

Walking with Jesus Through Sinai:
 Seeking Moral Clarity in an Age of Chaos with the 10 Commandments
 CPC Adult Sunday Studies Fall 2024
 5 - First Commandment, part 2

Holy Love & Adoration: The Poor in Spirit, the Pure in Heart

Review:

Preface & 1st Commandment - *"I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. "You shall have no other gods before me."*

- WLC 104 - *"The **duties required** in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honoring, adoring, choosing, loving, desiring, fearing of him; believing him; trusting, hoping, delighting, rejoicing in him; being zealous for him; calling upon him, giving all praise and thanks, and yielding all obedience and submission to him with the whole man; being careful in all things to please him, and sorrowful when in anything he is offended; and walking humbly with him."*

1. Adoring God Alone

1. **Psalm 16** - *"... I say to the LORD, "You are my Lord; I have no good apart from you....The LORD is my chosen portion and my cup; you hold my lot....I have set the LORD always before me; because he is at my right hand, I shall not be shaken. Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure....You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore."*
 1. **See also Deut. 6-7** on fearing God alone, especially when things go well for you.
 2. **Matt. 5.3,8** - *"Blessed are the poor in spirit, for theirs is the kingdom of heaven.... Blessed are the pure in heart, for they shall see God."*
 3. **Matt. 6.24-33** - *"No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money. 25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put*

on. Is not life more than food, and the body more than clothing? . . . But seek first the kingdom of God and his righteousness, and all these things will be added to you."

1. Notice the connection between v.24 and v.25, as if Jesus is assuming they may be anxious if they're not devoted to money, so know that God will provide what you fear losing.
4. **2Cor. 4.16-6.10** - *"So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. 17 For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, 18 as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal. . . . We are treated as impostors, and yet are true; 9 as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything."*
 1. You could say that the whole Christian life is about getting us to keep the 1st commandment, to worship God and no one/thing else. As Paul faced suffering, his trust in God alone became more and more pure.

2. Adoring God Alone & Justification by Faith Alone

1. "All those who do not at all times... trust in His favor, grace and goodwill, but **seek His favor in other things or in themselves, do not keep this [First] Commandment**, and practice real idolatry, even if they were to do the works of all the other Commands... For the chief work is not present, without which all the others are nothing but mere sham, show and pretense, with nothing back of them... If we doubt or do not believe that God is gracious to us and is pleased with us, or if we presumptuously expect to please Him only through and after our works, then it is all pure deception, outwardly honoring God, but inwardly setting up self as a false [savior]..." – Martin Luther
2. "**There is no one in the kingdom of God who is not *poor in spirit***. It is the fundamental characteristic of the Christian and of the citizen of the kingdom of heaven, and all the other characteristics are in a sense the result of this one. As we go on to expound it, we shall see that it really means an emptying, while the others are a manifestation of a fullness. We

cannot be filled until we are first empty. . . . There is no more perfect statement of the doctrine of justification by faith only than this Beatitude: 'Blessed are the poor in spirit: for theirs (and theirs only) is the kingdom of heaven.' . . . How does one therefore become 'poor in spirit'? The answer is that you do not look at yourself or begin by trying to do things to yourself. **The way to become poor in spirit is to look at God.** Read this Book about Him, read His law, look at what He expects from us, contemplate standing before Him. . . . 'Lord, increase our faith. We thought we had something because we had cast out devils and preached Thy word, but now we feel we have nothing; increase our faith.' Look at Him; and the more we look at Him, the more hopeless shall we feel by ourselves, and in and of ourselves, and the more shall we become 'poor in spirit.' Look at Him, keep looking at Him." - D. Martyn Lloyd-Jones, "Blessed are the poor in spirit"

A.W. Tozer on seeking God alone - "The evil habit of seeking *God-and* effectively prevents us from finding God in full revelation. In the *and* lies our great woe. If we omit the *and* we shall soon find God, and **in Him we shall find that for which we have all our lives been secretly longing.** We need not fear that in seeking God only we may narrow our lives or restrict the motions of our expanding hearts. The opposite is true. We can well be assured to make God our All, to concentrate, to sacrifice the many for the One.

"When the Lord divided Canaan among the tribes of Israel, Levi received no share of the land. God said to him simply, 'I am thy part and thine inheritance,' and by those words made him richer than all his brethren, richer than all the kings and rajas who have ever lived in the world. And there is a spiritual principle here, a principle still valid for every priest of the Most High God.

"The **man who has God for his treasure has all things** in One. Many ordinary treasures may be denied him, or if he is allowed to have them, the enjoyment of them will be so tempered that they will **never be necessary to his happiness.** Or if he must see them go, one after one, he will scarcely feel a sense of loss, for having the Source of all things he has in One all satisfaction, all pleasure, all delight. Whatever he may lose he has actually lost nothing, for he now has it all in One, and he has it purely, legitimately and forever....

“In the deep heart of the man [Adam] was a shrine where none but God was worthy to come. Within him was God; without, a thousand gifts which God had showered upon him. But sin has introduced complications and has made those very gifts of God a potential source of ruin to the soul. . . . The roots of our hearts have grown down into things, and we dare not pull up one rootlet lest we die. Things have become necessary to us, a development never originally intended. **God’s gifts now take the place of God, and the whole course of nature is upset by the monstrous substitution. . . .**

[Referring to Abraham’s act of nearly sacrificing Isaac] “Now he was a man wholly surrendered, a man utterly obedient, a man who possessed nothing. He had concentrated his all in the person of his dear son and God had taken it from him. . . . I have said that Abraham possessed nothing. Yet was not this poor man rich? Everything he had owned before was his still to enjoy: sheep, camels, herds and goods of every sort. He has also his wife and his friends, and best of all he has his son Isaac safe by his side. He had everything, but he possessed nothing. There is the spiritual secret. There is the **sweet theology of the heart which can be learned only in the school of renunciation. . . .** After that bitter and blessed experience I think the words *my* and *mine* never again had the same meaning for Abraham. . . .

“Our Lord came not to destroy but to save. Everything is safe which we commit to Him, and nothing is really safe which is not so committed. . . . [The Christian ought to] put away all defense and make no attempt to excuse himself either in his own eyes or before the Lord. **Whoever defends himself will have himself for his defense, and he will have no other. But let him come defenseless before the Lord and he will have for his defender no less than God Himself.**” (AW Tozer, *The Pursuit of God*, 18-28)

St. John of the Cross:

One dark night,
fired with love’s urgent longings
—ah, the sheer grace!—
I went out unseen,
my house being now all stilled.