

They Shall Be Filled

December 29, 2024

There is a record in the Gospels that is very interesting, and it is a great place to start our journey in God's Word today.

Matt 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

To "hunger and thirst" is an *idiom* for a strong desire. God's Word assures us, the believers, that people will accept and believe God's Word *according to their appetite*. Some people have bigger appetites than others. Others have just enough appetite to accept Jesus Christ in their life, and that's it. They won't go any farther than that. We don't quit on them, but we need to understand that that is how it works. Each man or woman must make their own decisions.

The figure of speech gives more emphasis to what is being communicated than just a plain statement of fact. Furthermore, if God says, "they SHALL be filled," which is according to appetite. And it takes all of the guesswork out of who will believe and who won't believe. God does the filling. Not our job to determine if they are filled enough or not. Let's look at the Old Testament to look at another *idiom* which means the same.

Psalm 42:1: As the hart panteth after the water brooks, so panteth my soul after thee, O God.

Again, we can see by this figure of speech of an *idiom* that it also expresses strong desire.

Psa 119:103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

Can't you just taste it?! It's Delicious! I want more! More! More! With the mind picture of having our appetite filled according to our hunger is wonderful to know on two different levels. First, it shows how anyone who wants to know about God is going to know about the true God according to their appetite. That includes us! Our appetite can and will be filled as we hunger and thirst as the deer pants for a cool drink of water from a mountain brook. Secondly, it shows that we cannot "force feed" the Word of God to anyone. They will accept it or they won't. But we can be loving toward them regardless of how much or how little they want to know. Matt 19, please.

Matt 19:13:Then were there brought unto him [Jesus Christ] little children, that he should put his hands on them, and pray: and the disciples rebuked them.

People had brought some little children; some wonderful little children. They brought them to Jesus Christ so he would put his hands on them and pray for them. What a beautiful desire of those parents; of the people that brought those children. Yet it says that "the disciples rebuked them." Then in verse 14 it says:

14 But Jesus said, Suffer little children.... The word "suffer" is the Greek word: *kōluō* means "let them be." **...Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.**

The word "forbid" in this verse is also *kōluō*. Don't stop them from coming to me. Don't impede them to come to me; don't hinder them; don't prevent them; don't restrain them: **"for of such is the kingdom of heaven."**

In this situation the disciples thought it was inconvenient to have the little children brought to Jesus Christ, even though the intent was for him to put his hands on them and pray for them. However, Jesus Christ did allow the children to come unto him. When you see the Gospels it's so wonderful to see that Jesus Christ wasn't far from people, but the religious leadership was. They kept their distance from people. That way the

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religious leaders acquired a mystical and mysterious character. The saddest part is that then people thought God was like that—mystical, mysterious, difficult to reach by a mere mortal.

Mark 9:38: And John answered him (Jesus Christ), saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad (kōluō) him, because he followeth not us.

Now, I want to ask you one question: what that man was doing—casting out devils in Jesus Christ's name—was that something wrong? No. Was that something really evil to do? No. That man was doing a good thing, but then when John saw him, he said, **“and he followeth not us so we forbad him, because he followeth not us.”** It's very interesting that John said they “forbad him, because he followeth not us.” He didn't say, “because he doesn't follow you, Jesus Christ.” He said, “he followeth not us;” his group! But that didn't mean that that man was wrong.

Something to avoid as mature believers, as people that speak the Word of God, is to see in our administration with the body of Christ as to see people we witness to as “those who follow us.” In other words, those who go to our fellowships, or my fellowship. **The body of Christ is a lot bigger than that!** Our vision should be a lot greater by not seeing our organization, or our ministry or our group as greater or more important than the body God set up.

What God set up for forever is more important and more lasting than what men set up. Even when men set something up to move God's Word, the body of Christ is still something a lot more enduring, I would say! The ministry, the group, the organization is a vehicle for moving the Word, and the purpose is that people get to know God through that vehicle. The purpose for us when we witness, when we preach, when we give the Word to people, is never to get people into “*our group*.” The purpose is always to get people born again, and into the Word of God. But, many times, we're glad they get into the group and that's it.

It's similar to someone needing to get to a specific point and you offer him a ride. Then that person gets in your car, but you never take off. You never move from that spot, but you feel satisfied and happy that the person is in the car, even if it's not going anywhere. The group, the organization is the vehicle; not the destination. Let's keep reading in Mark 9.

Mark 9:39: But Jesus said, Forbid him not...It's the same word kōluō. “Forbid him not,” don't impede him; don't restrain him. ...for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part. 41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. Go down to v. 50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

It's tremendous that the context of these verses deals with being a stumbling block to those who believe in Jesus Christ. Sometimes it's been said that if it's not through a certain method or a certain class, one shouldn't speak in tongues. OR it's been said that if it's not from a specific group then the tithe doesn't work. How ridiculous! When we put any organization above God's Word then it's so easy to start forbidding things from people. This next section in Luke 11 is a tremendous usage.

Luke 11:37: And as he spake, a certain Pharisee besought him to dine with him: and he [Jesus Christ] went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him...Look at this statement by Jesus...Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

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This section in Luke 11 emphasizes misplaced priorities and hypocrisy. When this Pharisee, who'd invited Jesus Christ over for dinner, marveled that Jesus didn't wash before eating (V38), Jesus responded by rebuking their focus on external rituals while neglecting internal righteousness. He said, **"Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness"** (V39). Jesus emphasized the hypocrisy of prioritizing appearances while disregarding God's love and justice in the life of a person.

Now, I don't think that would be the right way to treat someone who is hosting you; they invite you to dinner...but, then again, Jesus Christ did so many **"UNCHRISTIAN"** things in his life!

40 Ye fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe [this is an interjection; a primary exclamation of grief] unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God... these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. ☺ 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over [them] are not aware [of them]. When they walked over the graves, they were unclean and could not participate in the feasts such as Passover, Pentecost, etc. 45 Then answered one of the lawyers [teachers of the law], and said unto him, Master, thus saying thou reproachest us also. Now that's perceptive, isn't it?

46 And he said, Woe unto you also, ye lawyers... Now that you brought it up lawyers; now that you spoke up... **Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered (kōluō).**

And that's the same word **kōluō**. By taking away the key of knowledge they were hindering, preventing and restraining God's people from entering in. I don't think that would be good to have on your spiritual resume for eternity! Let's look at Luke 23.

Luke 23: 1 And the whole multitude of them arose, and led him unto Pilate. 2 And they began to accuse him, saying, We found this [fellow] (Jesus Christ) perverting the nation, and forbidding (kōluō) to give tribute to Caesar, saying that he himself is Christ a King.

It says, "forbidding to give tribute to Caesar." Did Jesus Christ really forbid that? No. On one occasion he said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

It's very common for a religious leader to tell people what they can and cannot do, or should do, in light of their own points of view on politics, genealogy, or the economy, etc. The truth of the matter is they should **leave people alone** and allow them to live according to their conscience. But if one shares God's Word with them, their conscience will know better how to walk according to what God's Word teaches.

In this situation it was the people accusing Jesus Christ that said he would impede people from giving to Caesar. But when the subject was brought to Jesus Christ, he just said "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Period. He didn't lead people in a certain

They Shall Be Filled

December 29, 2024

direction either politically, or socially, or economically or any other way. He just taught the Word and let people be. Look at I Corinthians chapter 14.

1 Corinthians 14:36: What? came the word of God out from you? or came it unto you only?

What great questions! We have to remember that the Corinthians were very carnal believers. They used to think, "My group is the important one." "Oh, no, no! My group is better than yours because I follow Paul, and So, the question to them was: "Came the Word of God out from you?" That's a great question to ask.

When someone comes to us and says, "*You shouldn't do this, you shouldn't do that, blah, blah, blah,*" We can say, "Hey, listen...came the Word of God out from you? Hmm?" Then it says in verse 36, "**...or came it unto you only?**" I know some people feel they own the copyright on the things of God; but the questions here are: "**Came the Word of God out from you? or came it unto you only?**" You follow Cephas, and you follow Apollos. Who is Apollos?" "Well, I think that Apollos speaks better than Paul!"

You know, this was one of the great life lessons that I learned over the years... and it took awhile for me to realize that I didn't have the exclusive rights to teaching God's Word. And it took awhile for me to realize that we were bringing people back to God with **His own Word**, and not bringing them into our organization. The spiritual side of this whole thing is what I am trying to relate to you today. Carnality breeds contempt for the things of God. I know some people feel they have the copyright on the things of God; but the questions here are: "**Came the Word of God out from you? or came it unto you only?**" Now let's keep reading:

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. 38 But if any man be ignorant, let him be ignorant 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Don't impede people—don't hinder people from speaking in tongues, or continuing to go to their church, or synagogue. Once a person gets born again of God's spirit, then they have eternal life. God did that! Not us!

40 Let all things be done decently and in order.

That's it! All things are to be done decently according to God's Word, and they are to be done in order, according to God's Word. And that includes leading people to Christ. It includes operating the manifestations, and it includes people fellowshiping with like minded believers. It takes time for people to learn all of this.

So what are the Key Takeaways from the teaching today? 1. **Unity Over Exclusivity:** The body of Christ transcends any single group or organization. Our mission is to lead people to God's Word, not our groups. God is the One who brings people to us to teach. He does His job, we do our job. 2. **Focus on the Heart:** External practices and traditions mean little without the inner righteousness and a love for God's justice, which is all beyond the commandments and doctrines of men. 3. **We Teach Without Imposing:** Like Jesus Christ, we should share God's Word and let people apply it in their lives, avoiding undue interference or restrictions.

Let us remember: our groups and organizations are tools, not the goal. The purpose is always to guide people into a relationship with God through His Word. We teach people HOW, then it is up to them to accept and believe. We do our job, God will do His job!

God bless you!