

9 Blessed 'R's

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Pastor GSBaptistChurh.com

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- 1) Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 2) Blessed are they that mourn: for they shall be comforted.
- 3) Blessed are the meek: for they shall inherit the earth.
- 4) Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- 5) Blessed are the merciful: for they shall obtain mercy.
- 6) Blessed are the pure in heart: for they shall see God.
- 7) Blessed are the peacemakers: for they shall be called the children of God.
- 8) Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 9) Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. (Matt. 5:3-11)¹.

1 Holy Bible

The Gospel According to Matthew opens the New Testament of the Holy Bible. Its first chapter gives the generations of Jesus Christ from David to Joseph and teaches the virgin birth of Jesus. The next reveals the visiting wise men who worshiped him at his birth. Wise men seek God, know God, and fear God (Psalm 111:10, Prov. 9:10).² They still do today. The third chapter reveals the ministry of John the Baptist and the baptism of Jesus.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

(3:16-17)

And the fourth chapter of Matthew reveals his forty days and forty nights in the wilderness, his being tempted of the devil, and his regathering of his disciples. It would be called a regathering of disciples rather than the call of disciples because in the days after his baptism, and before his forty day disappearance, John, Andrew, Peter, Philip and Nathanael concurred with Andrew, “*We have found the Messiah, which is, being interpreted, the Christ.*” (John 1:41). The depth of the revelation given in these first four chapters might consume pages of commentary, but is not the subject of this one.

2 Ps 111:10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. Pr 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Chapter five of the Gospel According to Matthew begins the public teaching ministry of our Lord Jesus Christ. Its theme is given previous, *“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand”* (4:17). In good literature, in good presentations, in good teaching, in a good speech there is an introduction that tells what is to be told, a body that tells it, and then a conclusion that tells what was told. When reading the best literature on earth, written by the God and Creator of the universe, albeit through *“holy men of God spake as they were moved by the Holy Ghost”* (2Peter 1:21), one should expect and search out such a profound literary structure. Such an introduction is the subject of this paper. It is certainly an introduction to our Lord Jesus Christ's sermon on the mount. It might be introductory to so much more than that. Jesus gives nine blessed “are's” that might be referenced as the “9 Blessed 'R's”:

- 1) Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 2) Blessed are they that mourn: for they shall be comforted.
- 3) Blessed are the meek: for they shall inherit the earth.
- 4) Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- 5) Blessed are the merciful: for they shall obtain mercy.
- 6) Blessed are the pure in heart: for they shall see God.
- 7) Blessed are the peacemakers: for they shall be called

the children of God.

- 8) Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 9) Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. (Matt. 5:3-11)³.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,... (Matt 5:1-2).

In 1984-88, while stationed at Wright Patterson Air Force Base, Ohio, Bev and I and the boys attended Huber Heights Baptist Temple under Pastor Chuck Zimmerman and we attended the weekly Sunday School teacher meetings of Associate Pastor Waddle. He taught us from this text that Sunday School classes under a good teacher are to have compassion, order, discipline, and control. Notice how these two verses exhibit all four attributes for the best teacher that ever existed. I learned more Bible being a Sunday School teacher than I learned in Bible College or Seminary. The latter taught great discipline and broadened horizons, but the former great and practical Bible lessons. Pursue your calling as a Sunday School teacher, even if it takes a back-yard Bible club. While you teach kids what to think about, they will teach

3 Holy Bible

you how to think... sometimes, how not to think.

Each of these Blessed Rs give an attribute and its effect. They divide naturally into three groups of threes. The first three give attributes and effects necessary for anyone's approach to a Holy God. The next three give his supernatural work in the heart of those who attain that approach, and the final three deal with the world's reaction to those who would exhibit such a changed heart. That is not a simple analysis, it is a profound analysis. Get a pencil and write it down. Evangelist Harold Boyd used to say, "Pastor Rice, I am going to say something profound, be sure and write it down." I did. You should.

These 9 Blessed Rs are a stupendous introduction to Jesus' sermon on the mount, as it came to be called. But taken from the introductory book of the New Testament, they introduce so much more than that. Notice already that they contain such depth they could fill a book with just a provisional glimpse of what the whole of this book, The Holy Bible, is about.

Chapter 1 Approaching a Holy Righteous God.

Each of these Blessed Rs give an attribute and its effect. They divide naturally into three groups of threes. The first three give attributes and effects necessary for anyone's approach to a Holy God.

The first Blessed R has a condition and effect:

Blessed are the poor in spirit: for theirs is the kingdom of heaven. The “poor in spirit” has a larger definition in scripture:

*Ps 34:18 The LORD is nigh unto them that are of a **broken heart**; and saveth such as be of a **contrite spirit**.*

*Ps 51:17 The sacrifices of God are a **broken spirit**: a broken and a **contrite heart**, O God, thou wilt not despise.*

*Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a **contrite and humble spirit**, to revive the **spirit of the humble**, and to revive the heart of **the contrite ones**.*

*Isa 66:2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is **poor and of a contrite spirit**, and trembleth at my word.*

The effect, as it were, is “*theirs is the kingdom of heaven.*” The Bible says some things about getting into the kingdom. The Gospel According to Matthew has already stated:

Mt 3:1-2 In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.

Mt 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

The gospel message about entering the kingdom is clear:

*Mr 1:14 -15 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: **repent ye, and believe the gospel.***

*Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again,** he cannot see the kingdom of God.*

*Joh 3:5 Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit,** he cannot enter into the kingdom of God.*

*Mt 18:3 And said, Verily I say unto you, **Except ye be converted,** and become as little children, ye shall not enter into the kingdom of heaven.*

As a preacher of the gospel it is important to make this clear:

John 3:16-18 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that

believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

You cannot enter the kingdom unless you are saved from condemnation and you have eternal life. The clearest that this Baptist Preacher of the Gospel can make it is in the 8 verses commonly called “**The Romans Road to Heaven**”:

Romans 3:10,23 As it is written, There is none righteous, no, not one:... For all have sinned, and come short of the glory of God;

5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5:12,18 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ...

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all

men unto justification of life.

6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

And then it is important to carefully follow the Lord God's instruction for receiving that free gift:

Romans 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

The simplicity of that short gospel message is emphasized in Romans 10:13 *“For whosoever shall call upon the name of the Lord shall be saved.”*

As humbly as I can say it, I like to say:

Call on Him today, Call on us tomorrow.

If you receive Christ as your Lord and Saviour please call on us at www.GSBaptistChurch.com, Box 99, 54 Main St, Dresden, NY 14441. We want to send you some additional information and rejoice with you over your new found Saviour.

We are looking at the first three Blessed Rs that are necessary in ones approach to a holy God.

The second Blessed R has a condition and effect:

Blessed are they that mourn: for they shall be comforted.
“They that mourn” has a larger definition in scripture and it surely includes the theme for Jesus' Sermon on the Mount, “*From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand*” (4:17). In the 34th week of 2018 I addressed this necessity for repentance in a weekly Penny Pulpit:

Msg #1834 Repentance Is Required

What The Bible Says

Good Samaritan's Penny Pulpit by Pastor Ed Rice

“Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin” (Psalm 51:1-2). David provides exhibit A for the need of our repentance. Mercy needs called for when the guilty and condemned want to escape just desert. Recall “the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner” (Luke xviii.13). An hundred-and-ninety years ago J. Thornton was compelled to write a lengthy discourse, “Repentance – Explained and Enforced,” to confront false teachers who po-poed repentance of sin. He declares, “Repentance is contrition of heart, deep self-abhorrence, where the genuinely penitent one is abased and confounded with a view of the greatness of his sins.” Among the many Scriptures defending this definition he points out Psalm xl. 12. “*For innumerable evils have compassed me*

about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.” A hundred-and-thirty years ago Charles H. Spurgeon embarked on a similar defense of repentance stating, “Repentance is to leave the sin we loved before and show that we in earnest grieve by doing so no more.”

The Roman's Latin Vulgate struck every occurrence of “repentance” from their translation and substituted “penance.” Ecumenical modernists would do it again today; be on guard for their pernicious ways. Forgiveness only comes to those who can lament “woe unto us, that we have sinned” (Lam 5:16). Our sacrifice for sin needs to be “*A broken and a contrite heart, O God, thou wilt not despise*” (Psalm li.17).

An Essay for week #34 Aug 26, 2018

The prophet Isaiah gives us some insights on mourning:

*Isa 61:2-3 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all **that mourn**; To appoint unto them **that mourn** in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.*

Isa 66:10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with

*her, all ye **that mourn** for her:*

If God looked for a people who mourned for sins in the Old Testament, their sins, their neighbor's sins and their nation's sins, and it is the number two listing in the Blessed Rs, he is looking for it in our lives today. It is necessary for man's approach to a holy God today.

The effect, as it were, in this second Blessed R is “*they shall be comforted.*” You have to love what our Lord Jesus Christ taught us about the comforter.

*Joh 14:16 And I will pray the Father, and he shall give you **another Comforter**, that he may abide with you for ever;*

*Joh 14:26 But **the Comforter**, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

*Joh 15:26 But when **the Comforter** is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

*Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, **the Comforter** will not come unto you; but if I depart, I will send him unto you.*

There is no equivalent translation of the Greek word for this Comforter. So the English word “comforter” must be extended a little bit to capture all that the Holy Ghost is in a believers life. That is easily done with the superb description our Lord gives in just four verses. Modernist ecumenical copyright-mongers scoff at this translation⁴, and suppose a transliteration should have been used here. Remember what the Psalmist said about scoffers and be sure you understand who the Comforter is, and what his whole function in a believer's life is to be.

Further look at the mess they were in in the Old Testament without a comforter.

*Ec 4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but **they had no comforter.***

La 1:9 Her filthiness is in her skirts; she

4 There are times when the fifty-seven highly skilled linguists, employed and paid by King James from 1603 through 1611, divided into six companies which met in cities of Cambridge, Westminster, and Oxford, as they, under the unction of the Holy Spirit of God, took seven years to translate God's inerrant, infallible, verbally inspired Old Testament and New Testament books into an authorized Holy Bible which answered only to the original Hebrew and Greek, well there were times when a word was transliterated, like “baptize”, and times when it was translated into the closest English word which might best capture the exactness of the text, and the doctrine of the whole Bible, like, for example, “Comforter” in John 14:16, 26, 15:26, and 16:7. Always trust them, and always mistrust modernist ecumenical copyright-mongering “scholars”.

*remembereth not her last end; therefore she came down wonderfully: **she had no comforter.** O LORD, behold my affliction: for the enemy hath magnified himself.*

*La 1:16 For these things I weep; mine eye, mine eye runneth down with water, **because the comforter that should relieve my soul is far from me:** my children are desolate, because the enemy prevailed.*

With this context in place one can better understand this second Blessed R, “*Blessed are they that mourn: for they shall be comforted.*”

The third Blessed R has a condition and effect:

Blessed are the meek: for they shall inherit the earth. “The meek” has a larger definition in scripture. When doing a word search on “meek” one has to love the Holy Bible's first use of the word, “*Nu 12:3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)*” Now imagine Moses penning that God given verse as he wrote the Pentateuch.

The Psalmist says much about the meek:

*Ps 22:26 **The meek** shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.*

*Ps 25:9 **The meek** will he guide in judgment: and **the meek** will he teach his way.*

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

*Ps 76:9 When God arose to judgment, to save all **the meek** of the earth. Selah.*

*Ps 147:6 The LORD lifteth up **the meek**: he casteth the wicked down to the ground.*

*Ps 149:4 For the LORD taketh pleasure in his people: he will beautify **the meek** with salvation.*

The Prophets give some good insight about the meek as well:

*Isa 11:4 But with righteousness shall he judge the poor, and reprove with equity for **the meek** of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

*Isa 29:19 **The meek** also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.*

*Isa 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto **the meek**; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*

*Zep 2:3 Seek ye the LORD, **all ye meek** of the earth, which have wrought his judgment; seek*

*righteousness, **seek meekness**: it may be ye shall be hid in the day of the LORD'S anger.*

The New Testament gives some more insight on meekness, Jesus had it, and the Apostle Peter says ladies should adorn themselves with it:

*Mt 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 Sion, Behold, thy King cometh unto thee, **meek**, and sitting upon an ass, and a colt the foal of an ass.*

*1Pe 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. be hid in the day of the LORD'S anger.*

Meekness is an attribute found strangely lacking in Christianity today; those that have it are in position to inherit the earth.

The effect, as it were, in the third Blessed R is “*they shall inherit the earth.*”

In Exodus 32:13 Moses gives a poignant reminder to the LORD God, “*Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give*

*unto your seed, and **they shall inherit it for ever.**”*

Israel is still in line to be saved (Rom 11:26), and to inherit that tract of Promised Land, but this promise of inheriting the earth is even bigger than that. Look at the clarification of the Psalmist:

*Ps 25:12-13 What man is he that feareth the LORD?
him shall he teach in the way that he shall
choose. His soul shall dwell at ease; and his seed
shall inherit the earth.*

*Ps 37:9 For evildoers shall be cut off: but those that
wait upon the LORD, **they shall inherit the
earth.***

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

*Ps 37:22 For such as be blessed of him **shall inherit
the earth;** and they that be cursed of him shall be
cut off.*

*Ps 37:29 The righteous **shall inherit the land,** and
dwell therein for ever.*

*Ps 37:34 Wait on the LORD, and keep his way, and
he shall exalt thee to **inherit the land:** when the
wicked are cut off, thou shalt see it.*

*Ps 69:35- 36 For God will save Zion, and will build
the cities of Judah: that they may dwell there, and
have it in possession. The seed also of his
servants **shall inherit it:** and they that love his
name shall dwell therein.*

Ps 82:8 Arise, O God, judge the earth: for thou shalt inherit all nations.

Make the distinction in these verses that Israel is to inherit the land of God's promise, but the inheriting of the earth is a larger context as seen in Revelation 21:7 *“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”* Now for our Methodists brothers, and their Pentecostal offspring, for our Mennonite brothers too, and all others with a works salvation instead of a faith salvation (Eph 2:8-9), as they are trying to “overcome” and “endure to the end” to be saved we need to clarify *“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”* (1John 5:4-5).

And further their two sustaining verses Matthew 24:13, and Mark 13:13⁵ are written to tribulation saints not to born-again, saved by grace, adopted into the family, saved for eternity, saints of the age of grace, the church age.

Understand therefore that those who will inherit the earth, will do so only because they are joint heir with the Lord Jesus Christ,

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received

5 Mt 24:13 But he that shall **endure unto the end**, the same shall be saved.
Mr 13:13 And ye shall be hated of all men for my name's sake: but he that shall **endure unto the end**, the same shall be saved.

the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together (Romans 8:14-17).

Praise his holy name.

Much more needs to be said about the cause and effect of these first three Blessed Rs, but pause for a moment and consider some dangerous and false teachings about these 9 Blessed Rs.

Chapter 2 Dangerous and False Blessed R Teachings.

The nine blessed Rs given in the introduction of Jesus' sermon on the mount of Matthew chapter 5 naturally divide into three categories of three. The first three give the conditions and effects for a man's approach to a holy God.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth. (Matt 5:3-5)

There are many false teachings about this approach to

God, the necessity of salvation, the means of salvation, and even the applicability of these words of our Lord Jesus Christ. This chapter is intended to warn and expose some of those dangerous teachings.

Concerning the model for salvation.

The model for salvation, built by religions, and especially in Christendom, by Protestant religions, is that a departed soul shows up at heaven's gate and Saint Peter weighs their good works, and their bad works, and uses some sliding scale to determine if that soul gets in or not. It is a totally false, a completely made up model, but it is distressing how prevalent and misleading it is. The Bible has no works salvation in any of its teachings, but some try to misconstrue these beatitudes that we are calling the 9 Blessed Rs, into a works salvation model.

Some people suppose that they can keep the ten commandments and deserve heaven. Curiously, the people who have presented this preacher with that hypothesis have been unable to tell me what the ten commandments are. So too, some people, used to the errant works model of salvation, suppose that these 9 Blessed Rs will be the more adequate list to work from. The works salvation model is completely wrong no matter what list you put together. *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast”* (Eph 2:8-9).

Be aware also that some, trying to work this malicious model towards a works salvation have found Micah 6:8 in a Bible, *“He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”* The Bible needs to be “rightly divided” and this verse, in its rightful context, divides off to pertain to the Hebrew of the nation of Israel. Look at Deuteronomy 10:12-13 to keep the bigger context, *“And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?”*

Under the dispensation of Law, in order to be kept in the Promised Land, in order to be saved from their enemies, in order to receive the blessings of God in the land, Israel had to keep the commandments of God. No where in the New Testament scriptures is soul salvation achieved by keeping commandments (or for the confused Ellen White-ists called 7 Day Adventists, keeping the Sabbath). *For by grace are ye saved through faith.*

In this dispensation of grace that we live in, God will save you till you know it, and then change you till you show it. A saved person will KNOW they are saved, 1Peter 1:18-19, *“Forasmuch as **ye know** that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from*

your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:...”.

A saved person will GROW as a newborn babe, 2:2, “*As newborn babes, desire the sincere milk of the word, that ye may grow thereby: ...*”.

A saved person will SHEW forth praises to him, 2:9 “*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: ...*”

And then a saved person will GO and be a witness, 2:21, “*For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: ...*”, i.e. **go!** Find those verses in your Bible and mark them. The Apostle Peter put them all in one epistle, they rhyme, and need to be marked in the margin of a Christian's Bible; Know, Grow, Shew, and Go.

Further understand that when one gets saved they are instantaneously:

A. Converted to Christ, Matt 18:3 Acts 20:21;
*Matt 18:3 Verily I say unto you, **Except ye be converted**, ... ye shall not enter into the kingdom of heaven.*

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.(Conversion defined.)

B. Justified before God, Romans 3:24;
*Ro 3:24 Being **justified freely by his grace** through the redemption that is in Christ Jesus:*

C. Quickened by the Holy Ghost, Eph 2:1,5;
*Eph 2:1 ¶ **And you hath he quickened**, who were dead in trespasses and sins;... Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

D. Indwelt by the Holy Spirit of God, Rom 8:11;
*Ro 8:11 But if the Spirit of him that raised up Jesus from the dead **dwelt in you**, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that **dwelleth in you**.*

E. Baptized into Christ, Romans 6:3, Gal 3:27.
*Ro 6:3 Know ye not, that so many of us as were **baptized into Jesus Christ** were baptized into his death?*
*Ga 3:27 For as many of you as have been **baptized into Christ** have put on Christ.*

Mark those five things on your right hand, associate each one with a finger; Converted, Justified, Quickened, Indwelt, Baptized. A normal hand will have a thumb up on Baptized; keep the water out of the baptism, that is a different thing altogether. Memorize the five things that happened instantaneously when one gets saved, then take

that right hand and tell someone what happened to you, it will help you GROW.

That same right hand should be used to recall the five things to be done right after conversion. PRAY; Talking to God got you saved via Romans 10:9-10, keep talking. READ; The Word of God showed you the way to salvation, keep reading. TELL; tell someone else what just happened to you. Be BAPTIZED; following the Lord in believer's baptism by immersion in water is telling God and everybody that you have been saved. And join a CHURCH; get into a Bible believing church, united with other born-again believers.

These first three Blessed Rs show the only approach to a righteous God, and emphasize the attitudes and attributes that bring one to the saving cross of Calvary. These attributes are 1) poor in spirit, of a contrite heart; 2) they that mourn, repentant of sin; and 3) the meek, *“The meek will he guide in judgment: and the meek will he teach his way”* (Psalm 25:9).

There are three effects enacted in this humble approach to God through our Lord Jesus Christ. In this dispensation of grace, in the church age, we understand that it is the Christian, the born-again, bought with the blood, converted to Christ, who knows of their eternal life, 1) *“theirs is the kingdom of heaven”*, 2) they are comforted with the indwelling of the Holy Spirit of God, and 3) *“they shall inherit the earth.”*

They arrived at Calvary's door of salvation “poor in spirit”, with a contrite heart, with a mourning and

repentance for sin, and with a meekness that God could discern, *“For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.”*

The Bible is clear, there is only one way, one mediator, one door! *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast”* (Eph 2:8-9). A Christian needs to understand, and is the only one who could understand, what happens in “so great salvation” ... *“How shall we escape, if we neglect **so great salvation**; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”* (Heb 2:3-4).

Pause for a moment, in the examination of this “so great salvation” to consider that there are two major detractors from the truth's we are uncovering in the Gospel According to Matthew. There are Roman detractors, holding to “Covenant Theology,” who suppose that there is no new covenant being introduced by Matthew and brought into place by our Lord Jesus Christ. And there are Hyper-Dispensationalist who suppose that the Gospel According to Matthew is not even written to the Church that Paul built, the Gentile Church. Understanding these two antagonists can solidify the ground a Christian must stand on.

The Dispensation of Grace's Two Antagonists

The Bible is a book of dispensations. A dispensation is a test of stewardship; indeed in the Greek the two words, dispensation and stewardship come from the same root word. The Apostle Paul describes two dispensations in his letter to the Ephesians. He he describes the dispensation we are presently in:

“If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; ... Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;...” (Eph 3:2-5).

In this present dispensation of grace, ushered in by the New Covenant of Jesus Christ, and detailed in the New Testament of the Holy Bible, Paul states, *“That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:”* (3:6).

This dispensation operates under “so great salvation” and is very different from the upcoming dispensation, that Paul calls the dispensation of the fullness of times, *“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:...”* (Eph 1:10).

Since this dispensation of grace is under a new covenant, there must needs be a previous covenant that held the dispensation of law that Christ took us out of.

The Psalmist describes the dispensation of law well, *“For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:... That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation;... They kept not the covenant of God, and refused to walk in his law; And forgot his works, and his wonders that he had shewed them.”* (Psalm 78:5, 7-8, 10-11)

Christian, we have left the dispensation of law; we preach the gospel of our Lord Jesus Christ in the dispensation of grace, and there is coming one last dispensation of the fullness of times wherein all things will be gathered in Christ as he sits on the throne of David in God's holy hill of Zion. Jesus said,

“I will come again, and receive you unto myself...for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints....” (John 14:3, Rev 19:7-8),

And then the Bible says when he comes on a white horse, as King of kings and Lord of lords, *“And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.”* (19:14).

That details the rapture of the Church, the marriage supper of the Lamb, and the Second coming of Christ.

The Gospel According to Matthew contains the transitional teaching of our Lord Jesus Christ taking us from the dispensation of law into the dispensation of grace. He writes to the Jews, but praise and glory to his name the transition applies to everyone, both the Jew and Gentile.

The Holy Roman Catholic Church, which is neither holy, nor catholic, denies and defies all dispensational teachings of the Holy Bible. All Protestant denominations are tainted with this arch-enemy of dispensational truth, covenant theology. They suppose that the catholic church replaces Israel as God's chosen people, and they end up very anti-Semitic.

The Hyper-Dispensationalist take dispensational teaching to the other extreme, and suppose there is a Gentile church founded by Paul and it excludes Jews, and they end up very anti-Semitic. Neither of these ideologies deals well with Jews nor understands when the church of Jesus Christ began. The Romans supposed the catholic church began in Genesis 6 and Jeremiah 31, the hyperists supposed the Gentile church of Paul began in Acts 13 or perhaps 28.

The important thing in this study of the Beatitudes, that we call the 9 Blessed Rs, is the understanding that Jesus is teaching through a transition from one dispensation to another dispensation. The Gospel

According to Matthew, in whole, is an exceptional introduction to the whole new covenant, and is thus a transitional book that starts with the kingdom of heaven is at hand, and ends with a crucified and resurrected Passover Lamb that purchased our redemption. Don't miss the transition, and don't be detracted by the naysayers.⁶

Covenant Theology

The Covenant Theologian supposes that the Catholic Church started in the Old Testament, particularly that it was part of God's Covenant of Grace. This Covenant of Grace, they suppose, was made individually with Noah, Abraham, and David, made nationally with Old Testament Israel as a people, and made universally with man in the New Covenant. Thus a prominent feature of all Protestant theology (whether Presbyterian, Reformed Churches, Methodism, Pentecostal, or Reformed Baptists... or Reformed Anything) is that believers in all ages are all 'in Christ,' are all part of the Body and Bride of Christ, and consequently Christ's church began with the Old Testament saints, not with Jesus Christ, and not with the coming of the Holy Spirit of God in Acts chapter two.

Let me reiterate that this is a prominent feature in “all Protestant theology.” This leaven leads to their conclusion that Israel has been completely replaced by the Holy Catholic Church, and this leaven is a major influence in all denominations. Baptists are not Protestant, nor reformed, nor a denomination, nor denominational. Baptists are independent and autonomous under the headship of our founder the Lord Jesus Christ. Baptists

6 For a complete and Bible partial description of these naysayers reference the free and on-line book, “The Systematic Theology for the 21st Century, Volume 09, Chapter 6 When did Christ's Church begin” pg 109-116, at www.GSBaptistChurch.com/theology .

churches have no human entity, head, or denominational authority that they answer to. Beware of the leaven of Protestants.

Hyper-Dispensationalism

Hyper-Dispensationalists suppose that the Christian church had its beginning with the ministry of the Apostle Paul in the early part of the book of Acts. Ergo there are Acts 9 hyper-dispensationalists and Acts 13 hyper-dispensationalists but none that hold to classical dispensationalism nor an Acts 2 church beginning. Their predominate founder is Pastor/Teacher/Author John Cowin O’Hair (1876 – 1958).⁷

Hyper-Dispensationalist Cornelius Stam (1908 – 2003) explains how Peter built the Messianic Church, but Paul built the Gentile Body of Christ's church.⁸ Hyper-Dispensationalist Charles F. Baker (1905-1994) took the Acts 13 founded church to even greater extremes believing that, since Paul does not seemingly mention baptism by immersion after Acts 13, it is not valid for the current dispensation!⁹

7 Dale S. DeWitt, “*The Origins of the Grace Movement – The Early Theology of John Cowen O’Hair.*” Grace Gospel Fellowship, 2002. And Dr. Dale DeWitt and Bryan Ross, “*The Origins of the Grace Movement – The Theology of the John Cowen O’Hair into the Nineteen-Thirties*” as printed in Grace Gospel Fellowship's *Truth Magazine* Vol 63 and 64 in 2014.

8 Cornelius R. Stam, “*Things That Differ – The Fundamentals of Dispensationalism*”, Berean Bible Society, Chicago, 1951 Cornelius R. Stam is founder of Berean Bible Society.

9 Charles F. Baker, “*A Dispensational Theology*”, 1971, (Baker's 688-page masterwork). (Baker attended Scofield Memorial Church, founded by C.I. Scofield, was editor of the Scofield Reference Bible, and his pastor was Lewis Sperry Chafer, who also founded the Evangelical Theological College, which later became Dallas Theological Seminary. He was first an associate

Baker, and Hyper-Dispensationalists in general, have strong leanings toward Calvinism, and confusion about Israel's place in God's economy. Ergo Hyper-Dispensationalism has no place in any Baptist Church, nay, not in any Bible Believing Church.

Jesus Introduces the Kingdom of Heaven.

It may also be helpful to understand that in the Gospel of Matthew the kingdom of heaven, being the Messianic earth rule of Jesus Christ, is made available to Israel, but rejected. Much idle speculation can be made about what would be, had they not rejected their Messiah and King, ... “much” and “idle” are the key thoughts there.

C.I. Scofield clarifies some of this by distinguishing that Matthew alone writes of “the kingdom of heaven” the rest of the Bible speaks of the larger, all encompassing “kingdom of God.” He carefully cross-references scripture to show the kingdom of God to be universal, and Matthew's kingdom of heaven to be only

pastor with J.C. O'Hair at North Shore Church in “uptown” Chicago. Later, Baker partnered with C.R. Stam to develop and open the Milwaukee Bible Institute, which later became Grace Bible College. Baker was a graduate of Wheaton College but they qualify his alumni reference with the opening line “If Charles F. Baker represented an extreme form of dispensational theology, his credentials were impeccable.” Baker's other books include “Understanding the Book of Acts”, “Dispensational Relationships”, and “Understanding the Gospels.” From <http://a2z.my.wheaton.edu/alumni/charles-f-baker> and <https://www.fellowshipbiblechurchorlando.org/charles-f-baker> accessed on 11/07/2019).

the Messianic kingdom of God in the earth.¹⁰

With that in mind, consider that Matthew addresses the kingdom of God, the larger, universal, all encompassing kingdom in four verses:

*Mt 6:33 But seek ye first **the kingdom of God**, and his righteousness; and all these things shall be added unto you.*

*Mt 12:28 But if I cast out devils by the Spirit of God, then **the kingdom of God** is come unto you.*

*Mt 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into **the kingdom of God**.*

*Mt 21:31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into **the kingdom of God** before you.*

*Mt 21:43 Therefore say I unto you, **The kingdom of God** shall be taken from you, and given to a nation bringing forth the fruits thereof.*

Recall that the effect, as it were, for the first Blessed R is “*theirs is the kingdom of heaven*”, emphasizing the Messianic kingdom of Jesus Christ on earth. That realm of that Messianic kingdom of God was rendered available and at hand:

Mt 3:1-2 In those days came John the Baptist, preaching in the wilderness of Judaea, And

¹⁰ C. I. Scofield, Scofield Reference Bible”, 1909, Oxford Press, Note on Matthew 6:33, pg 1003, and Note on Matthew 3:2 pg 996.

*saying, Repent ye: for **the kingdom of heaven** is at hand.*

*Mt 4:17 From that time Jesus began to preach, and to say, Repent: for **the kingdom of heaven** is at hand.*

And Matthew's gospel goes on to say many things about that Messianic kingdom:

*Mt 7:21 Not every one that saith unto me, Lord, Lord, shall enter into **the kingdom of heaven**; but he that doeth the will of my Father which is in heaven.*

*Mt 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in **the kingdom of heaven**.*

*Mt 10:7 And as ye go, preach, saying, **The kingdom of heaven is at hand**.*

*Mt 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the **kingdom of heaven** is greater than he.*

*Mt 11:12 And from the days of John the Baptist until now the **kingdom of heaven** suffereth violence, and the violent take it by force.*

*Mt 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the **kingdom of heaven**, but to them it is not given.*

In fact, Matthew 13 is a marvelous expose of seven things that the kingdom of heaven is like:

Mt 13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;...

Mt 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

Mt 13:31 ... The kingdom of heaven is like to a grain of mustard seed,...

Mt 13:33 ... The kingdom of heaven is like unto leaven, ... Mt 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Mt 13:44 Again, the kingdom of heaven is like unto treasure hid in a field;...

Mt 13:45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Mt 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, ... Mt 13:52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

It is left as a rich exercise of the sincere Bible student to differentiate between the kingdom of God and

Matthew's references to the kingdom of heaven. The Christian should be aware that in this transition between the dispensation of law and the New Covenant's dispensation of grace, the Messianic kingdom of heaven was first offered to Israel, but then the kingdom of God is made available to all through the death, burial and resurrection of the Messiah, which being interpreted is the Christ.

Mt 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Two important things to note: The Romish teaching of Covenant Theology, that the Jews rejection of Christ brought about God's rejection of Israel, is Diabolically WRONG.

Romans 11:26-28 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

And the Hyper-Dispensationalist's teaching that the book of Matthew is a testament to Jews only, and not relevant to the church, is also Diabolically WRONG.

2Tim 3:16-17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof,

*for correction, for instruction in righteousness:
That the man of God may be perfect, throughly
furnished unto all good works.*

The Bible student needs to rightly divide,...
*2Tim 2:15 Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.*

Chapter 3 The Second Group of Blessed Rs, God Changes the Heart.

The first three blessed Rs, “*Blessed are the poor in spirit: ... Blessed are they that mourn: ... Blessed are the meek: ...*” address the condition of the heart in the approach to a holy God. The effects given show the blessed position of that repentant soul, “*for theirs is the kingdom of heaven.... for they shall be comforted.... for they shall inherit the earth.*” This is markedly true for the born-again saint in the age of grace.

Such a humble approach to a holy God was just as true and just as necessary for Abraham under the dispensation of promise, and just as true for Moses under the dispensation of law,¹¹ but it became most manifest when the fullness of the time was come, and “*God sent forth his Son, made of a woman, made under the law,*” (Gal 4:4), i.e. transitioning to this present dispensation of

¹¹ “*Even as Abraham believed God, and it was accounted to him for righteousness.*” (Gal 3:6). “*For the law was given by Moses, but grace and truth came by Jesus Christ*” (John 1:17).

grace. There are those who dismiss these dispensations altogether and suppose there is only one covenant, and there are those who hyper-extend this dispensation to suppose that Paul founded a church different from the church Christ founded. Be leery of such false teachers, but understand that the Gospel According to Matthew describes a careful transition from the dispensation of law into the dispensation of grace.

The next three blessed Rs, in Jesus' introduction to the Sermon on the Mount, "*Blessed are they which do hunger and thirst after righteousness: ... Blessed are the merciful: ... Blessed are the pure in heart: ...*" address the change in the heart that God then makes in that changed soul. The effects given show the blessed results of such change, "*for they shall be filled. ... for they shall obtain mercy. ... for they shall see God.*" Again, this is markedly true for the born-again saint in the age of grace, and the Bible says much about these changes wrought in these forgiven souls.

Blessed are they which do hunger and thirst after righteousness.

The Psalmist says, "*As the hart panteth after the water brooks, so panteth my soul after thee, O God.*" (Psalm 42:1). The Bible is clear that in our old nature, "*There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no,*

not one” (Rom 3:10-12). But when a life is transformed, the Prophet says, “*Hearken to me, ye that **follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.***” (Isa 51:1). Zephaniah pitches in, “*Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; **seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD’S anger.***” (Zeph 2:3).

Solomon in proverb said “*The way of the wicked is an abomination unto the LORD: but he loveth him that **followeth after righteousness.** ... He that **followeth after righteousness and mercy findeth life, righteousness, and honour.***” (Prov 15:9, 21:21).

It is substantiated in these scriptures that only after a change is wrought in the soul of man are they enabled to “*hunger and thirst after righteousness.*” Prior to conversion, “*There is none that understandeth, there is none that seeketh after God*” (Rom 3:11). After conversion, Jesus said it this way, “*Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.*” (John 8:31-32).

In the Acts of the Apostles it states, “*Then they that gladly received his word were baptized:... And they **continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.***” (Acts 2:41-42). Again, it is substantiated in these

scriptures that only after a change is wrought in the soul of man are they enabled to “*hunger and thirst after righteousness.*”

And the result of this “*hunger and thirst after righteousness*” is, “*for they shall be filled.*” This is the first Blessed R that describes and emphasizes a changed nature in the born-again believer. That change, this new hunger for righteousness, is given with this promise, God will fill it.

A notable Baptist preacher of the gospel gave testimony that in in his early twenties, in the three weeks after his miraculous salvation, he read the whole Bible through, from Genesis to maps. Whereupon he surrendered to a call to preach. Whereupon he read the whole Bible through, Genesis to maps. I have heard similar testimonies of this “*hunger and thirst after righteousness*” that subsequently resulted in a thorough filling of the Holy Spirit of God. It is evident that the promise “*for they shall be filled*”, in that instance may be referencing such a filling of the Holy Spirit of God.

I have seen other testimonies that do not show this hundredfold hunger and thirst after righteousness but sixty or thirty fold. And some only grow for the shortest amount of time before they disappear altogether. I have seen still other testimonies where a professed believer sends the soul winner away, never darkens the doors of a church, and never again opens the Bible that revealed God's simple plan of salvation. Rest assured, the Bible principle is, “God will save you till you know it, and

change you till you show it.”

Jesus' clarifying illustration of this is found in the parable of the sower and the seed given in Matthew 13. Some seed never germinates. Some hear the word and with joy receive it, but have no depth and bear no fruit. Some loose interest and “become unfruitful.” Some receive seed and bear fruit a hundredfold, some sixty, some thirty. You can fit these testimonies into Jesus' illustration.

At the end of this Sermon on the mount Jesus warns about false prophets, *“Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.... Wherefore by their fruits ye shall know them”* (Matt 7:16,20). But of false professors he says *“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;... Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?... And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”* (7:21-23). Discern false prophets, but let Christ discern the false professors.

I am glad that I am not the one who determines who is actually saved and who are the pretenders, I am glad you are not responsible for that too. But as a preacher of the gospel and a minister to souls I find it safer and more effective to pray and minister to a soul as if they are professors, and not possessors, than the other way around. We are charged to *“Wherefore, my beloved, ... work out your own salvation with fear and trembling”*

(Philip 2:12).

So when a person is genuinely saved from condemnation, hell, and sin God implants in them a *“hunger and thirst after righteousness.”* Count on the fingers of your right hand what instantaneously happens at salvation; one is 1) Converted, 2) Justified, 3) Indwelt, 4) Quickened, and 5) Baptized in Christ. Such a supernatural change induces such a supernatural hunger.

The result is *“they shall be filled.”* First their hunger and thirst shall be filled. *“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.”* (John 7:37-38).

The *“they shall be filled”* is certainly on a spiritual plane, but it will one day be on that physical plane as well. The Apostle Paul testified, *“Even unto this present hour we both hunger, and thirst, ... In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness”* (1Cor 4:11, 11:27). But there is coming a day when even all physical hunger and thirst will be filled.

Just before the opening of the seventh seal, on the book of Revelation 4, there is this marvelous revelation:

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and

have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes (Rev 7:13-17).

And that book of Revelation closes with the promise,

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev 22:16-17).

Second, *they shall be filled* with righteousness. “2Co 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him*” (2Cor 5:21). The Bible says that Abraham believed in the LORD; and he counted it to him for righteousness. After salvation we have His righteousness,

“And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us” (Deut 6:25).

After conversion to Christ we have a filling of righteousness available to us,

And that ye put on the new man, which after God is created in righteousness and true holiness....Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God (Eph 4:24, Phil 1:11).

Third they shall be filled with the Holy Spirit:

Acts 2:2,4 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.... And they were all filled with the Holy Ghost,...

Acts 4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,...

Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Acts 9:17 And Ananias went his way, and said, Brother Saul, ... be filled with the Holy Ghost.

Ac 13:9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,...

Ac 13:52 And the disciples were filled with joy, and with the Holy Ghost.

Much more needs to be learned about this aspect of being filled with the Holy Ghost, but it is directly related to the fourth Blessed R, *“Blessed are they which do hunger and thirst after righteousness: for they shall be filled”* (Matt 5:6).

Blessed are the merciful.

“Blessed are the merciful: for they shall obtain mercy” (Matt 5:7). Just as “They that hunger and thirst after righteousness” need a new nature installed in them before they can find themselves that way, so too being merciful requires that there be a new nature implanted within. Mercy is not getting what is deserved, grace is getting what we don't deserve, often called unmerited favor. Seeking vengeance, getting even, and being glad when someone gets what's coming to them, is all part of our old nature. Being merciful, the opposite of those three, is not in our old nature. It gets installed when Christ indwells us and *“old things are passed away; behold, all things are become new”* (2Cor 5:17).

“Blessed are the merciful: for they shall obtain mercy” (Matt 5:7). This is taught by Jesus in two powerful illustrations.

The first is given in the this very Sermon on the Mount and found in Matthew 6. Look at what is sometimes

called the Lord's Prayer in 6:9-13. Note there that before the “Amen” had finished echoing across the valley full of disciples Jesus started the next sentence. *“For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”* (Matt 6:13-14). Some of us get so fixated on making sure people get what's coming to them... That is the opposite of being merciful.

“Blessed are the merciful: for they shall obtain mercy” (Matt 5:7).

Now look at a parable initiated by a question that Peter comes to the Lord with....

Matthew 18:21 ¶ *Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?*

22 *Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.*

23 *Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.*

24 *And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.*

Open your Bible to Matthew 18 and look with me at the rest of that parable. Matthew 18:25-35...

25 *But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.*

26 *The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.*

27 *Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.*

9 Blessed 'R's by Pastor Ed Rice

- 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.
- 29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
- 30 And he would not: but went and cast him into prison, till he should pay the debt.
- 31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.
- 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
- 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?
- 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
- 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

“Blessed are the merciful: for they shall obtain mercy”
(Matt 5:7).

Psalm 136, in a King James Authorized (but in NO modernist ecumenical bible), epitomizes the fifth “Blessed R”, *“Blessed are the merciful: for they shall obtain mercy”* (Matt 5:7).

Get your Bible and read all 26 verses of Psalm 136:

- 1 *O give thanks unto the LORD; for he is good: for his mercy endureth for ever.*
- 2 *O give thanks unto the God of gods: for his mercy endureth for ever.*
- 3 *O give thanks to the Lord of lords: for his mercy endureth for ever. ...*
- 4-25 *... for his mercy endureth for ever. ... 22 times!*
- 26 *O give thanks unto the God of heaven: for his mercy*

endureth for ever.

Psalm 103:1-12 is a superb picture of mercy: Look with me at Psalm 103 in a genuine Bible:

- 1 *«A Psalm of David.» Bless the LORD, O my soul: and all that is within me, bless his holy name.*
- 2 *Bless the LORD, O my soul, and forget not all his benefits:*
- 3 *Who forgiveth all thine iniquities; who healeth all thy diseases;*
- 4 *Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;*
- 5 *Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.*
- 6 ¶ *The LORD executeth righteousness and judgment for all that are oppressed.*
- 7 *He made known his ways unto Moses, his acts unto the children of Israel.*
- 8 ***The LORD is merciful and gracious, slow to anger, and plenteous in mercy.***
- 9 *He will not always chide: neither will he keep his anger for ever.*
- 10 *He hath not dealt with us after our sins; nor rewarded us according to our iniquities.*
- 11 *For as the heaven is high above the earth, **so great is his mercy toward them that fear him.***
- 12 *As far as the east is from the west, so far hath he removed our transgressions from us.*

Let's do a quick lesson on Bible accuracy and

MERCY.

02617 כֶּחֶד *kheh'sed*

AV-mercy 149, kindness 40, lovingkindness 30, goodness 12, kindly 5, merciful 4, favour 3, good 1, goodness 1, pity 1, reproach 1, wicked thing 1; 248 times.

When this Hebrew word *kheh'sed* (02617) is used for what man might show, it is translated *kindness*, but when it is translated for what God shows, it is translated *mercy*; that is, except in the modernist ecumenical copyright-mongering translations, they eliminate God's mercy throughout the entire Old Testament.

Again, consistently throughout the King James Authorized Bible *kheh'sed* (02617) is kindness when shown by man, and *kheh'sed* (02617) is mercy when shown by God. Check it out in the Pentateuch:

Ge 19:19 God's mercy...

Ge 20:13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, **This is thy kindness** <02617> which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.

Ge 21:23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to **the kindness** <02617> that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

Ge 24:12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and **shew kindness** <02617> unto my master Abraham. **(Abraham's Servant)**

Ge 24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast **shewed kindness** <02617> unto my master. **(Abraham's Servant)**

Ge 24:27 God's mercy

9 Blessed 'R's by Pastor Ed Rice

- Ge 24:49 (**Abraham's Servant**) And now if ye will **deal kindly** <02617> and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.
- Ge 32:10, Ge 39:21 God's mercy
- Ge 40:14 But think on me (**Joseph**) when it shall be well with thee, and **shew kindness** <02617>, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:
- Ge 47:29 And the time drew nigh that **Israel** must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and **deal kindly** <02617> and truly with me; bury me not, I pray thee, in Egypt:
- Ex 15:13, Ex 20:6 God's mercy
- Ex 34:6 **The LORD God**, merciful and gracious, longsuffering, and **abundant in goodness** <02617> and truth,
- Ex 34:7 God's mercy
- Le 20:17 ...it is a wicked thing <02617>; and they shall be cut off in the sight of their people ...
- Num 14:18,19, Deu 5:10, 7:10, 12. mercy <02617>,

And this precedent, that when God shows <02617> *kheh'sed* in the Holy Bible, Authorized Version, it is mercy, and when man shows <02617> *kheh'sed* in the Holy Bible, Authorized Version, it is kindness.

NOT SO in modernist ecumenical copyright-mongering bibles. In the Old Testament they stripped God of all mercy! Note particularly Psalm 136, all twenty-six verses were stripped of God's mercy.

Bible believing, uncompromising Baptists will not use the NIV¹² or ESV¹³, holding instead to the complete and

12 NIV is a registered trademark of the New York Bible Society International, Philadelphia, Pennsylvania, standing for "New International Version" and their ecumenical modernist copyright, all rights reserved, 1973 bible.

13 ESV is a registered trademark of the Crossway – Good News Publishers, Wheaton Illinois, standing for "English Standard Version" and their

accurate authorized King James Bible.

Look again at Psalm 103:8,11b

8,11 The LORD is merciful and gracious, slow to anger, and plenteous in mercy. ... so great is his mercy toward them that fear him.

In the NIV however they took out all mercy from this tremendous Psalm about mercy!

NIV bible Psalm 103:8,11 “The LORD is **compassionate** and gracious, slow to anger, abounding in **love.**” ... “so great is his **love** for those who fear him;...”

In order to get a copyright the ESV took out all the NIV “love” and word-smithed in “steadfast love”. Modernist ecumenical copyright-mongering bibles change God's Words, it is diabolical, they follow the spirit that is in them.

At a Gideon's Pastor Appreciation Dinner I would not set by quietly when their speaker read several ESV verses about God's “steadfast love” and completely deleting God's “mercy.” After the dinner a non-KJV Baptist Pastor friend, trying to soften my open rebuke said, “The ESV said the truth, God's steadfast love does endure forever.” I again contended, “That was not God's Word, nor God's truth in the context.” When a man of God takes such step into diabolical liberal compromise, it will take a miracle of God to turn him back. And when the man of God

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wears a dress, it will take a greater miracle.

We just heard a four point message from Evangelist Don Hardman telling how to stay free from such compromise.

1) *“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”* (2Tim 2:15). And only study from an Authorized King James Bible

2) Separate from compromisers. *“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,...”* (2Cor 6:17).

3) Spiritual warfare. There is a spirit that speaks for the compromiser, and it is not a right spirit. *“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”* (Eph 6:11-12). And,

4) Stand, above all stand. Take a stand and keep right on standing. *“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;...”* (Eph 6:13-14)

“Blessed are the merciful: for they shall obtain mercy”

(Matt 5:7).

Blessed are the pure in heart:

for they shall see God.

We looked at how the attitude of poor in spirit, they that mourn, and the meek, line up a soul for salvation wherein theirs is the kingdom of heaven, they are comforted, and inherit the earth. We are now looking at three great transformations that occur in the saved soul, and have presently examined a new hunger and thirst after righteousness, they shall be filled, and the merciful, they shall receive mercy.

Now lets examine the pure of heart: for they shall see God. In the 9 Blessed Rs, this is the third and last listed supernatural change of nature brought into the soul that receives our Lord Jesus Christ as Lord and Saviour.

Much needs to be said about the pure in heart, and the Holy Bible is not silent:

Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Psalm 24:6-7.

Create in me a clean heart, O God; and renew a right spirit within me. Psalm 51:10

Who can say, I have made my heart clean, I am pure from my sin? Proverbs 20:9

He that loveth pureness of heart, for the grace of his lips the king shall be his friend. Proverbs 22:11

A simple New Testament word study of “pure” will go a long ways in insight for this. The Strong's Concordance helps out such a word study with the Greek word used in Matthew 5:8: 2513 καθαρος katharos (kath-ar-os') AV-pure 17, clean 10, clear 1; 28

Mt 5:8 Blessed are the pure <2513> in heart: for they shall see God.

Mt 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean <2513> also.

Mt 27:59 And when Joseph had taken the body, he wrapped it in a clean <2513> linen cloth,
cf Rev 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean <2513>.

Lu 11:41 But rather give alms of such things as ye have; and, behold, all things are clean <2513> unto you.

Joh 13:10-11 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean <2513>

every whit: and ye are clean <2513>, but not all. For he knew who should betray him; therefore said he, Ye are not all clean <2513>.

...cf 2Cor 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

cf 1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Joh 15:3 Now ye are clean <2513> through the word which I have spoken unto you.

cf Ps 119:11 **Thy word have I hid in mine heart, that I might not sin against thee.**

cf Eph 6:25-7 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and **cleanse it with the washing of water by the word**, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Cf Heb 10:22 Let us draw near with a true heart in full assurance of faith, **having our hearts sprinkled from an evil conscience, and our bodies washed with pure <2513> water.**

Many Christians spend to much time and effort trying to make someone else's heart pure...

Ro 14:19-20 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. **All things indeed are pure <2513>**; but it is evil for that man who eateth with offence.

Cf 14:21-23 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Cf 14:4, 10 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. ... 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Paul exhorts for pureness of heart

1Ti 1:5 Now the end of the commandment is **charity out of a pure <2513> heart**, and of a good conscience, and of faith unfeigned:

1Ti 3:9 Holding the mystery of the faith **in a pure <2513> conscience**.

2Ti 1:3 I thank God, whom I serve from my forefathers **with pure <2513> conscience**, that without ceasing I have remembrance of thee in my prayers night and day;

2Ti 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord **out of a pure <2513> heart.**

Tit 1:15 **Unto the pure <2513> all things are pure <2513>**: but unto them that are defiled and unbelieving is nothing pure <2513>; but even their mind and conscience is defiled.

James Weighs In:

Jas 1:27 **Pure <2513> religion and undefiled** before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Apostle Peter Weighs In:

1Pe 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 <2513> heart fervently:

The Revelation of Jesus Christ and purity...

Re 15:6 And the seven angels came out of the temple, having the seven plagues, **clothed in pure <2513> and white linen**, and having their breasts girded with golden girdles.

Re 19:7-8 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted

that she should be **arrayed in fine linen, clean <2513>** and white: for the fine linen is the righteousness of saints.

Re 19:14 And the armies which were in heaven followed him upon white horses, **clothed in fine linen, white and clean <2513>**.

Re 21:18 And the building of the wall of it was of jasper: and the city was **pure <2513> gold**, like unto clear <2513> glass.

Re 21:21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of **the city was pure <2513> gold**, as it were transparent glass.

Re 22:1 And he shewed me **a pure <2513> river of water of life**, clear as crystal, proceeding out of the throne of God and of the Lamb.

A Hebrew word study of “pure” is more complicated. Just as the Eskimo tongue has multiple words for snow, the Hebrew tongue has multiple words for the pure. Here is just one such Hebrew word, a favorite of Job...

Strongs Concordance shows us 02141 זָכַק zakak (zaw-kak') AV-be clean 2, pure 1, purer 1; 4.

Job 9:30 If I wash myself with snow water, and make my hands never so clean <02141>;

Job 15:15 Behold, he putteth no trust in his saints; yea, the heavens are not clean <02141> in his sight.

Job 25:5 Behold even to the moon, and it shineth not;

yea, the stars are not pure <02141> in his sight.

La 4:7 Her Nazarites were purer <02141> than snow,
they were whiter than milk, they were more ruddy in
body than rubies, their polishing was of sapphire:

What more could be said about the pure in heart, I
could go on a rant about being holy...

Le 20:7 Sanctify yourselves therefore, and be ye holy:
for I am the LORD your God.

1Pe 1:15 But as he which hath called you is holy, so be
ye holy in all manner of conversation;

1Pe 1:16 Because it is written, Be ye holy; for I am holy.

I could go on a rant about being perfect...

2Co 13:11 Finally, brethren, farewell. **Be perfect**, be of
good comfort, be of one mind, live in peace; and the
God of love and peace shall be with you.

Eph 4:13 Till we all come in the unity of the faith, and of
the knowledge of the Son of God, **unto a perfect man**,
unto the measure of the stature of the fulness of Christ:

Php 3:15 Let us therefore, **as many as be perfect**, be
thus minded:

Col 4:12 ... labouring fervently for you in prayers, that
ye may stand perfect and complete in all the will of
God.

2Tim 3:16-17 All scripture is given by inspiration of
God, and is profitable for doctrine, for reproof, for
correction, for instruction in righteousness: **That the
man of God may be perfect**, throughly furnished unto

all good works.

But there is one great thing given here about the pure in heart: “***They shall see God.***” There are three attitudes present in a soul before they can see the kingdom of God. Now there are three provisions in that soul so they can see God.

Matthew 5:3 ¶ Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

Coming up three reactions a Christian needs to have when his light shines on the world.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Look Ahead In Jesus' Sermon to see the importance:

...13-14 Ye are the salt of the earth:... Ye are the light of the world.

But before we look at the reactions a Christian needs, we need to take some time to look at Professors vs Possessors.

Chapter 4 Professors vs Possessors.

Chapter 5 The Third Group of Blessed Rs, the World Reacts.

The final three blessed Rs, *“Blessed are the peacemakers: ... Blessed are they which are persecuted for righteousness’ sake: ... Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake ...”* address the reaction of the world to the soul that is now a member of the kingdom of heaven. The effects given show the blessed change in that accepted and changed soul, *“for they shall be called the children of God. ... for theirs is the kingdom of heaven. ... Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”* Once again, this is markedly true for the born-again saint with a changed heart in the age of grace, and the Bible says much about these reactions found in these forgiven and changed souls.

Blessed are the peacemakers.

Blessed are they which are persecuted.

Blessed are ye, when men shall revile you.

Chapter 6 Blessed R Conclusion.