

The Beatitudes Session 1

By David Johnson

David Johnson:

Yeah, the thing about handling that so well, I fake that whole thing. I was really torqued anyway, a couple of things on the front end. I'm hardly ever aware of this when I'm home because the people that I minister minister to on a regular basis are used to it. But whenever I go anywhere else, one of the first things I hear after I talk through the first session is, you talk so fast. Not, maybe I won't for you in California.

I don't know what that means, but I talk fast. And generally, when I go somewhere new people recognize that and it's hard. So what we'll do is make a deal. I will I will try to talk a little slower than I normally do. If you promise to listen a little faster than you normally do. And maybe we'll get through this thing.

By the way, I was introduced as Reverend David Johnson. Hopefully that'll be the last time I'm referred to as Reverend. It's not a big thing, but my name is David, and you can call me Dave. I indicated in the introduction time. The theme that I'm going with this week is the theme of Kingdom living here now.

This particular section, the focus I'm going to use to get to theme is the Beatitudes. I left it up in the Bible with Acts 5. I just want to tell you as a preface to the study that in my eleven years [inaudible]. I don't think I've ever preached a more important series of sermons than what I did when I went through the Book of Matthew and in the of going through Matthew, I came to this

particular passage. There's nothing that has marked us as a people, more than the principles that were drawn out of this text that we have come back to them over and over and over again as related to Kingdom wealth and power in the Kingdom of God.

I see them everywhere in Scripture now that I've kind of seen them here first, everywhere I look now I see these principles being flushed out in one way or another. I believe in these verses is the core of the gospel. One of the things that's compelling to me, I just kind of give it to you as a little seed that it's the very first sermon that Jesus ever preached His Kingdom is just His Kingdom Ministry has just begun. And the first words out of his mouth are these and that kind of has a weight to it for me.

I also believe that these words are pretty misunderstood by many believers. And just by way of maybe personal testimony, as I kind of got into a little bit at the beginning. For many, many years, the Beatitudes were absolutely lost on me. When I read these verses just kind of briefly, blessed are the poor in spirit theirs is the Kingdom of blessed are those who mourn, blessed are the weak, blessed are the weak would be what I would think that means blessed are the wimpy for they shall inherit the Earth.

Quite frankly, if I put myself in a scene of a Sunday school class as a ten year old boy and the teacher is given the Beatitudes. Blessed out of the broken. And blessed are those who mourn and blessed rather gentle. As a ten year old, I'd go, okay, okay. You know, I'm believing that because it's in the Bible, but it would never go down in here. Those were never things that I would go, yeah. Brokenness. Yeah. Mourning. Yeah. I wanna embrace them. I'm gonna go towards that.

It would be the kind of thing. And I think a lot of us who've grown up in the Church have some of the same maladies. And if you have grown up in the Church, some of what I say will resonate because I have some shirts stuff in me that I've kind of gone about. But it's the kind of thing that in a Church context, I could raise my hand and give the right answer about. But in terms of life lost on me, I believe there are some misconceptions that we need to work through.

There's some truth we need to hear. The way I'm going to get to it is by breaking this into two parts. By the way, we're gonna move just one at a time. And if I get through the first one in this session and we'll do the next one next session, but I think I'll be able to get further than that. But for this initial sending, what I want to do is set the scene for you for the Beatitudes, and then we'll just begin to deal with some definitions of each one.

It is in the setting of the scene that the Beatitudes for me began to take some shape and bring some life to my understanding. The scene is set by going back to chapter four, starting in verse twelve. It says this now when he that is, Jesus had heard that John the Baptist had been taken into custody, he withdrew into Galilee. Now the way I've seen that verse ever since, I originally [inaudible], is that it's as if this divine starter gun in heaven went off at the arrest of John the Baptist. When John the Baptist was arrested, it was as if Jesus knew, okay, it's time for me to begin.

Up until this point, everything that Jesus had been doing was preliminary. In fact, what just precedes verse twelve in the beginning of his ministry was the time when Jesus was taken, led by

the Spirit into the wilderness, and he had this incredible encounter with the enemy. And by the way, that kind of would even evolve into another pretty teachable sermon in that I think there are times in our lives when the enemy moves on us, and there are seasons of times when the enemy moves on us. And those are not times of great victory.

In chapter four, the first eleven verses, Jesus did not take any new ground. What he did there was stand his ground. And when the enemy moves on us, it's not the time to be laughing at everybody's head off. It's the time to hang on to God, believe God do many of the things we heard of in the first session. But in verse twelve, it says, if the tables begin to be turned, having been assaulted by the enemy, having in verse eleven, it says, having had angels come to Jesus to minister to him.

I like that by the way. You know what it means? It means that Jesus was beat up, means that Jesus was tired and Angels came and ministered to him in his woundedness in his humanity. But now the tables are being turned. The divine starter gun goes off.

And it says that from that moment on verse 17, Jesus began to preach, repent, for the Kingdom of Heaven is within your reach. And now he is going on the assault. He's becoming aggressive and it begins to gather his army. Walking by the sea of Galilee, he saw two brothers Simon, who was called Peter and Andrew, his brother casting a net into the sea, for they were fishermen, said to them, Follow me, I'll make you fishers of men.

Immediately, they left the nets and followed him. Going on. From there he saw two others, James, the son of Zebedee, and John, his brother in the boat with Zebedee, their father mending their nets, and he called them too. So he's gathering his army.

The Kingdom has arrived. The power of God. The reality of God is something that for the first time you can actually experience. And by the way, that's what it means when he says in verse 17, repent, for the Kingdom of Heaven is at hand. Kingdom simply means the reign of God.

You can experience the reign of God. He gathers his army and then he begins to do his ministry. Verse 23 and Jesus went about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the Kingdom. Now there would be a pattern that we are familiar with. The proclaiming of the Kingdom.

The teaching in a synagogue is a model that we're very familiar with. It's this one here I am preaching. I am proclaiming. I'm in a gymnasium. He was in a synagogue.

Here's what he also did too, I believe, demonstrate that the Kingdom I'm bringing is not just a Kingdom of concept. It is not just the Kingdom to be grasped with your mind. It is to be experienced powerfully. It is not just a Kingdom of words. It is the Kingdom of power.

It says that after he proclaimed, he healed every kind of disease and every kind of sickness among the people. The result of that was word spread. People got pumped up. News about him

went into all Syria. They brought to him all who were ill, taken with various diseases and pains demoniac, epileptics and paralytics.

And he healed them all. And great multitudes followed him from Galilee, Decapolis, Jerusalem and Judea and from beyond the Jordan. He's hot stuff. It is if we were to put it in 1991 terms, the first church of what's happening now. This is the place to be.

The word has spread. There's something going on with this character called Jesus. Let's go see what's happening there. Everybody's getting to heal. Power of God's happening.

The teaching is incredible. We've never heard these kinds of things before. Lots of jazzy stuff. He's got a big church right now. Multitudes were there.

Verse one of chapter five, Jesus says something that I that I can't imagine any evangelical in 1991 doing. What he did was this. When he saw the multitudes, he withdrew. I'll tell you, as a pastor, when I see the multitudes coming because of some ministry I'm involved in. And you know what I'm doing? If I withdraw at all, it will be to write a book about how I did it. We got a multitude here.

I'm gonna do something. My church growth. Now, this is the greatest thing that ever happened. Let me tell you my secret. He withdrew and went up on the mountain side and sat down.

When I see dramas like this played out, I kind of back off and I start scratching my head going, What's this about beyond exegesis and dealing with the Greek asking some questions. What does this look like? What would this look like now? Why is it that he's withdrawing? I suspect.

And I think I'm right. As I begin to get into what he says. The one of the reasons he's withdrawing is that he knows there are some fundamental things about the multitude that they do not understand about the Kingdom that he just put on display. There are some fundamental reasons that they are coming that are different than the reasons that he came. And he is withdrawing from the multitude to deal with his disciples, who he has already gathered according to those verses in chapter four, that I went over briefly to sit down with them.

And in my paraphrase of the drama of this, I kind of read it like this. He went up on the mountain, and after he sat down, his disciples came to him and he said, this, here's my paraphrase. I got some good news and I got some bad news. The good news is this. Everything you saw me do, everything you heard me say is true.

All of the power, all of the authority, all of the ability to bind the enemy that you saw. And all of that healing and all of these people coming is something that is that is a demonstration of the power and life of gods. And it is something that is available to you. That's the good news. It's all real and it's all for you.

But the bad news is this all of that power and all of that authority and all of that wonder is not going to come. Number one to who you think. And all of that power and authority is not going to flow through who you think. It will not be beloved to the religious. It will not be to the pious.

It will not be to the self-righteous. It will not be to the external performer. It will not always be to the one who's absolutely wonderfully put together who looks real good. The one to whom this power that I just put on display is going to come and heal. And the one through whom this power is going to flow.

It's going to look a little more like this. They're going to look broken verse three blessed of the poor in spirit. We're gonna look a little more like this. Blessed are those who mourn. They're the ones who are gonna get comforted, blessed are the gentle. Blessed are those who hunger.

Blessed are the merciful. Blessed are the pure in heart. Blessed are the peacemakers. They will not look like your definition of what a winner looks like. I'm going to change the price tags on what you value.

Let me say it this way to get a handle on the concept I think I'm dealing with. I think that these Beatitudes need to be seen from two different angles. There are two different things that I think are happening at the same time. These words of Jesus are, on one hand, a confrontation. These words of Jesus are on another hand, a consolation or a comfort.

Let me tell you how I believe these words of brokenness, mourning and hunger are a confrontation. The religious system of Jesus day, the system that he invaded, I believe, much like the system religious system we live in today was characterized by religious external performance, looking good on the outside, regardless of what was going on on the inside. These words of brokenness, mourning and hunger were a confrontation to the religiously proud, the self righteous, the pretender who again on the outside looked incredibly good. We're very, very busy in the context of the temple, prayed loud and long, gave all sorts of money. But on the inside we're full of disease and deadness.

In Jesus Day, spirituality and holiness were defined for people. It's like if I was just this common guy looking around, what's holy, what's godly? The only place to look in Jerusalem would be the Pharisees describes in the Pharisees. They were kind of the ones up on the pedestal that everybody looked and says, That's what you have to be right there. Make your own parallels in terms of what those places are were given to look at now.

Maybe it's guys like me, pastors or something. But there's these guys who are the authorities of God's word and God's activity in the world who we would look at. And they are the definition, spirituality and holiness. And they indeed did look good. They were indeed pious.

They were also very intimidating. Their entire spiritual expression was not so much a response of the heart as it was and making sure you kept the rules. It was very rigid. And they were very careful to be right. Nothing wrong with being right.

But it was like, right. Like that. Translating in the Greek means. I have no idea. Okay. The problem with them, as you know, was that while they thought themselves spiritual, they were full of pride and phony piety.

Matthew 23 we have an incredible on running, running on something. Description of Pharisees as Jesus confronts them. Among the things he says in Matthew 23, he says, this, you guys polish the outside of the cup and of the bowl really well, you are shiny cups. And when people see you, they go, wow, what a shiny cup.

Because that's where you spend all your time making sure you've got all the Judaistic religious rules down Pat. Today the word would be this. You guys have got all the evangelical behaviors down. You go Sunday morning, you go Sunday night, you go Wednesday, you got them all done. There is nothing wrong with going morning, evening. Nothing wrong.

But that's where their focus was. They had that all down. There were words they didn't say. There were words they said. There were places they didn't go, there were places they did. Fine.

That's where they spent all their energy though. Hearts full of hypocrisy. None of it was being born out of devotion to God. All of it was being born out of looking good to impress you. Jesus despised it.

The confrontation of these words on that group of people is this. You guys, you look real good, but you don't get it. Blessed are the broken. You have a great looking bowl there, but the ones

who are blessed, the ones who are going to experience the life of the Spirit and the life of God are broken people.

Mourning people, hungry people blessed are the broken. Bad news for you. This same word, however, same words to another group of people is a powerful word of consolation and comfort. Well, who would it be a word of comfort to? Guess. Broken people? People who maybe have looked at that system felt like, you know, I love God.

I really love God, but I don't look like that. The outside of my cup does not look terribly shiny. Sometimes I stumble. Sometimes I fail. All the things that are regarded as the things you're supposed to. I just don't.

I don't look so good. And I'm outside of that system. I can't even get in that system. This work from Jesus is real good news to them. In fact, it kind of starts that way.

Back in chapter four, verse 16, when Jesus began his ministry, it says this that the people who are sitting in darkness saw great light. The people who are outside of the system saw hope. And to those who were sitting in the land of the shadow of death upon them a light dawn. They saw hope.

The comfort word to those guys is this. You guys are broken in your mourning and you don't feel like you quite fit in. But here's the good word to you. Blessed are the broken. You thought it disqualified you. I'm telling you, it's what qualifies you.

It's what you have to have to enter the Kingdom. So to some group, he's saying, blessed are the broken, you're not broken. You don't understand a thing about broken. You're full of pride to another group. The same words blessed are the broken.

Don't think that disqualifies you. That may be making you into someone I can use. That is a background. Having set the scene, let's start to define the terms. The first term we deal with is this one poor in spirit, which I'm using already synonymously with brokenness.

Poor in spirit. Let's do the study. Poor in spirit means literally with reference to the spirit of poverty. And again, as I define it like this, my spirit, you know, my humanity is going great. I just love that. With reference to my spirit of poverty.

So poverty of spirit like, Hello, okay. The Greek word is ptochos, and it means specifically one who has root reduced to begging dependence. It's getting better.

Also means brokenness. And I'm gonna use that term all the way through this. It is interesting to me to note that the very first thing Jesus wanted to establish, that the very first thing out of Jesus' mouth when he is beginning his ministry about his Kingdom. The very first thing that he says about his Kingdom is this. What I want you to know most of all is that what my Kingdom is about is about being big and grand and glorious. And my Kingdom is for winners.

And it is for performers. And it's for people who look really good. First thing out of his mouth ought to make us stop and take a look. First thing out of his mouth is this. What my kingdom's about while this multitude is coming for the tricks, I do, what I want you to know is if you're gonna get in on the power you just saw it's gonna come to broken people who know they're broken, who aren't preoccupied with polishing the outside of the cup but want to do some inside work.

It's for beggars who come to the end of themselves who realize that their in need, who come to a place where they say which a phrase that in our church has kind of become a cliché. My only hope is you. My only hope is you. That phrase kind of has become a cliché in our Church. In fact our music director wrote a song that has become one of our staple worship songs. We, as a congregation, stand from time to time we just sing the song.

My only hope is you. All I need is you. The only hope I have in life is you. Get a little handle on kind of where I'm going with this. As I see that principle played out, I think most of us as evangelicals are pretty stable, pretty solid that as it relates to salvation. Our only hope for salvation is Jesus.

And I think we do a real good job of handing people Jesus as their only hope for salvation. For by grace, you've been saved, not of yourself. There's nothing you could do to get saved. And so our message real clearly is that when people come broken and the broken isn't so much broken down as it is coming to the place where you recognize that by yourself, you cannot save yourself.

That's the person who's ready to be saved and we hand them Jesus. Jesus is your only hope for salvation. It's all for free. It's all by grace. By faith you receive it.

I don't know. And so I don't want to presume that this has been your background, but the evangelical background I had had a tendency to do this after we made it real clear that you were saved by acknowledging your only hope was Jesus and handing people Jesus for our sanctification and service. What we had a tendency to do is hand people themselves. You are saved by the power of God. Your only hope is Jesus. But if you ever want to be sanctified, live holy, you just gotta do it. Crank it out.

And if you ever want to serve God with any kind of effectiveness, it's up to you, pal. You better be smart and you better be slick. You just crank it out. What I would like to propose to you is this. That the only way I could ever genuinely be sanctified for holiness to really come from me unless I live in what I think is delusion about what's really going on in my heart.

The only way that I could genuinely move into real holiness. Purity of mine. Purity of life is if I look at those holiness issues in my life and say this, you know what in the power of my flesh, I can't subdue my lusts. I cannot not do that constantly do that. I can't. My only hope is Jesus. And then we begin to hunger for something not only he can do. I need a filling. I need an empowering.

I need something supernatural, just as supernatural as what was necessary when I got redeemed. I need something supernatural to live this life as well. Blessed are the broken. Blessed are the

ones who recognized they can't live the life. That's a weird way to say it. I think it's core of the gospel. Let me come in at it this way.

When we are redeemed, the change of our life is radical. We were called into the Bible as brand new creatures in Christ. We are given a new heart. Ezekiel 36, or 37. I hate this.

It's one of those chapters. Speaks through the prophet Ezekiel of the covenant to come. And it says in that covenant, what I'm going to do is take out your heart of flesh and give to you a new heart. And I will put my spirit within you. And my spirit within you is going to cause you because of my spirit in you to walk in my statutes. So your holiness is gonna come from the inside out.

And so the thing that I recognize about believers isn't hear me, that they always do it right. Believers never stumbles, believers stumble sometimes. The thing that I noticed about believers is that they got a new heart. And with a new heart, there comes a new desire. For the first time in their life, they have a genuine desire to please God, to obey God, to serve God.

But one of the little gifts that I think comes our away from time to time is this. Having gotten a new heart received from God by faith couldn't do that for ourselves, we start trying to live the Christian life by the power of our own, trying really hard. And you know what happens? Some of us hit a wall that's very much like the wall we hit when we got redeemed. It's the wall that says I I can't do this.

That's a wonderful revelation doesn't always sell well, if what we're all about is polishing the outside of the cup, see, it's gonna be real hard to say. I can't do this if the whole temperature of a church, for instance, is looking good, who's going to be able to say it's not doing well for me. I can't do this. I think of sanctification is really going to flow.

It comes to people who come to the end of themselves and recognize I can't live this life. I need an empowerment from the spirit. Dependence is the source of power. Same things happens with service. Let's say you start learning that lesson somehow as it relates to salvation.

My only hope was Jesus. As it relates to my sanctification. I can grip my teeth all I want, but the empowerment to do that that will link up with my new heart, the desires to follow God is gonna have to come from God. Let's say I'm kind of getting a handle on that.

You know what else is going to be the natural response of redeemed heart? Not only to live holy. I think that's a natural response of a redeemed heart. Another response will be to serve God. I want to serve God.

And so I kick off to serve God the same way I kicked off to get sanctified. It'll be about how smart I am. It'll be about how slick I am. It'll be about how many new methods of ministry I'm able to think of. And that's a way to start.

And I think a lot of people start that way. And maybe that's okay, because somewhere along the line, hopefully you hit a wall. And what happens is when you hit the wall what happens is you

realize, Who am I? See, I can't do this either. I might be able to get people to come to my church just to program slick enough, but in terms of the real Kingdom of God, where people's lives are being changed and dead men are coming alive, there's nothing sure the supernatural power of God that can do real ministry.

Nothing. Okay. I would make a distinction, by the way, between a big church with lots of people and a place where the power of God is flowing.

If your hunger is that what we're about is an expression of the power of God and not just our slick methodology, you're gonna feel helpless because you can't make the power of God happen, and you're gonna end up talking like this. I can't make the power of God happen. My only hope is my only hope is God. My only hope is God.

Now, I'm standing up here and I'm ranting and raving, and I'm saying all sorts of things, and I'm sweating like a stuck pig. I got to do this twice. And I'll say some things here that conceptually might grab you or might not. But I need you to know I'm standing up here with an overwhelming sense that if anything of value is going to happen in your heart or in mind through this, God's gonna have to do it. I can't talk you in anything.

Not one thing. In fact, I go into the pulpit every Sunday and one of the things. Well, not one of the things, but when you do it every single week, you know, and you're teaching all the time, one of the things you're just aware of is that sometimes you feel like you really have a this is good, you know, sometimes this is really good. Other times you go, I don't know.

And the truth is, the times you think it's really good, it's not near as good as you think it is. And on the times when you think it's really puke, it's not probably as bad as you think it is, but every once in a while, something will dawn on me.

It'll be this, David, you could say it today better than it's ever been said. You won't. But let's say you could. Say it today better than it's ever been said. You better know that if the supernatural activity of God is not involved, it won't mean a thing. My only hope is you.

Blessed are the broken. Kingdom principle that releases salvation that releases sanctification, releases life. Let me give you some illustrations in scripture to hang on to this Luke 18:9.

You've heard this parable before. It says this, and he that is Jesus told this parable of certain ones who trusted in themselves that they were righteous and viewed others with contempt. Two men went up into the temple to pray. One was a Pharisee, the other was a tax gatherer. Now, this is incredible.

The Pharisee stood and was praying thus to himself. God, I think thee that I am not like these other people swindlers, unjust adulterers, and even this tax gatherer. Stop right here. Time out.

Think with me for a minute. What is your image of a Pharisee? Again I'm grabbing you. If you grew up in Church, I have an image of a Pharisee.

He looks like snidely whiplash. You ever watch that? You know, it's like this black hat and a black cape. And he's got a long stringy mustache. That's what Pharisees look like to me.

You know, it's like you can spot them a mile away, you know, they walk in. Oh, there's a Pharisee. You can't spot him a mile away. These guys are elders in churches? Yes, there were elders in my church who prayed just like this.

Different words. Let's use contemporary language, but I am so thankful, God, that we are not like those evil secular humanists those evil scummy people who live on Hennepin Avenue. I don't know what the street here is of ill repute, but Hennepin Avenue in Minneapolis. Thank you God we're not like them. Well, thank you, God we aren't like them.

But there was an arrogance communicated in this Pharisees language. And there is an arrogance communicated often in the church. It's bigger than I think we think. And then he starts listing his behaviors. That kicks him as being a cut above these scumbags that he despises. I fast twice a week. I pay tithes of all I get. That's his list, by the way, anything wrong with fasting twice a week?

No. I hope some of you experience what a fast really is moved by the spirit. So so caught up in hearing the voice of God knowing a direction for your life, maybe caring for a brother or sister that you would put eating on the side and put that aside in fact indeed, lose your appetite so that you can keep seeking God. Fasts are wonderful.

Giving a 10th of all I have. Fine. Give your money. Pray your prayers. If you want to see the list the Pharisees had read Matthew 6.

They prayed all the time in the temple, in the courtyard made sure everybody heard him. They gave money all the time. Those are evangelical behaviors. So add to that list whatever our list is. Not bad things. Hear me say that. The list I'm gonna give you, I go to church Sunday morning. I go to church Sunday night. I go to church Wednesday night.

Good for you. And that's what proves that I'm not like this other guy. Swindler unjust yucky people.

But the tax gatherer standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, God be merciful to me, a sinner. Who should have been praying a prayer? He should have been this guy. But you know who else should have been that Pharisee who actually believed that by his keeping of the rules, he was made justified. I don't know how well I'm going to be able to develop this, but I just need to. There are many behaviors in the life of a believer that are inconsistent with their new identity.

I think maybe the chief behavior that's inconsistent with our identity is recreated people of self righteousness. I don't even get it. I'm going to talk about this a little bit more as we go on. But self righteousness and a believer means that you don't understand your own heart that will be exposed. By the way, on the last session I'm going to do when we talk about the rich young ruler who I think was the president of his youth group.

Okay, Jesus said of this guy who was beating his chest. I tell you, this is the guy who went down to his house, justified rather than the other. For everyone who exalts himself, she'll be humbled. And he who humbles himself shall be exalted. Why is that?

Because blessed are the broken. Blessed are the ones who recognize I can't do it. And I need you. My only hope is Jesus. Another example of this just real briefly would come in the form of a picture of Jacob wrestling with the angel of the Lord. I don't want you to look this up. I just kind of want to tell it real briefly. Let me give you a profile on Jacob before this wrestling match. Again.

That's a little picture that most of you have heard before. Profile on Jacob before this happened was he was a proud young man. He was tough. He was self sufficient. Let's be honest.

He was the way most of us want to be. We live in a culture that says those are the qualities. We even live in a church culture that would exalt that stuff. Proud and maybe not proud, but tough and self sufficient and capable. And God began to deal with this young man. And the word of God says that there began to be this wrestling match between him and the angel of the Lord.

And the posture of the wrestling match the Jacob had with the angel in the front end was like this. Get away from it. It was wrestling him off. You remember the story, how the angel of the Lord, after a period of time, reached out in some way and touched his side. Texas hip. And he

put it out a joint. There was a wound, a wounded nest that came to Jacob. Kind of like enough of this. Nailed him.

Posture of Jacob changed radically. Remember? Then he started saying this. As the angel began to leave, he started hanging on to him and he hang on to him and he holding on to him. And he said, I will not let you go unless you bless me. I will not let you go.

The thing is a visual thing that captures me about brokenness. Here was the change in posture. At the beginning of the wrestling match, the wrestling match was getting the angel off. Get out here and wrestling against him. Then he got broken and his posture went like this. I won't let you go.

Get away from me. I've got to have you. My only hope is you. I need some life from you.

Blessed are the broken.

Paul learned it too. Might remember that. What I said at the beginning is I was kind of running brokenness, applying it to salvation and sanctification and service. Paul learned that the only way I'm going to have any power in my service is if it comes out of brokenness. Dependence. By the way, I don't know how well I'm always developing these concepts, but brokenness doesn't mean broken down.

I'll get to that in a minute too. It means dependent. My only hope is you is dependent. Paul got that. Familiar passage. 2 Corinthians 12:7, says this. There was given to me in the middle of the verse of a thorn in the flesh, a messenger of Satan to buffet me to keep me from exalting myself.

I hated this thing. I wanted to get rid of it. And concerning this thing, I intruded the Lord three times that it might depart. Then he gave me a word and the word is this, my grace is sufficient for you. Here's the lesson I want you to learn that power is perfected in weakness.

You know why that is? Because people who are aware of their weakness don't have a tendency to have overwhelming confidence in their capacity and they have a tendency to go my only hope is you. Most gladly, therefore, he says, I would rather boast about my weakness, but the power of Christ might dwell in me, therefore, I am well content with weaknesses, insults, distresses and persecutions. Little side note there's a lot of debate about what the thorn in Paul's side was. Disease.

That verse tells you what the thorn was. The thorn in his side was a consistent flow of insults, distresses, persecutions. You can read about it the 11th chapter, but I'm okay with those things coming. I'm content with those things for Christ's sake, because here's what I've learned that when I am weak, then I am strong. Let me say it a different way for when I am weak then I am dependent.

And when I am dependent, this crazy thing seems to come from my heart. My only hope is you. And when my only hope is you, then I am strong because the empowerment to be saved, the empowerment to be sanctified. The empowerment to serve doesn't come from your PhD, guys and women, men and women. It comes from the anointing and the empowerment of the spirit.

I grew up in an academic context. You are in one right now. Get your PhD, get your master's degree. But if you think for a minute that that empowers you to have effect in the Kingdom of God without the anointing of the spirit, you're dreaming. Five more minutes. I thought I was actually going to get on to the next one. What a joke. Okay.

Brokenness. A lifestyle of dependence. If you're looking for a way it's a lifestyle of dependence. The Greek, by the way, helps me to even more clearly define this.

There are two words in the Greek for the concept of poor in spirit or poor. One of the words is the word I gave you ptochos. That's the one in this text. The other one is pentacross. Pentacross and pentacross is a word that will help me get to what I think is it a perversion of brokenness.

And it's kind of what we see sometimes Pentacross is when you're poor, but you still manage to muddle through. Okay. Pentacross is when you know that you're not doing very well, but you still manage to work it out in physical sense.

It would be the picture. Okay. I have a picture. A couple of years ago, I was in Pasadena for a Larry Crab conference, and on the last day of conference when it was over, we took a trip to Venice Beach. You've been to Venice Beach, right?

That is the number one people watching place in the face of the Earth. That is the greatest thing. Anyway, what I recall about that place very well was the bag ladies and in their shopping carts, all of their belongings in there. And one of the things that dawned on me was that, boy, these

people really should get some help. There should be something to help these people and get them out of this condition.

And I think that there are some people who do need help desperately. But one of the things as I watched them for a few hours and then a few days became pretty clear to me was that they didn't want it. They kind of like muddling through. And I'll just no, yes, I am poor, but don't bother me.

I'm I like this like this. I think in a spiritual sense, we see it when people who do have a sense that something's wrong and something's not right, but they never come to brokenness. They'd never come to this place where they go I cannot do this. I'm at the end of myself.

They just know something's wrong, but just keep. Okay. I'll try a little harder. I'll be the little engine that could I'll do a little more. And by the way, sometimes even conferences like this serve to pump you up a little bit. Try a little harder.

Okay. And I know I'm poor, and I know I don't have any sense of the abundant life. I'll just keep muddling through. You never hit brokenness. Brokenness is I have no hope unless God moves on me.

By the way, I think that when it comes to brokenness, there are people who are genuinely broken. They've come to the end themselves. I think in a church a lot of times we put brokenness on and it's almost like a coat we wear because brokenness or humility is a good Christian behavior. People who aren't really broken but know that brokenness might be a good behavior.

Or humility is a good behavior. We put it on like a coat. Have you ever seen anybody put on humility like a coat? I mean, because it's not in here. It's just out here and they become affected somehow by a it's an act is what it is. And it's like, Hello. Hello. I am now humble. Thank you. I'm humble.

I remember as a young man going into the ministry, there was kind of a demeanor like that. I kind of thought I was supposed to have. Hello. Hello. I'm a worm. Thank you. Okay. Well, the truth is that's not broken. That's that's not poor in spirit. That's just poor.

Poor in spirit is not walking around. I'm worthless. You know, if that was what brokenness did nobody would serve, would you serve? You wouldn't have any strength to serve because you'd just be. I'm a mess.

Brokenness is going, you know what? I am a mess and I do have need and I don't have power to preach and have any effect. And I don't have power over some areas in my life. Brokenness though takes the next step and says, but you do. And I'm gonna live my life like this, saying, God, you are my only hope.

You redeemed me if I'm ever gonna be sanctified or continuing a lifestyle of sanctification. It's gonna have to come from you. I want you to hear my heart. It's what I want. I want holiness. You have to empower it. Come administer this through me by your spirit in me. Do that.

And God, I want to preach and I want to serve. And I want to be in the business world as a man or a woman who exemplifies you. But I can't do a thing in there. I can't have any impact. Cause I'm smart. What? Cause I wear a nice suit. What? Because I went to Biola. Thank God for Biola. Bethel. I want because I went to Bethel.

My only hope is Jesus. There's a spirit in that that I can't teach. We need to catch it some way. I think a good question to come out of this with would be this. Okay, brokenness. You've kind of established it as a good thing. How do you get broken?

You know, is there, like a new market set goal. Okay, I'm there. Are there five easy steps? Is there something you do to get broken? Well, one little help is 1 Peter says, Humble yourselves under the mighty hand of God. And he will exalt you at the proper time. Humble yourselves. Okay, but see, I'm kind of, I'm a little bit of a critical, I hope not negative, but critical thinker. I look at that and I go, okay. How do you humble yourself? Is that another one? Ready? Set. Go. Let me ask you this question. Have you ever been broken? So I think I think you have.

I think everybody here at some place has had an event where they've experienced brokenness. I think brokenness is a lifestyle, but I think they're already events of brokenness. Reflect for a minute on a time in your life when you felt like you hit the wall, you came to the end of yourself and you were broken. Here's the question I had for you. What did you do right to get broken?

What were the five easy steps you took to get broken? Well, there wasn't anything you did right. You might have done something wrong.

Maybe you did something right. Maybe you opened your heart and said, God, I want you to look inside. Maybe you confessed your sin. Maybe you gave God some access to some stuff you hadn't been giving Him access to. But I even think brokenness is something that comes from God.

And it isn't a dynamic where we are walking around with slump shoulders, feeling inadequate to the world. It is a posture, however, established by Jesus. The first words out of his mouth of dependence that says whether it's salvation, sanctification or service. If I'm going to have success in any of those things, if I'm going to experience the Kingdom of God and any of those things, my only hope is Jesus. I think that is the posture of Kingdom life. I think that is the posture of power in the Kingdom.

And we can white knuckle at all our lives to crank out the behaviors we want to try without the empowerment of the spirit, the filling of the spirit. We're going to get very tired. Blessed are the broken. Next session, the next elective section will deal with mourning.

Let's pray as we close. Father, I thank you for even for the chance I had to kind of go over some of this again right now. And even as I was saying it, to have it land in my heart, as I even anticipate the week here of being with these young people. And wondering what possible thing I could do that could have an effect.

God, we would just kind of come together right now and say, we want to hear from you. And if anything of effect is going to happen through any of the speaking or the relating that we're going to do together, not just through me, but through all the speakers, all the workshops and seminars. Lord, there just needs to be the moving of your spirit, the wine of God as it were. And we just pray that that would be flowing freely among us, that we would sense that something beyond any word anybody says that beyond any intellectual concept, we are able to grasp that we would know you.

But we can't do that by just deciding to do it. We can't crank that out. We need to say out loud for those kinds of things to happen. Our only hope is you. We do say it out loud and ask you to move among us in Jesus name. Amen. Okay. You're dismissed. We start again at 11. Thanks.