

# Hineni

**Matthew 5:1-12:** *“<sup>1</sup> And **seeing** the multitudes, he went up into a mountain: and when he was set, **his disciples came unto him:** <sup>2</sup> And **he opened his mouth, and taught** them, saying, <sup>3</sup> Blessed are the **poor in spirit: for theirs is the kingdom of heaven.** <sup>4</sup> Blessed are they that **mourn:** for they shall be **comforted.** <sup>5</sup> Blessed are the **meek:** for they shall **inherit the earth.** <sup>6</sup> Blessed are they which do **hunger and thirst after righteousness:** for they shall be **filled.** <sup>7</sup> Blessed are the **merciful:** for they shall **obtain mercy.** <sup>8</sup> Blessed are the **pure in heart:** for they shall **see God.** <sup>9</sup> Blessed are the **peacemakers:** for they shall be called the **children of God.** <sup>10</sup> Blessed are they which are **persecuted for righteousness' sake:** for theirs is the **kingdom of heaven.** <sup>11</sup> Blessed are ye, when men shall **revile** you, and **persecute** you, and shall **say all manner of evil** against you **falsely, for my sake.** <sup>12</sup> Rejoice, and be exceeding glad: for great is your **reward in heaven:** for so persecuted they **the prophets** which were before you.”*

## I. The Sermon on the Mount vs. Mount Sinai

### A. These two mounts speak of the difference between the Old Covenant of the Law and the New Covenant of Grace.

1. Here on the Sermon on the Mount, stands the Lord Jesus Christ, and there on Mount Sinai stood Moses.
2. Mount Sinai was a rocky, rough mountain in the desert, but the Sermon on the Mount was a gentle hillside.
3. On Mount Sinai, Moses stood all alone with no one around him; In the Sermon on the Mount, stands the Lord Jesus was many people around Him.
4. On Mount Sinai, Moses was concealed by clouds and surrounded by a frightening thunderstorm; In the Sermon on the Mount, the Lord Jesus is calm and inviting.
5. On Mount Sinai, there were very strict boundaries set up, and there were terrible warnings for no one to enter.
  - a. **Exodus 19:12-13** states, *“<sup>12</sup> And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: <sup>13</sup> There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.”*
  - b. In the Sermon on the Mount, there was like an invitation for the people to come as the Lord.
    - a) **Matthew 11:28**—*“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”*
    - b) **Isaiah 45:22**—*“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”*
    - c) **Isaiah 55:1**—*“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”*
    - d) **Isaiah 1:18**—*“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”*
6. On Mount Sinai, the people were running away.
  - a. **Exodus 20:18** says, *“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.”*

- b. In the Sermon on the Mount, the people came near to the Lord Jesus.
- 7. On Mount Sinai, the people did not want to speak to God directly.
  - a. **Exodus 20:19-21** states, *“<sup>19</sup> And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. <sup>20</sup> And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. <sup>21</sup> And the people stood afar off, and Moses drew near unto the thick darkness where God was.”*
  - b. In the Sermon on the Mount, the people listened. From what He said, they felt at ease to speak directly with the Lord Jesus and ask Him questions.
- 8. On Mount Sinai, God’s message was a law of the Ten Commandments that were written on tables of stone.
  - a. **Exodus 24:12** says, *“And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.”*
  - b. **Exodus 31:18** says, *“And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.”*
  - c. In the Sermon on the Mount, God’s message was being written on the fleshly tables of the heart.
    - a) **2 Corinthians 3:3** says, *“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.”*
- 9. On Mount Sinai, there was one demand after another. Most of them began with the word, “No” or “Lo.” With each demand, the hope of life got farther and farther away until there was no way for a man to have life or Heaven.
  - a. In the Sermon on the Mount, hope of life and of seeing God comes closer with conditions of being poor in spirit, meek, mourning, hungering, thirsting after righteousness, and being merciful.
- 10. On Mount Sinai, the tables of the law were broken because of the sins of the people.
  - a. Here In the Sermon on the Mount, the breaking of the law was solved by what God would do as a sacrifice for sinners that would enable them to come to God.
- 11. On Mount Sinai, the people were condemned by the law.
  - a. In the Sermon on the Mount, the people are comforted with the assurance that they will not be condemned.
- 12. On Mount Sinai, there was no regard for the weakness of the people or their needs as sinners.
  - a. In the Sermon on the Mount, the weakness of the people was addressed.
- 13. On Mount Sinai, the law was given as what the people must do.
  - a. In the Sermon on the Mount, the people were told what they must be.
- 14. On Mount Sinai, the law took life away.
  - a. In the Sermon on the Mount, life was given to the people.
- 15. On Mount Sinai man ran to a religion of laws and rules
  - a. In the Sermon on the Mount, man ran to the Lord Jesus as God for a relationship with Him.

16. In short, on Mount Sinai, the law terrified the people and made the people run to God.
  - a. In the Sermon on the Mount, the words of the Lord Jesus drew the people into God.
- B. Mount Sinai stands with its sister mounts as the mountain of the curse. Mount Carmel stands where judgments fell.
- C. But, the Sermon on the Mount stands with Mount Moriah and Mount Zion and Mount Calvary and the Mount of Olives with Gethsemane where sacrifices of grace fell.
- D. Mount Sinai and its sister mounts were all about what was done to man as a sinner.
- E. The Sermon on the Mount and its sister mounts was all about what was done for man as a sinner.
- F. This is not to say that there was no grace preached by Moses; Moses did give the laws concerning the sacrifices for sin and peace.
  1. In the Sermon on the Mount, stood the prophet that Moses predicted would come in **Deuteronomy 18:15**.
    - a. The verse says, *“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.”*

## II. Verse 9—*“Blessed are the peacemakers”*

- A. Verse 9 says, *“Blessed are the peacemakers: for they shall be called the children of God.”*
- B. What is the difference between a person who is peaceful and a person who is a peacemaker?
  1. A peaceful person avoids stress.
  2. A peaceful person shrinks away from where there is conflict and war. He is a peaceful person and would rather not be where there is conflict.
  3. A peacemaker makes peace between warring parties which means that the peacemaker dives into where there is conflict. A peacemaker does not shrink away from where there is a war between persons; he enters so that he can bring about a peace between warring parties.
  4. That is the peacemaker.
  5. Peacemakers get hurt, but the threat of being hurt does not make the peacemaker stay away. He is a peacemaker, and into the fray, he will go in order to make peace. He lives to make peace, and he looks for ways to make peace. He is a peacemaker.
  6. The Lord says that he is blessed.
- C. When we look at verse 7, we see the merciful. Then, we look at verse 8 and see the pure in heart. We realize that this is the same person described in verse 9.
  1. The merciful, pure in heart is a peacemaker.
- D. The greatest war there is for man is the war with God and what causes a man to be at war with God.
  1. The Bible says that to have a mind that is oriented towards pleasing self in life and not care about obeying God is to be at war with God.
    - a. **Romans 8:5-7** says, *“<sup>5</sup> For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. <sup>6</sup> For to be carnally minded is death; but to be spiritually minded is life and peace. <sup>7</sup> Because **the carnal mind is enmity** against God: for it is not subject to the law of God, neither indeed can be.”*
  2. The Bible says that sins cause a person to be at war with God.

- a. **Isaiah 59:1-2** says, “*1 Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*”
  - 3. To be a friend of the world is to be an enemy of God. Each person has got to choose—either they will be a friend of the world and an enemy of God, or they will be a friend of God and an enemy of the world.
    - a. **James 4:4** says, “*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*”
- E. The lost are at war with God and the peacemaker sees that. The peacemaker is not indifferent to the lost being at war with God. The peacemaker rushes in to try to make peace between the lost and God.
  - 1. The merciful and pure inheart peacemaker does not look at the lost and say, “Too bad for him. At least I am saved.” The motto of the peacemaker is “Leave no man behind.”
  - 2. The merciful and the pure in heart peacemaker does not look at the lost and say, “Too bad for him to not be part of the elect who were predestined to believe. At least I am part of that elect that is safe in the lifeboat.” The peacemaker leaves no man behind.

### III. Isaiah 52—“*Publisheth peace*”

- A. The description of the peacemaker is in Isaiah 52.
  - 1. **Isaiah 52:7** says, “*How beautiful upon the mountains are the feet of him that bringeth good tidings, that **publisheth peace**; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!*”
- B. This verse describes what a peacemaker is, and it is a description of the peacemaker in Israel.
  - 1. But, it does not just apply to only Israel; this is just another one of God’s “*To the Jew first, and so to the Greek.*”
  - 2. The phrase “*To the Jew first and also to the Greek*” is used to describe God’s Gospel and God’s Salvation in **Romans 1:16**.
    - a. **Romans 1:16** states, “*For I am not ashamed of **the gospel** of Christ: for it is the power of God unto **salvation** to every one that believeth; to the **Jew first, and also to the Greek.***”
  - 3. Israel’s salvation and Israel’s transformation into the peacemaker is the focus of Isaiah 52.

### IV. Verse 1—“*Awake!...Strength...Beautiful Garments*”

- A. That chapter opens with a call from God for Israel to wake up out of Israel’s sleep.
  - 1. **Isaiah 52:1** says, “*Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.*”
- B. God is calling on Israel to wake up and put on the strength that God has provided for them.
  - 1. When Israel obeys the call of God in **Isaiah 52:1**, they will take on their new strength. They will be described as what it says in **Ephesians 6:10**—“*Be strong in the Lord, and in the power of His might.*”
  - 2. When Israel responds to God’s call in **Isaiah 52:1** to take their new strength, Israel will say the words of **Philippians 4:13**—“*I can do all things through Christ which strengtheneth me.*”

3. When Israel takes on the new strength that God supplies, they will look at themselves and says that they have been *“strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness”* (Colossians 1:11).
- C. But, the greatest awakening that Israel will have when they are saved is when they *“put on thy beautiful garments, O Jerusalem, the holy city”* (Isaiah 52:1).
  - D. This means that when Israel is saved, they will come to see that they are wearing filthy garments. God describes those current filthy garments that Israel is wearing today in **Isaiah 64:6**.
    1. The verse says, *“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”*
  - E. When Israel is saved, they will look at themselves, and they will say, “We are dirty, rotten sinners.”
    1. That is the confession that every person has to make before they can be saved. If a person sees themselves as perfectly fine, then God cannot help them. The Lord Jesus did not come to call those who see themselves as righteous. The Lord Jesus came to call sinners to repentance as it dirty, rotten sinners in **Luke 5:31-32**.
      - a. **Luke 5:31-32** says, *“<sup>31</sup> And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. <sup>32</sup> I came not to call the righteous, but sinners to repentance.”*
  - F. When Israel is saved, they will see that the reason they are as unclean things is because of the garments they are wearing. They are not in beautiful garments. They are filthy rags.
    1. **Isaiah 64:6** says, *“All our righteousnesses are as filthy rags.”*
    2. The very thing that was supposed to make them beautiful before God (their good works and all their acts of charity) were all so stained with sin.
    3. This is far worse than the emperor’s new clothes. This is filthy rags for clothes.
      - a. This is what God says about anyone who trusts in his own good works to make himself beautiful before God. God looks at those good works and God says, “Filthy. They make you unclean.”
  - G. This is the major deception among people today; they think that their good works will save them and that thought is described as it says in **Proverbs 14:12**.
    1. **Proverbs 14:12** says, *“There is a way which seemeth right unto a man, but the end thereof are the ways of death.”*
- V. **John 3:26**—*“Believeth on the Son...hath...life”*
- A. There is a deception that good works will give a person eternal life, but that is wrong—fatally wrong.
  - B. The Bible could not be clearer on the subject.
    1. **John 3:36** says, *“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”*
      - a. There is a little word after the word “believeth” that has been translated as “on.”
      - b. That Greek word “Eis” is so critical to understand in that verse that it makes the difference between having eternal life or being cast into hell for billions of people.
  - C. Most people today think that what the Lord Jesus was saying by that word “on” or “Eis” was “in the fact of.”
    1. People today have the fatal deception that the Lord Jesus was saying in **John 3:36** was *“He that believeth in the fact of the Son hath eternal life.”*

2. That is believing that God could also be extended to a person confessing a statement of faith like, “I believe the Bible to be the inspired, the only infallible, authoritative Word of God. I believe that there is one God, eternally existent in three persons: Father, Son, and the Holy Spirit. I believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.”
- D. Many people believe that, and they think that what the Lord Jesus was saying with the word “Eis” in **John 3:36** was that all you need to do is to believe those statements. Then, you have eternal life.
1. But, the problem is stated in **James 2:19**.
    - a. **James 2:19** says, *“Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”*
  2. The problem is that those are statements of truth, and the demons believe those true statements also. They do not have eternal life.
  3. So, that means that the word “Eis” in **John 3:38** does not mean to believe “in the facts of” the Son.
- E. The best translation of the word “Eis” for **John 3:38** is “into” so that the verse would read, *“He that believeth into the Son hath everlasting life.”*
- F. Now, that raises the question of what it means to believe “into the son?”
1. To believe “into the Son” means to come to the Son as He said in **John 5:40**.
    - a. **John 5:40** says, *“And ye will not come to me, that ye might have life.”*
  2. He came into the world as He said—*“I am come a light into the world”* (**John 14:26**).
  3. That was His move—to come to us. Now, each person has to make his own decision to turn to Him and come to Him as stated in **John 1:11**.
    - a. **John 1:11** says, *“He came unto his own, and his own received him not.”*
- G. To come to Him to be received by Him depends on how a person comes to Him.
1. **Mark 2:17** states, *“They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.”*
  2. In order for a person to be received by Him, that person must come as a sick person—sick with sin. They must come sick from being a dirty, rotten sinner because He came to call sinners to repentance.
- H. To emphasize how a person has to come to Him to receive eternal life, He used the analogy of a person who goes to the physician.
1. When a person goes to a doctor, the doctor has one all-important question before he does anything. That question is “What is the problem? What is your sickness? How can I help you?”
    - a. That is the question that the physician wants to know first.
  2. Just picture a person who comes to the doctor, and when he is asked what the problem is, he responds with, “Nothing. I am perfectly fine. I am as healthy as can be. I don’t have any need of healing.”
  3. The Lord said that that was exactly how it is when a person comes to the Lord Jesus and starts to tell Him how good they are. They are just like those “many” in **Matthew 7:22-23**.
    - a. **Matthew 7:22-23** says, *“<sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?<sup>23</sup> And then will I*

*profess unto them, I never knew you: depart from me, ye that work iniquity.”*

4. The problem is that those people said nothing about them being dirty, rotten sinners who came to Him to be saved from their sins.
- I. When Israel sees they are clothed in the filthy rags of their own good works, then they will respond to God’s call to put on their beautiful garments. When they do, they will look at themselves and say **Isaiah 61:10**.
  1. **Isaiah 61:10** states, *“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.”*
- J. What does this robe of righteousness clothing mean for Israel?
  1. **Isaiah 45:24-25** says, *“<sup>24</sup> Surely, shall one say, **in the LORD have I righteousness and strength...**<sup>25</sup> In the LORD shall **all the seed of Israel be justified, and shall glory.**”*
  2. The hymn puts it so well:

*Jesus, thy blood and righteousness  
My beauty are, my glorious dress;  
'Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.*

- K. When all Israel abandons their own righteousness and strength and takes the Lord’s righteousness and strength, Israel is *“justified by his blood”* (**Romans 5:9**).
- L. Then, will come the time when all of Israel *“shall be saved”* (**Romans 11:26**).
- M. That will be the time when Israel will be like Lazarus in the tomb as the Lord Jesus Christ calls them to life.
  1. **John 11:43-44** states, *“<sup>43</sup> And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. <sup>44</sup> And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.”*
- N. That is what is going to happen to Israel when just like Lazarus, Israel is raised from the dead. Just like the Lord Jesus said, “Loose him, and let him go.” He will say to Israel the words of **Isaiah 52:2**—*“Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.”*

#### VI. **Isaiah 52:6**—*“Shall know my name...in that day”*

- A. The great transition for Israel from **Death to Life** from **Darkness to Light** from **Wandering to Adoption** from **Being Lost to Being Saved** is all tied up in **Israel and the name of God**.
- B. Today, for Israel, is the day of Death and Darkness and Wandering and Being Lost.
  1. **Isaiah 52:5** says, *“My name continually every day is blasphemed.”*
    - a. The important words to see in that verse are *“every day is.”*
    - b. That means that this is speaking about today—the here and now of today.
  2. Today, the name “Jesus” is blasphemed as a swear word.
  3. Today, the name of “Jesus Christ” is blasphemed as a cuss word.
  4. That sets the people today in the state of death, darkness, wandering, and being lost—all because of what Israel does with the name of God and Jesus Christ today.
- C. But, the great change for Israel from **Death to Life**, from **Darkness to Light**, from **Wandering to Adoption**, from **Being Lost to Being Saved** all happens in the future.

1. **Isaiah 52:6** proclaims, *“Therefore, my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold it is I.”*
  2. The important words to see in that verse are the words “shall” and “in that day,” because those words tell us that this is coming. This will happen in the future. This great change will happen “in that day.”
- D. Every time, Israel calls God “Ha Shem” or “The Name,” I view that as a true confession that they do not know the name of God and just call God, “Ha Shem” or “The Name” as in “Whatever that name is.”
- E. When **Isaiah 52:6** happens, Israel will no longer call God “The Name” as a confession of not knowing God’s name.
1. **Isaiah 52:6** says, *“My people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.”*
- F. On that day, when Israel transitions from being lost to being saved, Israel will know that the name of God is “Jesus Christ.”
1. On that day, Israel will know that the name of God is “Jehovah Jesus.”
  2. On that day, Israel will know that the name of their Creator God is Jesus and that the name of their Preserver God is Jesus.
  3. On that day, Israel will know that Jesus is the name of the Great “I Am” at the Exodus 3 burning bush where God first revealed His name Jehovah to Moses.
- G. Israel’s salvation is all tied up in their understanding that the name of God is “Jesus.” “Jesus” is the great name that brings Israel salvation.
1. **Acts 4:12** says, *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*
- H. Israel’s salvation is all tied up in their understanding that the wonderful name of God is “Jesus.”
1. That is why I emphasize to the Jewish people the name of “The Lord Jesus Christ.” Even though I know how hard it is for them to accept the name of “The Lord Jesus Christ,” I know that there is healing for them in that name.
    - a. **Song of Solomon 1:3** states, *“Thy name is as ointment poured forth.”*
    - b. The word “ointment” is Rakak, and it means “to make soft.” Ointment transforms a hard heart into a soft or tender heart. The name of Jesus has the power to transform a hard heart into a tender heart.
- I. That is why the name of Jesus is so important. When Israel is saved, they will follow the steps of Paul who learned that the name of God is “Jesus” in **Acts 9:4-6**.
1. **Acts 9:4-6** says, *“<sup>4</sup> And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?<sup>5</sup> And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.<sup>6</sup> And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.”*
    - a. That is the question and answer for Israel that will mark the nation.
    - b. **Isaiah 66:8** states, *“A nation be born at once.”*
- J. That will happen when the nation of Israel asks God the question of **Acts 9:5**—*“Who art thou, Lord?”* or “Who really are you, God?”
- K. The answer of *“I am Jesus”* will come back (**Acts 9:5**).
- L. That is what is meant when God says in **Isaiah 52:7**, *“Behold, it is I.”*
- M. Israel will know that it is Jesus who is saying, *“Behold, it is I.”*
1. That is a very special Hebrew statement for *“Behold, it is I;”* it is Hineyni.
- N. Normally, in the Bible, it is man that says to God, “Hineyni” which has the meaning of “at your service.”



1. But, here God is saying to Israel “Hineyni” or “at your service.” The Lord Jesus did come to serve the needs of sinful man by saving man from his sins as He said in **Matthew 20:28**.
    - a. **Matthew 20:28** says, *“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”*
    - b. God came in the flesh to be the “Hineyni” to save man by giving his life as a ransom for many.
  - O. This is the theme of **Isaiah 52**. Israel wakes up to a new strength, new clothing, and a new realization of who God really is.
  - P. That will be the salvation of the Jewish people. When they worship Jesus as God, that will be the time of Israel’s restoration, and until then, we work in Israel Restoration Ministry. That day has not come yet.
  - Q. All of this is described in **Matthew 5:3**.
  - R. When Israel comes to God in their need as a dirty, rotten sinner, and they are all of the following:
    1. **Matthew 5:3**—*“Poor in Spirit”*
      - a. Their sin makes them...
    2. **Matthew 5:4**—*“They that mourn”*
      - a. Their sin makes them...
    3. **Matthew 5:5**—*“Meek”*
      - a. Their sin makes them...
    4. **Matthew 5:6**—*“Hunger and thirst after righteousness”*
      - a. They are saved and become those who...
    5. **Matthew 5:7**—*“Obtain mercy”*
      - a. The blood of the Lord Jesus Christ makes them...
    6. **Matthew 5:8**—*“Pure in heart”*
- VII. Verse 9—*“Blessed are the peacemakers”*
- A. Their first order of business is to be peacemakers.
  - B. In **Isaiah 52**, right after Israel is saved, they become peacemakers.
    1. **Isaiah 52:7** says, *“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”*
    2. Here, the city of Jerusalem is in ruins, and just at that point in time—Look!
    3. Here comes a messenger, and he has great news. His good news is so welcomed that his feet are seen as beautiful! The feet carry the good news—news of salvation. The good news is that *“thy God reigneth.”*
      - a. The good news is that God (whom they have just learned has the name of Jesus) is as He is described in **Revelation 11:15**.
        - a) **Revelation 11:15** says, *“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”*
      - b. That is the good news that Israel is proclaiming to the world. The Lord Jesus Christ, the Savior of man is reigning as King of the Jews and King of the World.
    4. That is the first order of business for Israel once they are saved.
      - a. **Isaiah 52:7** says, *“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”*

- C. This will be so shocking for the world to see the Jewish people are now the peacemakers. With the world in ruins, it will be a “Look!”
1. Here comes a Jewish messenger, and he has great news. What is the good news?
    - a. **Isaiah 52:7** reminds us that “Thy God reigneth.
  2. Who is God that reigneth? God (whose name the Jewish people have just learned) is Jesus.
    - a. **Revelation 11:15** says, *“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”*
  3. That is the good news that Israel is proclaiming to the world—that the Lord Jesus Christ, the Savior of man is reigning as King of the Jews and King of the World.
- D. How are they being peacemakers? What they are proclaiming about Jesus as God is the next chapter after **Isaiah 52**.
1. **Isaiah 53:5** says, *“But he was wounded for our transgressions, he was bruised for our iniquities: **the chastisement of our peace was upon him**; and with his stripes we are healed.”*
    - a. They are proclaiming that His wounds and bruises were for our transgressions and iniquities. He took our chastisement or the punishment we deserved all for one purpose. It would be so that we could now have peace.
- E. It is the cross they are proclaiming, and the peace with God that comes from the cross. They are proclaiming the peace with God that comes from the cross; they are proclaiming *“having made peace through the blood of His cross” (Colossians 1:20)*.
- F. They are proclaiming the peace with God that comes from the result of justification from the cross; they are proclaiming *“therefore being justified by faith, we have **peace with God through our Lord Jesus Christ” (Romans 5:1)***.
- G. They are proclaiming how finally truth and mercy can meet together.
1. That is the truth that the sinner must be judged for his sins and the mercy that the sinner himself needs to be saved from the judgment of his sins.
  2. They are proclaiming that **Psalm 85:10** happened at the cross where *“mercy and truth are met together; righteousness and peace have kissed each other.”*
- H. As peacemakers, they are traveling near and far to people who are far from the Lord Jesus Christ. Their message is **Ephesians 2:13-14**—*“<sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For He is our peace.”*
- I. When people and angels look at them, they say they are the children of God.
1. **Matthew 5:9** says, *“Blessed are the peacemakers: for they shall be called the children of God.”*
- J. If you asked them if they see themselves as children of God, they would say, “Yes.”
1. They see themselves as how **2 Corinthians 5:20-21** describes them.
  2. **2 Corinthians 5:20-21** says, *“<sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. <sup>21</sup> For he hath made him to be the sin offering for us, who knew no sin; that we might be made the righteousness of God in him.”*
- K. Their message is the cross and the peace with God that the cross brings. They are the peacemakers

#### VIII. Verse 9—“Shall be called the children of God”

- A. Why are they called the children of God?
1. They are not called the children of God because they are loved by God.
  2. They are not called the children of God because they are liked by God.
- B. The reason they are called the children of God is that they are so close to God.

- C. They are in such a close fellowship with God that they are called the children of God.
  - 1. This is what makes them called the children of God.
  - 2. They spend time with God, and they depend on God. Life is different for them than for the norm. They don't worry because they depend on God.