

Topical Teaching
Attitudes of a Disciple
Pastor Mac

PASTOR MAC: Praise the Lord. Amen. Thank you. Please be seated. Well, good evening.

[Congregation says, "Good evening."]

And on behalf of Pastor JD Farag, we want to welcome you here at Calvary Kaneohe. And for any visitors tonight, thank you for coming. We pray that you're extra blessed by being in our presence. And I know you were looking forward to seeing Pastor JD, but I gave him the night off.

[Laughter]

No, but for real, last minute, something came up and it was very, very last minute. So Lord willing, he'll be here on Sunday. Let's continue to pray, as you guys are so faithful in doing. And normally we'd be in the Old Testament in the Book of Daniel, but with me filling in, not tonight. We're going to pray that the Lord will bless this teaching that He has placed upon my heart.

So I do want to remind everyone about our next prayer meeting. It will be held here in the sanctuary on the 3rd of September at 7:00 p.m. here in the sanctuary. And I pray that all who are able to attend would come and join us in prayer. I'm not sure exactly what we will be doing on that evening, but I just have a feeling the Lord is going to do something else. So pray about that and see exactly how He comes and surprises all of us and blesses us in a way that only He can.

So just pray for that end as we pray for one another, by the way. And we don't have to wait till the prayer meeting to pray. Everyone gets that, right?

[Congregation says, "Right."]

I'm just making sure.

[Laughter]

Also, we don't like to put people in the spotlight. No one really likes that. And I understand that people are private about their lives, and they want to live humble, you know, and I get it. But every once in a while — you know, we are to exalt others, right? You don't exalt yourself.

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Well, today I got wind that it's somebody's birthday, our administrator Gail.

[Applause]

And she is very amazing. She just turned 30 again.

[Laughter]

And she is a blessing, truly is. She's a wonderful saint, and we love her dearly.

[Applause]

Praise God for that. Now, before we get into our teaching tonight, why don't we have a word of prayer and ask the Lord's blessing upon what He has for us this evening? So please join me.

Loving Heavenly Father, we come to You tonight with humble hearts and we come hungry, desiring Your word. So I pray that You would indeed bless us with Your presence and Your word of truth. And may all things be done here this evening glorify You.

So Lord, as only You can by the power of Your Holy Spirit, go before us, in the strength and power of Your might to give us the understanding that can only come from above. So meet us here as You are so faithful to do, and we rely on You in that sense, our Lord. We thank You for what You are going to do this evening in advance. In the mighty name of Yeshua, Jesus the Christ, we do pray. Amen.

[Congregation says, "Amen."]

So for tonight, we will be conducting a topical teaching, so to speak, that I have titled, 'Attitudes of a Disciple.' And instead of being in the Old Testament, we will begin our teaching in the New Testament in the *Book of Matthew* in *Chapter 5*, Lord willing, *verses 1-6*.

And I will tell you that this is not a teaching that I had planned on doing. But what are my plans? They mean absolutely nothing. And part of that is because of the pattern that we often set ourselves into. We get into this battle rhythm, and we hate to break ranks from it because of the structure and because we're so accustomed to it.

But the word of God is alive and active. And when it comes to teaching and preaching God's word, we must obey His command, not ours. How does that happen? I will tell you one

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way. As I began to want to teach what I want to teach, it all falls apart. That's one of the ways. And I stress that tonight because that's what happened today. What I wanted to do — woohoo! I had something planned, and the Lord took that thing and threw it out the window. I was highly upset with God.

[Laughter]

But God. He is so gracious. And here we are tonight.

And we are going to be diving into verses pertaining to what's known as the Sermon on the Mount. Now, many recognize that it's more of a teaching, which it is a discourse if you will. But this is what it's called so we can navigate to the proper area and understand what we are about to get into.

But before we get into this, I do want to overemphasize a couple of points, maybe more than a couple, that continues to be overlooked by much of the church today. First of all, when it comes to us studying the scriptures, we must always ensure that we keep what is being communicated within the overall context of the message.

We've been talking about this for the last few weeks, me and some brothers and sisters, and discussing how important it is to understand the overall message. Now we can isolate verses for a particular reason. Don't get me twisted. Jesus even has done that. But we need to understand and make sure that the overall message is not being lost within the context. And this is one of the keys that keeps us on message as well as deepens our understanding of the entire counsel of God's word.

Are we tracking? When we do this, we typically have to go around the scriptures. Are you following me?

[Congregant says, "We're following!"]

We don't — all right, baby.

[Laughter]

And in doing so, it makes us better students of the word of God. Rightly dividing the word of truth takes time and deliberate effort. And it must be done. For example, some of the things spoken about specifically deal with Israel alone. Some of the things spoken about

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deal specifically with the church alone. Some of the things spoken about deals with both. Other things deal with everyone. That's why it's so important that we make this distinction in order to understand what we're talking about and not get led astray.

Another thing or fact that I want to point out is very important and please hear me. I can already hear the moans and groans. Okay, well moan and groan, but it does not remove this fact. And that fact is being a believer is not the same as being a disciple.

Hello church, did everybody just check out?

[Laughter]

I'll say it again. Being a believer is not the same as being a disciple. And we also see from the scriptures that being called a disciple or looking like a disciple does not mean that you are a believer. Do you hear me, church?

And we have our best example of this in regards to Judas Iscariot. And we need to all understand that many believers, many *[Listen to me]* believers in Jesus Christ choose to live their lives as carnal Christians. This is where theological hairs get split. And they need to be. We need to recognize this in order to properly address those in any of these categories.

Yeah, they believe in Jesus. They do believe that Christ is the Messiah, but they will live worldly lives. God allows this, by the way. That's a part of His grace. Now, will it impact him somehow? Absolutely, no question, in this life and the life to come.

But we clearly need to understand this and rightly divide this. If not, we will lose focus on what the word of God is saying, and then we'll dive into lordship salvation and many other areas that mixed discipleship in with it. Remember, being a believer does not mean that you are a disciple. It is not automatic. God's grace covers those who would but believe. That's what His Word speaks to.

So they're not disciples. They are carnal Christians. That's what the Apostle Paul labels them as. Think about it. Because if they were not Christians at all, meaning that if they did not accept Jesus Christ as their Lord and Savior, they would not be called carnal Christians. They would be called unbelievers. Are we good so far? If not, pack your bags. I'm just joking.

[Laughter]

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But it is very important. And I believe at these points, we must consider each and every time we engage with those, as well as when we read the scriptures, more importantly, so when we do engage, we engage properly, understanding where they are, and we can meet them where they are and better witness to them on how they should be if they choose to be a disciple.

[Congregation says, "Amen!"]

So with this understanding, we're going to go forth in faith in this teaching tonight. I've been asking God all day to slow me down. I know it's a failure of mine. God is working with me. I can speak a million words in a second. So I've been praying about it, and I'm just going to trust God, as I should. However, if I do go too fast, someone out there who loves me do this or something, like pump the brakes. Okay? All right.

So here we are with this Sermon on the Mount, or aspects of it, if you will, *Chapter 5*, first 6 verses of the *Book of Matthew*. And this is part of five separate teachings that Jesus would give to His disciples.

And even though I titled this 'Attitudes of a Disciple,' what's being taught here are attitudes that are associated with those who choose to be connected with and representatives of the Kingdom of Heaven. This is very important. This is how far this message reaches. And this is one of those teachings that's given by Jesus that actually has direct application to each of us who claim to be disciples of Jesus Christ.

Are we tracking so far? Do you see why the distinction is very important from a believer and one who calls himself a believing disciple? Remember, it's vital. And one of the reasons why I believe the Lord would have me speak about this in this way is because this is one of the areas that's actually lacking within the church. It's a major one.

I would venture to say that we have many believers but very few disciples. We have people that are willing to do a lot of busy work but lack discipleship. And the marker is going to be explained, in part, this evening. This is so we can look at ourselves and ask the critical question: Am I truly a disciple? Am I seeking that? Or do I just believe a lot? Am I busy in the things that I want to do, or what the Lord has called me to do?

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And this is critical. We can live out our lives thinking that we're serving the Kingdom when we're only serving our self-interests. And one of the ways that I gauge it is if everything's peachy with what I'm doing, then I'm doing something wrong. Are you following me? That doesn't sound like a disciple, not of Jesus.

Now, I don't say we all have to get our heads lopped off to prove it. But you do get the point. And God knows our hearts. We can't fool the Lord. Remember, salvation is a free gift. But being a disciple comes with a cost.

This is why we are told if we want to be a disciple, you must count the cost. Do you know how much this will cost you? Because when it comes to following Jesus as His disciple, there's a payment. We are to glorify God. And that comes by having an attitude set on the things of God based on His Word, not our desires. And it all comes from within. We have to have it inside of us, and then that will be shown outwardly.

What was happening during the time that Jesus gave this sermon was the religious leaders in that day were all about making the outwardly traditions, right, and being a follower of God the marker of one's belief.

Outwardly, what you did showed that you follow God. That's your belief. They were all about traditions. They were all decked out in all kinds of regalia. And they would demonstrate all these godly acts. But their hearts and attitudes, pun intended, were not dedicated to God, not at all.

And another point that cannot get missed is that these attitudes that we will see that Jesus is teaching about are for those that will inherit the Kingdom, which is very important for us to understand. Because this is the precursor, all of this, these beatitudes, the precursor for the overall message, the bigger message that's intended that you'll see in *Matthew Chapter 5:17* all the way to *Chapter 7, the midpoint*. That's the big message.

So all of this is the beginning of that, the buildup to what's to come. Remember, there's no chapter breaks in the original word of God. That's why we have to rightly divide the Word. And I mentioned this so when we study this on our own, we can keep these chapters and verses in mind as it pertains to what's being communicated tonight. That will help us not get

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fixated on one passage of Scripture without having the fuller meaning of the broader context.

Okay. Are we doing okay so far? All right. And I do pray that what we are about to get into will challenge all of our hearts, all of us, and that the Lord would indeed get ahold of us and strengthen our attitudes as His disciples.

So let's expound on these verses, beginning in *verses 1 and 2 of Matthew Chapter 5*. As the word of God reads, **“And seeing the multitudes, He [Speaking of Jesus] went up on a mountain, and when He was seated His disciples came to Him. [Verse 2] Then He opened His mouth and taught them, saying:...”**

We'll pause here. Gather your thoughts by the Holy Spirit so we could be on one accord. Take notice that first, Jesus took notice of the multitude. And He would set the stage in order to accommodate those who took interest. Do we see that? He went up on a mountain. Why? Because **“And seeing the multitudes.”**

Picture it in your mind. Jesus sees the multitude. What does that do for Him? He goes up on a mountain. And now He's in a position in order for Himself to be heard. Now, at first read, some might ask like, well, okay, that's Jesus. What does that really have to do with me being a disciple, understanding what Jesus did? A lot. Yes, Jesus is the one that's teaching here. But we have a takeaway from what Jesus has done. And that takeaway is as disciples, guess what we are commanded to do? Teach.

Did you know that? Oh, you guys didn't know? I mean, you can't go to church without hearing about the Great Commission. Hello? Unless you're not a disciple, then don't worry about it. I'm sorry. Do you see? And we're not only called to teach, but we are called to do what? Make disciples. That's our calling, those who choose or call themselves disciples.

And we're to make disciples wherever the Lord takes us. You do not have to be a pastor to make disciples. And like Jesus demonstrates, we need to make accommodations for those who are willing to learn and not be concerned if they choose to become disciples, but only be concerned with being a disciple of Jesus for the glory of God.

Far too often are we worried about: will they understand? Well, if you are approaching them, like we discussed earlier, you have given them the best chance to understand. Your

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job is complete. The rest is up to the Holy Spirit. But do we even get here? Do we make accommodations?

And also take notice that Jesus was seated and then His disciples came to Him. Do we see that? Because that being seated symbolizes Jesus taking on the role of the Rabbi, the teacher. Because in that culture, when the scriptures were read, they would stand up and read the scriptures. But when they went to expound and explain the writings, they would sit down.

Think about that. He sat down, ready to teach. And we know that right now — think about it. Where is Jesus? Seated at the right hand of the Father. Are we tracking, church? That's where He's at.

So as His disciples, if we claim to be, we should come to Him in order to be taught the things of God. Because when they came to Him, **“Then He opened up His mouth and taught them, saying....”**

you see the difference between discipleship and believing? And look at where we're at. This is before that we even got into the B, the real Beatitudes. Do you see this? Yet, we can clearly see attitudes that we all should have prior to as disciples of Jesus Christ.

Now let's hear from on high what's being taught or communicated by our Lord. The first of these beatitudes captured in *verse 3*. The word of God reads, **“Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.”**

Now, I don't know about you, but when I first read this — and if I just read it without remembering the eternal hope that we have, especially the first part, I'm kind of challenged here. **“Blessed are the poor in spirit.”** What? Because I don't know about you, but I really don't want to have a poor spirit. I don't want to be sad. And this being poor in spirit is referring to our outlook on this life based on the conditions of what this life is presenting us.

Are you feeling me? And I think we can agree that the closer we get to God, the worse this world looks. Right?

[Congregant shouts, “Right!”]

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And we do have more joy. Don't get me twisted, but we have — I know I have. I'll put it on me. I know I have occasions when I look out the window and I'm very sad. Right? I mean, this world is jacked up. And I want to have a rich spirit. That's what I want.

But that's not going to happen here. No. Because in order to have a so-called rich spirit in this life here on this earth, as it is, or having this feeling of pseudo happiness offered by the world, then our circumstances have to be aligned with our desires.

Are you following me? And how can that be as a person who believes in the eternal God living in a world that is currently owned by the devil and charged by his minions? It's impossible. And the quicker we understand it, the better off we are. And even though we live here in the West and have so many freedoms — we do — we still have to deal with a society and a world that goes directly against the will of God.

The evil that is going on is nearly mind blowing, and not just the evil in the world. I'm talking about the evil in the church. You guys have to, when you are sitting in your release time, looking at your phone — I know you do — and something pops up that's so mind blowing from a church on YouTube, and you're like, they're doing that in church? Yes. Yes, that's what they're doing.

Many so-called churches make the spirits of those who attend their church just as poor. And sadly, they don't even know it. They still truly believe that they are rich. And you can tell because they are in love with a dying world. That's one of the markers: in love with a dying world. And they could care less about seeking the lost. But instead they seek the desires of their lust. And this painfully adds to our already broken and poor spirits.

And King David would express this being in a poor spirit in several places throughout the Psalms, but this one being captured in the longest of the *Psalms*, in *Chapter 119:136*, the word of God reads. **“Rivers of water run down from my eyes [Why?] because men do not keep Your law.”**

I pray that we all feel this way when we look out. It's sad. So what does this have to do with us? Oh, a lot. Recognize that the world recognizes our attitudes. Hello? Do you hear me? Recognize that the world recognizes our attitudes. So if we're out there loving it.... Really? I don't mean enjoying yourself. That's totally different. You know exactly what I'm talking

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about. There are certain things that a disciple of Jesus Christ should and must disengage himself from. Even if we did it, that's one of the worst excuses. Well, I used to be that way. And you call yourself a disciple? You're not. You just believe.

You know watching people and so-called leaders in the church who supposedly know better and reject this world, what we see is that they embrace this world and reject the Word. But God knows this. And this is why there is a blessing for us who are poor in spirit. Don't worry. Our promise in the kingdom is sure, sure as God's word.

And we should also be encouraged by these words captured in the *Book of James* in *Chapter 2:5*. The word of God reads, **“Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?”**

Do we see this? Notice that we who are disciples are indeed heirs of the Kingdom. Heirs of the Kingdom: This is an inheritance that we can expect even though all of us are so undeserving.

In addition to this, our being poor in spirit, there's a recognition that we will always be in this condition and totally dependent on God. Do we understand that? During the Kingdom Age, think about this; it will still be applicable. In other ways, yes, but this way as well. This is a reality. So despising the things of this world as it currently is, it might make us poor in spirit, but it is a marker of an attitude of a disciple of Jesus.

Sometimes I don't — we do not stretch our minds far enough in many cases when it comes to the word of God. I say that to myself all the time. I want to look beyond what's here. And what I mean by that as it relates to this, is think about this. The word of God is eternal. Every word is Scripture. Are you following me with that? God will be speaking in His kingdom.

What does that mean? Every word He speaks will be what? Scripture. The Kingdom is going to be something that we could never fathom, but we should start putting our minds there instead of making it so stagnant. No, it goes beyond that. The word of God is alive and active. It does not die in the Kingdom. It continues.

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The word of God reads in *verse 4 of Matthew Chapter 5*, **“Blessed are those who mourn, for they shall be comforted.”** Now this verse has been used to address many occasions that deal with death. And I can understand why. Because after all, there is no doubt that the Lord provides us with comfort when we mourn all kinds of mourning. We are comforted by the Lord. That is true. But keeping it with the context of the teaching by Jesus, I believe that we can see something that's more pointed.

Now, when we consider what we just talked about in *verse 3*, we cannot forget that all of us are a part of this world that makes us poor in spirit. Right? Okay. And as we look outside of the many evil acts and sins that are going on in the world, we cannot bypass the sin that is in our own lives. Do you hear me, family? Some, if not most, of those tears that we cry out with a poor spirit have to be reflective.

Well, maybe you guys just didn't sin enough. I know I did. So I could look out there and be like, oh, my! I remember that was me and cry because of what God's done for me. Nothing about sin is glamorous. And sadly, none of us can stop sinning. And if we never mourn over our sins, then we have a blind spot in our spiritual thinking. Something is wrong. I mean, again, maybe it's just me, but I hate the sin nature. It is so frustrating trying to walk in the Spirit while the flesh is right behind you, whispering. I know it follows me around, and I hate it.

There are times in my life when I reach such a spiritual low. All I can do is weep before God and ask Him to take away whatever that is at the moment that has got me this way. Why is my mind over there? What did I do to invite that little idiot back? And although whatever it is might not be dealt with in the way that I want it to be dealt with, His word assures me that it will be dealt with, and He does provide me with the perfect amount of grace and comfort that I need to push on. Not that it's easy, but He does provide it.

This is the mourning that this verse seems to be speaking about. And from recognizing and mourning over our own sins and iniquities, other positive attitudes should come because that brings humility. Are you with me? We need to be comforted facing all of this. It is not easy. All of us struggle. And again, the fullness of that comfort will come.

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In fact, at the beginning of Jesus's ministry, remember that He would read from the scroll of the writings of the prophet Isaiah, and He would stop prior to what we see in our Bibles as *verse 2 of Chapter 61*. And I want to read beginning in *verse 1* and show how this thought fits with the context of what we are seeing pertaining to being comforted. Following? All right.

Isaiah Chapter 61:1-2; the word of God reads, **“The Spirit of the Lord God is upon Me because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; [Verse 2] to proclaim the acceptable year of the Lord, [That's where He stopped] [But let's continue] and the day of vengeance of our God; [Why?] to comfort all who mourn.”**

This is a sure day, and the completeness of this comfort spoken by Jesus will come. God will restore His people, Israel, as well as all of those who are called according to His purpose. And let's not forget that right now we know that we already have a level of comfort because we are being comforted by the Comforter, who is God, the Holy Spirit. So recognizing and mourning over sin brings about humility that helps each of us to become and remain meek. We see how this is going? Have you picked up what I'm putting down? Word.

Verse 5, Matthew Chapter 5. The word of God reads, **“Blessed are the meek, for they shall inherit [There it is again] the earth.”**

And when it comes to being meek, we have several definitions that biblical scholars use for it. And one of the short ones and sweet ones that we often hear about, I've used it before in order to define meekness, is this. Meekness means power under control.

And hear me out on this. Don't beat me up. When we apply this to Jesus, it fits perfectly. Do you hear me? Let's say it again. Meekness means power under control. And applying that to Christ fits perfectly. Perfectly. There is no ambiguity at all. No issue. But when I try to apply this to myself. Uh-oh. Ha! I quickly realize that I do not have any power to keep under control in and of myself.

Now, from the world's perspective, maybe if you're a judge, you have power and you can keep it under control. A king, maybe if you're some type of ruler somewhere else, or

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whatever, in the court system, or in the government, law enforcement. Okay, if that's what you think. But it would not fit for me. Even on a lower scale, we can say, you know, in our homes we can be that. Okay. But on a broad sense, no. I believe it's worth looking into so we can get a deeper meaning behind what this means for us.

Now, I am not trying to be dogmatic over this simplified definition. I'm just being cautious on how I use it as it pertains to simple man. And when I do, it seems that meekness for us encompasses having a gentle, humble, and patient spirit, empowered by God as we yield to His will in and through our actions. We tracking now?

I believe that we see this captured in the *Book of Numbers Chapter 12:3*. This is read about the humblest man next to Jesus Christ that we have written about in the scriptures. And the word of God reads, **“(Now the man Moses was very humble, more than all men who were on the face of the earth.)”**

What do we know about Moses? Well, we know that Moses was patient with a stiff-necked people, three million of them wandering in the desert. We know that Moses was gentle in his approach to the people. And we know that Moses did mighty works before the Lord. We know that he was not passive, and he was not weak.

In fact, if I'm not mistaken, when the scriptures record Moses's death, it said he died full of sight and full of strength. Moses was strong and courageous but not because of himself. It was because he was empowered by the Lord. His whole character speaks of meekness.

And this is one of the ways that it helps me when I look at it from this perspective. And I pray that it helps you as well. It keeps me in the mindset that I'm powerless without the Lord. At the same time, I know that the Lord is within me. And because we who believe in Jesus as our Lord and Savior, we have the power of the Holy Spirit, our attitude of meekness is indeed power under control.

Do you see how we get there? But we can't go directly there like Jesus can. The Bible tells us that those with this attitude belong to the Kingdom of God, as well as this entire makeup, is what the Kingdom of God would be like.

And this is spelled out in *Psalms Chapter 37:9-11*, as the word of God reads. **“For evildoers shall be cut off; but those who wait on the Lord, they shall [What?] inherit the earth. For**

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yet a little while and the wicked shall be no more. Indeed, you will look carefully for his place, but it shall be no more. [And verse 11] But the meek shall inherit the earth and shall delight themselves in the abundance of peace."

Loving it. And I pray that you are as well.

Moving on to our final verse, *verse 6 of Matthew Chapter 5*. The word of God reads,

"Blessed are those who hunger and thirst for righteousness, for they shall be filled."

Okay, I'm going to try not to rush. I said last verse and the brain says, last verse. Hurry up. I'm just being honest. But for this, I want to first remind us that Jesus is talking to those who have already responded to His message regarding the Gospel of the Kingdom. Go back to the beginning of it. This is where He's coming up on the mountain. Those who are following Him have already responded to the message of the Gospel of the Kingdom.

Now, let me say this. That the Gospel of the Kingdom encompasses the Gospel of Jesus Christ, but they are not synonymous. That's a teaching for another time. I shouldn't have said it. The Gospel of the Kingdom was repented now, for the Kingdom is at hand. And all of these attitudes that are being discussed are the attitudes that ought to be displayed by those who have responded to this message, the gospel of the Kingdom.

Are you follow me? Again, this message is not about how to get saved. It is about the attitudes for those who have responded that would be present in the Kingdom. This is what we are to do now as we march towards the Kingdom to come. We do not bring the Kingdom in. And I'm reminding this to us now because of how Jesus says now, righteousness. This is the first time He puts it in the Beatitudes. And when we go back through them, we can see again that this is all a build-up phase.

First, we have **"Blessed are the poor in spirit."** And many of the poor in spirit were considered outcasts in that society, by the way. Lots of reasons. But many of them they left out of the synagogue. They couldn't even worship in the temple. But with Jesus, they are demonstrating that they hunger and thirst for righteousness.

Do we see that? And this is why we have captured in the scriptures Jesus explaining that those who seek the Kingdom of Heaven, that their righteousness must exceed the righteousness of the Scribes and Pharisees. Because again, what were the religious leaders

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doing in that day? They cared about the external, the appearance of righteousness instead of the true transformation of the heart. And this is major. All of them are. But this is major because we have to deal with this.

First, when we look at the children of Israel and the culture, we can clearly see three major aspects of how they viewed righteousness. In fact, often we break it down into three points dealing with God's law: the civil law, the ceremonial law, and the moral law. You've heard that, right?

And we know, based on historical data that they failed in doing this, not because there was something wrong with the law. Something was wrong with their hearts. And it was not just the leadership. It was also how individuals lived as well. Because as individuals, we impact society as they impacted the culture. And many of those future leaders came out of that culture that was impacted.

So how do you think their leadership looked? It reflected the social norms. Are you tracking me? History repeats itself. Now, this is not the main theme of the passage, but I think we can learn from it. We who hunger and thirst for His righteousness, it's not our righteousness. It's His.

Now, I do want to pause here and point out something earlier before we end. And that's how we see how all these attitudes build upon one another. So let's walk it out if we can. So in fact, you know, the first four have been noted to resemble the most important aspects of our spiritual growth. And this is how it looks.

First, we are poor in spirit, right? Our spirits are drained down. We are emptied out before God. And then this should cause us to mourn regarding the sin, not only in our lives, the sin that we see, but everywhere. Right? And we mourn for that because the root cause of everything is sin. Sin is the problem. And we are all a part of this corrupt and fallen state. None of us are exempt. What can we possibly do on our own? Jack everything up. You're right.

[Laughter]

And with that mourning, that brings about an element of humility. That humility allows us to be meek. And the meekness is what enables each of us to serve the Lord as He intended,

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which definitely impacts the way we operate in this world of sin. We should be easily noticed if we are disciples of Jesus Christ, especially as this world grows darker. And like we just read, this should always make us hunger and thirst for righteousness, the righteousness of God.

And I love it the way one commentator put this. He writes this: **“For what is the use of confessing and lamenting our sin, of acknowledging the truth about ourselves to both God and men if we leave it there? Confession of sin must lead to hunger for righteousness.”**

What a way to end the study. The question we need to ask ourselves is, when is the last time that we have checked on our attitudes as it relates to this? Why don't we please stand so we can pray?

Loving Heavenly Father, only as You can bring forth Your word of truth, You're so gracious to us. We depend and rely on You, and we should because we cannot rely on ourselves or our fellow man. Thank You for this teaching. And I pray that our hearts have been cracked open to allow Your word to penetrate the hardest of the areas in our hearts, so that our attitudes can reflect true discipleship after our Lord and coming King.

So Lord, please just embolden us to do Your perfect will. Steady us and set us aright. In the mighty name of Jesus, the Christ, we pray. Amen.