

THE PALACE OF BLESSEDNESS

– APRIL 28. – MATTHEW 5:1-12. –

Text: – "Blessed are the pure in heart, for they shall see God."
– Verse 8.

OF THE GREAT TEACHER we read, "He spake as never man spake." He was the Man Christ Jesus, but He was not a fallen man, not a sinner. His life was transferred from a heavenly to an earthly condition; hence, as a Man, He was "holy, harmless, undefiled and separate from sinners." (Heb. 7:26.) More than this, at the time of His consecration to death, He entered into a covenant of sacrifice with Jehovah, and thereupon He received His anointing of the Holy Spirit – this was the power of the Highest. What need have we for wonder, then, when we read that He taught as one having authority – as one who knew, who understood clearly and positively the things which He presented!

The eight Beatitudes illustrate the difference between the teachings of Jesus and all other teachings from every other quarter. He had a new view of what to present. His is a different Message from all other messages to this day. While other teachers instructed the people to hold up their heads, to remember noble ancestors, etc., and thereby be blessed, Jesus encouraged His hearers to realize that the poor in spirit, the humble-minded, would receive the great blessings.

While other teachers held forth the rich, the great, the learned, the mighty, the influential amongst men as the patterns to be copied, if happiness would be attained, Jesus, in these beatitudes, sets forth the reverse. His prescriptions for happiness have indeed been followed by a few, and these alone appreciate their merit and are finding the blessings promised, both for the present life and for that which is to come.

The contrast between the Ten Commandments of the Mosaic Law and the eight Beatitudes declared by Jesus on the Mount, illustrate in considerable degree the difference between the Law Dispensation, and the Dispensation of Grace. The Law commanded the "house of servants" what they should and what they should not do. "Moses was faithful as a servant over all his house." (Heb. 3:5,6.) He delivered to the "house of servants" – typical Israel – the Divine Law, by the keeping of which they might be blessed and used in the Divine service.

But the Gospel Message is a still higher one. It does not ignore the Law given by Moses to the "house of servants." It recognizes the Law as just, and holy, and good, and that Israel did not obtain that which they sought, because unable, through the weakness of heredity, to keep the spirit of God's perfect Law. The New Dispensation, which Jehovah inaugurated through Jesus, provides a full Ransom sacrifice for all sinners, and proposes **[R5003 : page 114]** ultimately to bless and to assist all out of all the weakness of heredity – not only Israel, but the entire race of Adam. The Law feature will be maintained, but grace and mercy will come in to render the necessary assistance to the keeping of the Law. But before that New Era of world blessing is introduced, the Divine arrangement proposes to gather a special class, all of whom must be "copies of God's dear Son." (Rom. 8:29, Diaglott.) These are to be His joint-heirs, in every sense of the word – in the sufferings and self-denials and persecutions and sacrifices of the present life, as well as in the glories, the honor and immortality of the future life.

CALLED TO BE THE ELECT

The Mission of Jesus and His teachings, at His first advent, were not to the world, but to a special class: "He that hath an ear to hear, let him hear." The Message for the world will go forth at His second advent, and we have the assurance that then all the blinded eyes will be opened and all the deaf ears will be unstopped, and the knowledge of the glory of God will fill the whole earth.

In today's study, Jesus was addressing such of the Jews as had the hearing ear, such as had an inclination to be His disciples. He was addressing the class to whom He said, "If any man will be My disciple, let him deny himself and take up his cross and follow Me, that where I am there shall My disciple be." It was to this class that the Beatitudes were spoken, not with thunderings of Sinai, not with threats of vengeance and death if the lessons were not learned.

The Master was addressing such as believed on Him, the class for whom He was about to appear in the presence of God, after finishing His sacrificial work, to impute to them His covering for their blemishes and imperfections, and to give them a standing with the Father, and to make their sacrifices "holy and acceptable to God." (Rom. 12:1.) He was instructing these as to how they could best make their calling and election sure, how they could the more successfully win the great "prize" to which they were called. Others may gather precious lessons from these Beatitudes, but only the spirit-begotten can appreciate them fully.

THE PALACE OF BLESSEDNESS

The foundation of the Palace of Blessedness is **Humility**. None can ever hope for a share in the Messianic Kingdom except as he is humble-minded: "Blessed are the **poor in spirit**, for theirs is the Kingdom of Heaven." To such and such only will this great blessing come. It would never do for God to accept as a member of the Kingdom class one possessed of the spirit of pride and selfish ambition. In Satan's experience we have an illustration of what pride might accomplish. God proposes that humility shall be a primary test as respects the Bride class.

The Palace Reception Room, upon the foundation of Humility, on the ground-floor of the Palace, is the chamber of **Sorrow** – mourning. Only such as know what it is to be touched with the feelings of human infirmities can be members of the Royal Priesthood, which by and by is to deal with and assist back to harmony with God whoever

wills of all humanity. Besides, this Reception-Room of sorrow and mourning seems necessary for our complete separation from the things of the world, the flesh and the Devil. Few have ever been saints without passing through sorrowful experiences. We remember Jesus' words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Yes, the Reception Room of mourning is necessary for us before we can appreciate the comfort which God has provided for this particular class – "His elect": "Blessed are they that *mourn*, for they shall be comforted."

The Palace Library is Meekness. None can be successfully taught of the Lord and fully enjoy the Palace of Blessedness without the quality of meekness or teachableness. Into this Library the follower of Jesus must frequently go, there to learn valuable lessons, without which he could not make progress in his faith-building and character-development: "Blessed are the *meek*, for they shall inherit the earth." As members of Messiah, heirs of God and joint-heirs with Jesus, their Lord, these will come into the full possession, the full control of the earth. For a thousand years this control will be maintained while mankind will be taught valuable lessons and be uplifted out of sin and degradation and death to **[R5004 : page 114]** the perfect manhood lost by Father Adam, redeemed by Jesus. Only at the close of the Messianic reign will The Meek turn over their inheritance, the earth, to mankind. Then those of the earth who will receive the control will be such of mankind as will have learned their lessons of meekness.

The Dining Room: Hunger for Righteousness. All who will be joint-heirs with Christ will be lovers of righteousness and haters of iniquity, in likeness of the Redeemer. It is very important, therefore, that in our Palace of Blessedness we have a large and well-appointed Dining Room, where our hunger and thirst for righteousness may be encouraged and satisfied at the same time. "Blessed are they who *hunger and thirst after righteousness*, for they shall be filled." They will get their fill of it, for their own perfection in the First

Resurrection, and in the establishment of righteousness in all the earth, during the thousand years of Messiah's reign.

The Door of the Palace: Mercy. One of the most important lessons for the New Creature to learn is love, sympathy, mercy. In the Divine arrangement we must go out and in this door constantly. Our own imperfections continually require Divine mercy and should as continually impress upon us the merciful disposition toward those with whom we have to do. Only thus will we be fitted and prepared to be faithful and merciful members of the Royal Priesthood in dealing with and blessing the world of mankind during the Messianic Kingdom. "Blessed are the ***merciful***, for they shall obtain mercy"; "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses"; "Forgive us our trespasses as we forgive those who trespass against us."

The Palace Window, through which we may see God, is ***Purity of Heart.*** We cannot, while in the flesh, attain absolute purity in thought, word and deed, but we can have ***heart purity*** – pureness of intention and desire. Only such as have this heart condition may hope to attain the Kingdom honors and to see Him whom no human has seen, neither can see. "Blessed are the ***pure in heart***, for they shall see God."

The Parlor of our Palace is represented by the characteristics of the Peacemaker. It implies a certain resistance and victory in respect to our own affairs, furnishing us the opportunity to help others. "Blessed are the ***peacemakers***, for they shall be called the children of God."

The Kitchen of our Palace represents the trials and difficulties incidental to the rounding out of our characters as a whole and our proper nourishment and upbuilding spiritually. "Blessed are ye when men shall ***revile you*** and say all manner of ***evil*** against you ***falsely***, for My Name's sake; rejoice, and be exceeding glad, for great is your reward in heaven."

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