

Matthew 5:1-4

Preached by Greg Lundstedt at Vancouver Bible Fellowship Church on 7/19/2009

How can we know we are saved? Lessons from teaching on the mount

Prayer

Father we praise You, and we thank You so much for Your grace. We praise You for Your mercy, we praise You for Your love. We praise You for how You demonstrated Your love, and continued to demonstrate Your love in that while we were yet sinners Christ died for us. Father thank You that You revealed the truth to those in whom You are pleased to do so. Lord, thank You for giving us Your Word, for convicting our hearts, for bringing us unto Yourself. And Father I pray as we look into Your Word today, that You would give us wisdom and insight, that we would handle it accurately, that we would come out of today's teaching not as those who forget what we hear, but as those who hear what You say and observe it by Your power and strength. Lord, I know I can't preach Your Word without Your complete help, and I just pray that You would give me the ability to just share Your Word so that You would be greatly glorified. We now commit this time to You in Jesus' name, Amen.

Sermon

Well there are many people who claim to be believers in the Lord Jesus Christ. And I think the last poll that someone took here in our nation was that seventy-nine percent of people claim to be believers in the Lord Jesus Christ, claim to be Christians in America. And yet unfortunately we see in scripture in many places that those who would claim to be believers in Christ are addressed in the Word of God and challenged concerning their walk in Christ based on their behavior. In the New Testament epistles we have multiple exhortations aimed to unveil the deceived heart, one who would believe they are saved but are truly not. And God is gracious not to allow anyone to name the name of Christ and to claim to be a follower of the Lord Jesus Christ and to not truly be saved. We have many exhortations, and I'm going to share a couple of these.

We have for instance the exhortation in the book of James, where James makes it clear that the forgetful hearer is not a doer of the Word, and that He has a worthless religion if He cannot bridle his tongue, James 1:22,

²² But prove yourselves doers of the word, and not merely hearers who delude themselves. (Some people come to church, they listen to it, and they go and live a life which is inconsistent with a relationship with the Lord Jesus Christ) **²³ For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;** **²⁴ for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.** (The illustration is you hear the Word, you get convicted and you walk away, and you immediately forget what God has said about you, what kind of person you really are) **²⁵ But one who looks intently at the perfect law, the**

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law of liberty, (the law that brings freedom) and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does. 26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. [James 1:22-26]

James is saying if you can't control your tongue which no one can apart from a relationship with the Living God, then your religion is worthless. We see this same exhortation by the apostle John in 1 John, for those who would continually habitually practice sin. He says that you are not of God but of the devil, 1 John 3:7,

7 Little children, let no one deceive you; the one who practices righteousness (that's a continual habitual action) is righteous, just as He is righteous; 8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the devil. [1 John 3:7-8]

Don't be deceived, if you live a lifestyle of sin, you are not of God, you are of Satan. We see this same thing in the book of Galatians, that those who continually habitually live a life in the flesh are not going to inherit the kingdom of God, Galatians 5:19,

19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, (that's just problems) strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God. [Galatians 5:19-21]

If you live a lifestyle consistently habitually that can be picture by these things, you will not inherit the kingdom of God, and God is gracious because He doesn't want anyone to believe they are saved when they are not. Take 1 Corinthians 6, again, the same thing the same message throughout scripture,

9 Or do you not know that the unrighteous shall not inherit the kingdom of God? (listen to the word kingdom, we'll be looking at that later) Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. (And then he says a beautiful statement) 11 And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. [1 Corinthians 6:9-11]

And the apostle Paul shares this same thing in Ephesians. Do you get the picture that God does not want anyone to name the name of Christ, to believe they are going to heaven, and live a life that is inconsistent in understanding that they are deceived. Ephesians 5:5-7,

5 For this you know with certainty, that no immoral or impure person or covetous (that's just someone who wants other peoples stuff) man, who is an idolater, has an inheritance in the kingdom of Christ and God. (Remember that word kingdom) 6 Let no

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one deceive you with empty words, (don't go to an "empty word's church" that says everybody's fine) ***for because of these things the wrath of God comes upon the sons of disobedience.*** ⁷ ***Therefore do not be partakers with them; [Ephesians 5:5-7]***

There's all kinds of passages in the New Testament where God challenges the state of those who name His name, to show us where we truly are, that we would not be deceived or deluded, and if you live a lifestyle of habitual sin, it's clear that if you think you're saved you are deceiving yourself. And God is gracious to show this, and God's graciousness is not limited to the church through the epistles, God's graciousness came about in the person of Christ where grace and truth was manifest as the Lord Jesus Christ shared as we will see in the Sermon on the Mount how we can know, and how specifically the Jews that they were saved or not. And if you turn in your Bibles to Matthew 5 we're going to be looking at the first portion of the Sermon on the Mount as we have been going through the book of Matthew and now come to this portion, Matthew 5.

And we're going to look at a lot of context to it, and then we'll get to the first, what we call Beatitudes in Matthew 5:1-4. But God's graciousness is not limited to the church when Christ came to His own, the Jews, He confronted them concerning their false assurance of thinking that they were God's people, and that's what we see here on the Sermon on the Mount. And I believe we're going to see as the church, not as Jews, but as the church how we can know if we are in a right relationship with the Lord God, how we can know if we are saved as we look at the teaching on the mount.

Now at this point I would usually go into extensive background, how we got here from chapter 1 to chapter 5, and we just have too much today. If you've been with us you know how we got here, the book of Matthew is about the presentation of King Jesus, the Lord Jesus who would save His people from their sins. We have seen that presentation and we're going to have a little bit of context later on as we go into the book, but let's first of all turn to Matthew 5:1-4. And I'm going to read the whole portion of the Beatitudes, we're going to have an overview first. Matthew 5:1,

¹ ***And when He saw the multitudes, He went up on the mountain; and after He sat down, His disciples came to Him.*** ² ***And opening His mouth He began to teach them, saying,*** ³ ***"Blessed are the poor in spirit, for theirs is the kingdom of heaven.*** ⁴ ***"Blessed are those who mourn, for they shall be comforted.*** ⁵ ***"Blessed are the gentle, for they shall inherit the earth.*** ⁶ ***"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*** ⁷ ***"Blessed are the merciful, for they shall receive mercy.*** ⁸ ***"Blessed are the pure in heart, for they shall see God.*** ⁹ ***"Blessed are the peacemakers, for they shall be called sons of God.*** ¹⁰ ***"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.*** **[Matthew 5:1-10]**

And now what we have in those verses is what we call the Beatitudes. It is in a section which is called the Sermon on the Mount, we call it the Sermon on the Mount. It is a block of teaching that the Lord Jesus shared, and we know from scripture that everything Jesus did and said, books could not contain them as John said in John 21:25, ²⁵ ***And there are also many other things which Jesus did, which if they***

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were written in detail, I suppose that even the world itself would not contain the books which were written... And we have this portion of the Sermon on the Mount, and we have a parallel passage in Luke 6, and some say it is the same sermon that Jesus gave at the same time, but actually we won't get into this, but I do not believe so, I believe it is a different time, I believe He taught the same message, He preached the kingdom, and the Luke chapter is actually the same content, slightly different, but at a different time. We won't get into this, but in Luke, He was standing, He had gone down to a plain, and He was standing, teaching, and here in our passage He had gone upon the mountain and seated Himself and began to teach.

Now I believe if you noticed here, I only read verses 1-10, and I believe that that's a complete unit, that actually, verse 11, which starts with a blessed, isn't actually part of the Beatitudes. And the reason I say that is because we have blessed are the poor, for theirs is the kingdom, blessed are, blessed are, blessed are...then blessed are you. There's a different portion, and I believe there are some textual brackets between verses 3 and 10, notice the repetition, for theirs is the kingdom of heaven, verse 3, and of 10, for theirs is the kingdom of heaven. I believe that's the Beatitudes proper, and then He applies it to those in His presence which we will see are His disciples, or He points to them, and you, blessed are you.

So with that in mind, let's take a look at the context of the Beatitudes. Verse 1, ¹ ***And when He saw the multitudes, He went up on the mountain; and after He sat down, His disciples came to Him.*** ² ***And opening His mouth He began to teach them, saying...*** Now if you'll remember in chapter 4 we saw that Jesus was tempted in the wilderness, that He began His preaching ministry in Galilee, He moved from Nazareth to Capernaum, and He began to preach and teach, repent, for the kingdom of heaven is at hand. And you'll remember we saw that He called four fishermen unto Himself to follow Him, and these fishermen, then left their family and their business and they followed the Lord Jesus. And then at the end of chapter 4 there was a contrast, where the multitudes, Jesus was teaching, preaching and healing, and the multitudes were following Him for the healing, not for the teaching and preaching. And there was a contrast between those who gave up their lives to follow Jesus and those who wanted their lives fixed to follow Jesus.

So we saw those He had called and we saw the multitudes. And then we come to our passage, "And when He saw the multitudes," It's the same multitudes, it's that group of people throughout the region that are following Him because they are hearing about His healing, bringing about the healing of diseases, the end of chapter 4 we have a list of those things that He did. And these multitudes, when He saw them we see, He went up upon the mountain. And what did He do on this mountain? It's most likely specifically in the Galilee region, we don't know where it is, you might go on an Israel tour and they might say there's the Sermon on the Mount area, well, we don't really know because the Bible doesn't really share but He went up on a mountain. And what does He do?

It says, middle of verse 1, ***and after He sat down, His disciples came to Him.*** ² ***And opening His mouth He began to teach them...*** Now there are lots of people, if you read commentaries, there are so many commentaries, there's so much stuff on the Sermon on the Mount, and there's so much stuff written about it, and lots of people will say He sat down, this means this is a sermon, it's like He's in the

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synagogue, He's taking the place of a teacher. And I don't really think you can say that because later on, He preaches the same sermon standing in Luke 6. So I just think He's specifically sat down and He began to teach. And it says, opening His mouth He began to teach them saying.

And if you'll notice, He started initially teaching His disciples, but if you go to the end of the Sermon on the Mount, Matthew 7:28-29 you'll see,

²⁸ The result was that when Jesus had finished these words, the multitudes were amazed at His teaching; ²⁹ for He was teaching them as one having authority, and not as their scribes. [Matthew 7:28-29]

So initially the Lord Jesus Christ is teaching His disciples but there are the multitudes there who are also in that portion of the teaching, and we see this beginning of this Sermon on the Mount. And I'm going to share a little pet-peave of mine, there's nowhere here that says it's a sermon, we see in chapter 4 that Jesus taught and He preached, He did both, and here specifically He was teaching. And my own view is it is the teaching on the mount, that Jesus was teaching them on this hill, that He wasn't preaching, you'll see that, He was teaching here, He began teaching them like one who had authority.

So with that in mind, I'll end up calling it the Sermon on the Mount the whole time, but that's my own view as I looked at it. So let's take an overview of this Sermon on the Mount here, and we're going to see what's going on in these two, three chapters and then we'll get to our passage. I think first of all, it is extremely important to recognize that the Sermon on the Mount does not present the gospel. You cannot be saved by reading the Sermon on the Mount, there is nothing concerning Jesus Christ's death for our sins on the cross, and a resurrection. He does not give us the gospel in the Sermon on the Mount. It's very important at the get-go, we realize that. The gospel is not presented, there is no revelation concerning Christ Jesus dying for our sins. You cannot read this sermon alone and be saved, you need further revelation.

Ok, so let's briefly go through the Sermon on the Mount here. Well first of all, we see the Beatitudes here, we see those things which we have called the Beatitudes, it's what we are, not what we should do, it's not the *do-atitudes*, they are the *Be-atitudes*, they are what we are, it describes our character. The Beatitudes, and we see the state of those in the present tense, for theirs is the kingdom of heaven. And I believe first of all, Christ gives us an introductory look at a picture of who is truly saved. An introductory look at one who has had a heart change. And then in verses 11-16 we see kingdom living in the midst of a dark world, chapter 5. And then Jesus confronts the phony righteousness of those who would claim to be in the kingdom but are truly not. He begins with the false teachers, those scribes, 17-20, and He concludes with addressing their false teaching, "You have heard it said, but I say to you." And He brings that to a portion together in verse 48, chapter 5, "Therefore, you are to be perfect as your heavenly Father is perfect." And this should have caused every Pharisee and Sadducee to mourn over their spiritual emptiness because they were not perfect as we see, as Robert read, and neither are we.

Then in chapter 6:1-19 Jesus confronts phony righteousness by illustrating and contrasting the hypocrite's behavior with kingdom behavior. Phony righteousness of hypocrite's behavior. Then in

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chapter 6:20 through the end of the chapter we see that the King is to be our only master, that we need not worry like those who do not know the King, we need not seek anything but His kingdom and righteousness. Then in chapter 7:1-12 we see, the behavior of those towards one another who are in the kingdom. And then in chapter 7:13 He begins His conclusion, pointing out the entrance of the kingdom is through a narrow gate, and broad is the road that leads to destruction, and the way is narrow that leads to life and few find it. And then, He warns about dangers to the kingdom, false teachers, false prophets; and He also confronts again at the end of this message those who would think they are saved and are not. "Many will say to me on that day, Lord Lord, did we not prophecy in your name, in your name cast out demons, in your name perform many miracles," and Jesus says "I will declare to them, I never knew you, depart from me you who practice lawlessness." You're still in your sin, I never knew you, depart. And then we have the conclusion where Jesus makes a clear illustration that the phonies hear the Word, but do not act upon it. And genuine believers in contrast hear the Word and act upon the Word of God. And you can see some similarities between this teaching and what we see in the book of James also.

So with that in mind, I believe we see that this passage is a confrontation of phony righteousness, it is an overview of that kingdom righteousness presented by the King, which confronts phony righteousness which is really lawlessness. That's what I think the Sermon on the Mount is about. Kingdom righteousness which confronts phony righteousness, which is really lawlessness, that's what I think it is. Well now we have a couple preliminary questions that are often asked concerning the Sermon on the Mount, and I need to share these with you, and they take a lot of time to go through them, so I'm just going to encapsulate them and then we'll move onto our message. But the primary question about the Sermon on the Mount is, "Who is this teaching for and who does it apply to?" Who is it for and who does it apply to? There are many, many different viewpoints concerning this Sermon on the Mount. There are those on the far left theologically, those of liberal unbelieving denominations that view the Sermon on the Mount as words to live by. You may have met someone who says, "Well my religion is the Sermon on the Mount. My religion, I live by the golden rule" And you go "Woah!" If you read that, that's impossible. Some will say that on the far left, they say that if you live it out, you will be saved. They believe that salvation comes through doing those things rather than those things being an evidence that you have been saved. That's the liberal, unbelieving denominations.

Then we have on the far right religiously, those who would believe that this sermon ultimately is only for the Jews, that nothing applies to us. That you cannot take anything here and apply it to our lives, so they just ignore it completely, and these are what we would call hyper-dispensationalists, who have so categorized systems in scripture that they eliminate what I believe the intent of the passage is, and we'll see that in a minute.

But the question is, who is this applicable to? We need to ask that question, we need to look at that question. Does it apply to the church at all? Because it was given to the Jews. So who was it applicable for? We need to remember the context of the Sermon on the Mount is the King Jesus coming to His own people the Jews. A people who were in a covenant with Him, they were under the Law at this time, and indeed we see in Galatians 4 that Jesus was born under the Law, Galatians 4:4, ***4 But when the fullness of the time came,*** (that's when the right time came) ***God sent forth His Son, born of a woman, born***

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under the Law... Jesus came at a time that Israel is in a covenant with Him. And if you'll notice in the Sermon on the Mount there are references to the Law, chapter 5:17,

17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. 18 "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.
[Matthew 5:17-18]

Matthew 7:12, ***12 "Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets.*** We have some talk concerning the Law here, we need to deal with that if we're going to be faithful expositors and studiers of the Word of God. Well God made a covenant with His people through the Law, but the Law was never intended to save, it was a school master, it was a tutor to bring them to Christ. The Law would never bring about salvation but only the knowledge of sin which should have drawn them to Christ. Romans 3:20, Paul says,

20 because by the works of the Law no flesh will be justified (no one is going to be declared righteous because they did the Law, He says) ***in His sight; for through the Law comes the knowledge of sin. [Romans 3:20]***

The Law shows us, and it showed the Jews that they were sinful and they needed a Savior. They needed a Savior, the Lord Jesus Christ. And this Law should have driven the Jews to their knees, recognizing they were unrighteous, spiritually bankrupt, and they should have mourned over their sin, but unfortunately they did not.

Now within the context of this covenant that God made with Israel, and I'm just reviewing the context of the Sermon on the Mount, He made the gospel promise, that in Abraham all the nations would be blessed, Galatians 3. And indeed Jesus made it clear that all of His Word points to Himself. Luke 24:25 as Jesus shares to those foolish men on the road to Emmaus,

25 And He said to them, "O foolish men (after He had risen from the dead) and slow of heart to believe in all that the prophets have spoken! (you should have known these things, you should have known that Christ had to suffer and rise from the dead) ***26 "Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27 And beginning with Moses (that would be the Law, first five books) and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.***
[Luke 24:25-27]

The Jews had a tremendous privilege, they had the very oracles of God, and that should have drawn them to their knees to look to a Savior, but we see unfortunately that they didn't. They should have looked towards the promise of a Messiah, who would bring redemption. They should have understood that all of us like sheep have gone astray. They should have known that God poured out His wrath upon His Son, His Servant, the one who would be born from a virgin, Wonderful Counselor, Mighty God, Father of Eternity, Prince of Peace, who would be pierced for our transgressions, they should have

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looked towards that. There was plenty of revelation in the Old Testament concerning the fact that they were sinful and pointing to the coming Savior.

So then we have Jesus Christ coming to His own the Jews, who claimed to have a relationship with God, and Jesus is going to unveil and point out where they really are through this teaching. Now there is another school of thought I need to address briefly before I continue. There are those who say that everything here about the kingdom is about the millennial kingdom, that kingdom of Christ, the 1000 year reign of Christ on earth. They say every time you see the word *kingdom* that's what it's speaking about. We need to be careful when we do that because if we don't study the text rightly we might be misled. And I believe it's not speaking of the millennial kingdom because in verse 11 He says blessed are you when men cast insults at you and persecute you and say all kinds of evil falsely on account of Me. Wait a second, that can't be the millennium because Christ is reigning. No one is going to be persecuting anyone.

So I believe that it is not the millennial kingdom He is speaking of, and we're going to see what kingdom it is in a moment. So I believe clearly the Sermon on the Mount was the teaching of the King to reveal if someone was in His kingdom or not. And this teaching was primarily focused on the Jews who all believe they were saved. They all believe they were God's people, His chosen people, and they were living in false assurance, and maybe some of you have false assurance because you've always been a Christian, or you've raised your hand, and God is gracious to lay His Word forth over your heart, to test to see if you really are His. And I believe that is what the Sermon on the Mount is about.

Now although it's for the Jews, I think we need to be careful lest we make the errors of some certain theologies and say it doesn't apply to us. We need to realize that there are principles here that we'll see today do apply to us. Principles that are clearly affirmed in the rest of the New Testament, which we can clearly see. And we need to realize also that the Jews are not exclusively those in whom God relates to in terms of the kingdom. The Jews are not exclusively those in terms of how God relates in terms of the kingdom. As I shared when we began this message I identified in Galatians 5:21 and 1 Corinthians 6:10 and Ephesians 5 that those who continually habitually sin don't have an inheritance in the kingdom. Paul told the Thessalonians that they were called into His kingdom and glory, 1 Thessalonians 2:12.

Those in Thessalonica were suffering for the kingdom of God, 2 Thessalonians 1:5. Paul pointed out in Colossians 4:10-11 that Aristarchus, Mark, and Jesus who is called Justus were fellow workers of the kingdom. Paul knew that Christ would deliver him safely to His heavenly kingdom, 2 Timothy 4:12. And the apostle John in Revelation 1:6 made it clear he was a fellow partaker of tribulation and the kingdom, he's a partaker. And folks the King did come save His own the Jews, but by their rejection the kingdom has been opened up to the Gentiles, the kingdom of God in Christ has been opened to the Gentiles. We see this in Romans 11:11, ***"I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous."*** The kingdom is open to us because the Jews rejected Christ, but first the King came to His own people and He addressed their false assurances and that's what I believe He is doing in this passage on the Sermon on the Mount.

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Now although this message is primarily to the Jews, I believe, as we study it, and we saw external indicators that we are of the kingdom too, that there are those on the inside of the Sermon on the Mount that also point to the fact that there are portions that apply to us now. I'll give you an example, we're almost to our passage here, scripture revealed by in large that the Jews inwardly and outwardly rejected Christ. They rejected Him on the inside, and they rejected Him on the outside, externally they crucified Him, they rejected the Lord of Glory, inwardly and outwardly.

We know from John 1:11, ***"He came to His own, and those who were His own did not receive Him.*** They didn't say, Lord Lord, they didn't accept Him. They rejected Christ, the Jews rejected Christ. But yet, notice there's an interesting portion which I've made and alluded to in the Sermon on the Mount in which Jesus makes it clear, actually many will think they actually had a relationship with the Lord Jesus. Many will say on that day, "Lord Lord, did we not cast out demons, did we not do all this stuff." They will make an outward proclamation of Jesus as Lord, many will do so. But inwardly they are still in their lawlessness, and He will say "Depart from Me." And I believe that alludes to the fact that there is more than just the Jews because up to when Christ had risen from the dead, and they were waiting, there were 120 people who were calling Jesus Lord, everyone else had rejected Christ at that point.

And it is not until we have the church that we have so many calling Him Lord that really don't believe He is Lord. The Jews initially did not believe He was Lord on the inside and the outside. But later on there would be those in the church who did verbally say it outwardly, many would say it. So I believe there are some internal indicators that point to the fact that some of this sermon does apply to us. And we'll get to that as we get there. So I do not believe what the hyper-dispensationalists says is valid, where we have to ignore this and it doesn't apply to us, I do it does apply to us and we'll see parallels in the New Testament also. And brother and sister it would be a shame if we were dooped into some theological system to think that it doesn't apply to us. What a shame to buy into that. I believe it does apply to us, although it is pointed primarily to the Jews.

Ok, with that in mind let's get to the passage, and we're going to see here, I believe how we can know that we are saved, and I believe the saved are the blessed, recognize their true state, that they are spiritually poor and sinful. Chapter 5:1,

¹ And when He saw the multitudes, He went up on the mountain; and after He sat down, His disciples came to Him. ² And opening His mouth He began to teach them, saying, ³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven. [Matthew 5:1-3]

We begin these pronouncements of blessing, we have these pronouncements of blessing down through verse 10. But what does He mean by blessed? We looked last week at Psalm 1, the blessed man. The term blessed here we will see in the next few weeks, *makários* speaks of a state of happiness or blessedness. And in context it does not speak of happiness or blessedness associated or linked to circumstances. Even internally we say that, He says "Blessed are you who are persecuted," well the persecuted within themselves are not going to be happy. It is not linked to circumstances, and I believe

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like we saw in Psalm 1 that this blessedness that Christ is speaking of is an intrinsic blessedness tied to a right relationship with the living God. It is a blessedness that is only tied to a right relationship with the living God.

We saw that in Psalm 1, we saw what the blessed man looked like last week. Same word used in the Greek translation of the Old Testament. We saw within that those who were right with the Lord, were intrinsically blessed, and let me share a couple of those passages I shared last week, concerning blessedness to give us a picture of blessedness from scripture apart from the Sermon on the Mount which we will look at in a moment. Psalm 34:8, same word translated from the Hebrew to the Greek, ***O taste and see that the LORD is good; How blessed is the man who takes refuge in Him!***

Those who take refuge in the Lord are blessed. Romans 4:7 quoting the Old Testament, Paul says, ***"Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered."***⁵ ***"Blessed is the man whose sin the Lord will not take into account.*** Blessed is the man or woman who's sin God does not hold them to because Christ has paid the penalty for it. Blessedness based on the forgiveness of sins. We saw it in Psalm 1,

How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! ² But his delight is in the law of the LORD, And in His law he meditates day and night. [Psalm 1:1-2]

We saw in James 1:12 that those who endure trials are blessed.

Blessed is a man who perseveres under trial; (these are trials that the Lord brings forth) ***for once he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him. [James 1:12]***

Psalm 94:12,¹² ***Blessed*** (and I love this, I've been thinking about this all week) ***is the man whom Thou dost chasten,*** (when God spans you you are blessed. When He does not allow you to have your way, when He thwarts your life to train you to be righteous, you're blessed) ***O LORD, And dost teach out of Thy law; [Psalm 94:12]*** A right relationship with the Lord.

Psalm 84:12, ¹² ***O LORD of hosts, How blessed is the man who trusts in Thee!*** Blessing, related to trusting in Him. Psalm 112:1, ¹ ***Praise the LORD! How blessed is the man who fears the LORD,*** (the one who fears God is blessed) ***Who greatly delights in His commandments.*** Psalm 119:2, ² ***How blessed are those who observe His testimonies, Who seek Him with all their heart.*** Blessedness, intrinsically linked to a right relationship with the living God through His Word. And then we shared at the end of the message last week in Luke 11 what Jesus says, Luke 11:27,

²⁷ And it came about while He said these things, one of the women in the crowd raised her voice, and said to Him, "Blessed is the womb that bore You, and the breasts at which You nursed." ²⁸ But He said, "On the contrary, blessed are those who hear the word of God, and observe it. [Luke 11:27-28]

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A right relationship with the Living God based on His Word in the context of the forgiveness of sins and being made like Christ, that is true blessing. Some of you may say I am very blessed because of this, I am very blessed because of that, in scripture it is all tied intrinsically to a right relationship with the living God. That's what blessed (I believe) means in our context too as we will see. Blessedness, happiness spoken here is not tied to circumstances, but intrinsically linked to a relationship, a right relationship with the living God through His Word. And we know that those of you who are true believers, we know when we are blessed, we know when we are not walking in sin, there's a right relationship with God, we are walking in the midst of true blessing, we know that. And when we're sinning we know it's not so.

So then we come to our passage here, where I believe first of all, it's not speaking of salvation, how to be saved, but it's going to show you what someone who is saved looks like. So that you would not live a life thinking you are saved. Blessed are the poor in spirit, for theirs is the kingdom of heaven. What does He mean by "poor in spirit?" Well first of all, what does He mean by the term poor? That term poor spoke of someone who is absolutely destitute, someone who is literally absolutely dependent on others for everything. They need everything from others or they will die, absolutely destitute. It is used to speak of the beggar in Luke 16 named Lazarus, who was laid at the rich man's gate covered with sores, longing to be fed with crumbs. He was destitute.

Now there are some who would say that Jesus is speaking of material poverty, blessed are the poor, those who don't have money. And maybe that's what the monks were thinking, we need to get away from the world, we need to be poor and live this way. It's not what He's saying. And they would say, Luke 6:20 says only blessed are the poor, there's no poor in spirit. And I would say to that, these theologians, unbelieving theologians make a critical interpretive error. We never interpret scripture based on the unclear passages, when there are parallel passages we take the clear passage and interpret the unclear. If one passage says blessed are the poor in the same context and we have another passage which illuminates that, blessed are the poor in spirit, then we understand what is being said. We don't take the unclear and force it onto the other one. He's saying blessed are the poor, and He qualifies it, poor in spirit.

Those who are blessed, present tense, continually habitually are the poor in the sphere of spiritual things. They are the spiritually poor, they are the spiritually bankrupt. They are the spiritually destitute. In the spiritual scheme of things they have nothing to offer God. They are a completely, one-hundred percent dependent on the living God, spiritually destitute. And within that destitution there is a humility that recognizes one's true state in relationship to God, that one has nothing to give to God in salvation. That one is complete need of salvation. And we see that, Robert read this passage earlier in Luke 18, we have an example of the poor in spirit. Luke 18:9, you want to turn there again with me? We're going to see those who are not poor in spirit, those who think they are well pleasing spiritually, and those who are truly recognizing because of God has revealed it through His Word, not because they've figured it out, but because God has revealed it, that they are poor in spirit.

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Luke 18:9, and by the way, as you're turning there, unbelieving theologians and denominations always miss the point of the passage, and they make it the externals, like being poor, rather than what the passage is saying, poor in spirit. Luke 18:9,

⁹ And He also told this parable to certain ones who trusted in themselves (there's the key right there, they trusted in themselves, they believed that they could do something within themselves) ***that they were righteous, and viewed others with contempt:*** ¹⁰ ***"Two men went up into the temple to pray, one a Pharisee, and the other a tax-gatherer.*** ¹¹ ***"The Pharisee stood and was praying thus to himself,*** (listen to this, he's praying to himself, you're not praying to God) ***'God, I thank Thee that I am not like other people: swindlers, unjust, adulterers, or even like this tax-gatherer.*** ¹² ***'I fast twice a week; I pay tithes of all that I get.'*** ¹³ ***"But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!'*** ¹⁴ ***"I tell you, this man went down to his house justified*** (that's declared righteous by God) ***rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.*** [Luke 18:9-14]

When you recognize you are absolutely destitute, spiritually bankrupt, that is true humility, and true humility is not a false humility, where I say "Whoa, I'm so spiritually bankrupt", it is a true recognition in light of God, that's humility, a valid recognition of who we really are. And He says, blessed are the poor in spirit. The tax gatherer humbled himself before the Living God, he truly recognized his sinful state, his absolute spiritual poverty. The other one trusted in himself and believed his deeds brought his righteousness. And folks, Jesus is saying, blessed are, present tense, the continually habitually poor in spirit.

And I say to you today, if you have never humbled yourself before the living God, if you have never been convicted of your sinfulness, not because of a stirring emotional message, but because of the Word of God, absolute destitution before Him, if you've never come to Him realizing you have nothing to offer for salvation, that you need absolute forgiveness because of your sinful state, that He has a right to judge, then you're not saved. If you've never acknowledged your sinfulness completely, completely. Before we can be saved we must be convicted of our true state, and if you think you have anything to bring to God, you are not poor in spirit. Be convicted from the Word of God concerning our true spiritual state, that we have nothing to offer. Otherwise we are still walking in pride and that is our sin from the beginning.

Romans 3:10,

¹⁰ as it is written, "There is none righteous, not even one; ¹¹ ***There is none who understands,*** (no one apart from God understands) ***There is none who seeks for God;*** (there are no true seekers) ¹² ***All have turned aside, together they have become useless; There is none who does good, There is not even one.*** [Romans 3:10-12]

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Have you recognized your spiritual bankruptcy? Have you been convicted that nothing you can do can bring you salvation? It's not going to church, it's not being a Christian, it's not any of those things, it is a recognition that you are absolutely destitute, you are in absolute need, you are spiritually bankrupt. And I believe this passage doesn't stop at salvation. I believe it continues in sanctification because of the present tense, blessed ARE those, continually habitually, who are poor in spirit. I believe those who are truly saved are going to continue to, not always, but by in large are going to realize they are spiritually bankrupt. It's not as though we get saved and then we have everything we need to follow the Lord perfectly, the truly saved will continually recognize within themselves they have nothing to offer God, nothing.

They will understand the true Christian life, that everything must come from Christ and nothing from them. But folks, we get hardened by sin and we forget that. But the Christian life is lived in the context and recognition of our absolute inadequacy, and I can't stress this enough. Apart from God, and within ourselves we are spiritually bankrupt. That's why it's such an abomination to step out and do things for God apart from Him doing them through you. John 15:4-5, Jesus says,

⁴ "Abide in Me, and I in you. As the branch cannot bear fruit of itself, (it can't happen, you within yourself can do nothing to please God) unless it abides in the vine, so neither can you, unless you abide in Me. ⁵ "I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. [John 15:4-5]

Nothing that a true believer does within their own wisdom and strength is anything to God. And you may have to come before Him on your knees and say "Lord I haven't been trusting You, I've been going out in my own strength, I've been believing that I can accomplish these things", rather than "Lord, I cannot do them but I trust You to do them through me". Wonderful passage, 2 Corinthians 3:5 which I think about often, *⁵ Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God.*

Blessed are the continually habitually spiritually bankrupt. To come to faith you need to be spiritually bankrupt, to walk with the Lord you need to be spiritually bankrupt. That means you need to humble yourself, you need to recognize the truth about yourself from the Word of God and the truth about the Lord.

So then by implication, I believe, Jesus was making a case that the Jews of His day were not poor in spirit, that they were haughty in spirit. That they were prideful in spirit as Robert read earlier. That they believe it was what they did or the relationship they had as Jews that brought them into a right relationship with God, rather than a recognition like the publican of one's absolute need of salvation. Be merciful to me oh God, the sinner. I'm a sinful man, a sinful man. I need your salvation. Some of you today have never recognized your absolute spiritual poverty. It's not talking about going through a system, ok absolute spiritual poverty, I have to figure this out, it's a recognition that you are totally inadequate before God, nothing you can do can save you from your sins which will bring you to

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judgment if you are not saved. Nothing you can do or ever done has brought favor to God for you. Nothing will bring you salvation. Some of you trust in your own works to save you, you've done this or you've done that, or you're in a family that comes to church. You're not blessed and poor in spirit. Some of you trust in the sacraments, some of you trust in baptism, some of you trust in your own actions. You've either never been convicted by the Word of God about your spiritual bankruptcy or you've hardened your hearts towards that conviction.

But God is gracious, He's not going to allow you to go to hell and be punished forever thinking you were a believer. Blessed are those who are continually habitually poor in spirit. And again, what about us believers? Have we forgotten that? We do forget it don't we? We forget that we are spiritually bankrupt, that everything is from God and nothing from us, that we live and walk by faith in the Son of God who gave Himself for us. That's our life. When we step out and lean on our own understanding, making decisions apart from God's Word by faith, we are not poor in spirit, we are prideful and haughty and we need to confess our sin. And we're tempted with that every day. But God's Word convicts us.

And folks this is where the modern seeker felt-need gospel falls so short that you'll hear in almost every evangelical church. It doesn't relay man's true sinful state, but gives them a tantalizing fleshy promise of a new life, a better life. It doesn't make it clear that you're spiritually bankrupt, and in absolute need of salvation from sin. Do you believe that you are spiritually sufficient in any way? This is evidence that you are not blessed and possibly not of the kingdom of God.

Blessed are the poor in spirit, and notice the portion at the end of this verse, for theirs is the kingdom of heaven. For, or literally in Greek, the term, *hoti*, which speaks to introduce a cause or reason. Blessed are the poor in spirit because theirs is the kingdom of God, present tense, and it's interesting, verse 3 we have present tense, theirs is, verse 10 we have present tense, theirs is, and then in between we have future tenses, they shall, you shall, you shall, you shall. These are present tense realities which bracket this portion of scripture which I believe speaks of the fact that they are in the kingdom of God. For theirs is the kingdom of heaven. They're blessed because they're in the kingdom, because their lives exhibit that truth. There is fruit in evidence. Blessed are the poor in spirit for theirs is the kingdom of heaven, right now, present tense.

And I believe if someone says the kingdom is something other than salvation in this context, I believe they're wrong, and Robert read later on in Luke 18, and it talks about entering the kingdom. It says 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, and the disciples knew exactly what He was talking about. And all who heard said well who then can be saved? It's about salvation. Entering the kingdom of God. The apostles understood, and folks, we in the church right now, although we're not Jews, maybe you are Jewish, but, we are in the church, when we are saved we are delivered from the domain of darkness into the kingdom of His beloved Son. It is synonymous with salvation, ok? And if you look at this passage in Colossians 1 we see this. Colossians 1:12,

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12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. 13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 14 in whom we have redemption, the forgiveness of sins. [Colossians 1:12-14]

When we are transferred in to the kingdom of God, for theirs is the kingdom, we have redemption, we are His subjects, we are in a right relationship with the King. I believe He is saying in our passage, the spiritually bankrupt are blessed because they have been delivered, they are in the kingdom of His beloved Son. Now again I need to make it clear, the Sermon on the Mount does not declare the Gospel. It tells us not how to be saved, it tells us what it looks like if we are. The only way it can be said that we are in the kingdom of heaven, is if they are spiritually bankrupt. And the only way we know that is through the Word of God, that Jesus Christ died for our sins according to the scriptures. That He was buried and that He rose from the dead. That the truth is that He has fixed a day in which He will judge the world in Christ.

What about you, have you been humbled by God's Word? Are you like the Pharisee or the tax gatherer? What was your salvation like when you came to faith? Were you aware of your spiritual bankruptcy? Or did you just say, "Yeah, that sounds good, I'll do that." I believe Jesus is revealing in the context of the Jews, who is truly saved. He's a gracious God who would not let these Jews continue on their way believing they were God's people when their inward hearts had not been changed.

So first of all we see those who are truly saved in the kingdom, recognize their true spiritual poverty. Next we see here that those who continually habitually mourn over their sin and others sin, will be comforted. Verse 4, ***4 "Blessed are those who mourn, for they shall be comforted.*** What's He talking about here? Oh how happy are the sad? I believe the Lord Jesus is declaring in this context what those in the kingdom truly look like. Our second description speaks of those, present tense, who continually habitually mourn. There is intense grief. And I don't believe this grief is speaking of the difficulties of life or the trials of life because scripture says to count it joy when we encounter those trials. And later on down, He says blessed are you who are persecuted, rejoice and be glad. I don't see blessed are those who mourn over the circumstances of life.

Well what kind of mourning is this? I think in scripture we see that God reveals there's two types of sorrow. There's worldly sorrow and Godly sorrow. Turn with me to 2 Corinthians 7. And the Corinthian church was sinning, they were haughty, they were acceptant of one who was in sin. And they didn't realize that a little leaven leavens the whole lump. And Paul addressed them, and He addressed the sinfulness in the church, and He caused sorrow through that, and He gives us an illustration of that.

2 Corinthians 7:8 he says,

8 For though I caused you sorrow by my letter, I do not regret it; though I did regret it-- for I see that that letter caused you sorrow, though only for a while-- 9 I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, in order that

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you might not suffer loss in anything through us. ¹⁰ For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death. [2 Corinthians 7:8-10]

There's Godly sorrow and worldly sorrow, and we all know worldly sorrow, it's a type of sorrow we have when things don't go right. It's a sorrow like Judas who was grieved and hung himself. Like Esau, a sorrow which leads to death, it is circumstance driven, and it is not for sin. But there is a Godly sorrow over sin which leads to repentance by the will of God. And Paul shared the Word, He wrote them a letter, and they were made sorrowful according to the will of God. And I believe in light of this and other passages which we will see, that this mourning is a sorrow over sin not circumstances. Blessed are those who mourn.

Our last Beatitude spoke of humility, a recognition of spiritual bankruptcy, in the context of sin. And I believe if someone truly recognizes their spiritual bankruptcy, they are going to mourn over their sin. And I believe this Beatitude is not saying start crying and whip up the emotions to get saved, it's saying a genuine response of grief comes when one is convicted by the Word of God concerning their sin. It's a sorrow according to the will of God like we saw in 2 Corinthians. And in 1 Corinthians the apostle Paul, he chastises the church because they should have been sorrowful over the sin of this gentleman in their body, but they weren't. Sin should bring sorrow in our lives and when we see it in other people's lives. An evidence of one who is saved is blessed are those who mourn.

We see an illustration of this, and we'll finish with this in James 4. Let's turn together to James 4. And James lays forth a discourse concerning the wisdom from above and the wisdom from below. The fruits of those wisdoms, wisdom from above is peaceful, a pure, fruit we see. Wisdom from below is earthly, natural and demonic which brings about ultimately the source of our quarrels is our selfishness.

And he says in chapter 4:4 (James 4:4),

⁴ You adulteresses, (he's saying, you're having an adulteress relationship, spiritual adultery) do you not know that friendship with the world is hostility toward God? (when you are a friend with the system that focuses on self, you are hostile towards God) Therefore whoever wishes to be a friend of the world makes himself an enemy of God. ⁵ Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"? ⁶ But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble." (we're going to see what true humility is like, it is a confession and an acknowledgement of sin in the context of submission to God) ⁷ Submit therefore to God. Resist the devil and he will flee from you. ⁸ Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. (You've got a double-mind, you're saying you're following God here, and yet you're doing these things, and then he says an interesting statement) ⁹ Be miserable and mourn and weep; let your laughter

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be turned into mourning, and your joy to gloom. ¹⁰Humble yourselves in the presence of the Lord, and He will exalt you. [James 4:4-10]

There is a humbling before the Lord when we recognize our sin and we grieve over our sin. I believe spiritual poverty leads to Godly sorrow. And for those who are being saved and truly saved, they're truly going to be grieved over their sin when they are saved and during their time as God is sanctifying. I would question if you know the Lord if you're not grieved over your sin in the context of sinning against God. If you can go out and sin it up every day and it does not grieve you, that God's Word doesn't bring grief concerning your sin against Him, spiritual poverty leads to Godly sorrow. And I want to ask you, does this describe you? When you came to faith, maybe you accepted Jesus in a happy-clappy environment without the Word of God. How about your absolute wretchedness? Maybe you've never been convicted of your sin as evidenced by the fact that you've truly mourned over your sinfulness. You didn't mourn to be saved, you mourned because God revealed your sin.

I believe this mourning, as I shared, does not stop when we come to faith, it's present tense, blessed are those who continually mourn. We're supposed to rejoice in the Lord always and again I say rejoice, but we do sin. And we should be mourning over our sin and others sin. Paul mourned over other's sin, he mourned over the Corinthians. Do you mourn over other's sin, do you mourn over your sin, because you've sinned against the living God?

Some of you today have never truly been sorrowful, as a result of God convicting you of sin from His Word, not from a fancy speech that roused your emotions. But God convicting you of your sin. And I would ask you to examine yourself to see if you're in the faith. It's a shame these days that churches are so focused on making everybody happy when they share the Gospel rather than sin which should cause us to mourn. "Blessed are those who mourn for they shall be comforted." And now we have the result here, "for they shall be (future tense) comforted." You see it's only when we're in a right relationship with the Living God, recognizing our sin, then we are comforted. The term comfort, *parakaleo*, to call to oneself, it speaks of comfort and encouragement. It's the same root word that's used for the helper, the Holy Spirit, the *Parakletos*, the one who comes alongside and is a helper.

Isaiah would share that true comfort in the context of forgiveness of sins comes through Jesus Christ, Isaiah 61:1, and I'll read it for you,

¹The Spirit of the Lord God is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners; ²To proclaim the favorable year of the LORD, And the day of vengeance of our God; To comfort all who mourn... [Isaiah 61:1-2]

Scripture is clear that God is the God of comfort, 2 Corinthians 1:2. And I believe the future tense points to the fact that God doesn't comfort until we mourn. Blessed are those who mourn, for they shall be comforted. When God convicts you of your sin through the Word and brings Godly sorrow by His will, then along with that sorrow comes comfort, from the God of all comfort. And just as God's Word brings

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conviction, it is God's Word that brings the comfort. Romans 15:4, ***"For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope."***

One pastor writes, he said "Happiness comes to sad people because their Godly sadness leads to God's comfort". And brothers and sisters we forget this so quickly, that when we rightly respond to conviction by God's Word through someone who's sharing the Word or through the Word itself, that comfort comes. Blessed are those who mourn, for they shall be comforted.

So we've seen the first two of the Beatitudes, not the do-attitudes, but the Beatitudes. Two statements that Jesus made to the Jews who believe they were in a right relationship with Him. But we saw earlier in Matthew they were living in darkness, these statements which shred away the pride of sinful man and help reveal where the heart is truly at. Jesus lays His Word across our hearts, division of soul, spirit, joints and marrow, and shows us where we really are, so that we are not self-deceived. And as I shared in the beginning of the message, there are many people who claim to be Christians, just like the Jews of that day claimed all to be God's people. And God is gracious not to allow you to be self-deceived, to think you are saved if you are genuinely not saved. I want to ask you, are you blessed? Is yours the kingdom of God? Have you been delivered from darkness to light? Maybe some of you today have never known your spiritual destitution before the Lord, you've never fully acknowledged before Him that you have sinned and fallen short of the glory of God. You've never acknowledged the fact that all of us like sheep have gone astray. You've trusted in your own works to save you. You are not blessed in God's sight because your relationship is not right, but God is a gracious God, blessed are those who are poor in spirit, for theirs is the kingdom of heaven.

Maybe you've never mourned over your sin, maybe you've never genuinely mourned, not an emotional experience, but a true reaction to the conviction to the Word of God concerning your sin against the Holy, righteous God, a God who sent his Son to die for you, in the midst of your sin God sent His Son to pay the penalty for your sin. And you've never mourned over your sin, that Jesus bore the cross. Scripture declares that all have fallen short of the glory of God, the wages of sin is death, there are none righteous, not even one. God is declaring to all men everywhere that He has fixed a day, that He will judge, therefore everyone should repent. You've hurt God. He's your creator and you've hurt Him. And there should be a genuine sorrow before the Living God. If not, it's showing you you've got a hard heart.

What about believers? Have we mourned over our sin? And when we sin against the Living God, where we disobey His clear commands in scripture and make up excuses for those, and I hear those all the time, excuses for not obeying the Word of God and trusting in God. Have you mourned over your sin, and said Lord I'm sorry, I've sinned against You, I've been living and doing the wrong things, and I'm sorry. Please forgive me. Blessed are those who mourn, for they shall be comforted.

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Prayer

Dear Lord I thank You for Your Word, and it's a convicting Word. And it shows the heart of those who are of the kingdom, and the heart of those who will be comforted. And Lord I pray for anyone here who recognizes they have never acknowledged their spiritual bankruptcy before You. That they've never been convicted by Your Word, that they have sinned against a Holy God and are deserving of judgment. I pray that they would repent of their sin and trust in Your Son Jesus for salvation. That they would believe in the Lord Jesus Christ who died for their sins, paid the penalty that they deserved, bore their sins and our sins in His body on the cross, and You were pleased with His sacrifice, it satisfied You, and that is all you required is what Christ did. I pray for anyone here who thinks there is other things they need to do to be saved, that they would humble themselves, be merciful on me, oh Lord, the sinner. I pray we would mourn over our sin, and we would be comforted, that we wouldn't be the church that runs around crying all the time, Lord God, but that we would genuinely be grieved when we have disobeyed Your Word, we would repent and obey You. Lord I thank You for Your Word and I pray that we would just trust Your Son, and do as He says in Jesus name. Amen.

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