

The Marks of Grace In the Soul

By Henry Mahan

Bible Text: Matthew 5:1-12

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Now, a warning needs to be sounded at the beginning of this message.

All of you recognized immediately when I began reading from the fifth chapter of Matthew what we call the beatitudes. Well, these beatitudes do not—I repeat, do not—set forth the way to be saved. Our Lord Jesus Christ is not teaching here, in these opening verses of the Sermon on the Mount, the way to be saved.

Our Lord makes clear the way to be saved. He says, “Believe on the Lord Jesus Christ and thou shalt be saved.” The way to be saved is to receive Christ. The way to be saved is not a walk that I walk. It is a walk that he walked. It is a work that he did. It is a death that he died. It is an atonement that he made. “As many as received him, to them gave he the right to become sons of God, even to them that believe on his name.”

Christ said, “As Moses lifted up the sermon in the wilderness even so must the Son of man be lifted up that whosoever believeth on him should not perish, but have eternal life.” “If any many thirst,” Christ said, “Let him come to me,” not to a law, not to a system, not to a ceremony and not to a set of rules. “Let him come to me. And out of his belly show flow rivers of living water.”

Christ said to his disciples, “This is my body, broken for you. This is my blood, shed for you.”

So the way to be saved is by receiving Christ, by believing on Christ. Christ died for our sins. He was wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon him. By his stripes I am healed, not by my life, but by his death am I saved. That is the way I am justified before God. The way my sins are put away is by the blood of Christ. The way that this person is accepted by the Father is in the beloved. The way that God looks with favor and love upon me is because I am robed in Christ’s righteousness, not my own.

Let that be clear. This is not the way to be saved. Our Lord is speaking here on who are the saved. That is what he is talking about. What are the marks of grace in the soul? What are the evidences of this new birth? What are the marks of those who have come to God by him? Saving faith produces a definite work of grace. Saving faith produces definite evidences of its presence. If it is there you will know it because it reveals itself.

Saving faith produces definite changes. “If any man be in Christ he is a new creature.” It doesn’t say he ought to be or should be or might be or shall be. He is, right now, a new creature.

Saving faith produces definite changes in attitude, in personality, in conduct.

James says, “Show me your faith without your works.” It cannot be done because faith without works is dead. “And I will show you,” he said, “my faith by my works.”

So our Lord Jesus Christ, here, let it be understood as we approach these verses, he is not teaching the way of salvation. He is teaching the way of the saved, the way of the saved. He is teaching the marks of saving grace, the evidence of saving grace.

Let’s look at it. “Seeing the multitude.” We have here his hearers. “Seeing the multitudes.”

Now, all men will not hear our message. All men ought to. I have something for everybody. All men ought to hear the gospel of Jesus Christ. We don’t have a message for the rich and one for the poor. We don’t have one message for the intellectual and another message for the man that is less fortunate. We don’t have one message for the black man and one for the white man. The same message for all men. Our Lord saw the multitudes. There they were, little fellows and big fellows, young fellows and old fellows, rich fellows and poor fellows, black fellows and white fellows. He saw the multitudes and he addressed every one of them with the same message, the same message.

And it says, “And seeing the multitudes, he...” Who is speaking here?

On Patmos John said, “I turned to see the voice that spoke to me.”

I want to know who is doing the speaking? I want to know about what authority he speaks. Listen over here to John in Revelation chapter one, verse 17. “I turned to see the voice and when I saw him,” verse 17, “I fell at his feet as dead. And he laid his hand upon me saying unto me, ‘Don’t be afraid. I am the first and the last. I am he that liveth and was dead and behold I am alive forevermore. Amen. I have the keys of hell and death.’”

That is who is speaking. “And seeing the multitude,” the same he “went up into a mountain,” the place. We have the hearers, the multitude. We have the speaker, the king of glory, he who has the keys of hell and death, not just another voice, the voice, not just another man, behold the man, the Lord of glory.

And he went up into a mountain. Is that significant? I think so. Our Lord sought an elevated place from which to speak because exalted doctrine, exalted doctrine demands a high point from which to be given.

Mount Sinai is symbolic of the law. Mount Zion is symbolic of the Church. Mount Calvary is symbolic of redemption. Mount Moriah is symbolic of revelation. The Mount of Olives is symbolic of ascension. And here it was on a mountain that our Lord declared the evidences and marks of his people. “These are my people. These are my people.” These are the marks of redeeming grace. These are the marks of saving faith.

He declares it from an elevated position, from a high point as he declared that law from Sinai, as his son was lifted up on Calvary, as he ascended from the Mount of Olives. “These are the marks of my people.”

And the posture of the preacher, look at it. “Seeing the multitude he went up into a high place, a mountain, and when he was set...” He sat down. Now, most preachers stand when they preach. I am standing this morning to address this crowd. But the Lord Jesus Christ sat down. Do you know what that is significant of? The king sits on his throne. His is the voice of authority. His commands are royal commands. The king does not stand to address the folks out there. He sits on his throne. And our Lord Jesus sat down.

And it says, “He opened his mouth and taught them saying.” And some reviler and mocker said, “Well, naturally he opened his mouth. The only way he could teach them is to open his mouth.”

Not so, not so. Our Lord taught men many times without opening his mouth. Our Lord taught without saying a word. His life, his love, his miracles, his tears, his looks, I remember one incident when he told Peter, he said—Peter had boasted about his determination to continue in faith and his determination to even defend Christ to the death—he said, “These other fellows might leave you, but I never will.”

And the Lord said, “Peter, before the cock crows you will deny me three times.”

And that evening Peter was sitting by the fire and those people came by and said, “Well, you are one of the disciples.”

“No, I’m not.”

Another, “Well, you were one of...you were with that Galilean.”

“No, I wasn’t.”

“Well, I know. Your speech betrays you.”

He cursed and swore and said, “I don’t know the man.”

And listen to Luke, Luke chapter 22. You might want to look over there a moment. Luke 22. This is so beautiful, verse 61. “And the Lord turned and looked upon Peter.”

He didn't say a word and he just looked. "And Peter remembered the Word of the Lord how he had said unto him, 'before the cock crow you will deny me three times.' And he went out and wept bitterly."

He opened his mouth and taught them. He taught without opening his mouth.

He didn't hope his mouth before Pilate, but he taught him.

"Answerest though not me," Pilate said.

"He spake not a word. As a lamb before her shearers is dumb, he opened not his mouth."

But I'll tell you. Our Lord teaches this world in judgment. His providences are preachers. His judgments are preachers.

I'll tell you another thing. Our Lord spake to this world by his prophets. It says, "In times past he spake to our fathers by the prophets."

Well, now it says, "He opened his mouth and taught them."

I'll tell you. If we got any judgment at all, any wisdom at all we will all gather around this this morning, we will focus our undivided attention on this, seeing the multitude. That's us. He, the king of kings, went up to a high place. This doctrine is not worthy to be spoken from a cave or a cavern or a tomb, but from a mountain. He sat down as a king on a throne. And he who, having taught by his prophets and symbols and types and shadows and all these other things personally opened his mouth and taught them.

If that doesn't get your attention you are beyond hope.

And his first words he said—and this ought to get our attention—the first words he said, "Blessed, blessed."

What is the last word of the Old Testament, the last word of the Old Testament? Does anybody know? Turn over to Malachi and see what it is, Malachi chapter four, I believe, verse six, the last word in the Old Testament. The very last word. All that the law can do. curse. That is the last word, curse. "Cured is everyone that continueth not in all points of the law to do them."

Are you seeking salvation through the law, through your works, through the ceremonies, through the rituals or religion, through the types and shadows? Curse. That's how...

But here our Lord began his ministry, here our Lord went up to the mountain. Here our Lord opened his mouth to teach men. Here the King of Kings is going to speak personally and he speaks. The first word he said in his public ministry, "Blessed, blessed."

What does that mean? Blessed, marked out for special favor. That's what it means. Designated for special favor. Not under curse, not under judgment, not under wrath, blessed. What does that mean? Blessed. Honored by God. Esteemed by God himself. Blessed. What does that mean? Finders of true happiness.

Just about everybody in the world is scrambling for happiness on every hand. Happiness is this. Happiness is that. Everybody is looking for happiness. Folks are looking for it in a 127,000 different directions. But blessed, happy is the man to whom God will not charge sin. Happy, blessed is the man whom God permits to approach unto himself. Happy. Blessed.

All right. Let's see about these folks. He says, "Blessed, happy, marked out for special favor, blessed, honored and esteemed by God himself are the poor in spirit."

Now, nobody ever considered the poor of this world as our Lord did. And David throughout the psalms cautions us to remember the poor, to be a benevolent people, an alms giving people, a generous people, remembering the poor. But here our Lord is not talking about the poor in this world, that is, materially speaking. Our Lord is speaking of a poverty of spirit that even a wealthy man can know.

Our Lord is speaking of a lowliness of heart that every man can know. Our Lord is speaking of an absence of self esteem, poor in spirit.

Arthur Pink used to say this. "The poor in spirit, they know that spiritually they have nothing. They are poor by birth. They are born in sin having lost their inheritance."

"Naked I came into this world." And that says a whole lot, naked, with nothing. "And naked I shall leave this world," with nothing. I brought nothing in. I will take nothing out. I am nothing. The body will go back to the dust. How much value is there in a pile of dust? Poor. We have nothing. We are nothing. We are poor by choice.

Christ said, "You will not come to me that you might have life." We are poor in spirit by choice. We will not seek God. We are poor in spirit by practice. We live off the husk of this world when we could be living off the treasures of God.

But thank God for a realization of a poverty of spirit. I am glad I know I have nothing. I am glad I know I am nothing. I am glad that I know that I really know nothing because poverty of spirit empties a man so that he can be filled. Poverty of spirit lays the center at the gate of mercy as Lazarus lay at the gate of the rich man. Poverty of spirit strips the sinner in order that he may be clothed in the righteousness of Christ.

And our Lord says, "I have come to preach the gospel to the poor."

When God empties a man, he intends to fill him. Of what does he empty us? Our pride, our arrogance, our haughty spirit, our self esteem, our envy, our jealousy. Our Lord says, "Blessed are the poor in spirit."

You know we have got an idea that everybody that is rich is going to hell and everybody that is poor is going to heaven. Well, that is true, but not in a material sense. That is true in spirit. Everybody who is rich in spirit who thinks himself to be something when he is nothing is going to perish. But those who have been stripped by the spirit of God and laid bare by the work of God's spirit and brought to see that before God we are nothing, we have nothing, we know nothing, we are empty, we are in need of all things. As the hymn writer, "In my hands no price I bring, except to the cross of Christ I cling."

We are flesh and in the flesh no man can please God. We are flesh and in the flesh dwelleth no good thing. We have nothing spiritually of which to be proud. Pride goeth before destruction and a haughty spirit before a fall. God says, "Six things I hate. Number one a proud look."

How we need to be emptied. Well, our Lord says, "My people have been emptied. My people have had their pride destroyed. My people have had their self esteem destroyed. They have been humbled. They have been broken. They have been abased. God is known to the humble. He resisteth the proud. The Scripture says that all the way through. And here our Lord says in this great message, the first word, "Blessed are the poor in spirit."

I read a church ad the other day. I don't even know where I read it. It might have been in this area. But it said something, talking about this church. Come to the 27th straight church of something where everybody is somebody.

Well, I didn't like that when I read it. And then I picked up another church bulletin and it says, "Come to the Grace Bible Church where everybody is nobody, where everybody is nobody." And that's what we are, nobody. Where Christ is somebody. That's what...somebody said that about this church here. He said, "You have people from all walks of life. You have people from all, as the world holds folks as status symbols, but here they are all on the same level. Grace is a common leveler. Grace brings the high and mighty down and lifts the lowly up, makes them meet in Christ Jesus. And that's what he is saying, the poor in spirit.

Look at the second one. He said, "Blessed are they that mourn, for they that mourn, for they shall be comforted."

Now, if you will watch these beatitudes, the go...they are steps. They are steps. And actually you can say it either way. They...one rises out of the other. One gives birth to the other. But actually they are not steps upward because this would be a destruction of the first ones which say, "Blessed are the poor in spirit." They are steps downward. We are humbled in our own estimation and in our own conclusions about ourselves.

So really, the best gifts of God are lower down on the lower shelves. And if you will watch, "Blessed are the poor in spirit." And when we realize how empty we are, what nothings we are, how bored of any spiritual riches we are, what needy, needy creatures

we are. It will make us mourn. It will make us mourn. It gives...it leads to mourning. And Psalm 51 is a classic example of real mourning.

Here is an intelligent man, a wealthy man, an influential man, a man of authority, a man of power, a man of prominence, a public man, David, David.

“Saul has killed his thousands, but David his ten thousands.” This is the pet of Israel. And yet a man with a broken heart and a humble spirit, poor in spirit. Listen. “Have mercy on me, oh God, according to thy loving kindness, according to the multitude of thy tender mercies. Blot out my transgressions. Wash me thoroughly, inside and out, all over from mine iniquity. Cleanse me from my sin. I acknowledge my transgressions, my sin is ever before me. Against thee and thee only have I sinned and done this evil in thy sight that thou mightest be justified when you speak and clear when you judgest. I was shapen in iniquity, in sin my mother conceived me.” Down at verse 10, “Lord, create in me a clean heart. Renew within me a right spirit. Cast me not away from your presence. Don’t take your Holy Spirit from me”

That’s mourning. Look at verse 17. “The sacrifices of God are a broken spirit, a broken and a contrite heart. Oh God, thou wilt not despise. Blessed are they that mourn.”

One of the hymn writers wrote this. “Lord, let me mourn for naught but sin and after none but thee and then I would, oh that I might, a constant mourner be.”

Have you ever really felt deep within your soul the cry of the apostle Paul, one of God’s choice servants, a graduate of the highest school of his day, a man of great usefulness in the kingdom of God, a writer of Bible books? And yet he cried, “Oh, wretched man that I am. Who shall deliver me from this body of death?” He cried, “I am less than the least of all the saints.” He said, “I am not worthy yet to be an apostle.” He said, “I am the chief of sinners.”

Now, I know that sounds like a paradox and I guess it is. God’s people are full and yet they feel themselves to be the emptiest of all creatures. They are rich and yet they are poor. They are sinful and yet in Christ they are perfect.

These are the marks of grace, the poor in spirit. Don’t look up to me. I’m not worthy to be...to have your confidence and favor. Even the angels of God said to those who fell down before them, “Don’t worship us. We are creatures like you are.”

Poverty of spirit leads to mourning of heart. And then look at the third one. “Blessed are the meek. They shall inherit the earth.”

And I will tell you. When you realize how poor you are spiritually, how empty, what nothings. You’ll mourn. And that will bring you to a meekness of spirit and bring you to a genuine humility.

Now, my friends, there is a vast difference—listen to me—there is a vast difference in meekness and weakness. Some people confuse the two. Some sissified little fellow that everybody walks over and pushes around. He sure is meek man. No. He is a weak man. He is not a meek man.

Some fellow lets his wife boss him and run the house, you know, and he is a meek man. No. He is a weak man. There is a difference in meekness and weakness. You can be strong and be meek. A strong hand can hold a rose without crushing it. That is meekness. And there is a vast difference in meekness and cowardice. There is a whole lot of difference. And there is a whole lot of difference in meekness and compromise. The meek know where to compromise. The apostle Paul had some points where he was willing to compromise and become as one to those in the law as in the law and to those without the law as without the law. But the apostle Paul knew when to stand his ground. He said, “Though we or an angel from heaven preach any other gospel, let him be accursed. Let him be accursed.”

The very man who would back down and have John Mark circumcised would not back down on the gospel. The very man who apologized to the high priest for calling him a whited sepulchre would not apologize for preaching Christ and him crucified. See, there is a difference.

We are told in the Scripture to fight the good fight of faith. Paul says, “I have fought a good fight.” You see, weakness and cowardice doesn’t fight. And we are told to be bold in the Lord, to be strong in faith, to contend for the faith. Well, what is this meekness?

It is a gentleness, a gentleness. The meek are those who are gentle. They care for the feelings of other people. They use their strength to carry the burdens of others. The meek are the self sacrificing. They find their happiness in making people happy.

Do you want me to tell you the clue to happiness? Of course, Christ is the key. But you can’t do this without Christ. But the key to happiness is when you began putting forth your every effort to make somebody else happy. You will find happiness. People who have no personal cause to defend, they have nothing to prove, they have no honor to uphold, they have no name to defend except his name, those are the meek, self sacrificing. And the meek are the quiet spirited ones who by their silence do not condone sin, but show a patience which God has shown to them.

Don’t be too quick to condemn, to quick to speak unkindly, to quick to judge. Judgment is not our business. It is God’s business. Our Lord said, “Be ye kind one to another, tender hearted, forgiving one another as God for Christ’s sake hath forgiven you.”

“Blessed are the meek.” And where does this meekness come from? Where does this humility come from? It comes from poverty of spirit. We realize that this man is better than we are because we know what we are in here. When we realize that we are what we are only by the grace of God which has led us to mourn over our inability in our flesh and

our sins. And that has led to the next step. That has enabled us to be humble and to be meek.

Meekness and humility is not something you cultivate. It is something that is born out of a realization of what you are and who God is and what you have. Who makes you to differ? What do you have you didn't receive? You can't educate people into that state or that condition. God has to do a work of grace. God has to make us to see what only he can make us see.

And then look at the next one. "Blessed are they which hunger and thirst after righteousness. They shall be filled." Now, these people seek a two fold righteousness. First of all, they seek the righteousness of Christ.

Turn to Philippians chapter three. They seek the righteousness of Christ. It is a two fold righteousness they seek. First, the righteousness of Christ. Paul talked about his religious heritage and background and accomplishments and knowledge. And he says, "I count these things but rubbish that I may win Christ and be found in him." Verse nine, "Not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." That is what I want.

He said in Romans 10, "My heart's desire and prayer to God for Israel is that they might be saved. I bear them record. They have a zeal for God. They have an enthusiasm for religion, but it is not according to knowledge. They are going about to establish their own righteousness, their own holiness and have not submitted themselves to the righteousness of God. For Christ is the goal of the law of righteousness to them that believe."

And this is what these people...they hunger and thirst for righteousness. See the steps? God shows me I'm nothing. God shows me my poverty. God shows me my spiritual nothingness, less than nothing. Christ said, "Without me you can do nothing. Without me you are nothing." And that leads to mourning. I don't want to be nothing. I don't want to be just flesh. I don't want to be an enemy of God. I don't want to be a stranger and a foreigner with having no hope and without God in this world. And it leads me to a genuine meekness and humility before God and before others. "Lord, I don't deserve this now, but I want righteousness." It leads me to seek righteousness.

"Blessed are they that hunger and thirst for righteousness," his righteousness, his righteousness. These are marks or evidences of a work of grace. This think of salvation is a whole lot more than just, as a fellow said on TV this morning, just deciding for Jesus. It is a whole lot more than just believing that a man called Jesus died on a cross, was buried and rose again. People who are full of pride believe that. People who are full of hate know that happened, people who are full of prejudice and people who know nothing about poverty of spirit. Well, anybody would like to go to heaven. Nobody wants to go to hell. But the evidences and marks and signs of a work of genuine grace are regeneration and a new birth and a new creature and a work of salvation which God performs. These are the evidences. This is what Christ is saying. Blessed. Happy. Honored. Favored of God are those who know the poverty of their spirit and who mourn over it and

who have been made humble by it and meek before God and who hunger and thirst for his righteousness. “Lord, cover my nakedness. Heal my emptiness. Give strength to my helplessness, give life to my deadness and light to my blindness.”

And he said, “They are going to be filled. They are going to be filled.”

I’ll tell you another kind of righteousness they seek, though. They seek that righteousness of inward grace. They not only want to be declared righteous, but they also want to be righteous themselves. They love holiness. They love a path of honesty. They love a walk of truthfulness. That’s right. They do. And neither of these come by law. That righteousness before God does not come by law, it comes by Christ. The love of Christ for me gave me that righteousness.

What about the second one? Those that walk of faith and walk of honesty and walk of godliness, it doesn’t come by law either. You don’t make rules around here and sanctify people. It comes by love, too, not just the love of Christ for me, but my love for him. You see what I am saying? These people who know their emptiness and who mourn over it and who hunger and thirst for righteousness, they want to be righteous before the law. They want to be righteous before God. They want to be covered with the robe of Christ’s holiness. They want God to be able to look upon them with favor and love. And we have that in Christ. But they also want to walk in this world as examples. They want others to see their life and see their works and see their truth and their conversation, their attitude and their spirit and say, “Well, now, that man has been with the Lord. He is different. There has been a change.

Well, now neither of these righteousnesses come by law. I didn’t get the righteousness before God by obeying the law because I would have to obey every jot and tittle of which I am not capable. Christ gave me that because he loved me. He gave me that perfect covering because he loved me. He gave me that perfect righteousness because he loved me. He gave me that perfect standing because he loved me.

How is this other righteousness going to come? By the preaching making rules and saying you can’t do this and you can’t do that and you can’t do this and you can do this and you can do this...? No, sir. It comes by love, too. I love Christ.

Do you see what I am saying? I love Christ and therefore the things that I do I want to do them for his honor and his glory.

All right. Notice the next one, now. “Blessed are the merciful for they shall obtain mercy.” You know, the Scripture says, “Be ye merciful as your Father in heaven is merciful.” When I think of mercy I think of God for God is plenteous in mercy and delights to show mercy, but mercy is a mark of saving faith.

Our Lord gave this illustration. He said there was a man who owed a great ruler a large sum of money and the ruler called him in and the man informed him that he was broke. He just didn’t have it and couldn’t pay it. And the ruler looked upon him in mercy and he

said, "Well, just erase the debt. I forgive you. We will just mark it off as paid." Boy, the man was happy. Gracious, he was happy. What a great debt and I don't owe it anymore. What a great burden lifted. What a great obligation removed. And he went running out of the governor's palace happy and he saw a fellow over there that owed him 50 cents. And he forgot his happiness and he forgot what just took place and he ran over and he got the fellow by the throat and he said, "You pay me what you owe me."

And the fellow said, "I don't have it. I don't have it. I can't pay you."

And he called the sheriff and he said, "Throw him in jail until he pays me what he owes me."

And one of the ruler's men was standing there and heard that and he came into the ruler and he said, "Master," he said, "that fellow was just in here that owed you all that money and you forgave him. Do you know what I just saw him do? Well, I just saw him go out and get a fellow by the neck who didn't owe him but 50 cents and have him put in prison because he couldn't pay."

And the master said, "You go get him."

And they went out and got that fellow and brought him in and stood him before the ruler and he said, "I showed mercy to you, but you had no mercy for anybody else. And therefore I am lifting my mercy and putting you under judgment. You will spend the rest of your life in prison. Take him away."

And our Lord looked up and he said to the people listening to him. He said, "Even so you forgive not men their trespasses, neither will your Father forgive your trespasses."

This is a mark of the redeemed.

Mr. John Wesley was on board a ship down off the coast of Georgia. And the governor of Georgia was on the ship, too. And one of his servants had stolen some wine out of the governor's wine closet and had drunk it and the governor found out about it. And the governor ordered him to take off his shirt and unbare his back and cover him with a cat of nine tails, so many lashes. And Mr. Wesley went to the governor, he knew him. And he said, "Your honor," he said, "I want to plead for this man. I want to ask mercy for this man."

And the governor of Georgia looked at him and said, "Mr. Wesley," I quote, "I never forgive. I never forgive."

To which Mr. Wesley replied, "Then, my dear sir, I certainly hope you have never sinned because it is certain you will never be forgiven."

Think about it. Mercy. Blessed are the merciful. They shall obtain mercy. Do you see that next step? When I realize I am poor in spirit and needy, mourn and grieve, humbled

by God's hand and seek righteousness and he fills me, he is merciful to me, he forgives me, he loves me, then I am going to do the same thing for others. That's a mark of the redeemed, mercy.

You say, "But you don't know how mean they are."

Mercy admits guilt. There is no mercy needed where there is no guilt. Sure they are guilty. No mercy needed where there is no guilt. Of course they are guilty.

You say, "But they did me wrong."

You did God wrong, too. And mercy asks no return.

"I'll tell you what. I'll forgive you if..."

That is no forgiveness.

Scripture says when they have nothing to pay he freely forgave them. Mercy knows no restrictions. The greater the need, the more readily mercy flows.

Let me give you the next two quickly. "Blessed are the pure in heart they shall see God." I'm going to preach on this tonight, the heart. Our Lord always aimed at the heart. This is where the work of redemption is done. It is not the feet walking an aisle. It is not the hands performing a work. It is not the body submitting to an ordinance or ceremony. The work of God is done in the heart. These other teachers were content with outward ceremony and moral reformation. But our Lord Jesus aimed at the heart. He said, "Cleanse first that which is within." He said, "The spring from which every evil river flows is the heart. Out of the heart proceeds evil thoughts, murders, adulteries, blasphemies."

What we need is a new heart, a pure heart, a regenerated heart, a righteous heart.

And then, last of all, "Blessed are the peacemakers. They shall be called children of God."

What else would a person be who is in the kingdom of the prince of peace, but a peace-maker? What else would a person be who is the Son of the king of Salem, king of peace, but a peace maker? What does a peace maker do? He ends the quarrel. He ends the quarrel. What does a peace maker do? He extends the hand. What does a peace maker do? He avoids discord and dissension. What does a peace maker do? He seeks out the offended as he, the offender, has been sought.

"As much as possible live at peace with all men."

And then, in closing, there are seven beatitudes. Do you see them there? The eighth down here in verse 10 and 11 describes the manner in which those who bear the evidence and marks of salvation will be treated by a hostile and hating world. Men shall persecute

you. It won't be easy. Poor in spirit, meek, mourn, hunger and thirst for righteousness, merciful, pure in heart, peacemaker. You will be so different you will be despised. You will be so different you will be hated. But Christ said, "The world hated me before it hated you."

Evidences of saving grace.

Our Father, honor thy Word in this hour and bless it to our hearts. These things are so great.