger and thirst are not always a thing to be avoided.

The hart (male deer)

Ps. 42:2, As the hart(male deer) panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?

Note well, when this hart is feeling thirsty, it does one thing. It patents Wordweb Dictionary says,

- It Breathe noisily, as when one is exhausted
- 2. Utter while panting, as if out of breath

By so doing, means it is searching for water. It wouldn't mind to travel hundred miles for water. If your soul is also thirsty for God, you shall be satisfied.

Jesus tells us that there are some things that we should seek after with at least as much zeal than we might use to seek after the physical things such as food and water. In the following verses, Let us identify the item we are to apply our appetite to:

- Matthew 5:6 Hunger and thirst after righteousness:
- Colossians 1:9 Desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
- Ephesians 5:18 Be filled with the Spirit;
- Psalms 63:1 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;
- Psalms 73:25 I desire beside thee.

4. By contrast, there are many things which do not satisfy when we go after them with our appetites. In the following passages, identify the objects of these vain efforts:

- Ecclesiastes 1:8
- Ecclesiastes 5:10 [3]

● **THINK ABOUT THIS:**

As I conclude my message, may I ask you one question? As far as your desires and appetites are concerned., Is Jesus in the center? If not, will you place Him there soon? Think about that . God richly bless you.

Lesson 6 The Merciful



- **What is Merciful?**

Greek meaning of Merciful is

Greek name: “*eleēmōn*” which means *compassionate* [1]

Wordweb Dictionary also defined Mercy this way:

- Leniency and compassion shown toward offenders by a person or agency charged with administering justice
- A disposition to be kind and forgiving
- The feeling that motivates compassion
- Something for which to be thankful
- Alleviation of distress; showing great kindness toward the distressed [2]

[Isa_14:1](#), shows how God’s merciful restoration of Israel; [Isa_14:3](#), Their triumphant exultation over Babel; [Isa_14:24](#), God’s purpose against Assyria; [Isa_14:29](#), Palestina is threatened.

- **Law of seeing off a slave**

Slaves were house help. Sacrificing some privilages in the house. There was a law governing the way and manner we see a slave off from you. [Deu 15:13](#) And when thou sendest him out free from thee, thou shalt not let him go away empty: Not letting him go empty, is the showing of mercy. TSK Commentry said something about this verse. [He said:](#) This is a most humane and merciful addition to the law in [Exo_21:2-11](#); enforced upon the Israelites by the consideration of their Egyptian bondage. As a faithful servant has made no property for himself while honestly serving his master, so now, when he quits his service, he has nothing to begin the world with

except what the kindness of his master may bestow upon him as a remuneration for his zeal and fidelity. Though what was to be bestowed upon servants is not fixed, yet they were to be liberally supplied ([Deu_15:14](#)).[3]

- **Even showing mercy on trees is the law of environment**

Deuteronomy 20:19 says, When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege:

The original is exceedingly difficult. The LXX has it, "Is the tree in the field a man, to enter the trench before thee?" The Latin Vulgate: "For it is a tree, and not a man, neither can it increase the number of those who war against thee;" Onkelos, "For the tree of the field is not as a man, that it should come against thee in the siege;" and to the same purpose the Arabic, Philo, and Josephus who say, "If trees could speak, they would cry out, that it is unjust that they, who were no cause of the war, should suffer the miseries of it." However rendered, the sense is sufficiently clear, and it is a merciful provision to spare all the fruit trees for the support of both the besieged and besiegers. [Deu_26:6](#) {3}

- **Various ways of showing mercy;**

- ***FORGIVENESS***

Mat_6:14-15,

Mat 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

Mat 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mat_18:33-35;

Mar 11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

- ***Having compassion and pity to forgive***

Mat 18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

Mat 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Mat 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

- ***Show yourself merciful. By doing***

2Sa 22:26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

- **GO TO JOB'S CONCEPT Job. 31:16-22**

Job 31:16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

Job 31:17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

Job 31:18 (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;)

Job 31:19 If I have seen any perish for want of clothing, or any poor without covering;

Job 31:20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

Job 31:21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

For the benefit of all, let us reframe these passages.

The concepts are as follows:

- Don't withhold the poor from their desire.
- Don't cause your eyes of a widow's fall
- Don't eat your morsel yourself alone.
- Eat your morsel with the fatherless. Otherwise, don't eat.
- Cover the poor with clothing.
- Note that the poor's loins have to bless you when he is warm
- Never lift your hand against the fatherless in your town. .
- **Showing merciful is a gateway to uprightness**

Psa 18:25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

Psa_37:26;

- **Lender**

Psa 37:26 *He is ever merciful, and lendeth; and his seed is blessed.*

- **Consider the poor. Psa. 41:1-4**

This place says if you “considereth the poor:”

- Blessed *is* he that
- the LORD will deliver you in time of trouble.
- The LORD will preserve you.
- He will keep him alive;
- *You* shall be blessed upon the earth:
- He wilt not deliver you unto the will of your enemies.
- The LORD will strengthen him upon the bed of languishing
- : He wilt make all your bed in his sickness.
- The Lord will heal you whilst on sick bed, even though you will pray this prayer”I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee”.

- **Gracious and full of compassion**

Psa 112:4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

- **Dispersed giver**

Psa 112:9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

Note. Some people do not know why given to the poor. It is very beneficial. The above named verse says, by so doing, your righteousness endures for ever. And not that alone, your horns(Figurative meaning of POWER) [4] shall be exalted with honor. Everybody will admire you.

- **Goodness to future life**

Pro 11:17 The merciful man doeth good to his own soul: but *he that is cruel troubleth his own flesh.*

- **Happiness waiter**

Pro 14:21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

- **A Pity upon the poor**

Pro 19:17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

- **THE DOER OF A GODLY FASTING**

Isa 58:6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Isa 58:7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Isa 58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

Isa 58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here *I am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

Isa 58:10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

Isa 58:11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Isa 58:12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

- **Showing mercy to the poor**

Dan 4:27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

- **Godly Requirement knower**

Mic 6:8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

- **Lover of people. Even enemies.**

Luk 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

- **Tender hearted**

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

- **A Bowel of mercy.**

Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

- **The shower of Godly wisdom**

Jas 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. [3]

.jesuschristsavior.net also simplified the whole lesson in this way: [4]

- **The Corporal Works of Mercy**

- 1 Feed the Hungry
- 2 Give drink to the thirsty
- 3 Clothe the naked
- 4 Shelter the homeless
- 5 Comfort the imprisoned
- 6 Visit the sick
- 7 Bury the dead

vi. The Spiritual Works of Mercy

- 1 Admonish sinners
- 2 Instruct the uninformed
- 3 Counsel the doubtful
- 4 Comfort the sorrowful
- 5 Be patient with those in error
- 6 Forgive offenses
- 7 Pray for the living and the dead

- **Conclusion message.**

This is a character that I hope all should emulate. It pave a way for the doer. No one is born with that. We need to learn that if you fall short somewhere. Note again that **BLESSED** are the Merciful for they shall obtain mercy. God bless you.

LESSON 7. The Pure In Heart

"Blessed are the pure of heart, for they shall see God." Moses (Exodus 33:20), John (1:18), and Paul (1Timothy 6:16) all say that no one can see God here on earth! But Jesus says the pure of heart *shall* see God! To be pure of heart means to be free of all selfish intentions and self-seeking desires. What a beautiful goal! How many times have any of us performed an act perfectly free of any personal gain? Such an act is pure love. An act of pure and selfless giving brings happiness to all. [1]

• The HEART

I searched about the word "HEART". The following are the statistics

TABLE 1 OCCURANCE OF THE WORD HEART IN THE BIBLE

765 verses found, 833 matches KJV

| | | |
|-----------|-----------------|------------|
| Genesis | 10 verses found | 11 matches |
| Exodus | 4 verses found | 37 matches |
| Leviticus | 2 verses found | 2 matches |

| | | |
|-----------------|------------------|-------------|
| Numbers | 3 verses found | 3 matches |
| Deuteronomy | 43 verses found | 47 matches |
| Joshua | 5 verses found | 5 matches |
| Judges | 11 verses found | 12 matches |
| Deuteronomy | 43 verses found | 47 matches |
| Joshua | 5 verses found | 5 matches |
| Judges | 11 verses found | 12 matches |
| Ruth | 1 verse found | 1 match |
| 1 Samuel | 22 verses found | 23 matches |
| 2 Samuel | 13 verses found | 15 matches |
| 1 Kings | 30 verses found | 34 matches |
| 2 Kings | 12 verses found | 14 matches |
| 1 Chronicles | 15 verses found | 18 matches |
| 2 Chronicles | 34 verses found | 35 matches |
| Ezra | 3 verses found | 3 matches |
| Nehemiah | 5 verses found | 5 matches |
| Esther | 4 verses found | 4 matches |
| Job | 23 verses found | 23 matches |
| Psalms | 121 verses found | 125 matches |
| Proverbs | 78 verses found | 81 matches |
| Ecclesiastes | 32 verses found | 40 matches |
| Song of Solomon | 4 verses found | 5 matches |
| Isaiah | 36 verses found | 40 matches |
| Jeremiah | 52 verses found | 58 matches |
| Lamentations | 9 verses found | 9 matches |
| Ezekiel | 30 verses found | 38 matches |
| Daniel | 13 verses found | 14 matches |
| Hosea | 9 verses found | 9 matches |
| Joel | 2 verses found | 2 matches |
| Obadiah | 1 verse found | 2 matches |
| Nahum | 1 verse found | 1 match |
| Zephaniah | 3 verses found | 3 matches |
| Zechariah | 3 verses found | 4 matches |
| Malachi | 2 verses found | 4 matches |

| Matthew | 14 verses found | 15 matches |
|-----------------|------------------------|-------------------|
| Mark | 10 verses found | 10 matches |
| Luke | 10 verses found | 12 matches |
| John | 6 verses found | 7 matches |
| Acts | 18 verses found | 19 matches |
| Romans | 10 verses found | 10 matches |
| 1 Corinthians | 3 verses found | 4 matches |
| 2 Corinthians | 7 verses found | 7 matches |
| Ephesians | 4 verses found | matches |
| Philippians | 1 verse found | 1 match |
| Colossians | 1 verse found | 1 match |
| 1 Thessalonians | 1 verse found | 1 match |
| 1 Timothy | 1 verse found | 1 match |
| 2 Timothy | 1 verse found | 1 match |
| Hebrews | 5 verses found | 5 matches |
| James | 1 verse found | match |
| 1 Peter | 2 verses found | 2 matches |
| 2 Peter | 1 verse found | 1 match |
| 1 John | 2 verses found | 3 matches |
| Revelation | 1 verse found | 1 match |

[2]

• THE MEANING OF CLEAN HEART

The Greek word of CLEAN is called katharos (In Greek) which means clear or pure
[\[3\]](#)

The meaning of HEART is called kardia (in Greek) which means the *thoughts* or *feelings* (*mind*)
[\[4\]](#)

In this note, the pure in heart means,

Having a clear *thoughts* or *feelings* or *mind*

Having a pure thought or feeling or mind

The natural and necessary manifestations of a pure heart.

Charles Finney gave five points on some of the natural and necessary manifestations of a pure heart.

This enquiry becomes all-important to us because only such as are pure in heart are truly blessed. Hence it behoves us to know whether we are of this number.

- **Our Lord has said that**

"out of the abundance of the heart, the mouth speaketh." We may safely infer therefore that if the heart be pure, the conversation will be pure also. The words spoken will be heavenly if the heart be heavenly. Christ affirmed only a natural law when he said that the mouth would speak from the abundance of the heart. The conversation therefore will be pure--not sensual, not worldly.

- **The heart will appear in the life**

For by a law of necessity, the heart governs the life. If the heart is pure, the life not only ought to be pure but will be. If the heart of a man be pure, all else will be pure--all his activities--all he does as well as all he says. If any of us suppose that our hearts are better than our lives, we are fundamentally deceived. Nothing can be pure if the heart is not; and nothing can be impure if the heart be really pure. For the heart controls all our activities by a law of necessity; hence there can be no variation from this universal law.

3. A pure heart loathes everything foreign to its nature --everything unchaste, impure.****

"I hate vain thoughts," said David, "but Thy law do I love." Great pains will be taken to keep the imagination pure. Persons of impure hearts dwell on the lustful scenes of the past, and linger round the memories of their sinful indulgencies; but the pure heart loathes these things which the impure cherish.

There will be also a great loathing of impure conversation. Those things you would be ashamed of if Jesus Christ were present, you will loathe now. The fact that the pure in heart shall see God shows that they must loathe evil thoughts. Even if filthy dreams are thrust into your mind by Satan, you will repel and rule out their influence the moment you awake, and will dread and abhor such visitations of evil.

The pure heart has a keen sensibility against every thing impure, and intuitively repels every approach of evil as it would the devil. This is an instinct of a pure heart.

4. Great prayerfulness is another indication of a pure heart. Such persons will pray a great deal. They have many things which they desire for others, and hence there are many subjects of prayer always present and pressing. Pure hearts literally "pray always" when they are awake, and I have sometimes thought, when they are asleep also.

5. A pure heart will manifest itself in great watchfulness, for we live in a filthy world. As one would walk carefully and circumspectly in the midst of filth, gathering up his skirts to prevent their being soiled, so will they of pure heart guard against everything that would defile the mind.

6. There will be great reluctance to mingle in worldly society, for such society cannot be agreeable.

It will be submitted to as a disagreeable thing, as when you go to visit the sick. You do not go there because the surroundings are agreeable. Some of them may be very disagreeable, and some really dangerous to your health. You go to do good, and not to enjoy things agreeable.^[5]

• **QUOTES on Pure in Heart**

Since this lesson is very vital, many people have a quotes on it . Let us see what they said.

We are shaped by our thoughts; we become what we think. When the mind is pure, joy follows like a shadow that never leaves.

Buddha

To live a pure unselfish life, one must count nothing as one's own in the midst of abundance.

Buddha

Just as treasures are uncovered from the earth, so virtue appears from good deeds, and wisdom appears from a pure and peaceful mind. To walk safely through the maze of human life, one needs the light of wisdom and the guidance of virtue.

Buddha

Means we use must be as pure as the ends we seek.

Martin Luther King, Jr.

I know, to banish anger altogether from one's breast is a difficult task. It cannot be achieved through pure personal effort. It can be done only by God's grace.

[Mahatma Gandhi](#)

The truth is rarely pure and never simple.

[Oscar Wilde](#)

• **SUMMARY**

My closing note is simple. As The heart is deceitful above all *things*, and desperately wicked Jer_17:9 Try to have one mind. That is to Circumcise the heart. Jer. 9:26. That will help you to lead a pure in heart attitude.

Lesson 8: Peacemaker

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

We live in the world that peace making is paramount to all. In the church, in the home, in the family, in the nation as whole, all need peace. I like the way **John W. Ritenbaugh** wrote as introduction to this peace lesson in his article:

We live in a world torn by animosities. Even a cursory survey of the past century's events causes us to wonder if mankind has ever had more need of [peacemakers](#). Americans have fought two World Wars as well as major conflicts in Korea and Vietnam. Currently, wars of varying degrees of intensity blaze in Yugoslavia, Angola, Sudan, Afghanistan and Rwanda. In addition, the Arab-Israeli conflict always simmers just below the surface, like the long-running feud between India

and Pakistan. Tibet is subject to China, and the two Chinas, like North and South Korea, have chilly relationships. Numerous countries fight political and economic problems. Certain racial and ethnic groups charge bias against others. In short, much of the world seems to reside in a boiling pot about to spill its contents over its sides and into the fire.

Governments send their emissaries in attempts to avoid all-out war, but they never seem able to accomplish anything except short-lived, surface tranquillity that only allows the parties to gear themselves up for the next round of hostilities. Some of these antagonisms have simmered and flared for centuries—one has its roots in discord existing for millennia! Based on human history, everyone can reasonably conclude that the business of peacemaking has generally been an abject failure, though interspersed with some moderate, brief successes in bringing the worst of the hostilities to a halt for a while.

This does not detract from the beatitude, "Blessed are the peacemakers, for they shall be called sons of God" ([Matthew 5:9](#)), because Jesus states this from God's perspective. Tragically, the world has usually reserved its highest honors for the war-makers. But if God says peacemakers are blessed, who can truthfully argue against His conclusion?^[1]

Peacemakers not only live peaceful lives but also try to bring peace and friendship to others, and to preserve peace between God and man. St. Gregory of Nyssa calls a peacemaker a man who brings peace to another; but one cannot give another what one does not possess oneself. Hence the Lord wants you first to be yourself filled with the blessings of peace and then to communicate it to those who have

need of it. By imitating God's love of man, the peacemakers become children of God. [2]

- **Making Peace With Everyone**

Let us read Romans 12:18 and 14:19.

Rom 12:18 “ If it be possible, as much as lieth in you, live peaceably with all men.”

Rom 14:19 “Let us therefore follow after the things which make for peace, and things wherewith one may edify another “

According to these two passages, describe the importance of the priority of peace in the church:

- **Importance and source of peace**

The following passages tell us about the importance and source of peace;

- Galatians 1:3 peace is from God the Father, and *from* our Lord Jesus Christ,
- James 3:17 wisdom that is from above is first of all pure and peaceable
- Romans 14:16-19 Let us therefore follow after the things which make for peace, and things
- Proverbs 3:13-17 Her ways *are* ways of pleasantness, and all her paths *are* peace.
- Psalm 119:165 Great peace have they which love thy law: and nothing shall offend them.

- **Wrong Premises on peace**

It has been said that: “When a man finds no peace within himself,

it is useless to look elsewhere for it.” I strongly disagree with that. The one should go to the maker. The “Prince of peace”. 1 Cor.14:33, we see “God of peace”. In 2 Cor. 13:11, we see “God of Love and peace”. Why don’t you go back to him? That is not the means to an end. Keeping peace, is a state of mind. Eph. 4:3 says “endeavor to keep peace” 1 Thes. 5:13 says, learn “to be at peace with ALL men”.

Let us read Ephesians 2:8-18. In this passage, Paul describes the method that God used to bring people together and to bring people together with God. Using the following questions, see if you can discern how Jesus becomes the means for solving the problems people have with their relationships – both with and without.:

- **What is one of the basic reasons God has created us? (vs. 8-10)**

Let us read Ephesians 2:8-18. **Eph 2:8** For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

Eph 2:9 Not of works, lest any man should boast.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

- **What barrier formerly stood between peoples that hindered effective and lasting peace? (vs. 11,12)**

Eph 2:11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

- **What did God do to remove the barrier to peace? (vs. 13-15a)**

Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances

- **Once God solved mankind's peace problem, what did he do to help us take advantage of that solution ? (vs.17,18)**

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Eph 2:18 For through him we both have access by one Spirit unto the Father.

- **PEACEMAKING**

- **God demonstrating peacemaking to mankind.**

2Ch 12:7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

- **God's soul dwells in such person.**

Psa 120:6 My soul hath long dwelt with him that hateth peace

- **Intercessory for peace.**

Psa 122:6 Pray for the peace of Jerusalem: they shall prosper that love thee.

Psa 122:7 Peace be within thy walls, *and* prosperity within thy palaces.

Psa 122:8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.

- **Example of Moses on peacemaking**

Act 7:26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? He was striving for peace living always.

- **A good attitude that all must emulate**

Rom 12:18 If it be possible, as much as lieth in you, live peaceably with all men. That is ALL mankind. Not some men or some people.

- **A psychology of living to win others.**

Rom 14:1 Him that is weak in the faith receive ye, *but* not to doubtful disputations.

Rom 14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

Rom 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

Rom 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

Rom 14:5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

Rom 14:6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Rom 14:7 For none of us liveth to himself, and no man dieth to himself.

- **Endeavoring for peace**

Rom 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Rom 14:18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

Rom 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

- **Peacemaker hates court case**

Co 6:6 But brother goeth to law with brother, and that before the unbelievers.

- **A peacemaker acts as an ambassador of Christ**

2Co 5:20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

- **Live within it.**

, **2Co 13:11** Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

- **Peace one of the fruits of The Holy Spirit you need to bear.**

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

- **Social life of peacemaker**

- **Compassionate**

Php 2:1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Php 2:2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

Php 2:3 *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

b. The same mind

Php 4:2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

c. Forbearing and forgiveness

Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.

d. Not argumentative

2Ti 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2Ti 2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

e. Does not fight- Gentle

2Ti 2:24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

f. Knows the spiritual rules of hearing speaking

Jas 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

Jas 1:20 For the wrath of man worketh not the righteousness of God.

• A foreign element of peacemaking

Jas 3:16 For where

- envying and
- strife *is*, there *is*
- confusion and
- every evil work.

• **Real fruits of a Peacemaker**

James says: But the wisdom that is from above is first

- pure,
- then peaceable,
- gentle,
- *and* easy to be intreated,
- full of mercy
- and good fruits,
- without partiality,
- and without hypocrisy.
- And the fruit of righteousness is sown in peace of them that make

James 3:17,18

peace. [3]

• **Closing note**

If all believers will take the lesson of being a peacemaker into a consideration, there will be a less problem. Even marriages shall be revived. Churches shall net split. Works shall be developed.. we shall not go on with “Tit for tat” mind. Since to err is human, we shall be considerate. We shall act as a distinguisher to fire. May God help us

LESSON 9 PERCECUTION FOR RIGHTEOUS SAKE

Mat 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

One area that to me is shocking is this topic. In our time, we do not see many of this persecution for righteous sake. In the olden days, it was common. Jesus said many times that those who follow Him will be persecuted.. "If they persecute me, they will persecute you" (John 15:20-21). Stephen, Peter and Paul, nearly all of the Apostles, and many Christians in the Roman era suffered martyrdom

- **The meaning of Persecution for righteous sake.**

Gill Bible Commentary spoke about this lesson.

Mat 5:10 Blessed are they which are persecuted,.. Not for any crimes they have done, for unrighteousness and iniquity, as murderers, thieves, and evildoers, but

for righteousness sake: on account of their righteous and godly conversation, which brings upon them the hatred and enmity of the men of the world: for saints, by living righteously, separate themselves from them, and profess themselves not to belong to them; their religious life sets a brand upon, and distinguishes other persons; yea, it reproves and condemns their wicked lives and practices; and this fills them with wrath against them, and puts them on persecuting them: or by "righteousness" may be meant, a righteous cause, the cause of Christ and his Gospel; for by making a profession of Christ, showing a concern for his interest, and by engaging in a vindication of his person and truths, saints expose themselves to the rage and persecution of men: and particularly, they are persecuted for preaching, maintaining, or embracing, the doctrine of justification by the righteousness of Christ; because it is not of man, nor agreeable to the

carnal reason of man; it is opposite to the way of justification, which men naturally receive; it excludes boasting, and is contrary to their carnal and selfish principles: persecution is either verbal with the tongue, by cruel mockings and reproachful language; or real, by deeds, such as confiscation of goods, banishment, imprisonment of body, and innumerable sorts of death: the latter seems here more especially designed, and both are expressed in the following verse; and yet the saints, though thus used, or rather abused, are happy; **for theirs is the kingdom of heaven:** the same blessedness is predicated of these as of the poor in spirit, ver. 3. [1]

- **Forms of Persecutions**

John W. Ritenbaugh as tackling this subject gave this Forms of Persecution in August 1999

Biblically, persecution is primarily of a religious nature. However, ethnic persecution appears in the book of Esther. In spiritual contexts, though, persecution takes on a number of forms:

- **Beating:**

I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.

(Isaiah 50:6)

- 2. Stoning:**

Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him

to be dead. (Acts 14:19)

3. Mocking:

Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. (Luke 23:11)

4. Insults:

Because zeal for Your house has eaten me up, and the reproaches of those who reproach You have fallen on me. (Psalm 69:9)

5. Slander:

I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. (Revelation 2:9)

6. Ostracism:

His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. (John 9:22)

7. Intimidation and threats:

So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done. . . . "Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your Word." (Acts 4:21, 29)

8. Imprisonment:

For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.

(Mark 6:17)

9. Exile:

I, John, both your brother and companion in the tribulation, and in the kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.

(Revelation 1:9)

- **And finally, death.**

- God's Word records so many of these that it would be futile to list them. From righteous Abel in Genesis to the prophetic record of Revelation, Satan has hounded the righteous even to death in his frenetic, insane attempts to destroy God's purpose and plan and overcome Jesus Christ.[\[2\]](#)

- **NERONIAN persecution**

Let us study a bit history about our fathers in the time past. Halley's Bible Handbook spoke a lot about that. Let us see some facts. THE Neronian persecution. The Great Fire in Rome occurred AD 64. Nero himself burned the city. Though an inhuman brute, he was great bulder. It was in order to build a new and grander Rome that he set fire to the city, and fiddled in glee at the sight of it. The people suspected him; and historians have commonly regarded it as a fact that he was perpetrator of the crime. In order to divert suspicion from himself he accused the Christians of burning Rome.

The bible makes no mention of Nero's persecution of Christians, though it happened in Bible times, and it is the direct background of at least two New Testament books. 1 Peter and II Timothy, and was the persecution that brought Paul to his martyrdom, and according to some traditions, Peter also. Our source of information is the Roman historian Tacitus. He knew that the Christians did not burn Rome. But somebody had to be made the

scapeboat for the Emperor's crime. Here was a new and despised sect of people, mostly from the humbler walks of life, without prestige or influence, many of them slaves. Nero accused them of burning Rome, and ordered their punishment.

In and around Rome, multitudes of Christians were arrested and put to death in the most cruel ways. Crucified. Or tied in skins of animals, and thrown into the arena to be worried to death by dogs, for the entertainment of the people. Or thrown to the wild beasts. Or tied to sacks in Nero's garden, pitch poured over their bodies and their burning bodies used as torches to light Nero's garden at night, while he drove around in his chariot, naked, including himself in his midnight revels, gloating over the dying agonies of his victims

It was in the wake of this persecution that Paul was re-arrested in Greece or Asia Minor, possibly at Troas (II Timothy 4:13) “The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.”, and brought back to Rome. This time by the agents of Rome, nor nor as at first by the Jews. This time as a criminal (II Tim. 2:9) ” Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.”, nor as at first on some technical violation of Jewish law.. [3]

That is not the end. Let us see some facts on the following periods.

- **ZENITH OF ROMAN POWER, 46BC-AD 180)**

Tiberius , AD 12-17 In his reign CHRIST was crucified

Nero, AD 54-68 Persecuted Christians. Executed Paul

Vespasian, AD 69-79 Destroyed Jerusalem . Titus 79-81

Domitian, AD 81-96 Persecuted Christians. Banished John

Antoninus Pius, AD 138-161 Persecuted Christians

Hadrian, AD 117-138 Persecuted Christians

Antoninus Pius, AD 161-180 Persecuted Christians

Marcus Aurelius, AD 138-161 Persecuted Christians

- **DECLINE AND FALL OF ROMAN EMPIRE ,AD 180-476**

Septimius Severus AD 193-211 Persecuted Christians

Maximin, AD 235-238 Persecuted Christians

Decius AD 249-251 Persecuted Christians Furiously

Valerian, AD 253-250 Persecuted Christians

Aulelian, AD 270-275 Persecuted Christians

Diocletian Ad 284-305 Persecuted Christians Furiously

Constantine AD 306-337 Became a Christian Himself [4]

- **Summary**

Heb. 11:33 These are all sort of persecutions our fathers went through.

Hebrew concluded it well by assembling a lot of persecutions of our fathers. [Heb 11:33](#) Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Heb 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Heb 11:36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

Heb 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

Heb 11:38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

Heb 11:39 And these all, having obtained a good report through faith, received not the promise:

No wonder, Jesus said in **Mat 5:10** Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. . No matter what you are passing through. The end product is very important. Cheer up.

Epilog

Ever since prosperity teachings are seen today in our modern Christian era, I was moved to research about this topic .If you meet today's youth, you can ask them what are the eight beatitudes. Even to just mention one of them, will be a problem.

I designed this article to aid all preachers. To all Sunday school teachers. To all Christians who are hunger and thirsty for righteousness sake. Don't forget that I have given at least the following points:

- Who the poor in spirit is.
- 8 types of mourning in the past.
- 19 ways of showing mercy.
- 6meanings of clean heart.
- 11 ways of peacemaking.
- 6 social life of a peacemaker.
- 11 types of persecutions.
- Historic facts of persecution of our fathers

I thank God for allowing me to study and quote from 58 references for your benefit.. .

“. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more”. Luk_12:48 (KJV)

May God Richly bless you.

REFRENSE

SOURCE OF THESIS TEMPLATE:

Back matter Templates

<http://www.utexas.edu/ogs/pdn/downloads/>

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2. <http://www.newadvent.org/cathen>
3. Gill Electronic Commentary through E-Sword.

4. *The ladder of the Beatitudes* by James H. Forest 1999 [ISBN 978-1-57075-245-2](#) page 17

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- Catholic encyclopedia: Beatitudes
- *The Synoptics: Matthew, Mark, Luke* by Ján Majerník, Joseph
- (5) Ponessa, Laurie Watson Manhardt, 2005, ISBN 1-931018-31-6, pages 63–68.
- (6)*A Dictionary Of The Bible* by James Hastings, 2004, ISBN 1-4102-1730-2, page 15–19.
- (7)France, R.T. (October 1987). *The Gospel According to Matthew: an Introduction and Commentary* (1 ed.). Leicester: Send the Light. ISBN 0-8028-0063-7.
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PHOTOS lesson 1

PHOTO 1

:The scene of the sermon on mount:
<http://en.wikipedia.org/wiki/File:TissotBeatitudes.JPG>

PHOTO 2

Plaque of the Eight Beatitudes, St. Cajetan Church,
[Lindavista, Mexico](#)

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- 8] Martin Luther as quoted in Thomas Watson, *The Beatitudes*, 58.
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- 3 St. Augustine. **The Lord's Sermon on the Mount**. Ancient Christian Writers, Paulist Press, Mahwah, New Jersey.
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3. Strong's Greek Dictionary. No.**2513**

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Vita

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NIMOH

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Objective

Fulfillment of The Great Commissions by any possible means is my aim. My motto is **1Ti 4:16** which says” Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee”.

PRIVATE LIFE

Father's Name: Kwaku Bogyagu.

Mother's Name: Mary Ama Kraah AKA Ama Subunu

Home Town: Anwiam.- Kukuom Brong Ahafo Region- Ghana

Marital Status: Married (since May 1997)

Wife's Name: Mrs. Martha Nimoh

Number. of Children: 4 (2 boys, 2 Girls)

`` 1st Born; Divine Nimoh Annor – 24 years as at 2012

2nd Born; Gloria Nimoh 21 years as at 2012

3rd Born ; Nimoh Margaret Nyante – 15 years as at 2012

4th Born ; Emmanuel Nimoh – 11 years as at 2012

Education

| DATE | DEGREE | INSTITUTION |
|-------------------------------|-----------------------------------|--|
| 1997 | Diploma in Theology | Oasis Bible College |
| 1998 | Advanced Diploma in Theology | Oasis Bible College |
| April 20 th , 2011 | DBS (Diploma in Biblical Studies) | Apostolic Faith Online Bible Institute |

| | | |
|-------------------------------|--|---|
| April 20 th , 2011 | ADM (Associate Degree in Ministry) | Apostolic Faith Online Bible Institute |
| Jan. 26 th , 2012 | BTH | Apostolic Faith Online Bible Institute |
| April 5 th , 2012 | MMin (Master of Ministry Degree) | Apostolic Faith Online Bible Institute |
| | | |

Awards

NCA Recording Company. Nashville, Tennessee

TOP TEN AWARD for Excellence in song writing and Lyric Composition in 1992

Work Experience

| Dates | Job | Title | Company or Organization | Description of job responsibilities |
|--------------|-----------------|--------------|--------------------------------|--|
| 1998 | Children Pastor | PASTOR | Oasis Of Love Church | As a General overseer of the |

| | | | | |
|---------------|-------------------|------------|---|--|
| | | | | Children church of Oasis of Love Church. |
| 1999- 2007 | Registrar | Pastor | Oasis Bible College | 1. Looking after the Administration of the college. 2. Being the main Lecturer of the College |
| 2011- Now | Superintendent | Pastor | Oasis of Love Int. Church | To administer all the educational areas of the church. Both Adult and Children. |
| 1991- 1999 | Primary School | Poprietary | Adom International School- Apraman. Kumasi. Ghana | As a Visionary of the school.. Looking for the day to day running of the school |
| 2003- 2010 | Pre school | Proprietor | Rockside Academy- Sokoban. KumasiGhana | As a Visionary of the school.. Looking for the day to day running of the school |

Volunteer Work

In 1998 I worked as a volunteer for Oasis Bible College as a Lecturer

References

Dr. Peter Nkrumah Peprah - Academic Dean of Overcomers Bible College & Theological Seminary. Kenyasi Brong Ahafo Region . Ghana.
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Rev. Michael Adu Acheampong Administrator of Oasis of Love Int. Church- Kumasi. Ghana
Phone; +233277773540

Languages

English, Asante Twi(Local Ghanaian Language)

Patents and Publications

Right to Represent Apostolic Faith online Bible College as a General Overseer in Ghana (Cell Group Leader)

Interests and Activities

- Adult Education
- Children training (in Bible)
- Pre school child training

- HIV/AIDS Training
- Book publishing

Hobbies

- Bible Research
- Child Evangelism.

Computer Skills

- DOS
- WINDOWS
- MS WORD
- MS. EXCEL
- WEB BUILDING (A little Bit)

Licenses and Certificates

- Management Development Workshop certificate from National Board for Small-Scale Industries & Business Advisory Center in 21st October -25th October 1996
- Certificate of Participation INDUTEC'97 (Sales of African Dolls) 28th Feb. – 10th March 1997
- Diploma of Theology from Oasis Bible College in Saturday, December 13, 1997
- Certificate for Introducing Vacation Bible School to Oasis of Love Int Church in 28th August 1998

- Advanced Theology from Oasis Bible College- Ghana. In Sunday, November 22, 1998
- Appreciation by Christ Liberty Church (EMS) Men's Ministry as A speaker in their Anniversary on 23rd May 2000
- Certificate for completing Computer Training from Oasis Computer Training School- Adiembra- Kumasi. Ghana on 16th Dec. 2002
- Certificate of participant Life Giving Church Conference 2003 – Kumasi
- Certificate of Participating in Distance Education Courses on HIV/AIDS Counseling and Care-giving by United Nation Population Fund and Institute of Adult Education- University of Ghana Legon on (From 7th August to 30th October 2004) GRADUATED ON 27TH Nov. 2004
- Ministerial Ordination by Oasis International Ministries/ Deliverance Temple, Inc. on 25th April, 2004
- Certificate of Completion SERVE MODEL OF LEADERSHIP TRAINING. By Chick-Fil- A University & WinShape International on 20th April 2007