

Jesus, Priceless Treasure

2023.11.19 Morning Sermon in **Matthew 5:1–3**

1 And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. 2 Then He opened His mouth and taught them, saying: 3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Main idea: The kingdom belongs to those who know that King Jesus is the only true wealth.

Introduction: Who are the subjects? What do they do? How do they do it?

1. The Lord on the Mountain, v1

- a. Why He went up: separating Himself from the “great multitudes” of the world.
- b. Whom He left behind: those interested in His fame, and those healed from various maladies.
- c. Who went to Him: those who counted Him by Himself more to them than everything at the bottom of the mountain.
- d. Whom He displayed Himself to be: the Stone of Daniel 2, the King of Zion (cf. Isa 56–66, Heb 12:18–28). YHWH of Sinai. Especially this last: the Redeemer of His people, Whose emphasis is upon gathering to Himself and making them His own.

2. What the Lord of the Mountain Did There, v2

- a. Preach: a King Who created by words, redeems by words, and gives Himself to His people by words. He is the Word Himself, Who has proceeded from God (cf. 4:4), and Whose own words are the words of God, because He is God
- b. Prepare His people for their own mission (cp. what YHWH did with Moses on the mountain, preparing him to be priest and prophet).

3. The Lord’s First Message: Blessing, v3

- a. Blessing/redemption prerequisite to godly/gospel obedience.
- b. The poor in spirit
 - i. Not those who agree with something about all/others, but those who perceive/experience a reality about themselves.
 - ii. They feel their bankruptcy, and they have given up hope of finding anything good anywhere but Christ, especially from themselves. They do not “trust their feelings,” and they do not hope to be “the best version of themselves.” They abandon all inward looking/hope and come to Christ for what is in Him Himself.

- iii. Poor in spirit, by the Spirit. This perception of self and Christ comes only from God, because we do not even have it in ourselves to perceive ourselves rightly or to perceive Christ rightly.
- iv. But if being poor in spirit comes from the Spirit, then the poor in spirit already have the kingdom. Present tense. The King gives the Spirit, by Whom He gives Himself to us; and in Himself, He gives us the Father. None of this is ever done partially. If it is done at all, then it all is done.

Conclusion: Is Jesus more than everything to you?

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew chapter 5 verses 1 through 3. These are God's words. And seeing the multitudes. He went up on the mountain. And when he was seated, his disciples came to him. Then he opened his mouth and taught them saying. Blessed are the poor in spirit. For there is, is the kingdom.

Of heaven. Amenities to be seated.

As we took the time to. Read and review last lord's, day and chapters one through four. We were introduced again reminded that by this point in the gospel of matthew, we have been introduced to King, Jesus. We have been introduced to him. Who is the? One that genesis 5 was looking forward to Noting that matthew begins with the same phrase as that chapter, the book of the genealogy of Which had traced through the appointed seed, seth looking for the seed of the woman who had crushed the circumstant, And immediately at the beginning of this book, We have known to look for jesus.

As that king. Who would come from? Uh, eve, as she received the name. From her husband and gospel faith. Mother of all the living. That jesus is the king, would crush the serpent's head and indeed we've seen that begin. With his. Obedience has joyful, loving obedience of his father, even in the Same sort of temptation.

In which Adam failed in whom we send you sent and Adam. And whom you fell and we fell. That we have been introduced to jesus as the seed of abraham. The one in whom all the families of the earth are blessed and especially As the son of David. The king.

The promised king who has. A manual clawed with us, god and man. In one person. The lord who saves jesus. The one who has come not only to obey. And live obediently and die atoningly under the wrath of god for sinners. But the one who can give that change of mind, that change of heart, who can take that, which is stone and make it, not just flesh, but children of believing abraham, So that he baptizes not with water.

But with the holy spirit, Giving to us. That repentance that is required. Be he converted for the kingdom of heaven. Is a hand. And in jesus, and on his lips, The news of the kingdom was not. The dreadful news. Of a kingdom for we will for which we were not fit.

But the good news. Of the kingdom whose king? Raids, the other kingdom. And makes us fit. To be his subject. Giving us life. Light to our minds to understand his word, life to our hearts to respond to his work and responding in faith. To be united to him. So that he was baptized with water, a baptism of a repentance that he did not need.

But rather the baptizer needed the baptism of the spirit which he had been preaching about christ. And yet, the lord jesus said, what to john? That it was necessary. Because in that way, we He's speaking to john. Would fulfill all righteousness. John of course, knowing that he is unable to fulfill any righteousness.

But the lord, jesus identifying himself with his people. Because it is. In him. And by his righteousness, that we who are united to him by faith. Have righteousness fulfilled. And so we come to this. Chapter. And really these next three chapters. Which Have long gone by the name, the sermon on the Mount.

A sermon that is going to. Identify, who are? The subjects of the kingdom. Who are the blessed ones. Who belong to this king and his kingdom. What do they do? What are they like? And how do they do it? What is that? Faith, that dependence that trust that delight.

By which the lord carries his people in their duty. And we're going to. Be spending. A fair amount of time. Then in the next three chapters having been introduced to the king, To the subjects. Of his kingdom. But the very first thing that we see about the subjects of his kingdom, Is that they are.

His they are the kings. And they count him. As treasure. Above everything else. Taken together. That's what we have in the first three verses here. It originally intended to take. The first 16. Versus. But there are some things here and in the life of the congregation coming up, Recently.

That we will want to take. Uh, versus four through six as a unit. Uh, next lord's day. Lord willing. And verses 7 through 16, the lord's day after that. But today then Those who are the subjects. Of the kingdom. Are those who find jesus? As. More treasure. Find jesus greater and better.

Then everything else taken together. And we'll see that in. Three different ways under three headings, that correspond to Each of the three verses. Before us. First, we will see the lord on the mountain. Verse one. And then we will see what the lord did there. On the mountain. What the lords did there on the mountain?

In verse 2. And we'll see that the lord's first message. And this, of course, is one that will continue But the lord's first message. On the mountain. Blessing. The lord on the mountain notice. Why he went up? Free. Go back into chapter 4. You remember that as jesus went about all Galilee teaching in their synagogues Preaching the good news of the kingdom.

And healing all kinds of sickness and all kinds. Of disease among the people. There was a Growing amazing. Response verse 24 of chapter 4, then his fame, went throughout whole syria. And they brought to him all sick people who were afflicted with various diseases and torments and those who were demon possessed epilept, epileptics and paralytics, and he healed them.

So, here he is. Preaching, the gospel of the kingdom. Proclaiming Himself teaching in the synagogue. So he's doing this from the Hebrew bible and he's proclaiming himself from all the Hebrew Bible. He's proclaiming himself, and his kingdom as good news and as he does. So, he shows that he is the one who crushes, the serpent's head by destroying the evidence of the serpent's work.

And so, there are those. Coming to him. And what they need is, is not so much these healings and to be delivered from seizures and paralysis or even demonic oppression, but they need christ. They need their, they need their sin and their guilt dealt with. They need to be made those who will enjoy Being in the presence.

Of god's glory forever. Which is impossible for anyone who has not holy, but how can they be made? Holy if they are, oh, if they are guilty and so he's proclaiming himself. He is the thing signified and doing these signs. But the people come. Was fame. Uh, goes not only throughout all Syria referring to.

If you're looking at a map of israel, the northeast portion. Of your map there. And he's showing the signs. He's doing the signs that declare the things signified, and his fame goes. Even to decapolis jerusalem, judea beyond the jordan and great multitudes from all of these places. Are following him.

Then verse 5, sorry then chapter 5 verse 1. Our first verse and our passage this morning, And seeing. The multitudes. He went up on a mountain.

Remember as it says in another gospel that Jesus did not entrust himself to man. Because he knew. What was in the heart of man? He was not like you and I because of our sin. So, susceptible to the phrase of others.

Seeing the multitudes. He went up. On a mountain, he separated himself. From these great multitudes of the world. He left behind. Those who were interested in his fame. Those who had come. Merely to be healed of these diseases. He lets them behind. Knowing that. And And receiving those. Who.

Left the multitudes who were In an amazement full of excitement and who are enjoying these wonderful things. They are wonderful things. That the lord jesus had done for them, but with jesus up on the mountain, And this. Great multitude. Uh, below. For those who are his disciples, Those who followed him, those who wanted him himself.

As the great benefit. Came to him. And so we have even at the beginning of the sermon on the Mount. This recognition, that jesus is not addressing the world. In this sermon. Jesus isn't even addressing. The church generally, the the visible church, including all of those who may enjoy the excitement to that jesus, and the fame of the name of jesus.

And some of the benefits that you can get from jesus, Jesus is especially addressing the subject of the kingdom. Those who are not just gathered with the masses of those who are excited about his name. But those who gather to him himself, Jesus is addressing believers or to use the word.

From the next this and the next two sermons worth Of preaching texts. Jesus is addressing the blessed. This is very important. Because there's a temptation in the rest of the sermon. To take the instruction that he gives to those who have him to those, who have forgiveness to those whose hearts already treasure him.

And yet. In his mercy. Knowing that, even when we are no longer in ourselves and in our sin, and in him yet, there is sin. That remains in us, like, we've been hearing in Romans 7, and Romans 8. So he gives all of this instruction. But it is not instruction on how to become the blessed ones.

It is instruction to those who are already less funds. Because they have christ.

And whom does he display himself to be? Well, the location tells us. We have been reminded by the holy spirit, and relating to us the temptations, particularly that time that temptation and in which Satan took him to the high mountain from which you can see all the kingdoms of the world and their glory.

And we noted of course, that there is no such geographical place on earth, this must be a vision and it is a very specific mission vision then it's corresponds, doesn't it? To the vision that was given to Nebuchadnezzar in a dream in Daniel chapter 2. When there was the stone cut without hands and it had grown into what a high mountain.

That destroyed took over all of the kingdoms of this world and their glory. And so that is something that rightfully belongs to the Lord Jesus Christ, but the crown must come through across and it does not come at all from compromising even for a moment. The worship of the true and living God.

Something that Israel who were to be something of a mountain. Where God dwelt and into which all of the nations were to come. But what it is real done. They had imitated the worship of the nations and not worshiped, the true and living God, the Lord and Him only.

And so Jesus has already been displayed in. The text of. Chapter 4. As the great king. Of Daniel chapter 2. But now we see him in the In his actions in chapter 5. Making display of this indicating this about himself. That he is the King of Zion. The one about whom we hear and those wonderful last 11 chapters or so of Isaiah.

The King who has the everlasting kingdom. The King, whose kingdom really can be comprised of a new heavens and a new earth. Into which those from all the nations stream to be his subjects. Rejoicing to be ruled. By Him. Here's the King. Of everlasting, Zion. And even heavenly Zion, as we have already prayed.

From and according to the second half or so. Of Hebrews chapter 12, But we're not just looking back in the text to see what he is saying about himself as he goes up on the mountain. But we can also look forward to the text to see as we're about to hear in the second point, what he does on the mountain Jesus is Jehovah.

He has Yahweh who has redeemed a people for himself. Not merely that they might be brought out of their former bondage. That he had done for Israel, when they got to Sinai hadn't. He had redeemed them from the land of Egypt, out of the house of bondage, but that was not the great part of their redemption.

The great part of the redemption was not to be brought out from under Pharaoh. The great part of the redemption was to be brought to the Lord. To be His very own people to know Him as they're very own. Covenant, God, So that when we talk about the preface to the Lord, to the ten commandments and we say, redemption comes first, I have brought the out of the house of bondage, out of the land of Egypt, out of the house of bondage.

That's actually the smaller part of the redemption. The greater part is I am Yahweh. Your God. The God who has brought us. To Himself. And it is in that context then on the mountain that the Lord addresses a people, a people who cannot go out. For terror. They hear Him thunder.

The first 10 words, it's more than 10. Actual grammatical words in the Hebrew but the scripture calls of that. The 10 words, what we call the ten commandments, they hear Him thunder, those things, and they come up with an idea. They say, you know what? Moses you go up, you find out whatever it is and you come back and tell us.

And yet the mediator greater than Moses is here. The one who baptizes with the spirit is here. The one who. Makes the difference in those who are willing to leave everything else to have in. And who? You know, spoiler by the end of The, the three chapters of sermons on the mount.

Together with him receive everything else. His disciples can all come to him on the mountain. It's not just Moses now. And so, the lord Jesus is The future and everlasting king, the current and heavenly king. And here's the lord. He is your way. Who had revealed himself at Sinai?

And yet, what does John say and John chapter 1? No one has seen God at any time. But Jesus Christ. The one who is the only begotten, who is in the bosom of the Father, He has fully revealed Him. He has exeged Him to us. So that when we see and know, Jesus Christ by faith, Not by sight.

There are many people who laid physical eyes on Christ and did not see glory. Which means that you hear not being able to see Him with physical eyes, may yet by the Spirit's blessing to you of His word, have that sight of Him that John describes And we may see Him by faith.

And we may know God. More fully in beholding Jesus by faith. Then Israel at the bottom of Sinai, then Moses at the top of Sinai, then Moses in the cleft of the rock as the glory passed by and the Lord led Him, then Israel outside the tabernacle with the glory coming down that had kept Moses out of the tabernacle at the end of Exodus 40, even than Moses and Aaron inside the tabernacle.

With the glory of the Lord dwelling there. As we saw at the end of Leviticus, chapter 9, Of all those things by comparison to knowing Jesus by faith as the living God, Of all those other things. John says, No one has seen God at any time. Because knowing this one.

Who went up the mountain? To show this truth about Himself. Is the fullest. Knowledge and sight of God. That anyone can ever have.

You know, Philip will say Later in the Gospel of John, in the night that Jesus has betrayed Show us the Father and it is enough. John chapter 14. And he says, have I been with you so long? And you still don't know me. He who has seen me. Has seen the Father.

What does Jesus say? That's all of the Father. That there is to see. Is to behold the sun. And so here's the Lord, on the mountain, and His disciples have come to Him. And then the second place, What did the Lord do there on the mountain?

He preached. He spoke. It's wonderful. Verse two. Then he opened His mouth. And taught them. The Lord, who was Determined to make for Himself, a people who He would conform. To the image of His son. That's the reason everything is, isn't it? Because as effusions one. It says we're chosen in the beloved before the world began or as Romans 8 to 29, Which we've been having in the midweek meeting, the Um, those who He foreknew, He predestined that there's a knowing of them, a loving of them that the purpose of God that we just had this.

This past midweek meeting the purpose of God, is according to election. That this determination. Uh, this desire rather to To have those whom He has loved, is what produces the determination of what will happen. And so, Here we have the one who is going to communicate Himself in His son.

And He is the one who invents words. Because at some point at one point, as we have already referred to John chapter 1, He is going to refer to His son, who is the great communication of Himself to us as the word. And so God invents words. God uses words.

Before there is anything else. He could well in good just will the creation and to existence. We're not even there, are we the first five days? We have end. God said and god said, and god set. But the king who created by words and who redeems by words, Faith comes by hearing and that the word of god and we've already seen that.

Haven't we? You remember how instantaneous it was? When Jesus came to those first four disciples he calls them and they follow Well, how is it that they follow? Because it was by his word to them. That he made the calling of his word effectual in them. This is the difference, isn't it?

Between merely hearing sermons. And hearing Jesus call us. To believe in him and be saved. And, The difference between that and having his holy spirit. Make us to know, from our heart. That these are his words that he is calling us. That he is my creator and he has given himself to be my redeemer.

And that despite the completeness of my spiritual poverty, It is his spirit who is making me to know these words that are on the page and these words that I hear preached as being specifically about me, And Christ and to me from Christ, Jesus is as God. And King.

As God, man. Doing with his disciples. That which has already been his delight from his father. In the wilderness. Do you remember the first temptation in the previous chapter? If you are the son of God, tell these stones to become bread. And Jesus's answer. Basically. Sorry. I'm physically hungry.

But I'm fully satisfied. Because man doesn't live by bread alone, but by every word that what Proceeds from the mouth of God. Not just as inscribed in the book of God. But as the apostle Paul writes by the spirit, the second Timothy 3. Every word of scripture is breathed out by God that God gives himself to us.

And so even as Jesus was meditating on Deuteronomy, while he fasted For 40 days in the wilderness, he was enjoying fellowship with his father who gives himself to his children by means of his words. And now, Jesus has come. To the top of the mountain, and his disciples have come to him.

And he's not just teaching, although certainly he is But he's communicating himself to them. And even now, We quoted. As we gather to the heavenly Zion, Where there are all these other amazing things? Where, where there is the angels, and in festal gathering and the souls of the just made perfect.

But the great thing that we have in Zion, when we gather together, this old, the satellite churches on earth, do Is God, our father and Christ our mediator, whose blood speaks better than able and what does he do? He communicates himself to us. By his word. And so the same Lord Jesus who now sits on the throne of glory.

And who leads our worship. As Hebrews 2 says. He proclaims. His father's name, God's name to his brethren. In our singing, in the midst of the assembly. He sings his father's prayers, He presents us in heaven. It is his faith. That is perfect. Our faith. Enjoys his perfection. But he says I will put my trust in Hebrews chapter 2.

He says behold I and the children whom you have given me And so, what? The Lord did on the mountain. Is preach. And he was preparing his people then. For their own mission. You remember when Moses went up the mountain? The Lord was preparing him, then to be the great prophet.

And the lord was preparing him, then to be The mediator. Of the people. And yes, Aaron would become high priest, but Moses had a significant priestly. Functioned didn't eat. Well, now in the church of Jesus Christ, which is no longer under Moses, But under Christ, it's not the servant in the house but the sun over the house who sits on the throne of glory.

We are all kings and priests unto. Our God. There is a priesthood that belongs to all believers. We've already sung twice the word of God. To one another. And as we admonished one, another, with God's word, each of us were submitting to Christ's words on one another's lips and the singing, And one of the reasons we have sermons, Yes, it's because this is how God instructs us to worship Him.

But it's also because he who rose and descended on high, gave a gift among men, not only apostles prophets, and evangelists by which we have. Uh, the Bible's that are in our laps are on our On our desk. But he's also given us pastor teachers, why? So that they can teach us the Bible dependence upon the Spirit and by the help of Christ because we have each of us.

A duty to one another that is in part prophetic. Every member of the body has its share in every joint supplies something But one of the reasons why. We need to be stabilized in our theology in our thinking so that we're not to and fro. By every wind or wave of doctrine.

And so that we can speak the truth. To one another in love. And so that we can speak the truth to one another In love. Both of those emphases. And so he's preparing them for their mission. And they need the preparation. Because as we're going to hear in a couple weeks sermon time, It is often an unpleasant mission.

It is a mission that gets you attacked and hate it and slandered and rejected.

And we also need preparation, because We are people who are going to need to do that mission. Whatever the Lord calls us to do. And here we've just kind of been talking about the part of each of our callings is a member of the body, a church member to the other church members.

But everything in our particular callings as well. We must do independence upon Him because we have that remaining sin. We are needy and we are weak and we are sinful. And so, the Lord is preparing His people. He's gathering them to Himself, he's communicating Himself to them. He is preparing them for their work.

Even as he does for us now today. And so we have seen that it is the Lord, who is on the mountain. And we have seen what he did there. Preach. His word communicate Himself. And so we see in the last place. His first message. Blessing. Blessing. Blessed are The poor in spirit.

For theirs is the kingdom. Of heaven. Who then are the blessed ones. Well, they're not the ones that the world would think. The blessed ones are the ones in the eyes of the world. Are the ones. Who are? All excited and enjoying this amazing new thing that has happened.

The blast ones are the ones who are caught up in the frenzy of ecstasy. The blessed ones are the ones who have all of their problems solved. They had come with problems. They got the problem solved. But the blessed ones are not the ones at the bottom of the mountain.

Or away from the mountain. Unto which and up to, which The Lord Jesus Himself has gone separating Himself. The blast are the ones who Even. Well, all the world was excited even after.

You know, they had their diseases healed. Or their torment ended. Or they were liberated from the demons or the epilepsy stopped or they rose from their paralysis.

They still. Were poor. Because if they had everything else, including this amazing religious experience and further. A sort of revivalistic. Movement. Even if they had all of the things in their lives that had been bothering them back in order. If they did not have Christ, then they had nothing.

Blessed. Are the poor. Blessed are the poor in spirit notice. It's not blessed. Are those who believe a poverty of spirit. Or a great doctrinally with poverty of spirit. It's not blessed. Are those who agree with the t? In tulip. Who's saying man is totally depraved? Generally speaking. Who can answer and I hope you can answer.

You know what? What is the sinfulness? Of that estate. We're into men fell. Symphoness of that estate. We're into men fell consists in consists of The guilt of Adam's first sin, the want of original righteousness. And the corruption of his whole nature, which is commonly called original sin together with all actual transgressions that proceed from it, I hope there's a bunch of kids in here that can rattle it off.

Better than I just have. But that's not being poor and spirit. That's knowing about poverty of spirit. The poor and spirit are the ones who know who are affected in their souls by the fact that this is their own reality. I sinned and Adam. I was guilty in him then and I am guilty.

And apart from Christ. I would be guilty in him now. The nature with which I came into this world. Until I came to know Christ, until I came to be joined to him through faith. What I had was. A nature that would do nothing but sin. Even when I obeyed outwardly, it was always with some internal motivation.

That I would be praised. That I would be served that I would be admired. That I would be pleased. And put myself in the place of God. To such an extent that not even His law. Could dislodge me. And might keeping it. Was for me. So that I'm, I'm A.

Okay, find the word. A desperate breaker of the The first great, commandment loved. The Lord your God, with all your heart, soul, mind and strength. My first great commandment apart from Christ. Has been loved myself with all my heart. Soul, mind, and strength. And my neighbor better not get in the way of that.

He's just blessed to the poor in spirit. He's talking about those who Who feel their bankruptcy? They perceived. That being a sinner. Who is deceitful above all things is hard to deceitful above. All things and desperately wicked means he is unable to, to un-tangle the mess of his sin.

And he is unable whatever. He does see of his and he is unable to fix whatever he sees. That we feel that about ourselves and we have given up hope of finding any anything good anywhere but Christ. And we certainly do not find any hope in ourselves. We don't listen.

To those who give us star wars gospel. Trust your feelings. I know my feelings. And if you had known my feelings, you wouldn't tell me to trust them. We don't give into talk show. Gospel, be the best version of yourself. The best version of myself. Is still utterly wicked.

Blessed, are those? Who have discovered that there is no goodness and them at all. They are bankrupt. They abandon all inward looking. Or hope to find something good in myself. And they come to Christ. For what is in him, what is in himself?

And this blessed, These poor and spirit are blessed. For there's is the kingdom of heaven. Because the only way someone comes to that conclusion. Is by the work of the holy spirit.

Apart from the holy spirit working in you. You don't conclude. That you are hopeless and helpless in yourself. You may feel very needy. But you are still looking for some way. To atone for or make up for, or do better or resolve it for you. The holy spirit is the one who convinces you that you are the problem and that you deserve it.

You are guilty. God would be righteous to damn me forever. I deserve hell. I would hate heaven.

So pour in the spirit or poverty and the spirit, lowercase s comes. By the ministry of the spirit, capital s. The spirit whom jesus force out. A proper perception of ourself and a proper perception of christ. As in as being for us, jesus, Being for us, the one in whom all the fullness of the god had dwells bodily.

The one who god has provided his own righteousness to be counted, not for those who need some but for those who have none. So that he gave him, who knew no sin at the cross to be sin, so that we might become. Not just the righteousness of a man, but the righteousness of god in him.

And seeing ourselves the one way and seeing christ the other way and knowing that he is for sinners. This is something that comes by the ministry. Of the holy spirit. Therefore, those who have this view of themselves and this view of christ, They already have the kingdom now. One of the things that you'll notice, if you look at the rest of what was originally, the passage Is that from verse 4 to 9?

It's all future tense. They shall be comforted, they shall inherit. They They shall be filled, they shall obtain mercy, they shall see God, they shall be called sons of god. But in verse 3 and 10 where we have the present tense, If god, the holy spirit has convinced you That in yourself, you have nothing but sin, and guilt and weakness.

But in christ, there is a divine abundance. Of goodness and righteousness, and power and life, and he gives himself to sinners. He has given himself to you. Because you needed that. Not because you live in a world of people who need that. But because your heart, Is a world.

That was in need of that. Then you already have the kingdom. Verse three present tense. Blessed. Are the poor in spirit for theirs is The kingdom of heaven. You see what they have so far. Is. A descendant of david. And a resident of nazareth of all places. On a mountain.

Apart. From the crowd, that is frenzying over the signs. But the ones who are on the mountain with him, Have the things signified. They have come with asap to say about jesus. Whom have i in heaven? But you. If i have christ, I have all of heaven. Because christ is god.

And jesus looks at them. And their knowledge. Of their poverty in themselves. That he by his spirit has given them. And he says, blessed are the poor in spirit. You have. The kingdom. For theirs. As a kingdom of heaven. So in conclusion is jesus more than everything else to you.

Is he more than everything else to you, because you have realized That he is god, who made you? And god, who will rule forever. God man, ruling forever and a new heavens, and a new earth. Is jesus more than everything to you, because You know that even if you have everything else, if you don't have him, you have nothing.

Is he more than everything to you? Because the holy spirit has convinced you That there was nothing good in you at all. Apart from christ. But in christ is all the goodness of god. For you. And then to be worked out in you. Is jesus more. Than everything. To you.

And then, let's pray.

Lord jesus. We pray that Your spirit would use and bless. These three verses.

That he would bless the preaching and the hearing. Of them. To write. This portion of your truth and our hearts. To give light to our minds. Life to our hearts to respond. Glorify yourself by showing this mercy. We ask in jesus name. Amen.