

We Need Good Hearts - to Worship Jesus

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[0:00] Yes, please take your Bibles and turn to Matthew chapter 12.

Matthew chapter 12, if you're visiting with us, the black Bible in the chair in front of you, go to the back of that, find page 9. We'll go page 9 and into page 10.

Matthew chapter 12, Matthew 12, starting in verse 22, 12, 22 of Matthew's gospel. That's why I prayed for the LGBTQIA people because they need Christ.

This is pride. This month of June is pride. What I've heard is like the 50th anniversary. They need the truth. They need the gospel. So I hope that weighs on your heart.

People are lost. They need Jesus. That's why we prayed for them. Matthew chapter 12, starting in verse 22, we'll go to verse 37 this morning, okay?

[1:16] Matthew 12, starting in verse 22, we'll read to verse 37. Then there was brought to him one demonized, blind and mute, and he healed him, so that the mute man spoke and saw.

And all the multitudes were amazed and said, could this one be the son of David? But when the Pharisees hearing this, they said, ah, this man casts out demons only by Beelzebul, the ruler of the demons.

And knowing their thoughts, he said to them, every kingdom divided against itself is laid waste, and every city or house divided against itself shall not stand.

And if Satan casts out Satan, he's divided against himself. How then shall his kingdom stand? And if I, by Beelzebul, cast out demons, by whom do your sons cast them out?

For this reason, they shall be your judges. But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

[2:28] Or how can anyone enter the strong man's house and carry off his property unless he first binds that strong one? And then he will plunder his house. Verse 30, He who is not with me is against me.

He who does not gather with me scatters. Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Holy Spirit shall not be forgiven against the Spirit.

And whoever shall speak a word against the Son of Man, it shall be forgiven him. But whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age or the one coming. Either make the tree good and its fruit good, or make the tree bad and its fruit bad.

For the tree is known by its fruit. You children of snakes, how can you, being evil, speak good? For out of the abundance of the heart the mouth speaks.

Verse 35, The good man, out of good treasure, sends out good. And the evil man, out of evil treasure, sends out evil.

[3:40] I'm going to say to you that every idle word that men shall speak, they shall render account for it in the day of judgment. For by your words you shall be justified, and by your words you shall be condemned.

In the early 1830s, the white actor Thomas Dartmouth, Daddy Rice, was propelled to stardom for performing minstrel routines as the fictional Jim Crow, a caricature of a clumsy, dim-witted black slave.

Rice claimed to first create the character after witnessing an elderly black man singing a tune called Jump Jim Crow in Louisville, Kentucky.

He later appropriated the Jim Crow persona into a minstrel act where he donned blackface and performed jokes and songs in a stereotypical slave dialect. You can find this at history.com on Google too.

You just put in there, search Jim Crow, and that's what you'll find. Jim Crow's popularity as a fictional character eventually died out. But in the late 19th century, the phrase found new life as a

blanket term for a wave of anti-black laws laid down after Reconstruction, the Civil War.

[5:03] So these laws were states and local laws that enforced racial segregation in the southern United States put in place by white, Democrat-dominated state legislatures.

Again, you find it at history.com. You can Google that. Jim Crow laws and that's what you'll find. Why do I bring this up? Because laws may, can, force people to do certain things or not do certain things.

Like, Abraham Lincoln declaring all blacks were free. But you can't force people to change their hearts. I had a conversation with a guy in Rome on Friday and we actually talked about this very issue about, he just said, why can't people get along?

And I said, because people's hearts are bad. They're evil. And we were talking about laws. I said, you can put all the laws in place that you want, but you cannot change the heart.

The heart must be changed. And as we come to this part in Matthew's gospel, again, screaming at us, in a nice way, bow down and worship Jesus, the Messiah, King of Israel.

[6:25] Crying this out to his readers and his hearers, here in this section of Matthew 12, we come to this. We need good hearts. We need good hearts.

Or, we need good hearts to worship Jesus. The only way people will come to a place where they bow down and worship Jesus, the humble, compassionate, gentle King, the only way they'll be able to do that is when the hearts are changed.

Good hearts. We need good hearts to worship Jesus. Here's a longer statement for you. Good hearts speak good words and do good deeds.

Evil hearts speak evil words and do evil deeds. We need good hearts. Our hearts are exposed by the words we say and the things we do. It exposes what we value.

Or what is most important to us. That's what we're going to see. That's what Jesus brings out.

Defiance against Jesus, the humble, compassionate, gentle, gracious, kind King continued.

[7:49] The Pharisees stupidly accused him but were wrong. Jesus throws out this demon, Ekbalō, casts it out, throws it out so the man could speak and see and speak and the Pharisees accused him of doing it in the power of Satan.

When Jesus affirmed his ministry by the Spirit comparing the advancing of God's kingdom to actually against Satan against binding a strong man and robbing him and he warned that there's no neutrality with him and anyone who attributes his work to be done by Satan commits to unforgivable sin.

And he brings this out what's really happening, how their words display their true hearts which would seal their doom in the end. We all need good hearts.

We all need heart changes. Was this done in the power of Satan? Well that's crazy. We'll look at that. What's the real source of Jesus' power?

The Holy Spirit. What were the consequences of their foolish flippant words? Doom. Now right at the outset I want to make something crystal clear to you because we're talking about the blasphemy in the Holy Spirit.

[9:10] crystal clear right at the outset. No one is able to commit the blasphemy of the Holy Spirit today. No one today is able to commit the unpardonable or unforgivable sin.

It can or will never happen. It can't do it. I know some of you are saying wait what is he talking about? I heard this and this and this and this and this.

I know. We'll get to that. Just hold on. Time out. We'll get to that. But I really want to make that at the outset. I want to make that clear.

And there's other views on this. I understand that. And they have a right to be wrong. That's fine. I had to just throw that in.

That's nowhere in the notes though. No but seriously. All kidding aside. I'm not just coming up with this on my own either. There's many others who take this view.

[10:14] And you'll see why I'll present the case to you as we get to those verses. I really want to make that clear at the outset. But what is very clear too as well is the only way we will be able to respond in trustful, excuse me, worshipful trust to Jesus is by receiving a good heart.

Good hearts speak good words that give great worship to our great king because out of the abundance of the heart the mouth speaks.

We do, we speak what's important to us, what we value. That's why sometimes teenagers they actually talk like they're texting because that's all they do is just text.

I'm just kidding. That was supposed to be funny. But that's what we value. We value those things. What do we value that's going to come out in what we say? It's going to come out in what we do. The only way we'll be able to respond in worshipful trust to Jesus is by receiving a good heart. We need good hearts to worship Jesus. So that's the theme for message today. Now, it's split up into three parts. Very simple. A deed done, words are said, hearts expose.

[11:25] So those are kind of three points if you want them. A deed is done. Notice verse 22. They brought to him one demonized, which rendered him blind and mute.

Jesus threw out, make a note of that, ekbalō. Means to cast out or throw out. Threw out the demons so the guy could speak and he could see.

So what does this do? This displayed overwhelmingly evidence, overwhelming evidence that Jesus was the Messiah King of Israel. Overwhelmingly displayed that Jesus was the Messiah.

Words are said. Look at verse 23. What did the multitudes do? They were amazed. They said, could this be the son of David? Hey?

Huh? Yet it struck them because this guy was from Nazareth. What kind of prophet or Messiah comes from Nazareth? Who ever heard of that?

[12:33] But they're going to find out later that they could not be neutral. You can't be neutral with Jesus. There is no neutrality with Jesus. You're either for him or against him. But notice what happened.

The words of the Pharisees. Verse 24. But hearing this the Pharisees said, this man cast out demons only by Beelzebul the ruler of the demons.

There's no evidence for being Messiah. He's a worker of Satan himself. Beelzebul could mean lord of the house, lord of the flies, lord of the heights. Reference to a Canaanite god.

Eventually you come to the first century they would use that term to describe Satan himself. The Jews would. So what they did, we see this deed was done, words said, they attributed the Pharisees to Satan the power that Jesus did as miracles.

That's not the first time. Chapter 9 verse 34. Remember they did that before? It's not the first time that they've done this. It's not the first time that they've said this. That's important.

[13:44] What they said, these words, because the words are describing what? their heart. We established that principle already. And you'll see Jesus establishing that as he begins his discourse here in verse 25, which leads to the next point.

Hearts exposed. I notice I have him principities by words, and then he brackets there, and deeds, because he starts talking about fruit, but the emphasis here he's referring to are words.

Why? Because what did the Pharisees do? Oh, he does that from demons. He capsules demons by demons, by Satan himself. That was their words.

But the words were exposing their hearts, and that's what Jesus is going to do. He's going to expose that. Hearts exposed. Notice first how he describes and he starts exposing their words.

Their words are ridiculous, absurd, insanity, look at verse 25. Knowing their thoughts, by the power of the Spirit, he said to them, every kingdom divided against itself is laid waste, every seat or house divided against itself shall not stand.

[15:01] If Satan cast out Satan, he's divided against himself, how then shall his kingdom stand? He knew their thoughts.

And showed how ridiculous their accusation was. It made no logical sense, absolutely ridiculous and silly, that I would do this. Their words were so flippant.

I mean, think about it. A kingdom, a city, a house, divided against itself, will not stand. So, if Satan fights against himself, how will his kingdom stand?

It makes no sense. There's no way this group can stand firm or hold its ground if it's divided and fighting against itself. It's ridiculous. Oh, and look at what he says next, verse 27.

And if I by Beelzebul cast out demons, by whom do your sons cast them out? What about your own guys? When he says your own sons, he means your pupils, your disciples.

[16:09] What about them? By whom do they cast out demons? Your own peoples will prove you wrong. In other words, he's saying, if they didn't do it through Satan, I don't do it through Satan.

I mean, really? And then notice what he says in verse 28. But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

What was the real power behind his miracles? It was the power of God by his Spirit. He empowered Jesus' miracles, and if that's the case, then the kingdom of God had come.

The presence of the kingdom is here now. Even now it's here. Because Jesus conquers Satan. Jesus conquered the evil one.

You all should be saying amen to that. That's what Jesus does. We find out in Hebrews 10 that the power of the evil one is sin.

[17 : 22] Jesus conquers the evil one. He conquers lawlessness. He conquers sin. the kingdom is here now. I'll put it in a different way.

Long slide. God's kingdom is present here on earth and actively rescuing sinners from the domain of Satan and transferring them into the kingdom of his beloved son.

Colossians chapter 1 verse 13. We are all in open and unrepentant rebellion against God. We need to be rescued. And God rescues us by his son who conquers the evil one, who conquers Satan.

And notice how Jesus gives an illustration of this in verse 29. Or how can anyone enter the strong man's house and carry off his property unless he first binds the strong one? What's it like for God's kingdom to take Satan's kingdom captive and to plunder it?

It's like a person breaking into the house of a strong man, tying him up and robbing him. I mean, it's almost like a scary type of illustration that Jesus is giving here.

[18 : 35] Especially if you've been here and you've had your place robbed, you have your house robbed. We had that when I was a kid. I remember coming home and everything was everywhere in the house and stuff's everywhere because somebody came and they robbed our house.

you feel violated. And Jesus is saying, this is what it's like. Jesus was tying up the evil one and plundering his kingdom.

Yea, God. Yea, God. Thank you for doing that. Which is why we pray that Jesus, by the power of the spirit, will plunder the kingdom of the evil one who has duped.

the LGBTQIA people. He's duped them. They're blind and they need us to love them with truth and to care for them with truth.

They're blinded. But Jesus conquers Satan, doesn't he? Yes, he does. At the coming of Jesus, Satan's kingdom and power was totally shattered.

[19 : 48] Yet we await till the end when he will be completely defeated. There's a kingdom yet to come. There's a kingdom still coming. Jesus will return and establish the fullness of his kingdom.

God's kingdom is here now. Yes, Satan's power, which is the power of sin, has been broken. And yet we await the final coming of that kingdom. kingdom where it's all said and done.

So it's like we've been talking about that, remember? The kingdom is here but not yet. It's here but it's coming, right? There's part of it that's here rescuing sinners from the domain of Satan and transferring them into the kingdom of his beloved son.

It's here now. But yet we await for final kingdom. Here but not yet. So that's why Jesus, he launches into this to expose their hearts first by saying your words are ridiculous and then he starts saying your words are blasphemous.

Blasphemous words. 30 to 32. He who is not with me is against me. He who does not gather with me scatters.

[20 : 58] Jesus is not using a harvest metaphor here. No. He's actually using a sheep herding image. Cailin having just gone through I am the good shepherd. Fourth lesson in the I am statements with R.C. Sproul.

That's what Jesus is using here. It's a sheep herding image. As a way to warn his readers, his hearers. Why?

There is no middle ground with Jesus. If God's kingdom has come and Jesus opposing him is flat out dumb. Neutrality is impossible.

One is either for Jesus or against Jesus. It's one or the other. If one does not side with Jesus then one is against Jesus. By doing nothing, neutral, one does something.

You're scattering the sheep. If you're gathering or you're scattering, there's no in between. And then Jesus launches into this with these Pharisees because these Pharisees by their flippant, frivolous words have set themselves against Jesus.

[22 : 15] They scattered the sheep. Remember chapter 9 verse 36 where Jesus looked upon the people. They were like sheep without a shepherd. They were trotting down. They were in despair.

They were in despair. which is why Jesus launches in and starts showing how their words were blasphemous. Look at verse 31.

Therefore I say to you, and he said, and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. Whoever shall speak a word against the Son of Man shall be forgiven him, but whoever shall speak against the Holy Spirit shall not be forgiven him, either in this age or in the one coming.

Notice how Jesus takes on the offensive. And notice how the verses parallel. These two verses parallel each other. You got a positive first clause and then a negative second clause.

To speak against Jesus was one thing. That would be forgiven. But to actually say that the very miracles of Jesus were done in the power of Satan, and not the Spirit, which is blasphemy of the Spirit, is not forgivable in the present or the future, never.

[23:33] Again, let me make this clear. No one is able to commit the blasphemy of the Holy Spirit today. No one today is able to commit the unpardonable or unforgivable sin. It can or will never happen.

Now, notice to actually say that the very miracles of Jesus were done in the power of Satan, what do you need to have if you're going to commit the sin of blaspheming the Holy Spirit?

The physical presence of Jesus doing miracles. Jesus is not physically here, so he's not presently doing miracles. It cannot be done. Put it another way, some say the blasphemy of the Holy Spirit is when listeners to the gospel don't respond to the gospel, but reject it.

They equate the rejection of the gospel with unbelief, but this is completely wrong. This is not what Jesus was saying. This cannot be reproduced.

It has nothing to do with Hebrews chapter 6, Hebrews chapter 10, 2 Peter chapter 2. It's not the sin of apostasy. The Pharisees never believed in Jesus.

[24:53] They never once said they even believed in Jesus. Never once. It requires Jesus' physical presence on earth with him performing miracles through the power of the Spirit.

That's what the sin, the blasphemy of the Holy Spirit requires. It's seeing the evidences of Messiah and attributing those to the devil.

This is what it means to commit the sin of blasphemy in the Holy Spirit. What do you do about people who rejected Jesus, vehemently rejected Jesus, the gospel, but then later on they actually truly respond to the gospel?

I thought there was not forgiven. You see what I mean? That's why this cannot be the sin of unbelief. Because you know people, I'm sure you know people, who at first were so adamant and rejected the gospel.

I know a guy who lives in Sedona for 35 years he was antagonistic against the gospel, would make fun of Christians, vehemently oppose the gospel, and then he became a Christian.

[26:13] Travis is Terry Baker. It was him. Just adamantly opposed to the gospel. And yet he responded to Christ. How can that be the sin of blaspheming the Holy Spirit?

It's not unbelief, friends. It's seeing the evidences of Messiah and attributing those to the devil. This is what it means to commit the sin of blaspheming the Holy Spirit because what was coming out of their mouths exposed their hearts.

Oh, I put this up here. It went beyond the sin of unbelief. It went beyond that. Jesus' miracles were truly empowered by the Holy Spirit, given evidence that he was, is the Messiah King of Israel, and able to forgive sin on earth, to reject the physical display of his Messiahship was unpardonable.

So Jesus starts saying this. The words were ridiculous. The words were blasphemous. Well, why did they have these ridiculous words? Why were they speaking these words of blasphemy?

What's going on? Now Jesus starts saying these are heart-exposing words. Let me show you their hearts. And then he starts giving good, bad tree principle, or the heart principle, how our words expose our hearts.

[27:42] Notice how it begins here in verse 33. Either make the tree good, and its fruit good, or make the tree bad, and its fruit bad.

For the tree is known by its fruit. You understand that, right? Even though we're not in an agricultural society, we get it. Orange trees are going to produce what, friends?

Oranges. Very good, class. Apple trees are going to produce what? Apples. You know a tree bites fruit. Jesus, tree, produces good fruit, words, deeds.

His good fruit demonstrated he's good. He's good. good. The Pharisee said his good deeds were from Satan. You know, a tree by its fruit. It was obvious that Jesus' deeds were good.

For them, there was hatred. They abhorred Jesus. They couldn't stand Jesus. Which is why he says this next part, verse 34.

[28:53] You children of snakes, how can you being evil speak good? They were evil, so how can they speak good fruit?

Since out of the abundance of the heart the mouth speaks. Notice the next part of the verse. And that's how it translates. I know in the American sentence it says for the mouth speaks out of that which fills the heart. Literally it's from the Greek out of the abundance of the heart the mouth speaks.

Their heart was evil. Their slander against Jesus exposed their evil heart. The words expose what's happening inside here.

One writer put it like this, expose their inner corruption. The real issue is the heart. And notice how he starts, he says the good man of the good treasure.

Do you see that there in verse 35? The good man out of good treasure. New American standard says brings forth, right? Guess what the word is?

[30:06] Ekbalo. Sends out. So the good man out of good treasure sends out or casts out good.

And the evil man out of evil treasure sends out evil. It's the same verb, ekbalo. The same word as when Jesus says cast out the demon.

What's in your heart, what's in my heart will come out. It'll send out evil or send out good.

good. What a person produces is what that person values, their treasure. And that comes from his heart.

It comes from her heart. Our deeds, words, correspond with who we are on the inside. Our deeds, words, reflect who we are and they will show what we value.

[31:09] They will show what's important to us. It will show our heart, the center of life, what's vital to us, what's important to us. He says these words are ridiculous, blasphemous, these words are heart exposing, and then notice the next part of what he does, he drives it home, they're judgment worth words, or in other words, our words will be judged by God.

I'm going to be careful as we get into this part, you'll see why. verse 36, and I say to you that every careless or idle word men shall speak, they shall render account for it in the day of judgment.

Why is he bringing this up? Why is he mentioning this? Because of what the Pharisees just said.

These words, spoken from an evil heart, foreshadowed their final doom.

the words they spoke against the spirit would condemn them because good words that manifest a good heart vindicates good people. The heart is the center and source of life.

And so that means that bad words that come from an evil heart condemns evil people. people.

Which is why, what's the solution to this?

[32:41] We need good hearts. That's the solution. We need good hearts. They could not say good things because they were full of evil.

One writer put it like this, people do not speak out of character. right? Our words show who and what we are in our innermost being, says another writer.

At the judgment, who we are is what matters most. Our words, especially idle words to God, will expose our true hearts.

That's why he says here in verse 37, for by your words you shall be just justified, and by your words you shall be condemned. In other words, no pun intended, either we will embrace Jesus as our king or not.

There's no neutrality. So now, we have to take these last two verses in the context that Jesus is saying them. He's talking about the Pharisees.

[33:53] He's talking about the words that came out of their mouth which expose their evil heart. Good words manifest a good heart which vindicates good people whose hearts have been made good by God.

Evil words show an evil heart that condemns evil people whose hearts have not been tilled by God. You know, it was quite interesting.

He said, after we go through verses 38 to 50, actually Jesus says, whoever does the will of my father who is in heaven, he is my brother, my sister, and my mother. Interesting how he goes into the parable of the soils.

You need a good heart. God needs to till the heart. Why does he bring this up in Matthew chapter 13? Because he just says in Matthew chapter 12, we need good hearts and the only way it's going

to happen is God needs to till the heart.

God needs to change the heart. you can't change your own heart. In other words, no pun intended, Jesus is not saying that if you say an idle word, you're going to be condemned.

[35 : 10] He's not saying that. Some people use this verse and say, if you say an idle word, Jesus is going to condemn you, right? And then you feel guilty, like, oh no, really?

That's horrible. No, it has nothing to do with that. Now I'm not saying you should go around saying idle words. What Jim said, I can, what, what, what, what, what?

No, I didn't say that. Don't quote me. Jesus is making this statement toward the Pharisees who had just said his God working miracles were done from Satan.

They just came out of their mouths. Why? Their words expose what they thought about Jesus.

Jesus. That's what he means here. And of course we say really, I'm sure you've said really dumb things.

Well, maybe none of you. But me, on the other hand, I say very dumb things. You say something like, no, can we put it in slow motion, grab that word, take it back, put it in the trash, light it on fire.

[36 : 20] You can't do that. We love to take back some of those words that we say. And there's other places in Scripture that just talks about that. Let no unwholesome word proceed from your mouth, but only such a word is good for edification according to the need.

Ephesians 4.29, right? But that's not what Jesus is talking about here, necessarily. He's really trying to drive home something.

The point is our response to Jesus in believing in Him and what kind of heart we have today. This is where the gospel comes in.

This is where God and His justice should condemn sinners because of our evil hearts. And He shows such grace and mercy to us in Jesus who died for our sins in our place as a substitute where we should be in hell forever.

Jesus took the price and for you to respond, you say, Jesus, I believe you died for my sins. My sins were on the cross.

[37 : 32] My wrongs were put on the cross. You died in my place. I trust you. I repent and put all my hope in you. That's the response you have.

And you seize that and embrace that. And you need God to change your heart to be able to embrace that. Come to the Savior.

He will save you. He will save anyone. Come with humility. Come to the humble Savior, right, the gentle King, the compassionate King.

But this is not just for the unsaved, so to speak. for us as Christians. God, please change me. I'm still a WIP, a work in progress.

Aren't you? God, keep changing my heart. Let the words of my mouth and the meditation of my heart be pleasing in your sight, O Lord, my rock and my redeemer, Psalm 19:14.

[38 : 42] Keep changing me, O God. Keep changing my heart. God, he's done this in us as Christians. He's given us new hearts. The heart of stone has been taken out.

He's given us a heart of flesh. The spirit of God is inside of us and he's still changing us more and more to do what? To reflect the very image of himself in our lives, in our words, and in our actions. Right? God, keep changing us. It's very clear from these Pharisees what was in their heart. They revealed what they truly valued, what they believed about Jesus.

Do we need more revelation, more healings, more miracles? No. We just need good hearts, something that only God can create. Only God can tell the heart of a person to embrace the truth. Only God works in our hearts so we will submit to the truth. the only way we will be able to respond in worshipful trust to Jesus is by receiving a good heart.

[39 : 48] Good hearts speak good words that give great worship to our great king because out of the abundance of the heart, the mouth speaks. We do.

We speak what we value. Good hearts speak good words and do good deeds. Evil hearts speak evil words and do evil deeds. That's why we need good hearts. Our hearts are exposed by the words we say and the things we do and exposes what we value, what's most important to us.

Or to put it succinctly, we need good hearts to worship Jesus. I want to give you my heart, Lord. I want to give you my life.

Please keep changing me. Please keep helping me to have a spirit of peace and compassion, of gentleness and kindness.

Right? Please keep working in me, oh God. And Father, we pray. First, we thank you that you've created in us a good heart.

[40 : 57] God, you've saved us on the basis of deeds, but by the washing and renewing of regeneration that happened by the Holy Spirit.

We thank you for that. We pray you would keep changing us. Father, keep changing us to better reflect your Son.

Yes, with our thoughts. It may be with our words and our hands and our feet. What we give in our finances, how we spend our money.

In all aspects, as we will sing soon, take my life and let it be consecrated, Lord, to thee.

Friends, I want to encourage you to take these few moments as we normally do, for your mind to dwell on these things, for your heart to ponder these things that we've seen from God's Word.

[42 : 27] Maybe praying, maybe reading Scripture, just other ways for you to have time, what, what, 90 seconds I give you or something like that.

And you know, we go about to sing and we'll do our giving and singing and praying. But we do this on purpose that way we can all stop, think and ponder and let our heart feel the comfort of the gospel and the conviction of the word.

do that in these few moments. I encourage you. Amen. Thank you.