

**Matthew 5:1-12**  
**“Marks of Christ’s Kingdom Citizens”**

As we look around the world we see different countries. And they hit the news all the time. North Korea, Iran, Iraq. We constantly hear about the immigration issues from talking heads. As Christians this is the reality that we live in. But ultimately there are only two kingdoms or two possible nationalities, and those two kingdoms are at war. The *Kingdom of God* and the *Kingdom of Man*. And the *Kingdom of God* is breaking into the kingdom of this world. This is what it looks like to live as a Christian in this world; we live in this world, but we are not of this world. It’s as if we live at the crossroads between two worlds. But one day God’s kingdom will fully and finally come when Jesus Christ comes again to judge the living and the dead. This is what we’re thinking about this morning in Matthew 5. More particularly, we’re thinking about the citizens of Christ’s kingdom and how they have certain marks even while they live and walk in the kingdom of this world with their citizenship in the kingdom of heaven. Turn to **Matthew 5:1-12** and listen as I read:

**Matthew 5:1-12**

**1** Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. **2** And he opened his mouth and taught them, saying:  
**3** “Blessed are the poor in spirit, for theirs is the kingdom of heaven.  
**4** “Blessed are those who mourn, for they shall be comforted.  
**5** “Blessed are the meek, for they shall inherit the earth.  
**6** “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.  
**7** “Blessed are the merciful, for they shall receive mercy.  
**8** “Blessed are the pure in heart, for they shall see God.  
**9** “Blessed are the peacemakers, for they shall be called sons of God.  
**10** “Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.  
**11** “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. **12** Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.”

This is the introduction to what is often called the “Sermon on the Mount” in **chapters 5-7**. Jesus is teaching the crowds **Matthew 4:25-5:1**, “And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan. Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.” It closes in **Matthew 7:28-29**, “And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes.” Jesus is teaching where true blessedness, true prosperity, true happiness, joy, and true comfort is found. In these chapters Jesus is filling out what we’ve already read described with the skeletal summary message of, “Repent, for the kingdom of heaven at hand” (Matt. 4:17). Jesus is preaching that God’s kingdom is the truly happy land that God’s people look forward to, and that citizens of that happy land look a certain way. And it’s inexplicable to this world. The blessedness of a believer isn’t rooted in worldly citizenship but in his or her heavenly citizenship. The blessedness of Christ’s people overflows into the marks Jesus outlines here. Here’s the ***big idea***: **The blessedness of citizens of the kingdom of heaven are visible in specific marks.** I have four points: **(1) Christ’s Kingdom Citizens are Blessed**; **(2) Marks of Christ’s Kingdom Citizens - Know Yourself** (Matthew 5:3-6); **(3) Marks of Christ’s Kingdom Citizens - Know**

*Your Life* (Matthew 5:7-10); and (4) *Live for The Blessed Hope of Christ's Coming Kingdom*. Pray that God would help us to long more for Him because of this passage.

### 1. Christ's Kingdom Citizens are Blessed (Matthew 4:18-22)

The most common place we hear the word "bless" is when someone sneezes. We often say, "bless you." Or when we experience something great we say, "I feel blessed." Or we may wish one another well by saying "God bless you." Maybe you've heard or read this passage numerous times. It's like a drumbeat to the Christian life, "blessed, blessed, blessed," nine times in the text. Jesus is correcting, reforming and reshaping both how the crowds and His disciples were understanding what it meant to be blessed, and He's doing the same for us.

To be blessed here has the sense of becoming long or large, but also the sense of favor and even praise. It describes what we all want, the best possible situation that anyone is able to experience. Favor and even a life that's praiseworthy not primarily in the eyes men but in the eyes of God. This is the reservoir into which everything it means to be blessed in the Bible flows.

"Blessed" has the same sense of the blessing that God promised Israel as they were coming into the land of Canaan, the kingdom that He was establishing, if they obeyed God's Word. **Deuteronomy 28:1-6**, "And if you faithfully obey the voice of the Lord your God, being careful to do all his commandments that I command you today, the Lord your God will set you high above all the nations of the earth. And all these *blessings* shall come upon you and overtake you, if you obey the voice of the Lord your God. *Blessed* shall you be in the city, and *blessed* shall you be in the field. *Blessed* shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. *Blessed* shall be your basket and your kneading bowl. *Blessed* shall you be when you come in, and *blessed* shall you be when you go out." In the Bible God's favor is always connected with His Word. Hearing his voice, listening, and following by faith. And God's blessing leads to the delight, joy and happiness of His people as kingdom citizens. **Psalm 1:1-2**, "*Blessed* is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the Lord, and on his law he meditates day and night." The happiness and delight of God's people, or citizen's of His kingdom, is also rooted in something else in **Psalm 32:1-2**, "*Blessed* is the one whose transgression is forgiven, whose sin is covered. *Blessed* is the man against whom the Lord counts no iniquity, and in whose spirit there is no deceit." The happiness and delight of God's people flows from the source of having their sins forgiven.<sup>1</sup> Jesus picks up this language that God's Word has always used to describe God's people and He applies it to those who would be citizens of the kingdom that He is proclaiming. This is the main point of Matthew: *Christ is the King*. John the Baptist preached, "Repent, for the kingdom of heaven is at hand" (Matt. 3:2). The devil tempted Jesus by offering him all the kingdoms of the world without going to the cross (Matt. 4:8), but Jesus rejected the offer because He isn't a worldly king but the King of God's kingdom of heaven. Jesus began his preaching ministry echoing John the Baptist, "Repent, for the kingdom of heaven is at hand" (Matt. 4:17). And here Jesus is describing what the people who are part of his kingdom look like. To see that these are marks of kingdom citizens look at **verse 3** and **10**, "**3** Blessed are the poor in spirit, for theirs is the *kingdom of heaven*... **10** Blessed are those who are persecuted for righteousness' sake, for theirs is the *kingdom of*

<sup>1</sup> The Septuagint uses the same Greek word that Jesus is using in Matthew 5 is used to translate the "blessed" of the Psalms "asheray".

**heaven.**” In this text Jesus is describing those who are citizens of the kingdom that Jesus is preaching. Jesus is proclaiming, “Repent,” in preparation as the kingdom of heaven is breaking into the kingdom of this world. Jesus is giving us an introductory picture of what that repentance looks like. We’ve already seen that the repentance John the Baptist preached looked like **(1)** sharing food and clothes with those who had none (Luke 3:11), **(2)** it looked like tax-collectors not collecting more than they were authorized (Luke 3:13), and **(3)** that soldiers wouldn’t extort money from people by threats or false accusation and to be content with their wages (Luke 3:14). So far we’ve seen that repentance was coupled with behavioral change, but also **(4)** a clear acknowledgment of sin before God (Matt. 3:6; Mark 1:5), and **(5)** asking God for forgiveness for those sins (Mark 1:4; Luke 3:3). Here at the beginning of the Sermon on the Mount Jesus is outlining that those who are in the kingdom of heaven are marked not only by confessing sin and a changed life, but **an understanding of happiness, fullness and favor from God different than what this world teaches** and different from how false teachers corrupt the teaching of the Bible. These marks are every bit fruit of the Spirit as the fruit described in **Galatians 5:22-23**. Jesus is describing what **real conversion** looks like. He’s describing those who would be His disciples and counted as citizens of His kingdom. He is outlining the marks of His disciples in contrast to citizens of the kingdom of man. What is a disciple of Christ? This.

## **2. Marks of Christ’s Kingdom Citizens - Know Yourself (Matthew 5:3-6)**

### **Matthew 5:3-6**

**3** “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

**4** “Blessed are those who mourn, for they shall be comforted.

**5** “Blessed are the meek, for they shall inherit the earth.

**6** “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

The fountainhead of all the marks is the **first**: “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” This doesn’t mean that the poor are always favored by God, and that all of the poor in this world are happy and will be saved. Jesus is outlining a specific type of poverty: “Poor in spirit.” This is the kind of poverty that isn’t talking about your bank account, but your spiritual bank account, your soul. It’s looking at your heart as it overflows into your desires, words and actions. It’s taking an inventory of my thoughts and motivations, and at the end of it all I see poverty. I am weak. I am sinful. I don’t measure up to what God has made me and commanded me to be. Those who belong to Christ’s kingdom and even possess God’s kingdom — and I love the language “theirs is the kingdom of heaven” they possess the kingdom of heaven — those who have the kingdom of heaven are those who have come to the end of themselves. They see what they lack in and of themselves. The first mark of a citizen of Christ’s kingdom of heaven is that they know that they aren’t worthy of the kingdom of heaven. They don’t deserve to be in God’s kingdom. They know their sin is great, and disqualifies them from the favor and blessing of God. The way to become truly happy in God through Christ is to know your spiritual poverty. Christ’s kingdom citizens have come to a sense of their sins and see no good in themselves and because of this they depend wholly upon Jesus Christ as their Savior, Lord and King. We deserve only to be crushed under the curse of God with all of the might of the armies of the kingdom of heaven, but God converts us from enemies to sons as we acknowledge that we don’t deserve citizenship. On the naturalization form in applying for asylum and citizenship in

the kingdom of heaven, the answer to the first question is that, “I am poor in spirit and don’t deserve to be a citizen.”

This flows into the ***second mark***. Kingdom citizens knowledge of their poverty of spirit leads to mourning. Mourning isn’t just feeling sorrow for loss and difficulty in this world, but sorrow over spiritual poverty. Mourning over sin. The kind of grief that the Apostle Paul writes about in ***2 Corinthians 7:10***, “godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death.” Jesus is talking about the kind of grief and sorrow that produces repentance. The way to true “blessedness”, full joy and happiness, the way to true fullness and God’s favor is accompanied by mourning, grief and sorrow.

The ***third mark*** flows from the first two. Poverty of spirit that fuels mourning over sin bears fruit in how God’s people treat others. An accurate knowledge of your own sin and weakness before God is going to affect how you act toward other weak sinners. This fills in some of the background of what Jesus will teach later in this same sermon in ***chapter 7:1-5***. Before you help a brother with the speck in his eye, take the log out of your own eye first. Jesus’ point isn’t that we never confront someone when they are walking in sin. No, it’s that our understanding of our own sin, our own spiritual poverty and our own mourning over our own sin, will affect how we interact with other people when we see their sins. Christ’s people, citizens of the kingdom of heaven, are meek toward others. Commentators see Jesus teaching here as an exposition of ***Psalm 37:11***, “But the ***meek*** shall inherit the land and delight themselves in abundant ***peace***” (We’ll consider the second part in peacemakers as well). Those who inherit the kingdom that Jesus is preaching are meek. And don’t confuse “meek” with “weak”. Meekness or gentleness is strength under control. It means that there is strength there, but it is kept in check and under control to treat others with gentleness. Knowing our spiritual bankruptcy and sin, knowing what it is to mourn over our sins, why would we treat other sinners with a harshness taking what strength we do have and wielding it to the harm of others? Knowing the patience of God toward us in Christ, we ought to be patient with others. Knowing the grace and mercy of God in Christ toward us, we ought to be gracious and merciful with others in our lives. How do Christ’s kingdom citizens, disciples, Christians use the various forms of “strength” that exists in this world in meekness? Money, gender, position, politics, physical strength, ethnicity and race, age, relationships, reputation, and even Social Media.

For the fourth mark look at ***verse 6*** again, “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” The first four marks are connected to each other. We see that we are spiritually poor sinners, we mourn over our sin, and that affects how we act in meekness toward others. In all of these things we hunger and thirst for a righteousness that we don’t have. Friends, what do you do when you are hungry, you do anything you can to find food. What do you do when you are thirsty, you long for a drink. Do you see this kind of desire in your heart for righteousness? Do you see a hunger and thirst in your life for the things of God? Do you hunger and thirst after His Word? Do you love the things that God says He loves? What are the things that cause you to mourn? When we read this text it is sketching a picture of your life? Take an honest self-evaluation of your heart as we think through this text. Is this text describing you? And not perfectly, we are all sinners, but do you see any glimmer of these marks in your your life? Are you poor in spirit, do you mourn over your sins, do you see any meekness in your life toward others as a reflection of an accurate knowledge of your sins? Do you hunger and

thirst after a righteousness that you don't have in and of yourself? If the answer is "no", friend you are not yet a citizen of Christ's kingdom. Spend your life to get a true knowledge of yourself before God and pray that He would help you to rightly understand your sin and give you a hunger and thirst for the perfect righteousness of Jesus Christ, the only righteousness that is able to save (Rom. 10:1-4; 2 Cor. 5:21; Phil. 3:9). What are you hungry and thirsty for? Jesus is saying that how you answer this question exposes what kingdom you belong to. Is it the Kingdom of Heaven?

### 3. Marks of Christ's Kingdom Citizens - Know Your Life (Matthew 5:7-10)

#### Matthew 5:7-10

7 "Blessed are the merciful, for they shall receive mercy.

8 "Blessed are the pure in heart, for they shall see God.

9 "Blessed are the peacemakers, for they shall be called sons of God.

10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

11 "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you."

The ***fifth mark*** functions similar to the mark of meekness. True mercy or compassion for others is rooted in the personal knowledge of what it's like to be shown mercy and compassion (cf. Matthew 6:14-15 on "forgiveness"). Christ's kingdom citizens are merciful because they know God's mercy to them in Jesus.

The point of the ***sixth mark*** is that the repentance that Jesus is preaching isn't primarily fixed on how people act. It's not primarily behavior, but Jesus zeros in on the heart. The things that Jesus is most concerned with in your life is your heart, because that is the seat of your very existence of who you are. What you do, the decisions that you make and act upon find their ground and harmonic center in what is going on in your heart (Mark 7:20-23). And the definition of a "pure heart" is shaped by everything that has come before. Those who have seen their sin and are poor in spirit, who mourn over that sin, who are then meek, who hunger and thirst after righteousness, and who are merciful. As we read through this text there's each mark is building into and flowing into the next. God is reshaping our hearts and our lives from an accurate knowledge of ourselves in light of an accurate knowledge of God.

This flows into the ***seventh mark*** in ***verse 9***. Christ's kingdom citizens, Christians, are peacemakers. Jesus isn't talking about a general peacemaker in this world, but people who pursue the peace that Jesus came to preach and to accomplish in His life, death and resurrection. ***Isaiah 9:6-7***, "For to us a child is born, to us a ***son*** is given; and the ***government*** shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, ***Prince of Peace***. Of the increase of his government and of ***peace*** there will be no end, on the throne of David and over his ***kingdom***, to establish it and to uphold it with justice and with ***righteousness*** from this time forth and forevermore. The zeal of the Lord of hosts will do this."

The peace that Jesus is teaching here is the peace that Paul writes of in ***Ephesians 2:13-22***, "But now in Christ Jesus you who once were far off have been ***brought near*** by the blood of Christ. For ***he himself is our peace***, who has made us both ***one*** and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself ***one new man*** in place of the two, so ***making peace***, and might ***reconcile*** us both to God in one body through the cross, thereby ***killing the hostility***.

And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.” This is good news! Peace with God through faith in the death and resurrection of His Son, Jesus Christ. This is why we are here today as a church, because of the peace Jesus accomplished on the cross. And this is the foundation of why we are able to pursue peace with each other. This is also why we seek to practice what we call “regenerate church membership”. That only believers are members of the church. Those who see these marks of citizens of the kingdom of heaven in their lives. This doesn’t mean that we are holier than others, but that we have come to a knowledge of our emptiness and of our sin and we have seen that we need Jesus Christ or we will face God’s wrath in hell for our sins. We need peace with God for our sins. Wars will continue until the end of the world, because sin is still in this world. But Christ’s disciples as citizens of the kingdom of heaven are peacemakers in the way that they share the good news with others to see that others enter into this peace that God has accomplished to bring sinners who are only deserving of God’s eternal wrath in hell to himself through crushing His Son, Jesus Christ upon the cross. Christ’s disciples know peace with God, so they point others to Christ as our peace with God, and as people repent and are reconciled to God through Christ they become part of God’s people in the church. Jesus Christ is our only hope. Peacemakers are evangelists and those who seek to bring people into the fold of those who know the peace Jesus accomplished in the gospel. This is connected to how Jesus called the first disciples that we considered last week from **Matthew 4:19** that He would make them, “fishers of men.” Here’s the bait for the hook as they fish for men, peace with God through turning from sin and trusting fully upon the death and resurrection of Christ for peace. The gospel is the bait, not how cool and hip we are. They share the good news of how sinners like us, who are spiritually poor, who have nothing in us to commend us to God, can find forgiveness for their sins and peace with God by faith alone in the perfect life, death and resurrection of Jesus Christ alone. And this overflows into other areas of life. So instead of stirring up strife and they seek to de-escalate to help one another agree in the Lord.

The eighth mark in **verse 10** flows from and is connected to all of these, “Blessed, happy, favored, content are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” Again, those who would know that they are citizens of the kingdom of heaven will see this mark, persecution. And **verses 11-12** expands on this mark, “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.” There are certainly different degrees of severity of persecution, but Jesus counts them all under the same heading. Whether we would face physical death or social rejection from friends and family it’s counted as persecution. **Verse 11** outlines three aspects of persecution: **(1)** reviling, **(2)** persecute, and **(3)** all kinds of evil against you falsely on Jesus’ account. Reviling can be anything from insults, mocking, blaming or even making wrong assumptions about you. Persecute has the sense that someone is chasing after you. Pursuing to overtake you. Anything from someone who seeks to capture you and to harm you or even

someone who gets a kick out of trying to get you to stumble in sin. I've known a number of non-Christians who thought it was funny to try to tempt believers to sin in ways that they knew would run against their faith. The third aspect is *slander*. Saying things that are untrue about others. Brothers and sisters, it is worth it to face these things and be blessed in the sight of God. It is a joy to follow Christ our King as we suffer for the sake of His name (Acts 5:41; Col. 1:24). Have you faced any of these things in your life? Do you see these marks in your life?

#### **4. Live for The Blessed Hope of Christ's Coming Kingdom**

Jesus is contradicting the spirit of the age and the natural tendency of how our sinful hearts think of what it is to be truly blessed, happy, joyful, and prosperous in walking in the favor of God through faith in the Lord Jesus Christ.

*First*, all of these things are a gift from God by His Spirit in our lives. Use these marks to test the genuineness of your faith, but don't think of them or use them as a way to get saved or stay saved. We are saved by grace through faith in the perfect life death and resurrection of Jesus Christ alone. There's a difference between seeing marks of conversion or of faith and being converted and receiving God's gift of faith. These marks are useful in diagnosing the spiritual condition of our hearts (e.g. 2 Cor. 13:5). We ought to pursue them as we work out our salvation (Phil. 2:12), and as we are diligent to confirm our calling and election (2 Peter 1:10), but don't confuse this with saving yourself by seeking these marks (cf. Eph. 2:8-10).

*Second*, look at the hope that God gives to His people all throughout the text: **(1)** Possessing the kingdom of heaven (5:3). **(2)** Comfort (5:4). **(3)** Inheriting the earth (5:5). **(4)** Satisfaction by finding and receiving righteousness (5:6). **(5)** Receiving mercy (5:7). **(6)** Seeing God (5:8). **(7)** Being called sons of God (5:9). **(8)** Again, possessing the kingdom of heaven (5:10). And **(9)** being counted along with all of God's people who also faced persecution (5:11-12; cf. Phil. 3:10; Heb. 12:1). The blessedness and happiness that God has called His people to is rooted in a kingdom far above and beyond that will ultimately rule over the kingdom of this world. Jesus is proclaiming a kingdom that is already breaking into this world in His establishing of his church. This blessedness and happiness that it is to belong to the kingdom of heaven is *already* here by faith in the gospel of Jesus Christ, but it's *not yet* here in all of it's fullness. This text outlines a reality of joy and an identity that God's people already know through faith in Christ, but it's not yet fully here. The fullness will certainly come. The hope that accompanies each of these marks counters how our flesh is tempted to reject Christ as king and His kingdom. When you are tempted to ignore your sin, remember that you are part of a kingdom where there is no sin and our only entrance into that kingdom is through the sinless, perfect righteousness of Jesus Christ. When you are tempted to refuse to mourn over your sin, remember that there is a comfort that is far greater than the comforts you flee to to cope with your sin and sorrows in this world. Let your comfort of reconciliation and peace with God overpower your temptation to neglect hard work of mourning over your sin. Our comfort is in Christ and His kingdom that is to come, not in neglecting our souls and getting caught up in the kingdom of this world. When you are tempted to misuse your strength with those who are weaker than you, remember how God has been gentle with you in Christ and has not treated you as your sins deserve; be gentle with others. And remember that we will inherit the earth through Christ, not through our attempts to overpower people in this world (cf. 1 Cor. 3:21). When you are tempted

to hunger and thirst after food and drink, after fulfillment in your job, your family or your hobbies, remember that none of those things will satisfy you. The only satisfaction our hearts can truly find in this world is forgiveness for our sins through Jesus Christ. When you are tempted to be unmerciful with others remember that we will receive mercy from God in Jesus Christ. When you are tempted by the allure of sin, remember how much more beautiful God is. He is the Father of lights who is the giver of every good and perfect gift (James 1:17). He is more desirable than the temptation of pornography, more beautiful than the most beautiful art and music. Let the promise of seeing God, the one true and living God that no one has ever seen (John 1:18; 1 John 4:12) be your driving motivation to fight for a pure heart. When you are tempted to not share the gospel and not pursue peace in the midst of conflict remember that by faith in Christ, God's Son, we have become sons. And remember when people come against you and persecute you, that we belong to and we possess the kingdom of God.

***Third***, set your hope on the blessed hope of God's kingdom. **Titus 2:11-14**, "For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our ***blessed hope***, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works." Is this the hope that your life is calibrated to? Is it calibrated to King Christ and His Kingdom.

### **There Is a Happy Land**

*There is a happy land, Far, far away,  
Where saints in glory stand, Bright, bright as day;  
Oh, how they sweetly sing, "Worthy is our Saviour King,"  
Loud let His praises ring, Praise, praise for aye!*

*Bright, in that happy land, Beams ev'ry eye;  
Kept by a Father's hand, Love cannot die.  
On then, to glory run; Be a crown and kingdom won;  
And bright, above the sun, Reign evermore.*

*Come to that happy land, Come, come away;  
Why will you doubting stand? Why still delay?  
Oh, we shall happy be, When from sin and sorrow free,  
Lord, we shall dwell with Thee, Blest evermore.*

### **Let's Pray**