

Matthew 5:4

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 02 May 2010

Preacher: Rev Iver Martin

[0 : 00] We're going to turn this evening to the Gospel of Matthew, chapter 5.

Page 976, the Gospel of Matthew, and the fifth chapter. Reading from the beginning, seeing the crowds, Jesus went up on the mountain, and when he sat down, his disciples came to him.

And he opened his mouth and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted. Especially these words we've just read in verse 4.

Blessed are those who mourn, for they shall be comforted. You know, if you were to take these words in verse 4 just by themselves, and if you were to just say them, they are absolutely, completely meaningless.

[1 : 38] They're a contradiction in terms. Blessed are those who mourn. When I tell you that the word blessed means happy, and when I tell you that the word to mourn, as you already know, means to express that particular human emotion at which you become so moved with sadness that the tears flow down your face, then what sense is there for anyone to say happy?

Happy are those who cry? It doesn't make any sense whatsoever. There are millions of people today, even right now, who are absolutely brokenhearted, and they are inconsolable with grief.

They're crying for all kinds of reasons. They've lost relatives or friends. There are people this evening in pain. There are people who are dying of hunger.

There are people who have been betrayed. People, wives who have cheating husbands, and husbands who have cheating wives. People who are all of a sudden find themselves in poverty, and find themselves in the direst, most desperate, desolate situations, and they're reduced to nothing.

They're reduced to a sobbing mass of flesh. It's not only absurd, but it's offensive to say that those who are crying tonight are happy.

[3 : 20] They're quite simply not happy. That's why they're crying. So it's nonsense to simply take this out of the blue. Well, that's the problem whenever you take any verse out of context in the Bible.

You could do anything like that. You could take, there are a whole host of verses you could take out of context, and they are meaningless unless you understand them according to the background in which they exist.

You just simply can't do that. You have to, this evening, take this verse 4, blessed are those who mourn, in the context of the passage itself.

I guess I should have read the whole of the passage in order to do service to the whole of this section. You know what the title that we give, the passage, the chapters 5 to 7 are what we call the Sermon on the Mount.

It's the best known, the most famous sermon that anyone has ever preached. It's been quoted and referred to and thought about and reflected and written on more than any other sermon in all the world in any generation.

- [4 : 25] The Sermon on the Mount. When Jesus sat down on the mountaintop and began to teach his disciples, and he was teaching not only them, but all those who listened to him. And he began by these eight sayings that we know as the Beatitudes.

Eight sayings which all begin with the word blessed or happy. Blessed are the poor in spirit.

That's the first of them. Blessed are those who mourn. That's the second. For they shall be comforted. Blessed are the meek. For they shall inherit the earth. Blessed are those who hunger and thirst for righteousness.

For they shall be satisfied. Blessed are the merciful. For they shall receive mercy. Blessed are the pure in heart. For they shall see God. Blessed are the peacemakers.

For they shall be called sons of God. Blessed are those who are persecuted. For righteousness sake. For theirs is the kingdom of heaven. And so on. There's a list of eight sayings.

- [5 : 29] And we can very easily misunderstand any one of those eight sayings. And particularly if you decide to take them out of context. And decide to create your own meaning for them.

You can also misunderstand what Jesus is saying by thinking. By imagining that a person is saved by keeping those eight Beatitudes.

In other words there are a host of people this evening who will tell you that this is the way to be saved. If you discover how to be poor in spirit. If you discover how to mourn. Then you can somehow by adopting that lifestyle.

That different attitude towards life. In which you put yourself down. And you put others before yourself. And you serve one another. Then you will be good enough for God to accept you into his kingdom.

And that's the way to be saved. By keeping the Beatitudes. But that's not the way to be saved. The Bible tells us there is only one way to be saved. And that is by God's grace through faith.

- [6 : 28] The only way is through the Lord Jesus Christ. By accepting him and receiving him as our saviour. And yet today there are those who will tell you that this is the way to be saved. Well I'll tell you how to prove that it can't possibly be.

You just try tomorrow. Well don't leave it till tomorrow. Don't leave it till tomorrow. If you're not saved then please look at this. Try and understand it now. Rather than leaving it any longer.

It's impossible to keep the Beatitudes or the Sermon on the Mount. You simply cannot do it. And that's why it cannot mean.

Whatever else it means. It cannot mean the way. The path. To be right with God. What it does mean. Is Jesus' description.

Of the person who is right with God. A person who has come by faith. To trust in Jesus as their saviour. This is the lifestyle.

- [7 : 27] Of such a person. This is the person. This is what will form. And forge his character. As a person. It's a person who's different. From a person who hasn't come to know the saviour.

It's what makes the difference. Between a run-of-the-mill human being. Who lives largely for himself. Largely for what he can get out of this life. And a person who has recognised that his own accountability to God.

And has been changed by the Holy Spirit. And has been brought to know Jesus Christ as his saviour. And so this evening we have to begin by looking at what comes before verse 4.

Blessed are the poor. This is how Jesus begins the Beatitudes. Blessed are the poor in spirit. For theirs is the kingdom of heaven. Once again if you take that statement by itself.

It's equally meaningless. As meaningless as verse 4. Because there's no virtue in being poor. There are plenty of poor people. Sadly this evening desperate people.

[8 : 33] People who have nothing in this world. But that doesn't make them right with God. Poverty itself will never make you right with God. Any more than riches will drive you away from God.

Poverty is not a virtue. Riches is not a virtue. Success is not a virtue. There is no way in which we ourselves. By living a life in which we deem to be better.

We cannot make ourselves. Right with God. What does it mean then to be poor in spirit? And what's the connection between being poor in spirit? And the connection between someone who mourns?

Well a person who is poor in spirit is quite simply. A person who has come to discover. That when it comes to his or her relationship with God.

That we have absolutely nothing. In which we can deserve God's favor and his love. There is nothing we can bring to God.

[9 : 33] There's nothing we can offer to God. We can't do anything for God. We cannot make ourselves right with God. And right now as we stand.

Unless you have the Lord Jesus Christ as your savior. The Bible tells us that you're lost. That's the natural position that men and women find themselves in this evening.

And a lost person is a person who goes to the cupboard. And who finds he has absolutely nothing in which to make himself right with God.

Now you say well I'm not sure if I go along with that. Because there are plenty of sincere people in this world. And I just don't know if what you're saying is right. And I would like you to prove to me that what you're saying is right.

Well let me prove it from the Bible. There's no other place I can go to to prove that statement. Apart from the Bible itself. And let me go to the words of the psalm that we have just sung.

[10 : 33] Which I don't know if you notice. Contains the most important question that anyone can ever ask in this world. What's the most important question? When it comes to our standing and our relationship with God.

What's the most important question that we could possibly ask? Well here it is. Psalm 24. Nobody could ever put it better than this. Verse 3. Who may ascend the hill of God?

Or in his temple stand. Who may ascend the hill of God? Now if you leave that question as a question.

And if you allow everybody to make up their own minds. And interpret the question as they would want it. And just leave it hanging in the air. Then we can make up whatever answer we want. But when you continue in the same psalm.

The psalm actually goes on to answer the question. It says. The one who's pure. In heart and hand. The one who's pure.

[11 : 38] In heart and hand. What that means is this. For anyone to be accepted by God this evening.

He must be clean. It's as simple as that. Clean. A clean slate. A clean conscience.

A clean record. A pure heart. Jesus goes on to say that. Blessed are the pure in heart. All of these things are connected. Blessed are the pure in heart.

That person must be perfect. And nothing less than perfect. Is acceptable with God. Good intentions and good promises won't do. We have to be able to stand before God tonight.

And say. I have never wronged you. Which one of us can say that? I have never entertained any wrong thoughts.

[12 : 41] I've never coveted anything that wasn't mine. I've never hated anyone or despised anyone. I've never been proud. And what's more.

I have loved you. Because remember this is the first commandment that God gives. That you shall love the Lord your God with all your heart and mind and soul and strength. Can any one of us today say. I have loved you 24-7.

As far as I can remember. With a perfect. Eager. Unfailing. Love. That has dominated my life.

From day one. Which one of us can ever say. That we are in that position. And you know. The moment you.

Make the discovery. That you have nothing to bring before God. Then. When God is speaking to you. It's as if your whole world.

[13 : 42] Crashes in and collapses. And you discover that. Quite. Apart from being the person that you thought you once were. That you were right with God.

And acceptable to God. And at the end of the day. Everything was going to be okay. You actually have nothing. To bring to him. It's like you go into the cupboard in the kitchen.

There's nothing. And all that you thought you had is rotten. And it's only fit for the bin. It's like going to the bank. And discovering that not only have you zero.

In the bank account. But there are bills coming in. That render you completely bankrupt. That's what happens when a person discovers. And the problem is. That not everybody discovers that.

The problem is. That there's still that voice within you. That says to you. Well everything will be alright in the end. And God will accept you. And God will. God is a God of love. And so God will accept you.

[14 : 41] For what you do. But that's not what the Bible says. The Bible tells us. That the wages of sin is death. And that means that by nature. Every one of us this evening. Unless we've come to Jesus.

Then we stand condemned. Before God. Because we have nothing. That's what it means. To be poor in spirit. It's not. It's not as if poverty. Having poverty in this world.

Is a virtue. Something that will earn God's favor. What the Bible is talking about. What Jesus is talking about here. Is a relationship to God. Jesus came into the world. To establish.

That relationship. That connection. Between us. And God. And this is where it has to begin. And it's the most painful discovery. That we can ever make. That contrary to all that you thought about yourself.

That in actual fact. You're condemned. When it comes to the most important issue. Of all in this world. That we're condemned. You're condemned. Before God. God. And you go around everyone else.

[15 : 41] Your friends. And your business. And your family. And they'll never tell you that. Because. Because to them. Of course. You belong to your community. And your family. But when you go to God. And ask this all important question.

Who may ascend the hill of God? He who is pure. In heart and hand. We've just answered the question. God demands. Perfection. And nothing short.

Of perfection. Is good enough. For us to be right with God this evening. And that's the way it is. God himself. Is perfect. He's eternal.

In the heavens. And we cannot create. The kind of God. We're not allowed to create. The kind of God. That we would prefer him to be. Or that we would like him to be. God is.

He simply is. It's like trying to change. The laws of gravity. You can't do it. It's a constant. It's an absolute law. You drop something.

[16 : 36] If I drop something. From this pulpit. It will fall. And there's nothing I can do. To make that fall. At different speed. It's exactly the same. Acceleration and speed. It's a constant.

It's exactly the same with God. God does not change. And we cannot change God. And God says. I demand. Absolute. Perfection. He who is.

Pure. In heart. And. Hand. And. It's got nothing to do. With how successful we are in this world.

Or how clever we are in this world. Or even how nice we are in this world. It's got nothing to do with however much you were able to say. Well I've. Never been a bad person. I've never broken any laws.

I've never got a speeding ticket. I've never. I've never tried to deceive anyone. I've always tried to be pleasant. It's got nothing to do. With all of these things. Your. Morality.

[17 : 31] Will not get you into heaven. It just. Doesn't. Work. And it's when you discover that. There's nothing really I can do this evening.

To make you discover that for yourself. Except. Simply. Tell you. As it is. But what I can also do. Is to go to places in the Bible. When. Where people. Actually discovered.

That very truth for themselves. For the first time. The first of these. Was the first passage. That we read earlier on. In Isaiah chapter 6. Where there's this man. Isaiah. And before God can use him.

And send him out. To do the job. That he's prepared him to do. God has to work. And he's got to bring him. To this great discovery. About himself. I don't know. What kind of a man.

Isaiah was before. He had this experience. In Isaiah chapter 6. I'm not sure. How confident it was. He may have been. A moral person. And we don't know. Much about him at all.

[18 : 26] But what I do know. Is that this was the moment. Of transformation. When he came to see himself. In the light. Of God's revelation. To him. And what he says. In the year that King Uzziah died.

I saw. The Lord. Sitting upon a throne. High and lifted up. And the train of his robe. Filled the temple. And in this amazing.

Indescribable vision. That Isaiah had. Of God himself. We can never picture. Truly. What exactly. This vision looked like.

All we've got. Is what he tells us here. In the record. Above him stood the seraphim. They were the angels. Each had six wings. God showed him. As much of his glory.

And his majesty. As it was possible. For Isaiah to take. He couldn't cope. With any more than that. Any more than any of us. Could possibly stand before God. This evening. And survive.

[19 : 21] If we were to see him. As he is. And this was what happened. The more glory. The more majesty. The more splendor.

That Isaiah saw. Of God himself. The more uncomfortable. The more uncomfortable. The more filthy. And filthy. And dirty. Isaiah felt. He possibly never felt. Dirty or filthy.

Any. At any time in his life. Until that day. But this was the moment. At which. All his sinfulness. And filth. Rose to the surface. And when it came time. For him to speak.

After the angels. Had stopped. Praising God. And singing to the Lord. When it. When it fell silent. This is all he had to say. Now if you were right.

And if you. Think you can. Earn your way. Or you're good enough. To be in God's presence. Today. Or earn the favor of God. Then what you would say. Is well. This is. This is great.

[20 : 19] But that's not what you would say. If you ever. Stood in front of God. This evening. That's not what you would say. You would have the same experience. As Isaiah. Because no one can look at God.

Without this. Awful. Without this horrendous. Discovery. That. You are. The most. Unclean person. In the world.

This man. Isaiah. Wasn't a criminal. He wasn't. He wasn't. A drug dealer. He wasn't. Known. For his. For his.

For his. Misdemeanors. In society. He was probably. An ordinary person. Like you. And I. This evening. Lived an ordinary life. Probably lived an exemplary life. And yet.

The way he sees himself. Now. It's like. It's like. All of a sudden. He doesn't want to look at himself. He wants to run away from himself. He doesn't want to even bear to think.

[21 : 15] Of the kind of life. That he's lived. Because. It's like. Every single. Awful thing. That he's. That he's done. Is brought in front of him. And it's piled up in front of him. And he's given to see the whole thing.

In one. You see. What happens with us. Is that we. Kind of have a. A drip feed. Of wrongdoing. Don't we. We kind of live a life.

Where we. We. Where every day. We think there's a mixture. Of good and bad. But imagine. Tonight. That everything wrong. That we have ever done. Everything sinful. Was brought before us.

That's what happened. To Isaiah. And this is what. This is all he could say. He said. Woe. Is me. Verse five. For I am lost.

I am a man. Of unclean lips. And I dwell. In the midst. Of a people. Of unclean lips. For my eyes. Have seen the king. The lord.

[22 : 11] Of hosts. And then the other passage. Was the passage. I read in Luke. Where Jesus. Was invited. To the home. Of this man. Simon. And this was. A very respectable.

Dinner party. Given in Jesus. Honor. The Pharisees. Asked him. To eat with him. And he went into the Pharisees. House. And took his place. At the table. This was a.

A proper. Formal dinner. Given in Jesus. Honor. Only to be spoiled. By the entrance. The sudden entrance. Of this. Notorious woman.

Who lived in the district. And who was well known. For her misdemeanors. And for her immorality. She was the worst person. She was the Pharisees. Worst nightmare. Not only was a woman.

Bursting in. On their respectable meal. But it happened to be. The most notorious woman. In the vicinity. A complete embarrassment. What were they going to do? They were lost.

[23 : 07] For worse. Like one of these things. That happens. You never expect. It's going to happen. When it does happen. You don't know what to do about it. You have absolutely. You're paralyzed. To the spot. You have no idea. Not only. Where did she come in.

But she came in. In the most. Disrespectful manner. Her hair was let down. Which was. Which was so disrespectful. For any woman. Of that time. And she went straight.

To the guest of honor. She didn't even introduce herself. She didn't need to. Of course. Because everybody knew. Who she was. She went straight to him. But the one thing. Was absolutely clear. That this was no pretense.

She wasn't trying. To spoil the dinner. She wasn't trying. To upset anyone. Because she couldn't. Do anything else. Other than what she did. She went straight. To Jesus.

Inconsolable. With grief. You see. Because something. I don't know what it was. Something. Had got to her. About Jesus. She may have listened to him.

[24 : 03] And the more she listened to him. The more she saw him. And the more she saw him. Like Isaiah did. She saw the Lord. And the more she saw the Lord. She saw herself.

And the more she saw herself. The more. Inconsolable she came. The more. This feeling. This. This. This. This. This. This. This. This. This. This. Crept into her. As never before.

You see. As we were saying this morning. A sinful lifestyle. Doesn't happen overnight. It creeps in gradually. And this is what happened to the woman. One thing after another. Until. She doesn't even know.

She's sinning against God. And until that day. When she sees. The Lord. As he really is. And she is. Inconsolable. She's reduced. To.

Grief. And tears. And she comes to him. As she is. And she. Wipes. She expresses her sorrow. She stood behind him. With this alabaster jar.

[25 : 00] And she began to wet his feet. With her tears. And wipe them. With the hair of her head. Which was of course. An expression of her. Repentance. And her turning.

To Jesus Christ. As her savior. See that's what happens. When God begins to work. In a person's life. And when God begins to open the curtain. And when God begins to force us.

To see ourselves. As we've never seen ourselves before. It's painful. I know it's painful. Nobody likes to see the ugly side of themselves. We all like.

To pretend that everything's okay. We all like to think. That God thinks of you. In the same way as your mother thinks of you. Or in the same way as your wife thinks of you. And that God looks for only the best.

And ignores the worst. He doesn't. He doesn't. It wouldn't be within his nature. To ignore the worst. Because God's a God of justice. And his justice has to be satisfied. We cannot expect.

[25 : 56] That God will ignore us. But when he begins to work. In a person's life. And when his word. Even tonight. When God begins. By his Holy Spirit.

To really bring this truth home to us. As never before. Never before. Then we begin to see things. That we even never saw before in our lives. We begin to see the ugly truth.

The deceitfulness. I couldn't have done that. That's impossible. I could. Yes you could have. That thought. That ugly. Unclean. Lustful thought.

No. I couldn't have done that. Yes you could. You did. That proud. That pride. That pride. That creeps into us. And then when we see.

You know this. If we ever saw ourselves. From an outside perspective. I don't know if we would recognize ourselves at all. And I'm not talking about the outward things that we do. Many of us here tonight.

[26 : 52] Have lived perhaps an exemplary outward life. I'm talking about the inside. What the Bible calls the heart of man. What goes on in our inner being.

And nobody else gets to see it. But you know it's there. And God knows it's there. What would happen. If somebody got to see it. You would be utterly ashamed.

And the thing is. You try and hide it from yourself. So that if you ever really saw. What really goes on in your heart. You'd be horrified. You'd say. That's not me. It is. It is you.

You. And that's a person. Who's poor in spirit. Who comes to that awful discovery.

That they've got nothing. Except a pile of guilt. And darkness.

[27 : 49] And filth. And rottenness. When it comes to their relationship with God. That's the way it is.

That's the way it was for me. If you're a believer. That's the way it was before you. Until Jesus cleansed you. And that's. If you're not a believer this evening.

That is the way. It is. With you. And I hope that by now. As we're going through.

As we're discovering what it means. To be poor in spirit. That we're going on to the next stage. And that we are becoming broken.

As we see ourselves. You see. When we mourn. When a person mourns. It's a strange thing. Isn't it? Emotion. It's a. Unique feature.

[28 : 44] Of the human race. It's something that. We believe that God has created. To be within the human race. In which. A person. In this strange way.

Is so moved. Usually by the sadness. Of his circumstances. That that person. Is moved. To the point. Where he can't control himself. Any longer.

And there's this strange thing. That happens with us. Where tears. Come bursting. Out of our eyes. As an expression. Of the grief. That a person feels.

It's. It's a particularly. Human thing. That God has created. To be. Within each one of us. It's a strange thing. I know. That it can. At times. That someone. Can be so happy.

That they can cry as well. But I don't want. Usually. Usually. The person. Who is mourning. Is mourning. Because. He. He or she. Is suffering.

[29 : 39] Suffering. Grief. Or loss. Or something. Hugely sad. I know that people. Can cry at films. And they can cry at books. And they can cry at TV programs. And all these. But that's superficial. Isn't it?

That's all superficial. I'm talking about. Real grief. I'm talking about. Real grief. And so is Jesus. He's not talking about. The kind of grief. That they used to do in Japan. Two or three years ago. It was a bit of a.

Trendy. Trendy fad. In Japan. Amongst young people. They used to actually. Gather together. With the. This express purpose. Of crying together. They would watch. Watch a. Watch a. Watch a sad movie. Or they would.

Read. A sad book. To each other. In order to make each other. Cry. And somehow or other. They got some kind of. Kick out of this. I remember reading about that. That's the kind of thing. That happens superficially.

No. No. Jesus never. He's never superficial. Jesus talks. The only thing that Jesus. Brings to us this evening. Is what's real. Where we really stand.

[30 : 33] In front of God. And how we really are. Going to be forgiven. And as a person. Realizes. Then that person. Realizes. Their own lostness.

And they ask. The all important question. Well. Is there any way. I can be right with God. Welcome back. To the verse. Happy. Are those. Who cry.

That's what Jesus says. Happy. So there must be some way. There must be some way. Otherwise. Jesus would never have made. This amazing statement. Almost self-contradictory statement.

He would never have said it. If it wasn't true. And part of the. The marvel. Is the way it stands out. Happy. Are those who cry. It's quite.

It's quite. Intriguing. Isn't it? It forces you to ask. Well. How can this be? Well. Great. If that's what we're asking today. From a personal point of view.

[31 : 29] Then I hope that you're drawn in. To the gospel. The answer lies. Within the gospel. The answer lies. In what Jesus came to do.

To give his life. On the cross. To make us clean. The only way we can be made clean. Is for him to take the punishment. Of our guilt. Upon himself.

In his death. On the cross. For him to be a substitute. For us. And to bear. All the filth. You know. We've just been talking about. The guilt.

That each one of us bears. Before God. Can you imagine. The guilt. That Jesus took upon himself. On the cross. As he hung. In agony.

And as he suffered. God's wrath. It would be bad enough. For him to bear. My guilt. But imagine. Him. Bearing the guilt.

[32 : 23] Of thousands. Upon thousands. Millions. Upon millions. Of all those. Who would put their trust in him. I can't imagine that. It's one of the mind-blowing.

Facts about the cross. That I can't get my head round. The massive weight. Of such guilt.

And yet that's what we're told he did. And we're promised. That through his death. And by his death.

That by coming to him. In faith. We are cleansed. Washed. From all that filth.

That we were guilty of. And I can't think of anything. That makes me more happy this evening. Than the fact that my sin.

[33 : 23] Is forgiven. And that I stand before God. No longer. In dirt. And in rottenness. And in sinfulness.

But I stand before him. Washed. And cleansed. And forgiven. Because he has loved me. And died. For me.

There's only one way. In which this statement. Can be true. And that's the cross. There's only one place. To which you can come. If you truly want. That forgiveness.

And if you truly want. That cleansing. For yourself. There's only one way. One place. Where you can find it. And that is at Calvary. Where the son of God himself.

Became sin. That's what the Bible says. He who knew no sin. Was made to be sin. So that we. Might be made the righteousness of God.

[34 : 22] In him. See it's an exchange. The answer to how we can be right. With God tonight. Is an exchange. I have to. Exchange. My sin.

For his righteousness. My badness. For his goodness. My dirt and filth. For his purity.

That's the way. In which you can be saved. This evening. And you can. Because it's free. And because that's the reason.

Jesus came into the world. He didn't come into the world. Just for me. He didn't come in. Just for a. One or two. Elite people. There's no such thing.

As someone who's elite. In the kingdom of God. We're all the same. Just as guilty. As anyone else. Just as needful. Of his salvation. But he came to offer.

[35 : 20] That gift. To all those. Who listen. And who come to him. In faith. Who see. That they too. Are poor. They have nothing. To bring before God. This evening. Nothing in which.

They can deserve. His favor. You can't be saved. By yourself. And it won't be. All right. In the end. There's no point. In just believing.

That somehow. Or other. Things are going to work out. Why don't you listen. To the one. Who tells us the truth. About himself. Jesus said. I've come into the world. Not to do my own will.

But the will of him. Who sent me. And this is the will of him. Who sent me. That all of those. He's given me. Will come to me. And those. Who come to me. Listen. Those who come to me.

I will never. I will never. Cast away. That's you. This evening. If you come to him. Come to him. As you are. Don't try and spend. The next month. Cleaning yourself up.

[36 : 16] Trying to improve yourself. And make yourself. A better person. You'll never do it. But come to him. This evening. Now. As you are.

And if tonight. You have never been. So conscious. Of the darkness. In your own heart. This is the time. Because tomorrow. You may not have that consciousness. You may never have it again.

Now. Says the Bible. Is the time that God. Asks us. And commands us. To come. To come. To him. Who can. Save us. And wash us.

And to create within us. A happiness. You see this word. Blessed. It means happy. But it means. A special kind. Of happiness. It's not the kind. Of happiness. That millions of people.

Are experiencing. This evening. But when the party's over. That's it. They have to find. Some other way. Of topping. The happiness up. I'm not saying.

[37 : 14] For a moment. This evening. That there's no such thing. As happiness. In the world. Of course there is. There's loads of it. People who are. Having a ball. But. It's good.

Comes to an end. Doesn't it? When the party's over. Then you start. Having to look for another way. Of regaining. The happiness. That's faded away. But the kind of joy.

That God gives a person. Is an endless joy. And it sees us through. The difficulties. That we experience. As God's people. Whatever else.

Can be taken away from us. Nobody can take away. The joy of the Lord. Sometimes it can be shaken. But it's a joy. That runs deep. Within a person's soul. It's the kind of happiness.

It's not a superficial. Kind of happiness. It's one that quietly rests. And finds the deepest. Satisfaction. In God.

[38 : 08] And that's what we were created for. A person who comes to know. The joy. Of the gospel. Is actually a person. Who comes home. To God. He comes home to.

What he should always have been. What he's been created for. Ever. And God created us. At the very beginning of time. To find real. Lasting. Endless happiness. In him.

And in him alone. There never was. A time. When this world was happier. Than at the very beginning of time. When God created the world. In perfection. If you were. If you and I were able to go to Adam.

This evening. Right at the beginning of time. And saying. Adam. Are you happy where you are? And he says. I would have said to you. I don't even know. What you're talking about. I don't know anything else.

Than the most sublime. Endless. Incredible joy. And that's. What God gives.

[39 : 03] In a measure. Because. As we. As we continue to live in a sinful world. That. Even the happiness. That we know as Christians. Can be. Threatened. And it can be shaken. By the events around us.

And it can be. And it can sometimes be. Be interrupted. By the events around us. But that doesn't mean that. It's not there. Nobody can take that.

Away from us. Happy said Jesus. Blessed. Are those. Who mourn. Well tonight. I hope that we've come to see something.

Of. The message of the gospel. In this. Beatitude. I hope we haven't taken it out of context. Blessed. I hope we've been able to see it. In. In.

In. The. Framework. Of. Of. The. Eight. Sayings. Blessed are the poor in spirit. For theirs is the kingdom of heaven. And I hope that we've been able to see.

[40 : 01] That we too. Must come to discover. Our own emptiness. Our own lostness. Before we can come to discover. The marvel. Of what God can do.

For us. And I hope. I really hope this evening. That if you're not a Christian. That you will come. To that place.

Of once for all commitment. To that God. To that Savior. Who promises to do in us and for us. More than we can ask.

Or even imagine. Let's pray. Father in heaven. Bless your word to us.

We pray this evening. We pray that it will stay with us. We pray that you will shine the light. Of your gospel and your truth. Upon us this evening. And we pray that the words of Jesus.

[41 : 00] Will remain etched. In our very being. And be the means. Whereby we come. To that life. A life that. Is abundant.

A life that is new. And the life that is endless. In Jesus name. Amen. Thank you.