"Who is Truly Blessed?"



(Part 1)
Matthew 5:1-5
2/5/2017

INTRODUCTION: Verses 1 - 2

***Are you "blessed"?**

Key evidences of someone whom God has blessed:

I. ***Blessed are those who***
REALIZE THEIR SPIRITUAL BANKRUPTCY WITHOUT GOD'S SALVATION
("Blessed are the poor in Spirit" - v. 3)

II. ***Blessed are those who***
GRIEVE OVER SIN AND ITS EFFECTS
("Blessed are they that mourn" - v. 4)

III. ***Blessed are those who***
HAVE SOFT HEARTS AND HUMBLE MINDS
("Blessed are the meek" - v. 5)

"Who is Truly Blessed?"



(Part 2)
Matthew 5:1-12
2/11/2017

INTRODUCTION: Verses 1 - 2

***Are you "blessed"?**

Key evidences of someone whom God has blessed:

I. ***Blessed are those who***
REALIZE THEIR SPIRITUAL BANKRUPTCY WITHOUT GOD'S SALVATION
("Blessed are the poor in Spirit" - v. 3)

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III. ***Blessed are those who***
HAVE SOFT HEARTS AND HUMBLE MINDS
("Blessed are the meek" - v. 5)

IV. ***Blessed are those who are***
STARVING AND THIRSTING FOR WHAT IS RIGHT
("Blessed are they which do hunger and thirst after righteousness" - v.6)

V. ***Blessed are those who***
HOLD BACK PUNISHMENT FROM PEOPLE WHO DESERVE IT
("Blessed are the merciful..." - v.7)

"Who is Truly Blessed?"



(Part 3)
Matthew 5:1-12
2/19/2017

INTRODUCTION: Verses 1 - 2

***Are you "blessed"?**

Key evidences of someone whom God has blessed:

I. ***Blessed are those who***
REALIZE THEIR SPIRITUAL BANKRUPTCY WITHOUT GOD'S SALVATION
("Blessed are the poor in Spirit" - v. 3)

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HOLD BACK PUNISHMENT FROM PEOPLE WHO DESERVE IT
("Blessed are the merciful..." - v.7)

VI. *Blessed are those who are*
CLEAN ON THE INSIDE
("Blessed are the pure in heart. . ." v. 8)

"Who is Truly Blessed?"



(Part 4)
Matthew 5:1-12
2/26/2017

***Are you "blessed"?**

Key evidences of someone whom God has blessed:

I. ***Blessed are those who***
REALIZE THEIR SPIRITUAL BANKRUPTCY WITHOUT GOD'S SALVATION
("Blessed are the poor in Spirit" - v. 3)

II. ***Blessed are those who***
GRIEVE OVER SIN AND ITS EFFECTS
("Blessed are they that mourn" - v. 4)

III. ***Blessed are those who***
HAVE SOFT HEARTS AND HUMBLE MINDS
("Blessed are the meek" - v. 5)

IV. ***Blessed are those who are***
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("Blessed are they which do hunger and thirst after righteousness" - v.6)

V. ***Blessed are those who***
HOLD BACK PUNISHMENT FROM PEOPLE WHO DESERVE IT
("Blessed are the merciful..." - v.7)

VI. ***Blessed are those who are***
CLEAN ON THE INSIDE
("Blessed are the pure in heart. . ." v. 8)

VII. ***Blessed are those who***
SEEK TO RECONCILE man to GOD and men to MEN
("Blessed are the peacemakers. . ." v. 9)

"Who is Truly Blessed?"



(Part 5)
Matthew 5:1-12
3/12/2017

***Are you "blessed"?**

Key evidences of someone whom God has blessed:

I. ***Blessed are those who***
REALIZE THEIR SPIRITUAL BANKRUPTCY WITHOUT GOD'S SALVATION
("Blessed are the poor in Spirit" - v. 3)

II. ***Blessed are those who***
GRIEVE OVER SIN AND ITS EFFECTS
("Blessed are they that mourn" - v. 4)

III. ***Blessed are those who***
HAVE SOFT HEARTS AND HUMBLE MINDS
("Blessed are the meek" - v. 5)

IV. ***Blessed are those who are***
STARVING AND THIRSTING FOR WHAT IS RIGHT
("Blessed are they which do hunger and thirst after righteousness" - v.6)

V. ***Blessed are those who***
HOLD BACK PUNISHMENT FROM PEOPLE WHO DESERVE IT
("Blessed are the merciful..." - v.7)

VI. ***Blessed are those who are***
CLEAN ON THE INSIDE
("Blessed are the pure in heart. . ." v. 8)

VII. ***Blessed are those who***
SEEK TO RECONCILE man to GOD and men to MEN
("Blessed are the peacemakers. . ." v. 9)

VIII. ***Blessed are those who are***
TREATED WRONG BECAUSE THEY DO RIGHT
("Blessed are they which are persecuted. . ." v. 10)

"Who is Truly Blessed?"

(Part 1)
Matthew 5:1-12
2/5/2017

INTRODUCTION: Verses 1 - 2

v. 1

Jesus withdrew from the multitudes (who had followed Him because of His miracles and fame) to give private instruction to his disciples.

The mount of the Beatitudes is noted as "the Sinai of the New Testament." (Delitzsch)

The word "disciple" (mathatas) means: disciplined one; on who learned (manthano); one who is instructed in the disciplines of the Lord; i.e. one who is taught.

These 12 men had the personal privilege of being pupils (students) of the greatest Teacher ever to walk on this earth. He was the authority on every subject He spoke about (Mt. 7:29), because He was the designer, builder, and controller of the entire universe (Col. 1:16-17).

V. 2

"He opened His mouth and taught" - Jesus taught many lessons by example; here He teaches by precept. (NOTE: For teachers, both methods of instruction are needed).

When comparing Matthew's account (Mt. 5 - 7) with Luke's (Lk. 6), it is evident that Christ the Master Teacher expanded and expounded on what is recorded in each Gospel.

To drive it home, He used more than one way to say each thoughts (EX: Luke Beatitudes are combined with the "woes"). Each writer focused on peculiar aspects of Christ's great sermon.

The theme of this sermon is "True Righteousness" (5:20).

Christ in this sermon lifts the veil and removes the blinders to God's standard of righteousness.

It's amazing to see to what great lengths people have gone to excuse themselves from obeying (following) this sermon.

Some view this sermon as a hyperbole (an exaggeration of truth); others - as applying only to those who will live in the future millennial kingdom; others say this sermon only applied to those who lived from the time Christ presented it to the time of Israel's rejection of the kingdom. They say it was limited to that time period and doesn't apply today.

However, I believe this sermon applies to believers of all ages.

This sermon definitely applies to the Church for the following reasons:

1. Nothing in the context would limit this sermon
2. The time of Matthew's writing was during the Church age
3. Many concepts are found in other N.T. epistles
4. This sermon was to be taught until Christ returned (Mt. 28:19-20)
5. Some concepts taught cannot apply in the future kingdom (For example: “Blessed are those who are persecuted for righteousness sake…” There will be no persecution in the Millennium).

V. 3

"Blessed" - Verses 3 - 11 all begin with the word "blessed."

The word "blessed" (makarioi) comes from the root "makros" meaning large or lengthy (Vine, p. 133).

It refers to one who has much to be happy about. A fortunate man. An enriched, prosperous, flourishing individual. A blessed person is one who is showered upon by God's good and great (numerous) blessings.

A blessed man is one who has a long list of virtuous, desirable things to praise God for. He has been enriched with true prosperity and success.

The word is translated "happy" (Jn. 13:17). (note: Happiness is the result of blessedness. They are not one and the same).

Because of God's greatness, He is called "blessed" (I Tim. 1:11, 6:15).

The greatness or enormity of what is meant by the word "blessed" is evident by the magnitude of the blessings mentioned: "the kingdom of heaven" (v. 3). . . "inherit the earth" (v. 5) . . . "filled" (v. 6) . . . "see God" (v. 8), etc.

God's "blessing" is the opposite of "woe." The opposite of the "blessed life" (mt. 5) is the "cursed life" (Mt. 23). (MacArthur, p. 144).

All of the descriptions of the people Jesus calls "blessed" are from the world's standpoint viewed negatively. The culture of Jesus' day (EX: the Roman culture) would have viewed such people as weak and wimpy.

"Poor...mourn...meek...hungry...merciful...pure in heart...peacemakers" None of those were desirable qualities in the opinion of the average Roman. Such qualities are not wanted by those who are proud, macho, war-like, pleasure seekers, etc.

"Jesus congratulates those the world most pities, and calls the world's rejects 'blessed'." (John R. W. Stott).

NOTE: The promised reward perfectly contrasts and corresponds to the praised virtue.

The opposite of being poor is possessing God's kingdom; the opposite of mourning is comfort; the opposite of meek is inheriting the earth; the opposite of hunger and thirst is being filled, etc.

Jesus did not state these Beatitudes to say, "Hey, get with it and be meek, pure in heart, etc." But to say, "Hey, I see you showing these qualities - let me share the blessed promises in store

for you."

***Are you "blessed"?**

Key evidences of someone whom God has blessed:

I. Blessed are those who
<u>REALIZE THEIR SPIRITUAL BANKRUPTCY WITHOUT GOD'S SALVATION</u>
("Blessed are the <u>poor</u> in Spirit" - v. 3)

"There's something enchanting about a credit card. It makes you think you're rich. With that mystical piece of plastic you can fly to Hawaii, buy a car, or get cash out of a bank. "Relax," the ads tell you. "You are wealthy. The world is in your wallet." People love to think of themselves as well-off financially." (Branon, p. 7).

Jesus said, however, that the way to be rich is to be <u>poor</u>! (not in a material sense, but in a spiritual sense. Many people are smugly complacent in what they view as spiritual security).

"Poor in spirit" = to be spiritually destitute (Robertson, p. 40)

"Poor" = (ptochoi) - to be poverty stricken; to be a beggar (EX: Lazarus - Lk. 16:20, 22); to be in deep poverty.

To be "poor" is to have <u>nothing</u>!

Those who are poor in spirit realize that they have nothing spiritually. They recognize that they have no relationship to God, no salvation, no connection to His Spirit, no power to live the Christian life, etc., so in desperation they do the very thing they needed to do the very thing they needed to do -- they throw themselves into the arms of Jesus and trust Him to enrich them with spiritual life.

NOTE: A deep sense of one's wickedness is a prerequisite to acquiring God's salvation. No one gets saved until they first realize that they are drowning in their sins nd have <u>no</u> means of rescue in themselves.

"in spirit" = the spirit of man by which he communicates with God.

A man who is "poor in spirit" is one who realizes his absolute dependence upon God to satisfy his spiritual need. He is one whose spirit recognizes a deep need for God's grace and mercy.

You are "poor in spirit" when you acknowledge that you are in "<u>spiritual bankruptcy</u>" and come to Jesus and ask Him to credit His righteousness to your account (II Cor. 5:21;

Rom. 4)

--The poor in spirit are not self-righteous (such people sense no need of God's grace)
--The poor in spirit are not blinded by religion (such people's religion pacifies their spirit, giving them a feeling of satisfaction)
--The poor in spirit are not those who attempt to gain Heaven by their works (to work for their salvation) (rather, they realize that they have nothing to offer God to appease His wrath or gain entrance into Heaven)

ILLUS: of a man poor in spirit -- The Pharisee and the Publican (Lk. 18:9-14)

Even Christians need this same perspective. Not only is it impossible for us to be saved without a deposit of God's rich saving grace, but it is impossible to overcome daily struggles and temptations without His sustaining grace.

"The Kingdom of Heaven" - this phrase, occurring exclusively in Matthew (32 times), is synonymous with the phrase "kingdom of God"

II. Blessed are those who
GRIEVE OVER SIN AND ITS EFFECTS
("Blessed are they that mourn" - v. 4)

"Many people make a living these days joking about sin. Popular entertainers use immorality, adultery, and lying as a source of humor. The audience roars, the advertisers buy more time, and the comedians laugh all the way to the bank. But there's a problem: Sin is no laughing matter." (Dave Branon, "What Does It Take to Be Happy" - Radio Bible Class Publ. p. 9)

What should our attitude be toward sin?

Jesus said, "Woe to you who laugh now, for you shall mourn and weep" (Lk. 6:25)

"Mourn" = to have an inner sorrow or grief

To "Mourn" is to lament over sin and /or the effects of sin (Ja. 4:8-9; I Cor. 5:2; II Cor. 12:21).

"Mourning" (v. 4) is an outward expression of one who is "poor in spirit" (v. 3)

(NOTE: Each beatitude seems to build on the one before)

The "mourning" that Jesus is describing is not a selfish weeping over material things lost (Ex: the child who cries when someone takes his toy). But rather, it is grief over things that displease God.

It is crying over sin in our lives (Ja. 4:8-9) (when we have created hurt and pain in the lives of others because of our failings and sin. Lam. 2:18-19; Ja. 5:1-6).
Lamenting over unbelief, lack of love.

It is crying over disobedience in the lives of others (I Cor. 5:2; II Cor. 12:21).

It is shedding tears over injustice in America; over God's honor being defamed; over truth being ignored; over righteousness being thrown down; over souls being lost and condemned.

It is weeping over a wayward child or an unfaithful spouse, or when a hero of the fiath falls into gross sin.

Today we have too light a view of sin. We need the heart of Paul: "O wretched man that I am. . ." (Ro. 7)

We need the heart of Nehemiah (Neh. 1)

"We ought to hate sin like we hate the death of a loved one" (Thomas Watson). If we did, we would weep over both!

--Jeremiah wept (Jer. 9:1)
--Jesus wept (Mt. 23:27)
--Paul wept (Acts 20:19, 31)

While it is true that God comforts us in this life (II Cor. 1:3-5), in Matthew's context, Jesus is describing the future comfort that awaits the penitent Christian to be enjoyed in Heaven throughout eternity. (SEE: Zech. 12:10-14; Is. 61:1-3; - Note: Israel's mourning in the Tribulation will turn into comfort - Rev. 21:2-4)

"There can be no comfort where there is no grief" (McNeile)

Without grief there exists no need for comfort.

God's comfort is all the more sweeter to those who mourned and went through severe trial in this life (cp. Rev. 7:14-17)

The reason why mourning leads to comfort is because mourning leads us to the comforting heart and hand of God!

Sorrow will be turned into joy (John 16:19-21)

Rom. 8:18, 22-23 - "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . For we know that the whole creation groaneth and travaileth in pain together until now. And no only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Is there a nagging sin in your life that you haven't been able to get rid of? What is your attitude toward it? Are you content with it? Or do you mourn over it?

III. Blessed are those who
HAVE SOFT HEARTS AND HUMBLE MINDS

("Blessed are the meek" - v. 5)

The word "meek" was used in Greek literally to describe:

1. Soothing medicine
2. A colt brought under control
3. A soft breeze

All have power, but if under control they are a refreshing blessing.

"Meekness" certainly is not weakness. For Christ was all powerful yet surrendered the independent exercise of that power (Phil. 2:5ff)

EX: Hymn - "There's not a friend like the lowly Jesus . . . No friend like Him is so high and holy . . . and yet nor friend is so meek and lowly" (Victorious, # 208)

Christ was meek (Matt. 11:29 - "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." Mt. 21:5 - "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.")

Moses was meek (Num. 12:3 - "Now the man Moses was very meek, above all the men which were upon the fact of the earth.")

"Meek" - to be mild - mannered, to be gentle (not harsh or abrasive). It is the "fine blend of spiritual poise and strength" (Robertson, p. 41).

Meekness is the gentleness that comes from being truly humble. It is the result of humility; the fruit of the Spirit (Gal. 5:23).

True meekness is not effeminate, rather it has a blend of strong iron and soft velvet. It is masculinity at its highest.

"Meekness" is in a sense to be "cool, calm, and collected." It is to be in control of your sinful emotions. It is to have an "accurate self-image."

Meekness is the opposite of self-assertiveness and self-interest; the opposite of arrogance, pride, selfish ambition, stubborn/rebellious spirit.

It takes meekness (gentleness; mildness) to do the following:

1. To receive God's Word (Ja. 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")

2. To restore an erring brother (Gal. 6:1 - "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.")

3. To be a servant of the Lord (II Tim. 2:24-26 - "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.")

4. To be a godly woman (I Pet. 3:4 - "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.")

"Inherit the earth" - Why the earth? Why not heaven? Because the earth is where Christ is going to rule and reign for 1,000 years (Rev. 20:1ff). The meek will inherit <u>with Him</u> ("joint heirs" - Rom. 8:17).

Key Context: SEE: Zeph. 1:18- 2:3 - The meek among Israel will be protected "<u>hid</u>" in the Day of the Lord's anger (Zeph. 2:3) and will inherit the earth in the future Millennium.

Ps. 37:11 - "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

IV. Blessed are those who are
<u>STARVING AND THIRSTING FOR WHAT IS RIGHT</u>
("Blessed are they which do hunger and thirst after righteousness" - v.6)

Most of us really do not know what it means to genuinely hunger or thirst.

To skip a couple of meals is not hunger. To sweat a bit and have a dry tongue does not equate a life-threatening thirst.

ILLUS: The Sheriah Wells (MacArthur, p. 180-181)

"Blessed are they which do hunger and thirst after Righteousness"

The words "hunger and thirst" speak of a strong desire, an insatiable desire, a longing deep in the soul, a Godly ambition.

"A starving person has a single, all-consuming passion for food and water. Nothing else has the slightest attraction or appeal; nothing else can even get his attention" (MacArthur, p. 179).

Just as food and water are absolute necessities to our physical health, so righteousness is to our spiritual health. No one is spiritual who is not righteous (NOTE: Jesus' theme of the Sermon on the Mount is "true righteousness" -- true righteousness is not legalistic and external (Mt. 5:20) but is internal - a matter of the heart (Mt. 5:21ff).

Such a strong desire comes from a heart which senses its inner emptiness and need.

"After righteousness"

In a world of injustice, crookedness, or unrighteousness, those who are blessed of God long for His truth, His standards to be upheld, His kingdom to be established. . . . they simply long for God ("righteousness exalteth a nation...")

The world is thirsty for that which ultimately gratifies self: the flesh.

In Job 15:16, man is referred to as one who "drinketh iniquity (sin) like water."

In a world that:
is <u>apathetic</u> toward spiritual matters;
has many <u>distractions</u> from spiritual matters;
offers many <u>substitutes</u> for spiritual matters. . .

We need God to make us thirsty!

As a Pastor I need God to do for us what I cannot.

I can preach about God, but I cannot give you an appetite for Him.

I can teach the Word, but I cannot make you hungry for it.

I can encourage you to come to church, Bible Institute, etc, but I cannot cause you to take in, digest, and utilize the food you get here.

"You can lead a horse to water, but you cannot make him drink." He, like you, will only drink if he is thirsty.

Seeking God's righteousness should be our # 1 goal in life! Mt. 6:33 - "Seek ye first . . . His righteousness"

No one receives God's imputed righteousness (salvation) unless they really want it.

"He has the most need for righteousness that least wants it" (Thomas Watson).

NOTE: Luke's parallel passage states: "Blessed are you who hunger now" (6:21). The time to hunger for God is now!

"For they shall be filled"

Filled with what?

Filled with that which they hungered and thirsted for -- namely, righteousness -- God's righteousness

The Bible illustrates spiritual hunger and thirst in the book of Psalms.

NOTE: Three evidences of someone who deeply craves God's righteousness:

They will have:
A thirst for GOD (Psalm 42:1-4; 63:1)
A thirst for "GOD'S HOUSE" (Psalm 84:1-4, 10; I Timothy 3:15)
A thirst GOD'S WORD (Psalm 119:131; I Peter 2:2)

Your spiritual thirst can be quenched at no charge (Is. 55:1ff; Rev. 22:17).
Your spiritual thirst can be quenched only by Jesus Christ.
Jesus can satisfy your spiritual thirst.
EX: Woman at the well - Jn. 4:13-14 - "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."
EX: The multitude who ate of the 5 loaves and 2 fish -
Jn. 6:35 - "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."
EX: Jews at the Feast of Tabernacles - Jn. 7:37-38 - "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."
Is. 44:3a - "For I will pour water upon him that is thirsty, and floods upon the dry ground."
Cp. Isaiah 41:17, 18

V. Blessed are those who
HOLD BACK PUNISHMENT FROM PEOPLE WHO DESERVE IT
("Blessed are the merciful..." - v.7)

To the Romans, mercy was a sign of weakness.

A popular Roman philosopher called mercy "the disease of the soul."

ILLUS:Father - Thumbs up, thumbs down

Slave-owners - could kill their slave for any reason

"A society that despises mercy is a society that glorifies brutality." (MacArthur, p. 188-189)

Perhaps the best way to define "mercy" is to compare it to "grace." What is the difference?

Mercy - is when you withhold what someone deserves

Grace - is when you give them what they don't deserve

In other words, when God is merciful to us - the result is no Hell.
When God is gracious - the result is Heaven.

Mercy withholds the bad we deserve
Grace gives the good we don't deserve

Mercy is a characteristic of God

Lam. 3:22 - "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

Jesus said: "Be ye merciful, even as your Heavenly Father is merciful."

Justice gives exactly what is deserved. Whereas mercy does not give what is deserved.

The reason why God could be both just and merciful at the same time is because His justice was satisfied by the death of Christ (Rom. 3:23, 26).

Mercy shows pity on those who don't deserve it, but desperately need it ("Father, forgive them..." - Lk. 23:34; Acts 7:60)

Many today, like in Jesus' day, only love those who love them, only greet those who greet them (Mt. 5:46, 47), only give to those who give to them, only show mercy to those who show mercy to them.

SEE: Luke 6:31-37 (**v. 36)

*They forget to see their own need for mercy.

Those who show no mercy to others have failed to recognize how merciful God has been to them; They fail to see how God has withheld His judicial punishment from falling upon them.

Mercy is sympathy. You cannot sympathize unless you have experienced a similar situation.

ILLUS: The Unforgiving Servant (Mt. 18:21-35)

*The unmerciful have higher demands for others than they have for themselves (Mt. 23:3-4)

They are very concerned that others are stringently dealt with according to the Law. They are rigid, unbending, bitter, "prune-faced." People who are anxious to see judgment executed on others, but fail to see their own need (ILLUS: the woman caught in adultery - Jn. 8:3-11)

Mercy is the opposite of being hard and unfeeling.

Mercy stems from compassion (Eph. 2:4-5) and reveals itself in forgiveness (Titus 3:5)

The basis of mercy is compassion. Someone without mercy is someone without compassion. Compassion is the driving force of mercy.

"Mercy is compassion in action."

"For they shall obtain mercy."

The concept of the merciful receiving mercy is similar to the forgiving receiving forgiveness (Mt. 6:14-15)

James 2:13 - "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment."

Why wouldn't the unmerciful obtain mercy?

They do not understand mercy; therefore, they do not have the capacity to accept God's mercy through Christ.

God is not teaching that mercy is earned or deserved by being merciful.

In other words, He is not saying that your mercy is the means to God's mercy; rather, your mercy is the result of God's mercy. Just as "we love because He first loved," (I Jn. 4), so we show mercy because we have understood and accepted God's mercy.

Those who show mercy will receive it in this life because God's law of sowing and reaping applies to every area of life. "Whatsoever a man soweth..." (Gal. 6:7)

VI. Blessed are those who are CLEAN ON THE INSIDE

("Blessed are the pure in heart. . ." v. 8)

- What's on the inside matters! Ex. Apple with worm in it; Bone Cancer;
- A car may have a beautiful body, but if under the hood you have a greasy-grimy, blown-broken motor, you don't have much.
- A girl may be a "knock out" with unblemished external beauty, but if in her heart purity is absent, she is nothing more than an empty shell, vain veneer, hollow plastic.

This mighty statement of Jesus in verse 8 was a rebuke to the mere outward, superficial,

hypocritical religion of the Scribes and Pharisees.

The call to "purity in heart" perfectly conforms to the theme of the Sermon on the Mount - namely: "True Righteousness" (Mt. 5:20).

"Blessed" = to be fortunate, well off, in a state of divine favor.

"Heart" = kardia (Eng. cardiac, etc.) - "the chief organ of physical life ("for the life of the flesh is in the blood - Lev. 17:11), occupies the most important place in the human system. By an easy transition, the word came to stand for man's entire mental and moral activity, both the rational and the emotional elements. In other words, the heart is used figuratively for the hidden springs of the personal life." (Vine, p. 206-207).

"The heart is the center of the inner life of the person where all the spiritual forces and functions have their origin" (TDNT)

Our heart (kardia) is that inner aspect of man that:

thinks (Lk. 9:46) - Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart…

reasons (Mk. 2:6 - But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?)

ponders (Lk. 2:19 - But Mary kept all these things, and pondered them in her heart.)

imagines (Lk. 1:51 - He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.)

remembers (Lk. 1:66 - all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard them laid them up in their hearts,)

purposes (II Cor. 9:7 - Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.)

wonders (Lk. 3:15 - And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;)

determines (Lk. 21:14 - Settle it therefore in your hearts, not to meditate before what ye shall answer:)

questions (Lk. 24:38 - And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?)

believes (Lk. 24:25 - Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:; cp. Acts 8:37; Ro. 10:9, 10)

motivates (Mk. 7:21 - For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,…).

The heart encompasses man's intellect (Mt. 13:15; Prov. 23:7); emotion (Jn. 16:22), and will (Ro. 6:17, Col. 3:15). It enables him to think, feel, and do.

The heart is your "hidden man" (I Pet. 3:4); the real you that lies deep beneath that part of you that everyone sees.

"Pure" = katharos (i.e. Katherine) to be clean

The phrase "pure in heart" has great significance!

It shows that:

--Internals are more important than externals (EX: the Pharisees of Jesus day majored on the externals (Mt. 23:25-28)
--What you think does matter to God
--True happiness is being cleansed from sin ("blessed. . .")

Jesus' statement shows that not everyone's heart is pure (clean).

By nature, our hearts are depraved. Such depravity is evidenced by sin.

Because of the inner, deep-rootedness of our hearts, we often do not even know our hearts (Jer. 17:9).

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov. 30:12).

"The problem that caused God to destroy the earth in the flood was a heart problem" (MacArthur, p. 202). (Gen. 6:5 - *"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.")*

The signs of "heart disease" are revealed by the Great Physician in Mark 7:21-22.

One's fruit is an indication of one's heart (Lk. 6:45 - *"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh").*

--Religion is no substitute for being pure in heart.

--Knowing Bible facts is no substitute for being pure in heart.

Living in a "glass bubble" (in isolation from the "rif-raf" of society) is no substitute for a pure heart (Monasticism does not eradicate our problem).

What is a pure heart?

1. It is a sincere heart

I Pet. 1:22 - *"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently"*

The word "pure" (katharos) was a Greek term "often used of metals that had been refined until all impurities were removed, leaving only the pure metal. In that sense, purity means unmixed, unalloyed, unadulterated" (MacArthur, p. 204)

2. It is a righteous heart

God's standard for purity of heart is perfection of heart (Mt. 5:48).

100% purity is God's standard (MacArthur, p. 205). Such a standard can only be met if God gives us a heart transplant!

Being pure in heart is the opposite of:

--Lustful thoughts (Mt. 5:28 - *"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart")*

--Materialistic thoughts (Mt. 6:21 - *"For where your treasure is, there will your heart be also")*

We need a pure heart in order to truly love *(I Tim. 1:5 - "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned") (Cp. I Pet. 1:22 - "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently")*

We need a pure heart in order to truly call on God (II Tim. 2:22 - *"Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.")*

Our only means of cleansing is Christ's blood shed on Calvary (I Jn. 1:7 - *"the blood of Jesus Christ his Son cleanseth us from all sin")*

ILLUS: the hymn - "There is a Fountain" - "Sinners plunged beneath that flood lose all their guilty stains"

God purifies people's hearts by faith (Acts 15:9) after He opens their heart (Acts 16:14).
See: Revelation 3:20
The Holy Spirit resides in the "heart" of the believer (II Cor. 1:22; Gal. 4:6) and makes an indelible impression on our hearts (II Cor. 3:3).

"They shall see God" - Such a promise is eschatological (future). No one living sees God now!

"Now we see through a glass darkly, but then face to face" (I Cor. 13:12).

"Whom having not seen ye love" (I Pet. 1:8).

"And they shall see his face" (Rev. 22:4).

Now, the pure in heart see God through eyes of faith (I Cor. 13:12; Heb. 11:27), but throughout eternity, the pure in heart will see God literally (I Jn. 3:12 - *"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.")*

(Psalm 17:15 - "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.")

"They shall <u>see God</u>" - A promise of entering His holy presence and viewing His splendor and glory forever (SEE: Ps. 24:3-4)

Absolute pure if heart is the prerequisite for seeing God.

REASON: He is holy (Is. 6)

Ps 73:1 - A Psalm of Asaph. » Truly God is good to Israel, even to such as are of a clean heart.

CONCLUSION:

"God knoweth your hearts" (Lk. 16:15)

God will <u>expose</u> what is really on the inside of men's hearts (I Cor. 4:5 - *"Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts; and then each one's praise will come from God" NKJV)*

What lost sinners need is a spiritual heart transplant (Ezek. 36:25-26)

Rather than patching your exterior to hide the interior, why not ask God to create in you a clean heart? (Ps. 51:10).

We should spend more time on being what we ought to be, rather than hiding what we are."

Applic. for Christian - Just as one would remove dirt, filth, and contamination from a glass or drinking container before filling it and drinking out of it, so God must purify a heart before He can fill it or use it.

Our Prayer needs to be:
Ps 51:10 Create in me a clean heart, O God; and renew a right spirit within me.

VII. Blessed are those who

<u>SEEK TO RECONCILE man to GOD and men to MEN</u>

("Blessed are the peacemakers. . ." v. 9)

"Scripture contains over 400 references to peace. . . The Bible opens with peace in the Garden of eden and closes with peace in eternity" (MacArthur, p. 209)

I saw a bumper sticker which said: "Imagine world peace"

There will be no true world peace until the prince of peace comes to establish it.

Man's nature since the fall has been opposed to peace (EX: Cain killed Abel).

Because man is basically selfish, conflict generally occurs whenever someone else gets in the way of what we want.

". . . the popular philosophy of the world, bolstered by the teachings of many psychologists and counselors, is to be put self first. But when self is first, peace is last." (MacArthur, p. 210)

Our natural, unregenerate proneness is toward war not peace; conflict not cooperation; violence not serenity; antagonism not unity; racial discrimination not social harmony; bloodshed not protection of life; hate not love.

The opposite of peace is turmoil, discord, confusion, fighting, and war.

Despite the clamor for peace (as evidenced by marches, rallies, protests, demonstrations, and riots), our society really is opposed to true peace.

Our society exalts violence and war. "The model man is not meek but macho. The model hero is not self-giving but self-seeking, not generous but selfish, not gentle but cruel, not submissive but aggressive, not meek but proud."

If you don't believe that man's natural tendency is bent toward violence, then ask why TV and the movies have so much blood and gore. People pay big money to go to a professional boxing match for the sheer enjoyment of seeing two men attempt to knock the brain out of each other. The main attraction of hockey games has become the brawls and fights.

Because so often our world is characterized by fighting and unloading ammunition at others in a vain quest for sovereignty (power), the scarcity of peace has prompted someone to suggest that "peace is that glorious moment in history when everyone stops to reload" (cited by MacArthur, p. 209).

In a fallen world where tempers flare easily, where selfish ambition quickly becomes the driving force, where many live looking for a fight, anyone can make war (fight). It takes a <u>real man</u> to make peace.

"Peacemaker" = eirene - peace; poieo - to make

"Peace<u>maker</u>" - Note: Jesus is <u>not</u> saying: "Blessed are the peace<u>ful</u>"
To be peaceful is not always virtuous, if it is a non-confrontational, passive attitude that never seeks to correct, confront error, expose evil, or lovingly rebuke a straying brother.

Some people are so "peaceful" that they never say anything or do anything that might cause waves or stir up things.

Such passivity was not characteristic of our Lord Jesus, nor is it expected of us. We will cause waves when we beam as light, sting as salt (v. 13-16).

To be a "peacemaker" is simply to be a <u>maker</u> of <u>peace</u>; someone who does more than <u>talk</u> about peace, someone who does more than <u>promote</u> peace; rather, he <u>produces</u> peace.

A peacemaker is a "bridge-builder" - he himself acts as a mediator as he stands in between the two people at odds with each other, stretching out his hands as it were and

grasping both parties and pulling them together.

A story is told of a couple at a divorce hearing who were arguing back and forth before the judge, accusing each other and refusing to take any blame themselves. Their little four-year-old boy was terribly distressed and confused. Not knowing what else to do, he took his father's hand and his mother's hand and kept tugging until he finally pulled the hands of his parents together (cited by MacArthur, p. 213).

A "peacemaker" is one who realizes that some fellow Christian is struggling and is at war with God's will, but because he is controlled by the spirit of God he says just the right words, at the right time, in the right way, and restores the erring brother.

A "peacemaker" knows about a marriage that is going to fall apart, and rather than passively doing nothing, he prays fervently for the husband and wife, then does all that he can to mend the problem.

A "peacemaker" sees a brother get bitter against another and seeks to replace the bitter attitude with a sweet one.

A "peacemaker" senses disunity among the brethren and seeks to unite them around Christ and His cause.

Being a "peacemaker" requires involvement, work, concern, spiritual diplomacy (divine wisdom).

A Godly peacemaker does not pursue peace at the expense of <u>purity</u>! He will not compromise convictions to maintain or restore peace. "The wisdom that is from above is <u>first pure</u>, then peaceable..." (James 3:17)

NOTE: In the Beatitude context, purity in heart precedes being a peacemaker (cp. Spurgeon, <u>Morning and Evening</u>, p. 155)

Peace cannot be divorced from holiness. "Righteousness and peace have kissed each other" (Ps. 85:10)

Peace cannot co-exist with wickedness. "There is no peace for the wicked, says the Lord" (Is. 48:22)

A "peacemaker" does not believe in "peace at any price" nor protecting the "status quo" if it is sinful nor “political correctness” which dances around issures and avoids true matters of importance.

A true peacemaker: confronts problems and seeks to solve them.

*Follow God's principles for peacemakers:

How can you become a "peacemaker"?

1) You must <u>belong</u> to the <u>Maker of peace</u>

True peace with others begins with peace toward God

(II Cor. 5:18-20)

You can't give what you don't have.

"God is not the author of confusion but of peace."

Being a "peacemaker" is a very noble occupation.

Peacemakers are truly Godly people - Reason: They take after their Heavenly Father, who is called, "The God of peace" (Rom. 15:33; II Cor. 13:11; Phil. 4:9).

Because God gave His Son, you can now have peace with God (ILLUS: Peace Child by Don Richardson, cited by MacArthur, p. 213-214)

2) You need to love God and others

"Speak the truth in love" (Eph. 4:15)

Rom. 14:19 - "Follow after the things which make for peace

Eph. 4:3 - "Endeavoring to keep the unity of the spirit in the bond of peace"

Heb. 12:14 - "Follow peace with all men"

3) You must be righteous (you can't sincerely call people to righteousness if you are not)

Basically, if you fulfill the first 5 beatitudes, you qualify for # 6

4) You need courage to get involved

(Willing to confront, not avoid all conflicts)

Beatitude # 7 (persecution) is sometimes the result as you are misunderstood and your work is misinterpreted.

We must follow matthew 18:15-17.

"If it be possible. . . live peaceably with all men" (Ro. 12:18).

It is not always possible (Mt. 10:34; cp. Lk. 12:51). "I came not to send peace, but a sword."

5) Depend upon God for wisdom

Only those who "make peace" will produce righteous fruit

SEE: James 3:13 - 18

Ja. 3:18 - "And the fruit of righteousness is sown in peace of them that make peace."

This verse means that the fruit that righteousness produces can only be sown by peacemakers.

"Sown in peace" - the manner in which we speak is just as important as the message we speak.

"A gentle answer turns away wrath, but a harsh word stirs up anger" (Prov. 15:1)

Col. 4:5-6 - "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Eph. 4:2-3 - "With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace."

"Right relationships are the soil in which the reward of righteousness alone can grow. . . nothing good can ever grow in an atmosphere where men are at variance with each other" (Barclay, James, p. 62)

The best peacemaker is the Godly mother, who resolves her children's daily quarrels.
--She hears both sides of the story
--She encourages them to admit wrong
--She encourages them to ask God's forgiveness
--She encourages them to ask the person they wronged for forgiveness and make restitution if needed.

You cannot be carnal and be a peacemaker. Carnal people tend to be factious, divisive, clichish (EX: the church of Corinth - I Cor. 1).

"They shall be called the children of God" - The blessing of being a peacemaker is the impression you will make on the watching world. They will know you are different, that you belong to God, by the peace that you make between the brethren.

A peacemaker realizes that when God's people are unjustifiably at odds with each other, they are destroying the work of Christ and the testimony of Christ.

My whole life as a Christian and pastor is to be a "peacemaker."

--To see the lost gain peace with God (Rom. 5:1)

--To see the saved know the peace of God (Phil. 4:7)

--To see those who are at odds with each other gain peace with each other.

The future ministry of Elijah (like that of John the Baptist 0 Lk. 1:17) will be to "turn the heart of the father to the children, and the heart of the children to their fathers" (Mal. 4:6)

We need people who are. . .

--Christian "firemen" - they don't start fires, they put them out

--Christian "architects" - they don't plan evil schemes, but plan for God-honoring interpersonal relationships

--Christian "carpenters" - they don't tear apart relationships but build them.

Francis of Assisi said it best:
"Lord, make me an instrument of Thy peace!
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy
O Divine Master, grant that I may not so much seek
To be consoled as to console,
To be understood as to understand,
To be loved as to love. . ."

VIII. Blessed are those who are

TREATED WRONG BECAUSE THEY DO RIGHT

("Blessed are they which are persecuted. . ." v. 10)

INTRODUCTION: Verse 10

"Some years ago a popular national magazine took a survey to determine the things that make people happy. According to the responses they received, happy people enjoy other people but are not self-sacrificing; they refuse to participate in any negative feelings or emotions" (MacArthur, p. 219)

V. 11

"When" - not "if" It is unavoidable.

Many would say: But it's not fair; it's not just! Did God always promise us fair and just treatment by the world?

"Blessed are ye" - Jesus moves from third person, to now second person, to specifically apply truths to his disciples. This applies to you and me.

A. The <u>REAL REASON</u> for Persecution (v. 10-11)
(*<u>Be aware</u>* of why you will be treated wrong)

1. "For righteousness sake" *(v. 10)*

"For righteousness sake" - because you do right (justly)

There is no blessing in being persecuted if you did wrong and are getting what you deserve (I Pet. 4:15 - "But let non of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters.")

Two basic reasons why those who live righteously would be opposed:

a. Righteousness is a <u>rebuke</u> to unrighteousness

The reason people would persecute the righteous is because their righteousness is a rebuke to their unrighteousness.

Doing good is a rebuke to their doing bad.
Holiness is a rebuke to impurity.
Honesty is a rebuke to lying, fraud, and theft
Light is a rebuke to darkness.

Lost men, in an effort to extinguish the light that exposes their darkness, strike out at the light.

Do you ever wonder why when you seek to help some people, they get angry? EX: Acts 7)
It is because you have struck a tender nerve. You have hit a sore spot; you have opened a closet; you have exposed a secret. You have uncovered the truth; often the truth hurts.

Righteousness by its very nature is confrontational; it cuts across the grain of the world.

Godliness will generate antagonism, hot emotions, and hostility from the world. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (Jn. 16:33)

EX: Savanarola (MacArthur, p. 221)

b. <u>Satan</u> hates righteousness

We have an adversary (I Pet. 5:8) who wants to keep men blind to the truth (II Cor. 4:4), so he incites lost men (who are at his disposal) to stir up opposition to the truth in order to turn men away from the truth (EX: Elymas the Sorcerer - Acts 13:8, 10) (EX: The masters who exploited a demon-possessed girl - Acts 16:19-20) (EX: The unbelieving Jews - Acts 17:5) (EX: The Ephesian craftsmen - Acts

19:27-29)

Persecution is an earmark of Godly living (II Tim. 3:12 - "Yea, and all that will live godly in Christ Jesus shall suffer persecution.")

It is an inevitable "gift" (Phil. 1:29 - "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake")

ILLUS: The Secret Christian (MacArthur, p. 220)

2. "For My [Jesus] **sake"** (v. 11)

"For my sake" - to be persecuted for Jesus' sake is synonymous with being persecuted for righteousness sake, because he is righteousness personified.

If they persecuted the Master (Christ), they will persecute His servants (Christians) (Jn. 15:18-21)

Because of opposition, many who have a shallow profession of Christ fall away when the pressure is on (Mt. 13:20-21 - "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended")

For fear of persecution, many deny Christ (often by default)
EX: Peter

Mt. 10:33 - "But whosoever will deny me before men, him will I also deny before my Father which is in heaven."

"When we are hated, maligned, or afflicted as Christians, the real animosity is <u>not</u> against <u>us</u> but <u>against Christ</u>. Satan's great enemy is Christ, and he opposes us because we belong to Jesus Christ, because He is in us" (MacArthur, p. 228)

EX: Rome's persecution of Christians (MacArthur, p. 223-224)

Persecution may often come from those closest to us - family (Mt. 10:34-39; Lk. 12:52-53)

B. The <u>VARIED TYPES</u> of Persecution (v. 11)
(*<u>Be ready</u>* for different kinds of oppression)

1. You may be the object of <u>insult</u>

"Revile" - to reproach; to insult; to mock and ridicule (EX: "Virgin Vinny"; "The Preaching Printer")

"Bible-banger" "Funny-mental-ist" etc.

EX: How Jesus was insulted (Mt. 26:67-68; Mk. 15:19-20)

2. You may be the object of <u>injury</u>

"Persecuted" - to pursue after; to hunt down

Like a dog would hunt a pheasant or rabbit; like a hunter would pursue and lie in wait for a deer.

The most intense opposition that Christians will ever face will come from the Antichrist in the Tribulation.

How will we overcome?

1) By a <u>confidence</u> in God's <u>Word</u> (Rev. 12:11)

2) By a <u>sacrifice</u> of <u>self</u> (Rev. 12:11b)

Our awareness of the eternal doom of those who receive the mark of the Beast will prevent us from receiving it (Rev. 14:9-13)

3. You may be the object of <u>lies</u>

"All manner" - all sorts of; every kind of; vicious words come in a wide variety.

"Evil" - to accuse of wickedness and sin

"Falsely" - the lost will lie and hypocritically seek to defame a Christian and ruin his testimony.

Don't give Satan any ammunition! (Titus 2:5, 8, 10)

Jesus was lie about; accused of being "gluttonous and a drunkard, a friend of tax collectors and sinners" (mt. 11:19)

C. The <u>OPTIMISTIC ATTITUDE</u> of the Persecuted (v. 12)
(*<u>Be joyful</u>*, not discouraged)

1. "Rejoice!"

"Rejoice" - our response of faith (James 1:2)

2. "Be exceeding glad!"

"Be glad" - like Peter and John who rejoiced at the privilege to suffer for Jesus (Acts 5:41) and like Paul and Silas (Acts 16:25).

How does gladness come? Suffering for Jesus is a confirmation to us that we are saved (I Pet. 4:14 - "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified")

D. The END RESULT for the Persecuted
(*Be expectant* because something great is in store for you)

1. An Eternal Kingdom *(v. 10)*

"Theirs is the kingdom of Heaven" - Jesus ends the Beatitudes with the same blessing He promised when He began (v. 3)

To suffer now is nothing by contrast with the glory later (Rom. 8:18 - "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us")

If you are opposed for righteousness, keep you head up and your eyes on eternity. And realize that what they say is not true and it does not alter your destiny (SEE: Isaiah 51:6-8)

2. A Great Reward *(v. 12)*

"Great is your reward" - Much is your payback

A "Crown of life" is what Jesus promised to the suffering church at Smyrna (Rev. 2:10-11)

ILLUS: John Chrysostom (MacArthur, p. 232-33)

E. The SWEET CONSOLATION for the Persecuted (v. 12b)
(*Be encouraged* because you are not alone)

God does not call his people to be "sanctified celebrities" but often to be suffering martyrs.

The prophets from A to Z (Abel to Zecharias) were persecuted (Mt. 23:37)

When you are persecuted for righteousness sake, you are stepping into the shoes of great men of the past (II Chron. 36:16 - "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.")

We enter the ranks of men like Daniel, Shadrach, Meshach, and Abednego; Jeremiah; Michaiah (I Ki. 22:8, 14, 24, 26-27), Paul; Stephen; John, etc. (SEE: Heb. 11:36-38)

CONCLUSION:

SEE: I Peter 4:12-16