

Purity of Heart

by Norman Troyer

This sermon emphasizes the importance of having a pure heart devoted solely to God, focusing on the concept of being free from contamination and having a singularity of purpose in serving Him. It delves into the significance of wholeheartedly serving God and the need for unity and oneness in the church. The message also touches on the challenges of facing trials, seeking wisdom from God, and the dangers of being double-minded or having divided loyalty.

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Scripture: Matthew 5:8, Exodus 20:3, Deuteronomy 6:4, James 1:2, James 4:8, Luke 10:38, Isaiah 41:10, Hebrews 12:2, 1 Corinthians 15:58

Topics: "Purity of Heart", "Unity in Service"

Description

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Transcript

I greet everyone in Jesus' name this morning. Just thankful to God this morning for His mercies that are new every morning and His grace that still allows us to be here and to just have another day, another opportunity to serve Him. Let's pray.

Feel free to stand if you like. Father in heaven, thank you for this new day. Thank you for this time to be together here.

Thank you for the scriptures that were read this morning and your word that was shared, the songs that were sung, pray that they could just be in our hearts and we would just continue to be ministered to today here by your word. And we just praise you for your faithfulness to us. We pray for those that are sick, pray that you would heal them according to your will.

We'll just pray this morning for our father-in-law and mother-in-law, pray that you would grant them healing according to your will as they're battling this sickness. We pray this morning that you would just give us ears to hear and hearts to understand. Help us to be keen to your spirit.

Pray also that you would give us a purity of heart. We thank you for Jesus again and for his blood that he shed for us and we pray these things in his name, amen. I'd like to start by reading Matthew chapter 5, verse 8. These are just some thoughts that I've been thinking recently and shared some of them last week at our meeting in Ohio.

Matthew 5, verse 8 says, blessed are the pure in heart for they shall see God. When we were visiting Arizona last winter, maybe it wasn't this last winter, the winter before, Brother Malin, I think most of you would know him, he's been here, shared something about this verse that stood out to me and I just remembered it. I also wrote down a few things that he said about this.

It changed, I guess, the way I looked at this verse. Before I always considered this verse to be more talking about being clean, I guess. Our hearts being clean.

And I looked up just a definition of pure and the first definition was not mixed or adulterated with any other substance or material. And the last definition was free of any contamination. And the last one would have probably been in my mind like what I normally thought of.

And just to maybe give a little bit of a material illustration of the idea that I would like to communicate is if you would have a glass of pure water and you would take some of Duane's pure honey and put it in there, you would no longer have pure water. Even though you wouldn't really say it's contaminated, it's just not pure anymore. It's not just, it's been adulterated with another substance.

A quote that Malin shared, and I think he got it out of a book, I don't remember, was to be pure in heart is to will one thing. It's a, I guess, I don't know, would you say a singularity of purpose or intent, not a divided, we don't have any divided loyalty, I guess, if our heart is pure in our service to God. I'm going to read Exodus chapter 20, verse 3. It says, you shall have no other gods before me.

Is that the one I want? Yeah. And I don't know, that's how, this is a new King James, how this reads, but the German always seemed like it, the meaning could have been taken slightly different. I think this meaning, it can be understood correctly, but in German, the word that's used seems to mean more, not just before me as in order of importance, but no other gods besides me, or aside from me, or except for me.

Very important to God that we're wholeheartedly serving Him, that our whole heart is towards Him. I'm going to turn to Deuteronomy 6, verses 4 through 9. Hear, O Israel, the Lord our God, the Lord is one. You shall love the Lord your God with all your heart, with all your soul, and with all your strength.

And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

You shall write them on the doorposts of your house and on your gates. It seems that it was very important to God to communicate to the children of Israel that their God was one, that He is one God, and just Jesus' desire, I think Robert touched on it, was for unity, for the church, and Jesus prayed that we would be one in the same way that He and the Father are one. I think I'm saying that right.

It just seems like it comes out pretty strongly. God desires unity, oneness with us and for us with each other. I think that one of the ways that that is best or most likely to be is if we have a pure heart and all the

same desire to serve God with all our heart, soul, mind, and strength.

Doing that, I think, with all our heart, soul, mind, and strength requires a singleness of heart, a purity of heart. We can't be just kind of half way into it, and the other half kind of has other ambitions, whatever, career, I don't know. You can just think about other things that our heart might be drawn towards.

When I was reading the last verses here about these words, how you shall teach them diligently to your children and talk of them when you sit in your house and walk by the way, when you lie down, when you rise up. Just as a parent, I was just convicted that I'm not sure that I'm doing that. That just sounds really intense.

I just don't even talk that much about anything. But I don't know. This morning, I think it was just this morning, I had the thought then that I think we are teaching our children something all the time just by our life, by the choices that we make, by the things we do, by how we react to situations.

If we're driving down the road and somebody needs help and we drive on by, I think we're teaching our children something. If we stop and help, I think we're teaching our children something. If they have a question and we're in a hurry and we don't take time to answer, I think we're teaching them something.

And on the other hand, I guess what I'm saying is, I think we are teaching our children something. I think I am teaching them something. And I need to be sure that what I'm teaching them are these things of God, these words, words of God, the ways of God.

Nevertheless, I think probably the one verse, I don't know what the one verse says specifically, talk of them. So I think there's importance in that to verbally communicating about these things. Sitting quietly, I had written down here.

Meditating. I think we'd be teaching our children something if they see us doing that. Oh, one of the things I just wrote down here is one of my thoughts about this as I was thinking was children working with their parents.

I think that's a good thing because I think children learn the most from the people that they're with the most. So I appreciated that. I helped work on Friday, a couple of brothers, and there's a lot of boys there, I think, learning from their fathers.

I think that's good. I guess one point I was making in regards to those verses is that I don't think we always have to be talking to fulfill that. Brother Yossin shared a verse last week out of Psalms that says be still and know that I am God.

Just, we should be able to just sometimes just be still, be quiet, meditate, maybe even in a meeting together. Should not be uncomfortable to just sit quietly and meditate. Next verse I'm going to read is Matthew 6, Matthew chapter 6, verse 24.

This verse just talks about having one master, not having a divided loyalty. No one can serve two masters for either he will hate the one and love the other or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

I guess this verse is speaking maybe specifically about mammon when he says about serving two masters but probably other things could fit in there. When I think about serving two masters and hating one and

loving the other in my life as an example, this is not a spiritual example but just some jobs that I had when I was about 15, 14, 15. I had two jobs and two masters at the same time.

One was, I guess they were both part time. One was working for a farmer and the other one was working in a foundry. And the farmer was my first job.

He could call me in whenever he needed me and if I wasn't working for him I went and worked at the other job. And I hated the one job and I hated the other. I mean I loved the one job and I hated the other.

I think it would be, I don't know, probably be accurate to say the same about the masters. I just loved the one and I hated the other. And I wished I could always be working for the one.

I remember that one day I went to my second job because I hadn't been called for the first one and I was already there just getting ready to start working when the first guy called the first master and said, this hay is ready to make. I need you to come over here. And I was so joyful.

It was just like I had been pulled out of a, felt like I had been pulled out of a pit. It was that I just hated it so much. I don't know, I think probably like in the physical realm people can have two jobs, work for two different people and like them both.

I don't know if it's almost possible not to have a preference, like one better than the other, but that was an experience I had when I was young and still, I don't know, pretty immature. I still have a lot to learn in that regard. I would like to think that I've learned something since I was 15, but when it comes to serving God, it's just not an option to try to serve him a couple days a week and serve another master the other days.

Just a few more verses, James chapter 1, verse 2 through 8. My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience, but let patience have its perfect work, that you may be perfect and complete, lacking nothing. If any of you lacks wisdom, let him ask of God who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith with no doubting, for he who doubts is like a wave of the sea, driven and tossed by the wind.

For let not that man suppose that he will receive anything from the Lord. He is a double-minded man, unstable in all his ways. A double-minded man is a man who is not pure in heart.

A man who is not pure in heart is to will one thing. When we add just a comment on the first part, the first three verses, we should count it joy when we fall into various trials. If any of you lacks wisdom, let him ask of God.

If we ask God for wisdom or patience, he gives it to us, but he often does it in ways that we don't, that aren't really, really fun, you know, or he, how would I say it, he just doesn't hand it to us on a plate. We go through trials and testings and those things produce patience, wisdom. I'll read James chapter 4, verse 8. Draw near to God and he will draw near to you.

Cleanse your hands, you sinners, and purify your hearts, you double-minded. Sinners, cleanse your hands, and double-minded, purify your hearts. And I'll just close by reading Luke chapter 10, starting in verse 38.

This is a little bit of a side note. Often when I read something, my mind just, I don't know, kind of goes to other things other than the subject or the thing that I'm intending to read it for, but I was just reminded as I

was reading this, or the thought came to me. This is about Martha and Mary, and Martha complained to Jesus about Mary, asking him to tell her, to help her.

And I thought, how many times, there's a number of times, I don't know how many, but whenever somebody came to Jesus and complained about somebody else, and wanted him to tell this other person something, like how many times did he take their side and agree with them? I'm not sure he ever did, but instead he always just pointed something out to them. It was just an interesting side note to me to think about. Let's start reading here.

Luke 10, verse 38. Now it happened as they went that he entered a certain village, and a certain woman named Martha welcomed him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard his word.

But Martha was distracted with much serving, and she approached him and said, Lord, do you not care that my sister has left me to serve alone? Therefore, tell her to help me. And Jesus answered and said to her, Martha, Martha, you are worried and troubled about many things, but one thing is needed, and Mary has chosen that good part which will not be taken away from her. Just want to think about that one thing, the one thing that is needed.

Let's choose that part. Do you want to just invite any comments or corrections or criticisms? Yeah, I just wanted to say amen to the message and that I appreciate it too. Not a good thought that we can make practical applications to in our lives.

Just a few thoughts like Norman said, when we ask God for wisdom and patience, he doesn't just hand it to us on a platter. I really appreciate that. I know I've thought about that in terms of patience.

He sends us to trial to learn patience. We should be joyful for that. I guess I often feel that I lack wisdom in it.

Of the things that I pray for, that's probably one of the things I probably ask the Lord for every day, is for wisdom. I appreciated recognizing, oh yeah, it's kind of in the same context there. It kind of works the same way.

God gives us situations that he wants us to learn wisdom from. I guess I think I have thought maybe even subconsciously, why does he just say so simply that ask for wisdom and it will be given to you, and yet I keep asking for wisdom and I just don't think I get it. I'm just more inclined to realize now that maybe I'm just not learning it from the daily situations that I face, or recognizing it as his answer to my prayers.

I'm glad to rethink some of that. I also really appreciate it, just bringing out how Jesus seldom, if ever, took the side of somebody that came with a complaint about someone else. I just want to look more into that.

I think that's just pretty amazing how that works. Maybe something we should even learn from a little more when it comes to child training and working with people. If that's the example Jesus left of how he worked with people, he's all knowing about the situations too, but I think it's probably a good example to follow.

I wanted to say I'm very blessed to be here. Just overall and in general, all the thoughts and comments that were made are edifying, and the songs we sang, and nothing to add, I don't think, other than I had some scattered thoughts throughout the meeting, but I just really appreciate being challenged in the areas of believing how we have to believe. I think even further, whatever we're going to believe in, we have to

know that it's trustworthy.

We wouldn't just believe in blindness, right? We know the Lord is trustworthy, so we believe in him, and we know that we have to be trustworthy ourselves. We want people to believe our reports. Then the thoughts of having a single heart and a single eye that Norman was bringing out are pretty timely for me.

We're being challenged a bit at the moment with that, with communicating with that sub-shake and just having to kind of dig in. It seems on one hand it's so easy, just so easy to see that you don't do certain things because that shows a divided heart, but then people throw in all kinds of man-made things and things that happened throughout history to confuse it, and pretty soon you're like with the glass with honey in it, what is this? Is this honey or is it water or what is this? But for me, I think it's really a good challenge just to see how sufficient and how good the Word of God is, Jesus' teachings, just how sufficient they are. But then on my end, just how we have to keep that hunger, we have to keep that thirsting after it if we want it, and I think that's where people lose it.

Even people that have been with us and have left, they lose it because they get sight-tracked and they get, I remember Duane talking about the manna and the wilderness not being sufficient for the children of Israel. They wanted all leeches and whatever it was that they had in Egypt. So this manna that's given in the wilderness, it is sufficient.

We need to feed on it daily and not get sight-tracked. So praise God. Thank you, Brother Norman.

Appreciate those points about being quiet and teaching lessons. How do they say, more caught than taught is the expression. The mysterious character of Jesus, how he would speak to Pilate but refused to talk to Herod.

That's his way. Brother Duane's comments, I wrote down five or six. Maybe you can think of five or six.

When someone came to complain to Jesus, he brushed them aside. I just wrote down a few. They brought children to Jesus and they told him, get the children away.

He said, no, let the children come to me. A man came and said, share my inheritance. Tell my brother to share my inheritance.

Jesus said, who made me a judge over you? People were casting out demons. John and another disciple came to Jesus and said, hey, we met some. He said, hey, leave them alone.

If they're not against me, they're for you. Then John and James said, when Samaria, why don't you send down fire from heaven and get these Samaritans? He said, leave them alone. You don't know what men you are.

The woman caught in adultery, they said, hey, time for her to stone. He says, well, he brushed them off. Let whom has no sin.

You can probably think of ten more examples like Norman said that he never took the side of that person there. Anyway, that was something. The Lord be magnified.

I also want to express my appreciation for what was shared in the challenge. I mean, this is the thing we should be challenging ourselves about. OK, sorry.

The one little thought that I thought to share was that as far as our. Well, OK, I did have a thought that maybe part of the term heart. Obviously, he's not talking about the organ that pumps our blood like it's our devotion and our affection.

And I was. I don't have that. I would have just looked it up real quick.

If I had the app on my phone, I don't have the app on the concordance app on my phone. Just study it out real quick. But I kind of wondered if it's always implied like like a goal.

Their heart is if there's an implication of a goal or a destination. Plans are an end. Yeah.

Yeah, I'm not sure. But as far as the necessity for our the entirety of our heart or our devotion. To be for him and for the things.

I'm not sure how to phrase it, but anyway, the thought that I had was just because because that's the price. That's what it costs. That's the only way.

It's the only way we can. It's the only way we can obtain it. Like if there was something we wanted to buy, we opened up.

It cost one hundred dollars. We opened up our wallet. We have one hundred dollars.

If we don't give the person all the money, we won't get the thing. If we say, well, I'll give I'll give 90 of my dollars for that. But I still want to use 10 of my other dollars for something else.

We won't be able to purchase that thing. It costs costs all of our money. Is it this reference to somebody finding a treasure and selling all that they have? Like it's what it's what it costs.

And if it anyway, it's for sure. That's for sure worth it. It's worth more than all that we have.

But if we give if we give all that we have, you know, I think it's fair to say. He either he either he makes up for the rest or that that's acceptable. I don't have much to add.

I just want to share my appreciation, too, for all that was shared today and the different comments. And I'll just say something else. Do I have to do so? Okay.

I just thought that I had that. I wasn't sure if I would if I would share like I have this. Well, there's this concept I think about a lot about to the two parts of the two parts of the gospel or two parts of the kingdom or the ways of God.

The first one being having to do with the law, being a schoolmaster that leads us to Christ. This idea of the law being like laying out what sin is, consequences for sin, teaching us that sin is bad, teaching us what things are sin. And that this this misconception that that like the goal of our faith is to is to quit sinning.

I'd say that, though, that's though it's a necessity of our faith to quit sinning, that quitting abstaining from sin like brings us to zero, like the rich, the rich young ruler. So what do I do to inherit eternal life? He said, basically, Jesus, I said, I think, said, quit sinning. These are sins.

Don't do these sins. He said, I, you know, I've I've mastered these things from my youth. And he says, OK, now that you've quit sinning now, let me now follow me.

Let me teach you, teach you Christ. So it's more than just so that the passage that Norman read that I think applies to that. I think when it says purify, purify your hands means get rid of sin in your life and then cleanse your heart is like, OK, now, now, now, let Christ be the one thing that you devote yourself to.

And so the. The principle there being. It's not enough to.

Recognize sin in our life, but to recognize the lack of the lack of devotion or not a lack of devotion. The thing I kind of wanted to say was like that there's nothing. There's nothing more valuable.

There's nothing better than recognizing hypocrisy in our life and recognize recognizing any area in which we are. Withholding devotion or giving our devotion to something else that we can say. So the trap is.

Well, there's there's these things that are not sinful. That that my. You know, I'm investing in.

Heart or time to. That are not that it's not. But my time is not solely toward him.

So anyway, like, I'm not sure if I tied that together well enough, but just not not just recognizing sin in our life. That needs to be overcome, but recognizing. I guess the point I want to make is that the recognizing of it, like if we can.

For that to be brought. For any hypocrisy. Or any.

Withheld devotion or any misplaced devotion, any if we can recognize that. You know, that's it's it's precious. I don't know what could be.

What could be more. What could be more valuable or how anything could be more valuable than recognizing. Misplaced devotion.

He. See. To the strong.

It is. It is. It is.

It is. It is. See.

Yeah. Yeah. Yeah.

Yeah. Now. Yeah.

Yeah. Oh. I am the last.

I am the last. The strong is the battle. Not to the swift is the race.

Yet to the true is promise. Through grace. Against thine enemies.

And sea. For sinners and chariots and of people more than thou. Be not afraid of them.

For the Lord thy God is with thee. For the Lord thy God is with thee. Be not.

For the Lord thy God is with thee. But thou go'st not to battle against thine enemies. And sea.

For sinners and chariots and of people more than thou. Be not afraid of them. Be not afraid of them.

For the Lord thy God is with thee. Which brought thee up. Out of the land of Eden.

And the king was in the fire that where he lay. They let him through the streets in shame. They spread upon the saviors.

So pure and free from sin. Mixed and crucified in peace to reign. He heard the call.

Of heaven and earth and angels. To destroy the world and set him free. When the angel said.

Embrace the crown of thorns. They laughed and said behold the king. They struck him and they cursed him.

And mocked his holy name. Although he suffered everything. He heard the call.

Of heaven and earth and angels. And set him free. Running by the water nearby.

He said well then behold thy son. He cried I thirst for water. But they gave him not to drink.

And a single word of heaven was done. He heard the call. Of heaven and earth and angels.

And set him free. He heard the call. Of heaven and earth and angels.

Running by the water nearby. He did not for mercy cry. The host of sheep cried its finish.

He gave himself to God. Salvation's wondrous plan was done. He heard the call.

Of heaven and earth and angels. And set him free. Running by the water nearby.

The world and all its pleasures. Try to lower your soul away. It is all the devil's planning.

To deceive and be astray. Why not take a little hardship. If we're only traveling through.

It's before you. Jesus had a plan for you. Have the cross that is before you.

Know the world tries to beguile. Will you take his yoke upon you. And yourself beguile.

Jesus said what does it provide. To gain a longer soul. For one day he must stand before him.

As once and for all. If this world you have forsaken. Teach your friends the words of life.

They will say you're full of judgment. Lacking love and daunting strife. These are all false accusations.

Count it joy my brother dear. For the saints and the saints who labor here. Heard of the men that were in Egypt.

Led from bondage through the sea. Turned against the God of Jacob. Their own flesh they'd rather please.

Now that we've been freed from Egypt. Will the king or the spies. Of Lord like Israel.

Fall short of passing through. Brothers sisters we're in battle. Fight with sin and stand your ground.

Just look up redemption's nearing. Soon you'll hear the trumpet sound. Then we'll see our king in glory.

Coming from his throne alive. Shouting praise to our redeemer. We'll meet him in the sky.

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