

## **Burning Hearts Discipleship Courses – Rob Giesey**

*“The eight heart postures that fuel obedience in the kingdom of heaven.”*

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### I. THE FATHER’S DIVINE ORDER FOR JESUS’ MESSENGING

#### a. The Apostolic light of Jesus: Key verses (Hebrews 3:1, Matthew 4:12-17)

Jesus called John the Baptist a burning and shining lamp so it was strategic that when John was put in prison (Matt. 4:12) that the Father had put out John’s light and brought forth another light that was even greater than John’s light. The prophet Isaiah prophesied of the great light that would shine upon a region.

***<sup>16</sup> The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned.” (Matt. 4:16)***

- The great light of Jesus was a light that was shining from the inside of His person (1 John 1:5).

***“THIS is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness.” (1 John 1:5)***

***“If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth [practicing truth is a key point].” (1 John 1:6)***

***“But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.” (1 John 2:11)***

- Jesus walked in the light through absolute surrender to the Father. He showed us the way to walk in the light through a lifestyle of death to self and then death on a cross.

***<sup>5</sup> Let this mind be in you which was also in Christ Jesus, <sup>6</sup> who, being in the form of God, did not consider it robbery to be equal with God, <sup>7</sup> but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. <sup>8</sup> And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. (Phil. 2:5-8)***

#### b. The Great Light’s first message: Key verse (Matthew 4:17)

We must consider that the Father’s first message that broke out of Jesus was *“repent for the kingdom of heaven is at hand.”*

- In other words, “Something big is about to happen that isn’t of this world and your going to need to change how you think about God.”

#### c. The Great Light’s second message: Key verses (Matthew 4:23; Daniel 7; Isaiah 2)

***<sup>23</sup> And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.***

***<sup>24</sup> Then His fame went throughout all Syria; and they brought to Him all sick people who***

***were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. <sup>25</sup> Great multitudes followed Him—from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan. (Matt. 4:23-25)***

Jesus targeted a specific region to speak a message that was foretold by the prophets. This region included both Jews and Gentiles. This message was “the good news of the rulership of the kingdom of heaven”. The Jewish people were in anticipation of this message coming to pass so when Jesus came preaching it with demonstrations of power many came to follow Him. The gospel of the kingdom is the answer to the brokenness of every sphere of society.

- The gospel of the kingdom: There is one King and one kingdom. Every other kingdom and ruler must bow its knee (Dan. 7; Is. 2; Phil. 2:10-11).

d. The Great Light’s third message: Key chapters (Matthew 5, 6, and 7)

***And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. <sup>2</sup> Then He opened His mouth and taught them...(Matt. 5:1-2)***

Jesus ascends the mountain to teach. Ascending to teach was a prophetic statement to the nations (Is. 2) that pointed the people to the revelation that He was the greater Moses bringing the word of God from heaven. Jesus died to Himself (Phil. 2) in order to ascend to teach the nations (Matt. 5, 6, and 7). The content found in the sermon on the mount is the foundation to the apostolic lifestyle of the early church (Acts 2:42) and the apostolic letters of the New Testament.

This session will be focused on Jesus’ third message called the Sermon on the Mount.

II. THE SIGNIFICANCE OF JESUS ON THE MOUNT

a. Viewing the sermon on the mount through David’s prophecy of Psalm 24:

Before reading Matthew 5, 6, and 7 let us meditate on the significance of ascending the mountain with Jesus (Matt. 5:1-2). King David names a generation “Jacob” who would ascend a mountain to stand before the Lord based on their heart posture, lifestyle, and choice to pursue God.

b. This is Jacob: Key verses (Ps. 24:3-6)

**<sup>6</sup> *This is Jacob, the generation of those who seek Him, who seek Your face. (Ps. 24:6)***

- King David, through song, highlights the generation who will seek God. David gives this generation the name “Jacob”. *The name “Jacob” becomes a banner over those who will genuinely seek God.* Jacob was a man that was given a new name and was transformed. So it is in the genuine pursuit of God that we are given a new name and

are transformed. *This* is the fruit of a pursuit of walking out the sermon on the mount.

- Malachi reminds the priests of Jacob: When addressing the corrupt priesthood Malachi reminds the priests who are supposed to be pursuing God and living God's way that God loves Jacob. This is a prophetic statement speaking to those who are willing to sell themselves for temporary pleasures rather than for an eternal inheritance with God. This is why God compared Jacob to Esau.

**<sup>2</sup> "I have loved you," says the LORD. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the LORD. "Yet Jacob I have loved... (Mal. 1:2)**

- c. What defines Jacob (those who seek God on His terms)? Psalm 24:3

**<sup>3</sup> Who may ascend into the hill of the LORD? Or who may stand in His holy place?**

Jacob is one who *goes from* a **low place** (earthly living) to a **high place** (kingdom of heaven living) to dwell with God. *It is in this place Jacob stands* before the Lord.

- **We are to ascend** from cultural norms to God's standards of life. He gives us grace to ascend.
- When we ascend, we are called **to stand before Him** (a priestly term to live consecrated, to minister to God, to intercede, and to speak on His behalf).

- d. How do we ascend the hill and then dwell with the Father on His hill? Psalm 24:4

**<sup>4</sup> He who has clean hands and a pure heart...**

- Having clean hands speaks of our ways (lifestyle) and our measurements (judgments).
- Purity of heart speaks of our motives for seeking God and His kingdom.  
*God will not be manipulated. He knows if we are seeking Him for Him or for something.*

**...who has not lifted up his soul to an idol...**

- We lift our soul up to other things when we position our time, energy, an affection towards other things rather than the Lord. The outcome of a life that worships idols is a reflection of those idols instead of being an image bearer of God.

**...Nor sworn deceitfully.**

- Swearing deceitfully is entering into a covenant relationship but loving others (adultery). This is a person who does not claim marriage to God but have other lovers in their lives (idols).

- e. There is great reward from ascending in God's hill.

***<sup>5</sup>He shall receive blessing from the LORD, and righteousness from the God of his salvation.***

- The Hebrew word for *blessing* in this verse speaks of a *blessing formula related to surrender*. David is sharing with us that there is a major blessing in surrendering and living the lifestyle of the kingdom.
- We will also receive righteousness **from the Lord through surrender**. Righteousness is a fulfillment of expectations in a relationship. There is a sanctification given by God to those who choose to ascend His hill (His way of life that includes postures of the heart).

III. JESUS LONGS TO GATHER US ON HIS TERMS – THAT IS WHAT HE IS TEACHING IN MATTHEW 5, 6, AND 7

- a. Jesus reveals His loving heart to gather His generation (and every generation) to Him. He gave them the invitation that exceeded outward religion but those who would worship Him through loving obedience to His words.

***<sup>37</sup>...How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! <sup>38</sup>See! Your house is left to you desolate...(Matt. 23:37-38)***

- ***“A desolate house”***: A desolate house is speaking of matters of the heart. When the heart isn't right God can't dwell there no matter how much ministry you do.

***<sup>3</sup>Now by this we know that we know Him, if we keep His commandments. <sup>4</sup>He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. <sup>5</sup>But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. <sup>6</sup>He who says he abides in Him ought himself also to walk just as He walked. (1 John 2:3-6)***

***<sup>19</sup>Whoever therefore breaks one of the least of these commandments [Sermon on the Mount], and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.***

***<sup>20</sup>For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven. (Matt. 5:19-20)***

IV. GOD IS LOOKING AT THE HEART

- a. Learning from Matthew 23 and Malachi 1-4:  
Jesus explains the disconnect between religion (biblical knowledge, religious activity) and what it means to be obedient to the kingdom of heaven. This begins in the interior life.

The teachers of the day spoke the right things, but their hearts and actions did not line up with heaven. If the heart is not transformed, then we cannot be priests in the kingdom of heaven.

*<sup>2</sup> “The scribes and Pharisees sit in Moses’ seat. <sup>3</sup> Therefore whatever they tell you to observe, that observe and do [their teaching is right on], **but DO NOT DO ACCORDING TO THEIR WORKS, for they say, and do not do** [their works that stem from a rotten heart don’t match their preaching].” (Matt. 23:3-4)*

*<sup>28</sup> Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness [don’t obey God’s word in their heart]. (Matt. 23:28)*

*<sup>13</sup> “**But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men** [your life has an effect on others]; **for you neither go in yourselves** [life choices from a wrong heart], **nor do you allow those who are entering to go in** [you are a hinderance to those who want more of God]. <sup>14</sup> **Woe to you, scribes and Pharisees, hypocrites!** (Matt. 23:13-14)*

- **Key of Understanding:** (1) We can do religion and not enter the kingdom of heaven. (2) We can shut down the kingdom of heaven over others by not obeying the commandments of Jesus.

## V. EIGHT HEART POSTURES THAT FUEL US TO OBEY THE COMMANDS OF JESUS

### a. Heavenly vision:

Before giving any commandments, Jesus teaches us how to carry our hearts before God. These are called the be-attitudes. To enter into the kingdom of heaven we have to position our lives to carry these eight kingdom perspectives. We must be intentional about taking these perspectives because they are not natural to our flesh.

- Jesus mentions His perspective as Light and the ways of the flesh as darkness.

*<sup>22</sup> “**The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. <sup>23</sup> But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!** (Matt. 6:22-23)*

- Jesus makes the point that if we align our hearts with these attitudes we will be a corporate people that shine as a light in an elevated place.

*<sup>14</sup> “**You are the light of the world. A city that is set on a hill cannot be hidden. <sup>15</sup> Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. <sup>16</sup> Let your light so shine before men,***

***that they may see your good works and glorify your Father in heaven. (Matt. 5:14-16)***

1. ***Poor in spirit:*** *“Theirs is the kingdom of heaven.”* (Matt. 5:3)  
Being poor in spirit is to acknowledge that we are in a great need of help to sustain our wholeheartedness. We are to understand that we are in a serious dilemma in need a breakthrough in our heart in ministry and in the church and society.
2. ***Mourning for breakthrough:*** *“For they shall be comforted.”* (Matt. 5:4)  
Morning is to be desperate enough to be extreme in pursuing a breakthrough for our heart, or for justice in society. We mourn when God gives us revelation of the gap of what He could do and what we are not experiencing.
3. ***Walking in meekness:*** *“They shall inherit the earth.”* (Matt. 5:5)  
Walking in meekness is to live a fasted lifestyle, or to have a servant’s spirit in the use of our natural strengths or resources (time, money, reputation, etc.). Meekness or humility speaks of using our resources or authority with a servant’s spirit and serving others without regard for receiving any gain from them.
4. ***Hungering and thirsting for righteousness:*** *“For they shall be filled.”* (Matt. 5:6)  
This is to have sustained faithfulness in seeking God with a whole heart for the breakthrough of His kingdom in our lives and in others. It speaks of being consistent through the changing seasons, without drawing back and disappointment or in being offended at the way people treat us or respond to us.
5. ***Relating to others with mercy:*** *“For they shall obtain mercy.”* (Matt. 5:7)  
This is to treat others with a tender spirit when they fall spiritually or they attack, resist, or disappoint us. We are to show that mercy, just as we receive God’s mercy and many shortcomings (Ps. 130:3-4). It also speaks of being compassionate and seeking to help people who suffer injustice.
6. ***Being pure in heart:*** *“They shall see God.”* (Matt. 5:8)  
This is to seek to walk in purity in our thoughts (no bitterness or immorality etc.) And in our motives (helping people truly for their benefit).
7. ***Becoming a peacemaker:*** *“They will be called sons of God.”* (Matt. 5:9)  
The speaks of the grace to bring peace or healing to broken relationships in the home, marketplace, church, or in society etc.
8. ***Enduring persecution:*** *“Theirs is the kingdom.”* (Matt. 5:10-12)  
This is to bear the counterattack for plundering Satan’s kingdom because we operate in power and / or stand for righteousness.

