

Audio Transcript of Sermon
August 2, 2025
Blessed are the Poor in Spirit

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. It's probably one of the better known passages of the New Testament, the Sermon on the Mount, a span of the Book of Matthew from chapters five through seven. Up front, it's not totally clear if Jesus was preaching to just the disciples or the entire crowd, but the final verses of Matthew chapter seven make it easy to see the message was given to the entire crowd who were astonished at His doctrine because He had taught them as one having authority. At the Beginning of the Sermon on the Mount, Jesus begins by pronouncing a series of blessings on people in general, a total of nine blessings. From now through the Feast of Tabernacles we will be looking at these blessings, and we will start by reading what Jesus taught starting in Matthew five verse three.

Matthew 5:3-12

- 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.**
- 4. Blessed are they that mourn: for they shall be comforted.**
- 5. Blessed are the meek: for they shall inherit the earth.**
- 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**
- 7. Blessed are the merciful: for they shall obtain mercy.**
- 8. Blessed are the pure in heart: for they shall see God.**
- 9. Blessed are the peacemakers: for they shall be called the children of God.**
- 10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.**
- 11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.**
- 12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.**

What does poor in spirit mean? Spirit is translated from the Greek, *pneuma*, Strong's Greek word 4151 from which the Holy Spirit is also translated. Poor is translated from the Greek, *ptochos*, Strong's Greek word 4434 meaning to be poor and begging. Poor in spirit does not mean a person is missing the Holy Spirit or only has a little bit of the Holy Spirit. If we want an example of a person who

was poor in spirit, we can compare the Pharisee to the publican who were praying. The Pharisee, perhaps because of his religious status, saw himself as being righteous, and so righteous it was if he was entitled to look down on others whom he didn't see as righteous as he was. This Pharisee is an example of a person who in his own mind is not poor in spirit, but is rich in spirit. The publican, what we today call a tax collector, also prayed but only saw himself as a sinner and only asked for mercy. The publican clearly saw himself as poor in spirit. Of the two, it was the one who was poor in spirit who Jesus said was justified while adding that those who humble themselves spiritually will be exalted, and that those who exalt themselves spiritually will be abased. Luke eighteen verse nine.

Luke 18:9-14

9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

In the Book of Revelation we can read the letters to the seven churches, and one of the churches, the church of the Laodiceans was chastised because they saw themselves as spiritually superior when they were very much spiritually inferior. The letter showed they described themselves as being rich and increased with goods having need of nothing, and while there can be a physical application to that description the context of the passage shows spiritual matters are under consideration. While the church of the Laodiceans is described as lacking spiritual qualities while thinking they have these in abundance, the church cannot be described as being poor in spirit because the church of the Laodiceans saw themselves as spiritually superior. Revelation three verse fourteen.

Revelation 3:14-22

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

Being poor in spirit means we know we are short of the glory of God and need Him to intervene in our life, and that without God and Jesus Christ there is nothing we can do for ourselves. But being poor in the Spirit does not mean returning to the weak and beggarly elements that lead to bondage, by becoming what I call a super Jew. I have tremendous respect for our Jewish friends and their faith, but the faith of Christianity is not intended to be Judaism on steroids. Christianity is also not intended to be a faith of judging others, so that by comparison we feel spiritually superior about the faith we have. Galatians four verse eight.

Galatians 4:8-11

8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labour in vain.

When Paul was writing of observing days, months, and times, and years, the Greek word for observe is *paratereo*, Strong's Greek word 3906, meaning to insidiously observe and inspect, implying that the problem with the Galatians was not keeping the Sabbath and Holy Days but finding fault with others in how they kept the Sabbath and Holy Days. Like the publican who prayed to God asking only for mercy because he was a sinner, we cannot use faith as a reason to judge others to paint ourselves as spiritually superior.

If we are poor in spirit, we will look to God the Father and Jesus Christ and we will also spiritually grow, toward spiritual perfection, and that requires eventual movement from elementary principles. We cannot keep ourselves in a holding pattern over these elementary principles, and as we spiritually grow, it is never with an aura of being spiritually rich, but being spiritually poor where no matter where we are on our journey of faith, we are always in need of God the Father and Jesus Christ. Hebrews six verse one.

Hebrews 6:1-8

1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3. And this will we do, if God permit.

4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5. And have tasted the good word of God, and the powers of the world to come,

6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

Being spiritually poor does not mean we do not walk in the spirit. As people who are spiritually poor, we will walk in the spirit pursuing what is spiritual instead of what is physical. But being poor in the spirit means we know we still need the death and resurrection of Jesus Christ to keep us free from the law of sin and death. We cannot allow human arrogance, of the flesh, to give place to Satan to deceive us into thinking we are spiritually superior to others. We all need the death and resurrection of Jesus Christ to have hope of eternal life. Romans eight verse one.

Romans 8:1-9

- 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**
- 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**
- 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:**
- 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**
- 5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.**
- 6. For to be carnally minded is death; but to be spiritually minded is life and peace.**
- 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**
- 8. So then they that are in the flesh cannot please God.**
- 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.**

Being poor in the spirit means we walk in the spirit knowing it is the Holy Spirit that leads us as we walk in the Spirit and not anything of and who we are without the Holy Spirit. We do have to be poor in spirit to yield to the Holy Spirit, to be led by the Holy Spirit, and if we do, we will inherit the Kingdom of God. Galatians five verse sixteen.

Galatians 5:16-26

- 16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.**

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18. But if ye be led of the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Being poor in the spirit does not mean we are devoid of the fruit of the Holy Spirit, but it does mean we know it is the Holy Spirit bringing this to us as we yield to the Holy Spirit. We never see the fruit of the Holy Spirit as something we did, where we seek glory for ourselves. Verse twenty-two.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. And they that are Christ's have crucified the flesh with the affections and lusts.

25. If we live in the Spirit, let us also walk in the Spirit.

26. Let us not be desirous of vain glory, provoking one another, envying one another.

If we are poor in spirit, it does not mean we lack the Holy Spirit, but we recognize it is by the Holy Spirit that we come to understand the truth of God. God reveals His truth to us through the Holy Spirit, and it is through the Holy Spirit that the deep things of God are understood. It might be our eyes reading the text and our hands flipping through the pages of the Bible, but it is through the Holy Spirit all things are revealed to us, so there should never be any reason for anyone to think they are spiritually superior, because all that we know spiritually comes through the Holy Spirit. We are poor in spirit when we recognize that without the Holy Spirit there is nothing we could meaningfully understand in the Bible. First Corinthians two verse ten.

1 Corinthians 2:10-16

10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15. But he that is spiritual judgeth all things, yet he himself is judged of no man.

16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

If we are poor in spirit, we know we are part of a larger spiritual body of believers and that within this spiritual body of believers there is nobody more important than anybody else. We recognize that all who are called, who have responded to the calling, who have the Holy Spirit, were called for reasons known to God. We never see ourselves as more important than others in the faith. First Corinthians twelve verse twelve.

1 Corinthians 12:12-20

12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14. For the body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18. But now hath God set the members every one of them in the body, as it hath pleased him.

19. And if they were all one member, where were the body?

20. But now are they many members, yet but one body.

Paul encouraged the Ephesians to be patient and tolerate others within the family of faith with lowliness and meekness, in other words, to be poor in spirit, and all of this done to endeavor to keep the unity of the Holy Spirit in the bond of peace. When we are poor in spirit, we are more likely to seek peace, and when we see ourselves as spiritually superior, seeking peace is something we are less likely to do. Ephesians four verse one.

Ephesians 4:1-6

1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2. With all lowliness and meekness, with longsuffering, forbearing one another in love;

3. Endeavouring to keep the unity of the Spirit in the bond of peace.

4. There is one body, and one Spirit, even as ye are called in one hope of your calling;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who is above all, and through all, and in you all.

Paul also encouraged them to be filled with the Holy Spirit. Being poor in the spirit as we are filled with the Holy Spirit means we will continue to rely on what is in the Bible, as he told them to speak to themselves in psalms, hymns, and spiritual songs, and he told them to give thanks to God the Father in the name of Jesus Christ for all things. Ephesians five verse seventeen.

Ephesians 5:17-20

17. Wherefore be ye not unwise, but understanding what the will of the Lord is.

18. And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Being poor in the spirit means we do not take what is spiritual for granted. For instance, we do not accept at face value that something or somebody is spiritually of God. We try all things that are alleged to be spiritually of God to see if they really are of God, because many false prophets are in the world. First John four verse one.

1 John 4:1-6

- 1. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.**
- 2. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:**
- 3. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.**
- 4. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.**
- 5. They are of the world: therefore speak they of the world, and the world heareth them.**
- 6. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.**

Do we see ourselves as a spiritually rich person and look at others as being spiritually poor? We could find ourselves falling into the same trap as described in the Book of James. When we see ourselves as spiritually rich and others as spiritually poor, we are judging ourselves favorably while judging others unfavorably. Instead of judging others without mercy, we are to judge with mercy knowing we cannot become people who judge with evil thoughts. James two verse one.

James 2:1-13

- 1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.**
- 2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;**
- 3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:**

4. Are ye not then partial in yourselves, and are become judges of evil thoughts?
5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?
6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?
7. Do not they blaspheme that worthy name by the which ye are called?
8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:
9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.
11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.
12. So speak ye, and so do, as they that shall be judged by the law of liberty.
13. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

It is those who are poor in spirit who can appreciate the gospel. If we see ourselves as being spiritually rich, rich and increased with spiritual goods, the gospel will have little meaning to us. Matthew eleven verse two.

Matthew 11:2-6

2. Now when John had heard in the prison the works of Christ, he sent two of his disciples,
3. And said unto him, Art thou he that should come, or do we look for another?
4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:
5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
6. And blessed is he, whosoever shall not be offended in me.

Jesus taught that when we make a feast, we should call the poor, the maimed, the lame, and the blind. He explained that we shouldn't invite those who are our close friends, family, or the rich. Spiritually, it is very similar. Faith is something

best shared with somebody who is also spiritually poor. We might have occasion to share faith with friends, family, and the rich, but Jesus shows that those who will best respond to faith are those who are spiritually poor. Luke fourteen verse twelve.

Luke 14:12-33

12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Jesus went on to explain that people can come up with all kinds of reasons to explain their actions. He gave a parable of a great supper where many were invited, but among those who were invited, they all came up with excuses why they could not be there. Some needed to inspect business dealings and others needed to prioritize their family. Those who couldn't come the great supper were replaced with those willing to come. Verse fifteen.

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. Then said he unto him, A certain man made a great supper, and bade many:

17. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

As Jesus continued, He used the parable of the great supper to explain that we must be spiritually poor to be His followers. We cannot see ourselves, our family, our possessions, or our endeavors as being more important than following Christ, and that reflects being spiritually poor. Verse twenty-five.

25. And there went great multitudes with him: and he turned, and said unto them,

26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Being spiritually poor means we do not undervalue the grace of God that we have been given. We have been given an incredible gift through the death and resurrection of Jesus Christ, forgiveness of sins that results in salvation. Being spiritually poor means we know we rely on Jesus Christ and God for the gift of eternal life, and we know that for us who are of the faith, now is our day of

salvation, and we have hope not because of anything we have done for ourselves, but because through Jesus we have been helped. Second Corinthians six verse one.

2 Corinthians 6:1-10

- 1. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.**
- 2. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.**
- 3. Giving no offence in anything, that the ministry be not blamed:**

Being poor in spirit does not mean we look to God for special favors and advantages, because we know all who are in Jesus Christ will suffer afflictions. We do know that through and by the Holy Spirit, we have the word of truth and the power of God that provides us an armor of righteousness without regard to the people around us. The word of truth, the power of God, and the armor of righteousness to the spiritually poor is something that comes through the Holy Spirit. We rely on the Holy Spirit. We rely on Jesus Christ. We rely on God the Father. And then, we do, and when we do, we do as a person who is spiritually poor, and by doing things as being spiritually poor we work to spiritually enrich others. Verse four.

- 4. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,**
- 5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;**
- 6. By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,**
- 7. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,**
- 8. By honour and dishonour, by evil report and good report: as deceivers, and yet true;**
- 9. As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;**
- 10. As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.**

Being spiritually poor we do not despise the sufferings of this life. While we do need to enjoy the sufferings of this life, we do not despise sufferings knowing that no matter how bad things get today, the most terrible of bad things today will not compare with the glory that will come when Jesus Christ returns. We know that part of our suffering today is tied to our human condition, to sin, and the aging process that can frustrate us as we grow older. The poor in spirit look to the Kingdom of God to come knowing all who are called have to wait for the return of Jesus, and the poor in spirit wait with patience, and the poor in spirit are led by the Holy Spirit. Romans eight verse fourteen.

Romans 8:14-39

14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25. But if we hope for that we see not, then do we with patience wait for it.

The poor in spirit who patiently await the return of Jesus Christ also know that all things work together for good to them that love God who are called according to

God's purpose. When things happen that we do not understand or that we see as something bad, it is the poor in spirit who will remember that all things work together for good. Initially it may be tragic and make no sense to us, but the poor in spirit know that all things work together for good. Verse twenty-six.

26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

The poor in spirit have no need to question God, knowing that God is for them and nobody can be against them. The spiritually poor know it is through the death and resurrection of Jesus Christ that God works with us to bring us to salvation, and that nothing can separate us from the love of God which in Jesus Christ. Verse thirty-one.

31. What shall we then say to these things? If God be for us, who can be against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33. Who shall lay anything to the charge of God's elect? It is God that justifieth.

34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Jesus did say, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." It is the spiritually poor who know that without the death and resurrection of Jesus Christ, there would be no hope of salvation. It is the spiritually poor who value the Holy Spirit in their life, knowing that it is by the Holy Spirit the truth of God is revealed and that the deep things of God are understood. With the spiritually poor, there is never any confusion about the importance of the individual, because the spiritually poor understand that without Jesus Christ, they are nothing. The spiritually poor understand that without God the Father they are nothing. The spiritually poor understand there is no understanding the truth and deep things of God without the Holy Spirit. The spiritually poor understand that we are called and given the Holy Spirit, and we are led by the Holy Spirit.

We must be the spiritually poor knowing that it is through the Holy Spirit we understand spiritual matters, and that what we have spiritually comes not through anything we have done but by the death and resurrection of Jesus Christ which makes possible our connection to God the Father. We who are the spiritually poor follow the lead of God the Father, we follow the lead of Jesus Christ, and we follow the lead of the Holy Spirit. We are led by the Spirit of God, and we are the children of God.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.