

The Sermon on the Mount and the Inheritance of the Saints

In the Gospel of Matthew, chapters five through seven of the King James Version, Jesus Christ delivers the profound discourse known as the Sermon on the Mount. He begins this sermon with the Beatitudes, a series of blessings pronounced upon specific spiritual characteristics. The scripture states:

- *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*
- *Blessed are they that mourn: for they shall be comforted.*
- *Blessed are the meek: for they shall inherit the earth.*
- *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*
- *Blessed are the merciful: for they shall obtain mercy.*
- *Blessed are the pure in heart: for they shall see God.*
- *Blessed are the peacemakers: for they shall be called the children of God.*
- *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*
- *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*

Upon a superficial reading, one might assume that these rewards belong exclusively and strictly to each isolated characteristic—as if only the meek inherit the earth, or only the pure in heart see God. However, a deeper theological examination reveals a grander truth: all of these virtues describe the collective character of a single group—the children of God.

Every true citizen of the kingdom exhibits these traits, not in isolation, but as a harmonious whole wrought by the Holy Spirit. Consequently, because every child of God possesses these combined virtues, all of the associated rewards belong collectively to all of them. The meek shall see God, the poor in spirit shall inherit the earth, and the peacemakers shall possess the kingdom of heaven. In the fullness of the kingdom of God, every blessing promised is a shared inheritance for every believer.

This view is strongly confirmed by the broader witness of Scripture. The promises of God are not presented as fragmented awards given to separate classes of believers, but as the unified inheritance of those who belong to Christ. Paul writes, *“And if children, then heirs; heirs of God, and joint-heirs with Christ”* (Romans 8:17). This means that sonship brings heirship. All who are children of God share in the inheritance of Christ, and therefore the blessings attached to kingdom citizenship belong to the whole family of God.

Likewise, Ephesians declares that believers have already *“obtained an inheritance”* in Christ and are sealed with the Holy Spirit as *“the earnest of our inheritance until the redemption of*

the purchased possession" (Ephesians 1:11, 14). Paul then prays that the saints may know *"the riches of the glory of his inheritance in the saints"* (Ephesians 1:18). These passages show that inheritance language belongs to all the saints collectively, not merely to one subset of believers who possess one virtue more visibly than another.

The Old Testament also supports this understanding. When Jesus says, *"Blessed are the meek: for they shall inherit the earth,"* He echoes Psalm 37:11: *"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."* Yet the same psalm expands the promise beyond a single isolated trait, saying, *"The righteous shall inherit the land, and dwell therein for ever"* (Psalm 37:29). Thus, the meek are not a separate people from the righteous; rather, meekness is one mark of the righteous people who inherit what God has promised.

The same pattern appears in the promise that the pure in heart shall see God. Hebrews teaches that without holiness *"no man shall see the Lord"* (Hebrews 12:14), while 1 John 3:2 declares, *"Beloved, now are we the sons of God... but we know that, when he shall appear, we shall be like him; for we shall see him as he is."* Seeing God is therefore not limited to one narrow classification within the redeemed, but belongs to all who are made sons of God and conformed to the likeness of Christ.

The promise to the peacemakers also belongs within the full identity of the redeemed. Jesus says they shall be called *"the children of God,"* and Paul teaches, *"For as many as are led by the Spirit of God, they are the sons of God"* (Romans 8:14). The Spirit produces not one isolated virtue but an entire fruit: *"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"* (Galatians 5:22–23). Because the Spirit forms the whole character of Christ in believers, the poor in spirit, the meek, the merciful, the pure, and the peacemakers are best understood as one Spirit-wrought people.

This is further confirmed by the New Testament's repeated insistence that believers receive all spiritual blessings in Christ. Ephesians 1:3 says that God *"hath blessed us with all spiritual blessings in heavenly places in Christ."* Peter likewise writes that God's divine power *"hath given unto us all things that pertain unto life and godliness"* (2 Peter 1:3). Therefore, the blessings of the Beatitudes should not be divided as though each believer receives only one portion. In Christ, the saints receive the fullness of the kingdom inheritance.

Revelation brings this doctrine to its consummation. The overcomer is promised, *"He that overcometh shall inherit all things; and I will be his God, and he shall be my son"* (Revelation 21:7). This verse gathers the whole matter together: sonship, inheritance, and the fullness of divine promise are joined in one glorious destiny. The children of God do not merely receive scattered rewards; they inherit all things appointed for them in Christ.

Accordingly, the Beatitudes should be read not as a list of disconnected spiritual categories, but as a portrait of the kingdom citizen. The same redeemed person who is poor in spirit also mourns over sin, hungers for righteousness, shows mercy, seeks purity, makes peace, endures persecution, and walks in meekness before God. Each blessing reveals one facet of

the same diamond, and each reward belongs to the whole company of saints who are united to Christ by faith.