

Blessed are the Poor in Spirit

Matthew 5:1-12: *“¹ And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto 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 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.”*

- I. Verse 1—“Seeing the multitudes, he went up”
 - A. Chapter 4 finished by telling us of the multitudes that followed Him.
 1. **Matthew 4:25** says, “And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.”
 - B. They have heard His message of hope that there is a chance that they can go to Heaven, and they are not willing to turn away.
 - C. They have been healed by Him of all sorts of diseases and pains; they are not willing to turn away.
 - D. They are coming from the area of His hometown of Nazareth. They are coming up all the way from Jerusalem. They are coming from the region of the Gentiles on the other side of the Jordan. They are coming from all over Judea; word has spread of His fame, and people from all over are now following Him.
 - E. He seems to turn around and look at all the people that are following Him in **Matthew 5:1**.
 1. **Matthew 5:1** says, “And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.”
 - F. He is seeing the multitudes.
 1. That word “seeing” draws us to wonder what He is thinking.
 2. The word “seeing” does not just mean that He looked and said, “Oh, look at all those people following me. I wonder how many there are? Let’s do a count.”
 - G. In another Gospel, we are told what He was thinking when He looked at multitudes in **Mark 6:34**.
 1. **Mark 6:34** states, “And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.”
 2. It is described as the typical three-fold pattern with the Lord when He saw the multitudes.
 - a. First, He sees the multitude.
 - b. Second, He is moved with compassion.
 - c. Third, He acts.
 - H. When He saw the people, we are told in **Mark 6:34** that He saw the people as sheep. He saw the people as sheep with no shepherd.
 1. Sheep that had **no direction** because they had no shepherd

2. Sheep that had **no food** because they had no shepherd
 3. Sheep that had **no protection** because they had no shepherd
 - I. When the Lord saw the people with no direction and no food and no protection because they had no shepherd, that moved the Lord. That moved the Lord deeply.
 1. **Mark 6:34** says He was *“moved with compassion toward them.”*
 2. His compassion meant He felt the lostness and frustration they felt because they had no shepherd to guide them.
 3. His compassion meant that He felt the deep void and empty feeling of their hunger and thirst because they had no shepherd to feed them.
 4. His compassion meant that He felt the fear and anxiety of their exposure because they had no shepherd to protect them.
 - J. That drove the Lord to teach them what would guide their lives and what would feed their souls and what would protect their hearts.
 - K. They had shepherds before that Jehovah Jesus described in **Jeremiah 50:6**.
 1. **Jeremiah 50:6** states, *“My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place.”*
 - L. The Lord was not happy with what the Rabbis did to His people, and so He pronounced very severe judgments on the Rabbis.
 1. **Ezekiel 34:2** says, *“Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?”*
 - M. They had shepherds, and the shepherds had made the people lost. The shepherds made the people go away from God as their resting place.
 1. The people’s shepherds were the rabbis who had misled the people. Instead of giving the people God, the rabbis gave the people traditions that caused the people to be lost.
 2. They were lost in an impossible set of traditions that the rabbis gave them. There were probably 613 of them. All they did was burden the people down instead of leading the people to the Lord as the fountain of living waters.
 - N. The Lord saw another pain of the people and felt their pain in **Matthew 14:14**.
 1. **Matthew 14:14** states, *“And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.”*
 2. He felt the pain of the sicknesses that they were suffering from, and so, His compassion drove Him to heal their sicknesses.
 - O. In another case, He saw another need of the people and His compassion drove Him to action in **Matthew 15:32**.
 1. **Matthew 15:32** reads, *“Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.”*
 2. In this case, He had compassion on the people who were hungry, and He felt their hunger. They were faint from not having any food, and so, He fed them.
 - P. In all these cases, the Lord looked at the multitudes and felt their need. His compassion moved Him to action.
 - Q. That is what activates us—when we take the time to listen to others and let the Lord make us feel their need.
- II. Verse 1—*“He went up into a mountain”*
- A. After seeing the multitudes, the Lord goes up into a mountain.

- B. The Sermon on the Mount begins which will last for three chapters. It will continue until the end of chapter 7.
- C. Without thinking, we refer to this great teaching as the Sermon on the Mount.
1. What a strange place for the Lord Jesus to teach from! A mountainside!
 2. That is such a contrast with the place where the Scribes and Pharisees taught the people.
 - a. **Matthew 23:2** reads, *“Saying, The scribes and the Pharisees sit in Moses’ seat.”*
- D. They sat in Moses’ seat and taught the people, but the Lord Jesus sits on the side of a mountain to teach the people. The world gave the scribes and Pharisees Moses’ seat to teach from, but, the world gave no seat for the Lord to teach from.
1. The scribes and Pharisees taught from the temple and from synagogues. But, there was no synagogue for the Lord to teach from.
 2. The Lord did not even have a home to lay His head on as He said in **Matthew 8:20**.
 - a. **Matthew 8:20** says, *“And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.”*
- E. Driven into the deserts and mountains, the Lord teaches.
- F. After all, the Law was given from a mountain called Sinai. Now, the explanation of the Law and of Grace is given from another mountain, but, there is a great difference.
1. The Law was given with a great warning to not approach, to stay back, and to be killed if the mountain where the Law was given was even touched.
 - a. **Exodus 19:12** reads, *“And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death.”*
 2. Now, people are encouraged to come close. From the mountain, Moses gave the law that condemned the people. The people had to stay back.
 3. The people are encouraged to approach and come close as from this mountain the Lord will give grace and truth.
 - a. **John 1:17** says, *“For the law was given by Moses, but grace and truth came by Jesus Christ.”*
- G. The Lord starts the Sermon on the Mount. We see the Lord fulfill that role as the Great Prophet. The Lord is the Great Prophet, Priest, and King.
1. As the Great High Priest, the Lord represents us to God. As Priest, the Lord speaks for us to God.
 - a. When the Lord Jesus as our priest speaks to God for us, He speaks as a Priest with the feelings of our weaknesses as described in **Hebrews 4:15**.
 - 1) **Hebrews 4:15** states, *“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”*
 2. It is as the King that the Lord leads us as His people out of our sin right into Heaven.
 - a. **Hebrews 2:10** reads, *“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”*
 - b. As our King, the Lord is our captain who is bringing us to glory.
 - c. We see the Lord as our King on the Cross where above His Cross, He has the title of the King.

1)**John 19:19** states, “*And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.*”

d. Faithful to His role as the King who leads His followers to Heaven, we see Him from the cross leading a lost thief to Heaven.

1)**Luke 23:43** says, “*And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.*”

H. In the Sermon on the Mount, we see the Lord as the Great Prophet—doing what a prophet does. He was speaking to men from God.

I. At the end of his life, Moses had taught the people and prepared them for his departure from this world. Moses tells the people that the Great Prophet will come.

1. **Deuteronomy 18:15** writes, “*The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.*”

2. Moses told the people that right out of the midst of them, the great Prophet would come. The Lord Jesus came right out of the Jewish people as described in **Psalm 53:2**.

a. **Psalm 53:2** says, “*For he shall grow up before him as a tender plant, and as a root out of a dry ground.*”

3. The Lord Jesus arose out of the Jewish people, and Moses said to watch for Him as he would teach and lead just like Moses did.

J. Moses warned the people that their highest priority was to listen to him and not ignore Him. As Moses said, “*Unto him shall ye hearken,*” Moses warned the people that it would be very dangerous for the people to not listen to that Great Prophet. That is what is stated in **Hebrews 10:28-29**.

1. **Hebrews 10:28-29** says, “²⁸ *He that despised Moses' law died without mercy under two or three witnesses: ²⁹ Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*”

K. Finally, the Great Prophet has come, and He is on the side of a mountain.

III. Verse 1—“*He was set*”

A. Having climbed up the side of this mountain, the Lord now sits down.

1. **Matthew 5:1** says, “*And when he was set.*”

B. The great prophet sits down to teach the people.

C. In His teaching, He will challenge the misleading teaching of the rabbis, the scribes, and the Pharisees. In this teaching, He will say, “*You have heard it said, but I say unto you.*”

D. He will do this teaching on this side of the mountain, seated as He removes the impurities of the false teaching that has caused His people to be led astray.

E. The scene of Him seated cleansing the false teaching away makes us think of His future role when again He will sit in **Malachi 3:3**.

1. **Malachi 3:3** reads, “*And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.*”

F. That coming day, the Lord will sit like a refiner of silver. He will increase the heat in the caldron until the silver is melted. In that heat, the silver is separated from the dross.

1. That is coming, and probably not very far off when the Lord will bring His people back. His Jewish people back into the land of Israel, like a refiner who puts his silver into a pot.

- G. Then, He will sit as He turns up the heat on Israel by bringing all nations to come up and fight against Jerusalem.
1. That will be a holocaust that is twice as worse as the one in Germany as two-thirds of the Jewish people will die. That will be the great purging.
 2. From His seated position when the Lord has seen that the purging is complete, the Lord will arise and destroy those nations that came to destroy Israel. Then, the sons of Levi will offer to the Lord an offering of righteousness.
 3. Then, the sons of Levi will offer for themselves and lead the people to make the offering of **Isaiah 53**.
 - a. **Isaiah 53:10-11** states, *“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.¹⁰ He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.¹¹”*
 - b. The offering in righteousness is when the sons of Levi make the righteous soul of the Lord Jesus their offering for sin.
 - c. That is when the sons of Levi will offer unto the Lord an offering of righteousness.

IV. Verse 5—*“His disciples came unto him”*

- A. Now, we are told in **Matthew 5:1**, *“His disciples came unto him.”*
- B. There are two possible explanations for what happened here.
 1. We see paintings of this scene, and they show the Lord teaching before a great group of people at the Sermon on the Mount.
- C. This is possible that His disciples just took their places closest to the Lord as He spoke. Then, the great crowds were behind them.
- D. But, the other possibility is that the Sermon on the Mount was only for his disciples whom He trained to carry the teaching down to the people.
 1. God speaks to His people who then carry His message into the world as He told them in **Matthew 28**.
 - a. **Matthew 28:19-20** says, *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:¹⁹ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.²⁰”*
 2. He told His disciples to go into the world and teach the world what He taught them.
- E. It is possible that the Sermon on the Mount taught His disciples, and then He charged them to go and teach the people.
- F. That is possible, or verse 1 just means that the disciples were the closes to Him.
 1. Either way, it is clear that the disciples occupied a closer circle around the Lord as He taught.

V. Verse 2—*“And he opened His mouth, and taught”*

- A. **Matthew 5:2** says, *“And he opened his mouth, and taught them, saying.”*
- B. It is easy for us to look at verse 2 and say, “Well, that just means that the Lord started to teach them.”
- C. The phrase *“He opened his mouth”* is a meaningful phrase in the Bible, and the meaning of *“open the mouth”* can be seen in **Psalm 78**.
 1. **Psalm 78:2-4** says, *“I will open my mouth in a parable: I will utter dark sayings of old:² Which we have heard and known, and our fathers have told us.³”*

We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.⁴

2. Verse 2 means that hidden truths will be revealed.
 - a. **Psalm 78:4** says, “*We will not hide them.*”
 3. The dark sayings have been hidden, but now with the opening of the mouth, those hidden truths shall be uncovered.
 4. With the opening of the mouth, the hidden truths will no longer be hidden.
- D. The Psalmist says that he will open dark sayings on the harp. **Psalm 49:4** mentions “*I will open my dark sayings upon the harp*” was actually a prophecy that the Lord Jesus fulfilled in **Matthew 13:1-3**.
1. **Matthew 13:1-3** says, “¹ *The same day went Jesus out of the house, and sat by the sea side. ² And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. ³ And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;*”
 - a. The Lord is in a ship on the Sea of Galilee, and He is sitting on the ship on the Sea of Galilee. The crowds are on the seashore, listening to the Lord as He is seated in the boat on the Sea of Galilee.
 - b. The Lord is teaching the people with parables. He is teaching them dark sayings in parables about sowers who sow seeds.
- E. When the Lord has finished his teaching in parables while seated on a boat on the Sea of Galilee, we are told that what was just done was a fulfillment of prophecy.
1. **Matthew 13:35** states, “*That it might be fulfilled which was spoken by the prophet, saying, I will **open my mouth** in parables; I will **utter things which have been kept secret** from the foundation of the world.*”
 2. The verse that is referenced as the prophecy is **Psalm 49:4**.
 - a. The verse reads, “*I will incline mine ear to a parable: I will open my dark sayings upon the harp.*”
- F. The only problem is that the Lord does not have a harp in his hand. But, it says that He will open dark sayings upon the harp.
1. Interesting enough, the Sea of Galilee is called the Sea of Kinneret. Kinneret in Hebrew means “harp.”
 2. So, the Lord sat on the Sea of Kinneret (the harp) in the boat on the Sea of Galilee.
 3. On the harp, the Lord was opening the dark sayings.
- G. **Matthew 5:2** means that the Lord will reveal hidden truths in His teaching.
- H. When we read how the Lord opened His mouth and taught them, it makes us think of how wisdom is personified as the crier, the declarer, and the proclaimer in **Proverbs 8:1-6**.
1. **Proverbs 8:1-6** says, “¹ *Doth not wisdom cry? and understanding put forth her voice? ² She standeth in the top of high places, by the way in the places of the paths. ³ She crieth at the gates, at the entry of the city, at the coming in at the doors. ⁴ Unto you, O men, I call; and my voice is to the sons of man. ⁵ O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. ⁶ Hear; for I will speak of excellent things; and the opening of my lips shall be right things.*”
- I. The Lord was the great declarer of truth when He opened His mouth.

J. When we see the Lord opening His mouth in verse 2, it makes us think of the time when the Bible says that the Lord did not open His mouth. That was when He suffered for our sins.

1. **Isaiah 53:7** says, *“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”*

K. There it is emphasized how the Lord did not open His mouth. This shows His complete willingness to be the righteous, sinless offering for our sins when He suffered and bled and died for our sins.

VI. Verse 2—*“And taught them”*

A. Verse 2 says, *“And taught them, saying.”*

B. Here was the fulfillment of the meaning of His name revealed to us in **John 1:1**.

1. **John 1:1** says, *“In the beginning was **the Word**, and the Word was with God, and the Word was God.”*

C. His name is the Word, the Word that was with God, and the Word that was God.

1. A word communicates.

2. With the name of the Word, we understand that He is God’s communication to man. He is God’s message to man.

D. Later, we read in **John 1:14**.

1. **John 1:14** says, *“And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”*

2. The Word was made flesh, and on the side of the mountain, we see the Word that was made flesh. He teaches the people.

E. When we take verse 2 and marry it together with those verses in **John 1:1** and **John 1:14**, we can see the importance of Him teaching on the side of the mountain.

1. The verses combined would say, *“In the beginning was the Word and the Word was made flesh and the Word opened His mouth, and taught them, saying.”*

2. On the side of the mountain is God as the Word that always existed from eternity.
a. **Daniel 7:9** says, *“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire”*

F. The eternal Word is now teaching on the side of a mountain, and we are privileged to be able to listen into His teaching as the Word that was made flesh.

VII. Verse 3—*“Blessed are the...”*

A. He starts His teaching by speaking about the poor in spirit in verse 3 which says, *“Blessed is the poor in spirit: for theirs is the kingdom of heaven.”*

B. Now, we come to a series of statements that begin with the words, *“Blessed are the...”*

C. The word, “Blessed” is the Greek word “*Macarios*.”

1. The island of Crete was viewed like Hawaii is viewed today. Crete was seen as anyone who lives on Crete was happy and content. So, the word, “*Macarios*” was used to describe anyone who lived on the Greek island of Crete. It has the meaning of a person who is satisfied, joyful, and fulfilled. That is the underlying meaning of the word, “*Macarios*.”

D. Each of these statements that the Lord Jesus is going to make will start with, *“Blessed are they are all...”*

E. In the Sermon on the Mount, the Lord Jesus is going to make statements that are contrary to common thinking. He will make statements that are contrary to the thinking

of religious leaders. He will make statements that will be in conflict with the Scribes and Pharisees.

- F. In the Sermon on the Mount, the Lord Jesus is going to make statements that are the opposite of what the world says.
1. In verse 3, He will say, *“Blessed are the poor in spirit.”*
 - a. The world says, “No! Sad is anyone who is poor.”
 2. In verse 4, He will say, *“Blessed are they that mourn.”*
 - a. The world says, “No! Unhappy are they that mourn.”
 3. In verse 5, He will say, *“Blessed are they that are meek.”*
 - a. The world says, “No! Abused are they that are meek.”
 4. In verse 6, He will say, *“Blessed are they which hunger and thirst after righteousness.”*
 - a. The world says, “No! Deprived are they that are hungry and thirsty.”
 5. In verses 10 and 11, He will say, *“Blessed are they which are persecuted and reviled.”*
 - a. The world will say, “No! Mistreated and depressed are the persecuted and maligned

G. He says just the opposite of what the world says.

VIII. Verse 3—*“Blessed are the poor in spirit”*

- A. At the top of the list is His description of who is really happy in life.
1. Verse 3 says, *“Blessed are the poor in spirit: for theirs is the kingdom of God.”*
- B. How could someone who is poor in spirit be happy?
- C. First, it is important to see those two words “in spirit.”
1. This is poverty in spirit and not poverty in the flesh.
 2. This is an inner poverty and not an outer poverty.
 3. This is not poverty measured by possessions. This is not poverty measured by bank balances.
- D. This is a poverty that the richest man in the world can know he has. This is a poverty that the richest man in the world can look at all his possessions and say, “I am a poor man.”
- E. This is a poverty in spirit that the richest man in the world can know he has as he looks at all his wealth and says, “I am poor in spirit. I am poor inside. I am poor because I am empty. I am poor because my heart feels hollow. I am poor because I am not satisfied in life. I feel so dead inside. I am so afraid of the future. I am so afraid of dying. I feel so unprepared to die. I feel like I don’t belong. I feel that my life is built on straw. I feel so insecure. I am poor because I have no peace. I am so miserable.”
1. That is what it means to be poor in spirit.
- F. A person who has the Lord Jesus Christ is not poor in spirit. A person who does not have the Lord Jesus Christ is poor in spirit.
- G. These verses tell me how a lost person is poor in spirit.
1. **1 John 5:12** states, *“He that hath the Son **hath life**; and he that hath not the Son of God hath not life.”*
 - a. Without inner life, a lost person is poor in spirit because he is spiritually dead inside.
 2. **Romans 8:15** says, *“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.”*
 - a. Without being **adopted** by God, a lost person is poor in spirit because inside he **does not belong to God**.

3. **John 1:12** reads, *“But as many as received him, to them gave he power to become **the sons of God**, even to them that believe on his name.”*
 - a. Without the title of being a son of God, a lost person is poor in spirit because he has no special relationship with God.
4. **John 3:36** says, *“He that believeth on the Son **hath everlasting life**: and he that believeth not the Son shall not see life; but **the wrath of God abideth on him.**”*
 - a. Without **everlasting life** and the **removal of the wrath of God**, a lost person is poor in spirit because he only has an **eternal judgment of pain and suffering to look forward to**.
5. **John 5:24** states, *“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is **passed from death unto life.**”*
 - a. Without **passing from death to life**, a lost person is poor in spirit because he has **not been delivered from a death that never stops**.
6. **John 3:3** says, *“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot **see the kingdom of God.**”*
 - a. Without the ability to ever see the kingdom of God in Heaven, a lost person is poor in spirit because he will never see the inside of Heaven.
7. **John 3:5** states, *“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot **enter into the kingdom of God.**”*
 - a. Without being able to **enter into Heaven**, a lost person is poor in spirit because he will **never see the gate of Heaven open for him** to go in.
8. **1 Corinthians 1:30** says, *“But of him are ye in Christ Jesus, who of God is made unto us **wisdom, and righteousness, and sanctification, and redemption.**”*
 - a. Without God’s wisdom, righteousness, sanctification and redemption, a lost person is poor in spirit because inside he is unredeemed and dirty and sinful and ignorant.
9. **Galatians 2:20** reads, *“I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me**: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”*
 - a. Without having **Christ living inside him**, a lost person is poor in spirit because **inside he is alone**.
10. **John 14:27** states, *“Peace I leave with you, **my peace I give unto you**: not as the world giveth, give I unto you. **Let not your heart be troubled, neither let it be afraid.**”*
 - a. Without the gift of the **peace of the Lord Jesus**, a lost person is poor in spirit because **inside he is restless and troubled and afraid**.
11. **John 14:6** reads, *“Jesus saith unto him, I am the **way, the truth, and the life**: no man **cometh unto the Father**, but by me.”*
 - a. Without the **way** to the Father and the **truth** of how to get there, a lost person is poor in spirit because he **cannot come to God the Father**.
12. **John 14:1-2** says, *“¹ Let not your heart be troubled: ye believe in God, believe also in me. ² In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare **a place for you.**”*
 - a. Without a **custom-made home by the Lord Jesus** in Heaven, a lost person is poor in spirit because he will **forever be homeless**.

13. **Ephesians 1:7** says, *“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”*
 - a. Without the **forgiveness** of sins, a lost person is poor in spirit because he is at **war with God**.
 14. **Revelation 1:5** says, *“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.”*
 - a. Without **cleansing from sins**, a lost person is poor in spirit because on the inside he is dirty.
- H. This is what makes a lost person poor in spirit. He can be the richest man in the world, but, if he is lost and does not have what the Lord Jesus gives saved people, he is poor in spirit.
1. But, how could a person who is poor in spirit be blessed?
- I. Verse 3 means, *“Blessed are those who know they are poor in spirit.”*
- J. The problem is that a person does not realize that he is poor in spirit.
1. **Revelation 3:17** says, *“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.”*
 2. When God said to those Laodiceans, “Just look at your condition. Look at yourselves. Look at how poor you are in spirit.”
 3. Their reply was, “Poor in spirit? What are you talking about? I am not poor. I am rich and increased with goods. I have so much that I have need of nothing.”
 4. But God said, “No. You are wretched and miserable and poor and blind and naked.”
- K. They did not realize their need, and if they would have realized their need, they would have come to the Lord Jesus to fix their condition. The Lord Jesus counseled them to come to Him in the next verse of **Revelation 3:18**.
1. **Revelation 3:18** says, *“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.”*
- L. This is the biggest problem we face in evangelism—getting people to realize their need that they are poor in spirit.
- M. When a person lets the Law of God do its job, then he will realize his sinfulness and realize he is poor in spirit.
1. The law shows a person his sin, making him see he is poor in spirit as stated in **Galatians 3:24**.
 2. The verse says, *“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith”*
- N. Without a person realizing the extent of the dirtiness and rottenness of his own personal sin, there is no start with God. Without a person realizing that he is poor in spirit, he has no beginning with God.
1. That is why poor in spirit is at the top of the list in verse 3. There is no salvation from sin without realizing how poor in spirit a person’s sin has made him.
- O. Once a person realizes his own sinfulness—his own personal poverty in spirit, then the person responds to the chief message of the Lord Jesus. That message is to “repent.”
- P. That person will run to the Lord Jesus for salvation, and then, the Lord Jesus responds with **Luke 12:32**—*“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”*
1. Then, the Father gives that person the kingdom.

Q. That is what is meant in **Matthew 5:3**—“*Blessed are the poor in spirit: for theirs is the kingdom of heaven.*”