

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.

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).

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)

“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.

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:

- 5 Invitations From The WORD
- 1) Come In to the ARK=Salvation
The way To Door - The ARK - MATHEW
 - 2) Come Now Isa 1118 - Sin as Scarlet
Red with it After
 - 3) Come After ... Become a Follower of Me
Follow Me
 - 4) Come Out - Be ye Separate
 - 5) Come Up Higher Rev 4

- 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, goodliness 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 show 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

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 bible 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 NIV or ESV, holding instead to the complete and accurate authorized King James Bible.

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.

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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;..."

- 2) Come Now Isa 1118 - Sin as Scarlet
- 3) Come After ... Deanna & Fisher of Mea
- 4) Come Out - Be ye separate
- 5) Come Up Hither Rev 4

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 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 warefare. 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).

In studying the 9 Blessed Rs of Matthew 5 we have considered:

Attitude – Necessary for Approaching God

- 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.

We spent time to consider those who error:

- * Building a “works salvation” with this list of Blessed Rs
- * Deny dispensations and suppose the Catholic Church replaces Israel.
- * Hyper dispensation to form a Jewish church and a Gentile church

Matthew is a transitional book between dispensations of law and grace.

We are now considering the miraculous work done in the heart of a Christian:

Heart Repair – God's Work in a Believer's Heart

- 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.

Next week we will consider more of this Heart Repair:

- 6) Blessed are the pure in heart: for they shall see God.