



Matthew 5:3-5

Blessed Brokenness

Series: **The Beatitudes** 

Nov 3rd 2005

You have probably heard the story

- Pastor who came to church to candidate
- Preached such a great sermon-hired him
- 1st week – preached same sermon
- Leaders thought maybe a mistake
- 2nd week – same exact message
- Asked him, if had other messages – yes
- 3rd week – same message
- Now frustrated, when preach different msg.
- As soon – do 1st message, move on

No – not going to preach same message as last week

- Yet, I am stuck this week – what mean?
- Working through Beatitudes
- Covered first 3 – time to move to 4th
- But felt God stick me here...need to talk about
- Can't cover 4th...until really live 1st three

Remind you of what we are studying – what beatitudes are

- Declaration of Jesus' kingdom – what doing
- See that more interested in heart-than deeds
- Not just not killing, but no anger, lust, etc
- Not just do right, but from heart
- Heart is what the beatitudes is about-issue

I. Flow of Beatitudes

1. See the picture I have put before you

- a. Key to see that each beatitude flows to next

2. Change the graph – maybe help see better

- a. See 1st three as humbling, then building

3. See the flow as picture of whole Christian life

- a. Tell you that every life greatly used, goes through– a time of brokenness before usefulness, power
- b. Moses, David, Joseph and even Paul
- c. True in Biographies

4. See as all growth in Christian life

- a. So key–if misunderstand – don't see constant flow
 - i) Don't have to wait till whole life is marked by it
- b. See every area of God growing us as thru this
 - i) Exactly here – where we can see some failure
- c. Desire God to “help” with time
 - i) We want “righteousness”, mercy etc
 - ii) But have to go through brokenness
 - A. Poor-See my inability, my need for God
 - B. Mourn – Confess over sin against Him
 - (1) Robbing Him, due Him–created, redeemed
 - C. Meek – surrender life, time to Him
 - iii) Exactly here is the problem – didn't want this
 - iv) So say – I prayed – didn't work
 - A. Not that didn't work – I didn't surrender
- d. True of relationship – marriage, dating
- e. True of Jobs
- f. Problem is many want blessing, not brokenness

5. Picture as a Cup – empty, clean – right place

II. Danger-Opposite - Pride

1. Worse yet... Spiritual Pride
 - a. One of the constant issues through word
2. Story of the Prodigal Son
3. Danger is seeing Christian life as God helping
 - a. As tapping into God to fulfill and help
 - b. Like a force, a source
 - c. Not a surrender to Him

III. Need of Brokenness

1. Where God dwells
2. Where God revives
3. Story of 1904 Welsh Revival

Welsh Revival of 1904-5 one of most thrilling in revival history.

- We see one hundred thousand souls in Wales coming to Christ in just nine months

Revival historian Edwin Orr noted two things about what led up to this revival

First – their was a failure of man’s ways – turn of the century, great forward movements – failure.

Secondly – was prayer. He observed: 'The Awakening was a worldwide movement. It's sources were in the springs of little prayer meetings which seemed to arise spontaneously all over the world, combining into streams of expectation which became a river of blessing in which the Welsh Revival became the greatest cataract. ...

Began Thursday 29 September, Seth Joshua closed the 7 am meeting before breakfast crying out in Welsh, '**Lord ... bend us**'. Evan Roberts remembered, 'It was the Spirit that put the emphasis for me on "Bend us". "That is what you need" said the Spirit to me. And as I went out I prayed, O Lord, bend me.'

- Need to bend, to bend stiff neck
- Willing to be made willing

Churches of Wales were crowded for more than two years. A hundred thousand outsiders were converted & added to churches, the vast majority remaining true to the end.

Drunkenness was immediately cut in half, and many taverns went bankrupt.

Crime was so diminished that judges were presented with white gloves signifying that there were no cases of murder, assault, rape or robbery or the like to consider. The police became "unemployed" in many districts.

The Welsh Revival was the far reaching of the movements of the general Awakening, for it affected the whole of the Evangelical cause in India, Korea and China, renewed revival in Japan and South Africa, and sent a wave of awakening over Africa, Latin America, and the South Seas.

‘Utter brokenness in God’s holy presence is a prerequisite to any mighty moving of God in revival

Henry Blackaby

“our culture is obsessed with being whole and feeling good. That drive affects even the way we view the Christian life. We want a “painless Pentecost” we want a “laughing revival”. We want gain without pain,; we want the resurrection without going through the grave; we want life without experiencing death, we want a crown with going by the way of the cross, but in God’s economy the way up is the way down.

Nancy De La Moss – in Brokenness

Conclusion

Not some of You and some of me
But all of You and none of me

Brokenness is Spiritual Poverty

- Breaking our self-reliance

Brokenness is Godly Mourning over sin

- Breaking of our self-righteousness

Brokenness is Meekness of surrender

- Breaking our self will

Frances Ridley Havergal (1836-1879),

The great trouble and sorrow of her young life were that she felt she ought to love God, but that she did not. "

"Soon a sermon by the curate, on 'Fear not, little flock,' struck me very much. I did so want to be happy and a 'Christian.' I had never yet spoken to any mortal about religion; but now I was so uneasy, that after nearly a fortnight's hesitation, being alone with the curate one evening, when almost dark, I told him my trouble, saying I thought I was getting worse. He said moving, and coming to new scenes was the cause, most likely, of my feeling worse, and that it would soon go off; I was to try to be a good child and pray, etc., etc. So after that my lips were utterly sealed to all but God for five years."

I drank in every word I heard about Jesus and His salvation. I came to see that it was Christ alone that could satisfy me. I wept and prayed day and night; but 'there was no voice nor any that answered.' I shall never forget the evening of Sunday, December 8th. Diana, whom I loved with a perfectly idolatrous affection, had hardly seen me all day. For some time I had noticed a slight depression about her. That evening, as I sat nearly opposite to her at tea, I could not help seeing (nobody could) a new and remarkable radiance about her countenance. It seemed literally lighted up from within while her voice, even in the commonest remarks, sounded like a song of gladness. I looked at her almost with

awe. As soon as tea was over she came round to my side of the table, sat down by me on the form, threw her arm around me and said: 'Oh Franny, dearest Franny, the blessing has come to me at last. Jesus has forgiven me, I know. He is my Savior, and I am so happy! Only come to Him and He will receive you. Even now He loves you, though you don't know it.'

"Having broken the ice at Belmont (my school), it was the less difficult to do so again; and before long I had a confidante in Miss Cooke, who afterwards became my loved mother. We were visiting at the same time at Oakhampton, and had several conversations, each of which left me more earnest and hopeful. At last, one evening in the twilight, I sat on the drawing-room sofa alone with her. I told her how I longed to know I was forgiven; how even my precious papa, brothers and sisters, all I loved were nothing in comparison. She paused, and then said slowly: 'Then, Franny, I think, I am sure it will not be very long before your desire is granted, your hope fulfilled.' After a few more words, she said: 'Why cannot you trust yourself to your Savior at once? Supposing now, at this moment, Christ were to come, could you not trust Him? Would not His call, His promise, be enough for you? Could you not commit your soul to him, to your Savior, Jesus?'

"Then came a flash of hope across me, which made me feel literally breathless. I remember how my heart beat. 'I could, surely,' was my response; and I left her suddenly and ran

away upstairs to think it out. I flung myself on my knees in my room, and strove to realize the sudden hope. I was very happy at last; I could commit my soul to Jesus. I could trust Him with my all for eternity. It was so utterly new to have any bright thoughts about religion that I could hardly believe that it could be so.

"Then and there I committed my soul to the Savior; I do not mean to say without any trembling or fear, but I did; and earth and heaven seemed bright from that moment; I did trust the Lord Jesus.

"For the first time my Bible was sweet to me, and the first passage I distinctly remember reading, in a new and glad light, was the fourteenth and following chapters of St. John's Gospel."

This was in February, 1851, when Frances Havergal was fourteen. With this new glad light there came to her a great eagerness for study

years after this we, however, find her declaring that she had recently received a blessing that had "lifted her whole life into sunshine, of which all she had previously experienced was but as pale and passing April gleams compared with the fullness of summer glory."

This blessing came to her through a tiny book called "All for Jesus." It set forth a fullness of blessing to which she felt she

had not attained. She was gratefully conscious of having for many years loved the Lord, and delighted in His service; but "I want," she wrote, "to come nearer still", to have full realization...I see it all; I HAVE the blessing!" "I saw it," she says, "as a flash of electric light, and what you see you can never unsee. There must be full surrender before there can be full blessedness. He Himself showed me all this most clearly."

About this time she wrote her Consecration Hymn, perhaps the most widely known of all her writings. This is how it came into being.

"I went," she writes, "for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted, but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house!' And He just did! Before I left every one had got a blessing.". She prayed for them all, and had the joy of receiving them one after another in her room, where she was able to help them.

"The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart one after another, till they finished with, Ever, ONLY, ALL for Thee! "

Miss Havergal made the hymn a standard for her own living. Years afterward she wrote in a letter, "I had a great time early this morning renewing the never-regretted consecration." Then she went on to tell how she found she had really made her own all but the eleventh couplet, about love; she felt that she had not given Christ her love as she wanted to, and she made that the object of her morning consecration.