

## The other Side of “The Beatitudes”

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by Bill Crews

Matthew 5:1-12, part of “*the sermon on the mount*,” contains what our translations call “*the beatitudes*” (from the Latin word for “*blessed*”); these are conditions of discipleship, of citizenship in the kingdom of heaven. Jesus taught: *blessed are the poor in spirit, they that mourn, the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, and they that have been persecuted for righteousness’ sake*. We have given much thought to the meanings of these words and expressions. Have we thought about the opposite of each, or “the other side of ‘the beatitudes?’”]

1. The other side of “*the poor in spirit*” would be **the arrogant, the proud, the headstrong, the stubborn.**
2. The other side of “*they that mourn*” would be those who are **unashamed, impenitent, having no sorrow for their sins.**
3. The other side of “*the meek*” would be those who are **harsh, impatient, who want to argue with God.**
4. The other side of “*they that hunger and thirst after righteousness*” would be those who have **no spiritual appetite, no interest in the Scriptures and the blessings they can bring us.**
5. The other side of “*the merciful*” would be **the unmerciful, those who are unwilling to forgive those who sin against them or to render aid to the suffering.**
6. The other side of “*the pure in heart*” would be **the corrupt and evil in heart, the insincere, those who are in love with sin.**
7. The other side of “*the peacemakers*” would be those who are **unconcerned about the lost and those who are agitators and alienators.**
8. The other side of “*they that have been persecuted for righteousness’ sake*” would be those **unwilling to suffer, who would resort to softness or compromise to escape any suffering.**

The English word “**blessed**” came from the Old English “*blod*” (blood). “To bless” originally referred to that which had been consecrated or sanctified by blood. But because of its similarity in spelling and pronunciation to the word “*bliss*” it eventually assimilated its meaning and came to refer to **a supreme happiness or joy**. — Kenneth L. Chumbley, *The Gospel of Matthew*, p. 83.

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