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Our gracious garden are heavenly. Father we thank you. For creating us for yourself. And for creating many good things in which We may enjoy your goodness. And which we may manage and employ. In display of your goodness. Which you have? Imaged in us. And now, especially in display of That character of christ, which You have formed.

In all those whom you have joined to him. Through faith. And We pray. Lord that you would be glorified in our lives in this way. We thank you for your. For devising the church and Ordinances the ministry. By which you Grow us in christ. And, The officers which you give to your church, By him, you Shepherd and overseas.

As we grow in him. Lord, we thank you for your design for the deaconate. And the help that. Biblically recognized qualified. Ordained installed. Deacons are the help that they are to us. In putting into practice. Much of what you have. Instructed us about living. As those being conformed to christ, we pray for the help of your spirit.

Now, For none of your means. Oh, lord can do anything of themselves. They are blessed because they are yours. They are Effective because you use them. And so we look to your spirit to use the means of your word now, Even as. We look to your spirit to use the means of the office.

In our life, in our congregations life. To help us. We pray in jesus name. Amen. So, we are two considering Christ's teaching. Uh, regarding the diagonal ministry. We've had considered his character. We've considered Uh, example in his own. Ministry of comforting and relieving those who are poor. And how poverty of spirit relates to.

Temporal poverty. There is no such thing, as temporal poverty, until the fall. It came in with the fall and reminds us of the ongoing or displays the ongoing effects of the fall, and the Lord jesus, who Is full of compassion. Is therefore full of compassion. Um, both. With respect to our Uh, creatureliness but especially with respect to our fallenness.

Identifying himself. Even by the ministry in which Uh, he opposes sin and its effects. That's a very important. Phrase say it again. Opposes sin. And it's effects. Those who Uh, simply Wants to. Intervene or remediate with some of the effects of sin, some of the misery, Of what people call the human condition.

Uh, we really mean the fallen condition. Usually when we say that, But people who want to to address. Temporal earthly effects without addressing sin. Are not addressing things, like poverty and illness, and Are not addressing them for the same purpose and in the same way that the lord jesus does.

And so we saw those things connected. In his own ministry. And so it's not surprising for us. That we see those things connected. Um, and how he teaches us. Now, the teaching of christ, of course, Is from. The beginning of Genesis 1 to the end of revelation 22. I do not intend here to To do the Um,

To draw a distinction in. Authority or example. Um, Or. I don't intend here to draw an authority, but to point out the example, in a similar way, Uh, which the apostle Paul sometimes in first corinthians will say, i say and not the lord and uses the lord says. And not i, he's not saying that.

There are some things in first corinthians that are less authoritative is identifying where he's quoting. Something that jesus said in his earthly ministry, And where he's speaking at an apostle, who has the spirit, which he also says in the same letter and that those who are spiritual or prophets, Must recognize that what paul is writing.

Is from the holy spirit is the authoritative word. Of god. Um, Anyway, so just a side trail there, but Um, we do examine Uh, what the lord jesus. Uh, took the time to state. Considering that he gives us that by way of emphasis. And perhaps the most concentrated place.

Or the, the place that We often think of when we think of the teaching of christ, we're not going to cover all of the teaching of christ. Now or the in his earthly ministry. You know, that would take Uh, quite a bit of time, there's expected that we and the deacons will We'll both continue.

Studying. One of the things that we have in our church order that i don't know if it has been practiced. Before. Is that the the pastor is an advisory memory. It member of the deaconate of the purpose of Uh, continuing education, theological reference and And growth for them. So we're not going to take all the time, but we are going to consider Now.

Some sections of the sermon on the mountain. We've already thought about the sermon on the mount. A little bit in thinking about jesus's ministry, too. Those who are poor and we considered it as in the book of luke. Uh, but first and foremost, those who are poor in spirit.

Uh, that the lord jesus has come. Um, because in him are the riches of god's righteousness. And him are the riches of god's life. Uh, for us. And, That's why those who are poor in spirit. Those who are those, who mourn. Those who Uh, are humble. Before him and receive him as all.

The righteousness are the blessed ones. But he goes on to talk about. In the sermon, on the Mount having. Exposed how needy we are of his righteousness as he starts to explain the law in chapter 5. And he opens What? It requires of our hearts and minds. Uh, he takes that living in active word and And he starts.

Uh, sticking the the sharp instrument in And, And exposes all the way. To the bones and marrow not so much of our bodies. But of our souls. And we see that we are cancerous. All the way down, apart from him. And so he reveals the thoughts and intentions of the heart, the heart as the bones and marrow in that illustration there.

Uh, in But in hebrews chapter 4, And then he comes. Uh, To. Our obedience. If we are, Uh, if we are so indeed needy. Of righteousness that we if we are. So, Uh, so sinful to our core Apart from him. Um, the unregenerate heart thinks oh, well, the solution to that is to make display of how good i actually can be.

And to do things for, The the eye of, man. And this applies to charitable, deeds and prayer. Uh, fasting. But and so forth. And The perpetual temptation that every one of you has, don't you? Uh, to do things, not for the eye of god. But for the eye of man, and for the eye of man, the lower standard will work.

Because man can't see the thoughts and intentions of your heart.

Yes, sir. I was just going to mention that our catch children's happiness question today by original sin. Uh everyone of that. Dealt with that calls himself religious but of a little persuasion. That's the one thing that they reject.

Well. Yeah. Similarly i've met people who Uh, will not give me the time of day on any other part of reformative deteriology. But you know, talking about themselves, they won't recognize total depravity, but he started talking about other people. And they've experienced it from others. Um,

But particularly, when he treats prayer. And he teaches us. How to pray for the eye of god just like all of our obedience? If it's done for the eye of god suddenly has to be done, within the context of the gospel. Because god is the one before whom we will.

All be. Uh, naked and laid bare right to go back to ephesians 4. Hebrews 4 from which we were just quoting. And the scriptures dividing between, Um, sewn spirit, joint marrow revealing the thoughts and tensions of the heart. And then it reminds us that we're already naked before God.

And we're going to have to appear to it before him. And so if you're doing your good works, Before the face of god. Uh, then you know that you need an alien righteousness. Because he can see. The sin in the motivations and the desires. At the heart of our best.

Of our best works is love for god, from christ applied to us, by the holy spirit. But with every desire to love him, what does the apostle say? Sin is right there with me. Well, the apostle can see that sin is right there with him if you can see.

If you're honest about your own heart, that sin is right there with you. How much more can the Lord see? Uh, well, that gets us. To his instruction on prayer, which is the most ridiculous thing to do, primarily for the years of others. It is good to love those around you with how you pray.

It's not wrong to be instructive in prayer. The lord jesus did this, for instance. At Lazarus's grave. Uh, when He prayed and he said, i know that you always hear me, but i say this for, for their sakes. Uh, you know a father when he prays a husband when he prays and elder when he prays, Uh, seeks to be.

Um, when he prays with those under his care, Uh, seeks to seeks to pray in such a way, as to lay hold of things. Both for himself and as an example. To those who are under his care. And, And with him before god but it is god. Of whom he is laying hold.

When we won't go through the, the Lord's prayer as a whole. We're just thinking about verse 11 in particular. We're just thinking about verse 11 in particular. Where he teaches us to pray. Give us this day. Our daily bread. The lord jesus in. Uh, in his teaching teaches us, of course.

To recognize god as the provider and god is the provider, not just in a deistic sort of way where he provided The means and said, okay, go to it. Uh, but in a sovereign providence, sort of way in which, all of the means that he has appointed the work that he has commanded, The same lord, who teaches us to pray for our daily bread.

Also teaches us. Uh, he who will not work. Let him not eat. Uh, But he teaches us a view of him as constantly providing us for us through the means. But as we say that, what do many of us think about in our hearts? Yes. There are those who will not work and they should go hungry.

Uh, but there are others who do not have needs or opportunity. Uh, or ability. And what about then? Well notice that the lord jesus even as he teaches us to look to god for our material provision teaches us to look to god for our material provision. Is that individually?

Or corporately. Does he say? Give each one this day. His daily bread. Does he not teach us? To seek from him. Provision in a corporate manner. Not a communistic manner. But recognizing that often the provision that the lord makes for others in the church is through their brothers. Who are not in a season of want, or lack of opportunity or lack of ability.

And so he teaches us to pray, give us this day. Our Daily bread, which implies even by prayer some of the provision for my brother or my sister. May be given to god, or given to them by god through me. Or. Some of the way that the lord is providing for me.

Maybe through my brother or my sister. Uh, following Uh, following the lord's instruction. But we are to trust the lord. So he He comes out of the section. In which he's talking about trusting. The lord and looking to the lord for our reward in spiritual things, whether that be good, deeds prayer or fasting, And looking to the lord to take care of us then also in material things.

That the treasure that a believer seeks is primarily. The treasure that is in heaven. Trusting the lord. To take care of him to provide for him. Uh, With respect to that, which is on earth. Now laziness and their responsibility are not ways of laying up treasure in heaven. There are people.

Who will tell them themselves and maybe even if they're bold enough to tell others. Oh, i didn't you know, i don't have time to work because I'm doing spiritual things. Well, it's in it's not a spiritual thing. To be. To be lazy and you can tell by what you what you choose to cut out.

Um, For the, the sake of these spiritual things. You're not cutting out eating. Uh, or you're not cutting out entertainment, we generally when we're making excuses. Uh, can recognize That we're cutting out the things that are responsibility, but It is the spiritual things that are the first thing to go.

Uh, when we feel Like we are pressed for time. God, forgive us. So he's he tells us to focus on laying up, treasure in heaven. Now, if christ is your treasure, And if Uh, the expression of christ's life in you is the laying up of that treasure in heaven.

Then. It's not like, The deceptiveness of riches in this world. Deceitfulness of riches in this world and unreliability of riches in this world. Um, You know, when you have whenever you think of riches in this world, Uh you i hope you think of at least in part the proverb that tells you that wealth is like riches.

It's sprouts wings. And flies away. It looks stable, it looks like it's there. Uh, i don't know. Have any of you children ever tried to catch a little bird? I used i as a child used to try to catch. Little birds. And Um, Yeah, especially the ones that that don't you by hopping.

And you you think that you you can hop about that fast and you start running around. They hop a little friend, they hop a little but At some point. That little bird decides. It's done with the hopping outcome, the wings and it flies away. And you feel like, oh, i was such a fool ever to think that.

That i could catch that little bird. Riches are never. Never. Going to provide for you. Either the joy, or the security that you thought? You could get by them. And not only do they fly away in this life. But, at some point, the lord will say you fool today.

Your soul will be required of you. And you will fly away from your riches and they will not follow you. Into the next life. Store up treasure. In heaven. Now, one of the things that Um, That trusting and wealth does or treasuring our wealth does. Is it makes us?

It leads to us being Uh, closed fist towards god and towards others. And worry does the same thing. And so, The two things are connected in the second half of matthew chapter 6. If the lord is, Uh, if the lord is our master then wealth as a servant for his sake.

And so he goes from, Not laying up, treasure for ourselves and viewing things the right way in which we view the lord. And that, which is of him and eternal, As the true treasure. Uh, in matthew 6, verses 22 to 23 to reminding us teaching us. No one can serve two masters.

Either real hate the one and love the other or else you will be loyal to the one and despise the other. You cannot serve god and Mammon you cannot serve god and wealth. And, Although the the heart of service goes before the action, The action can tell you the heart behind it.

If you find that you have a difficult, if you have find it, you have difficulty. Being generous of spirit. Uh, towards the work of the gospel. Towards the needy, brother. Um, If you find yourself closed, fist, it is an opportunity for you to recognize. Uh, that you might have that evil eye.

That views, well, As more of a help and more of a comfort to you than the lord himself. That's the evil eye, that is darkness. That your whole self will be full of darkness. If you view, If you view wealth that way, and god then becomes the servant to your wealth.

I grew up in a church that Uh, i don't think they were doing this intentionally. But many of those with whom, i grew up with in youth group and Even one in my own family came to have this kind of view of god as a servant to the good one.

Now we talked about it as if if you trust in jesus and if you love jesus, then Uh, you will have a good marriage, then you will. Do well financially. Uh, you will prosper then. You old. Uh, be delivered from Uh, a bunch of habits, but the sinfulness of the habit was never.

Uh, was never the thing that was emphasized. It was always the harm and the misery. Of the habit. Sin was not itself a arm and a misery in how it was presented. Uh, and sadly. The result was Uh, that A number of us. Number of us, you know, there was plenty of actual gospel as well and the lord spared us and came to see Uh god as our all and everything else in his service.

But there's a way in that presentation of the gospel. How much better your life can be if you just let jesus in Don't tell me. That none of you have had the gospel presented to you that way. And god will forgive you. If you have prevent presented the gospel that way.

But how much better your life can be if you just let jesus in Makes the good life, the master. And jesus. The servant.

If you want to look at what happens to those of faith, Read the back. Half of fever's, 11. Uh, the the scriptures do not tell us. How much more pleasant our life can be? If you just let jesus in, They tell us jesus himself is all joy. So that you may have pleasantness in any circumstance, if you have him.

Because he is the ever blessed god who has not just given himself four. Sinners. But he has given himself four sinners that he might give himself to. Uh, centers. Because righteousness, the righteousness of god receives the blessedness of god. Now that is treasuring god and how we view our stuff needs to communicate.

I have god. And the more opportunity i have to show that he is all blessedness to me. Uh, the more i am storing up. This treasure in heaven. Games. But i've also running people who had the Opposite, which i think is just as false, you know, they are rejoicing more because they can run over four times vibration and divide, you know, and and sort of his false piety they think they're being blessed with that.

So i've seen him. Well, if you've run over been run over by a trained four times, And the lord has still your delight. Um, I don't know if it's a false piety to say thank god that he has given me such a heart as a continued continued to To trust in him.

You need to find the lord as your treasure.

Um, There, there are those Who take pleasure in misery? Right. And think that god somehow. Enjoys that we can enjoy misery. Right? So this the spiritual masochism approach to the lord's day. Of the fair of the not pharisees, but it's fair cycle of the jews in the opening section of isaiah 58.

Right. They, they seek worship they seek A fast days so that they can be miserable enough to impress and manipulate God into giving them the stuff they really want it. But if god was the pleasure of it, How could they say, why have we fasted and you see it not?

Um, there's that, there's that delight in the lord himself. That is missing there. Well. Um, one of the ways that not having the lord is our treasure gets expressed is in this. In this close closed fistness in which we In which we try to get wealth as much as we can.

The other way that it shows up in our lives is worry. And that's where the lord jesus takes us next in matthew 6. Um, 25. Through the end 25 through 34. Uh, where he teaches us. To know and acknowledge God as our father. Worry. Is a forgetfulness. That the god who rules and overrules all things.

Has adopted you. As his child. For the christian. For the unbeliever. Uh worry is still a mistrust of god who is the sovereign provider for birds and flowers which are not believers. They don't have souls. But the lord takes care of them. And even the unbeliever ought to say, Uh, there is a god who only does me good.

Why am i hungry and naked? Um, And then they are unbeliever ought to say because i am a sinner. I deserve hunger and nakedness, and hell. Okay, so the better than i deserve answer. Um, Yeah. That, you know, you learn to give on the radio if Um, Or whatever the better than i deserve answer is true.

Of the unbeliever. Jeff.

He can't, but he ought to Right. He can see. God, and his divine qualities in the creation. It's a sin for the unbeliever to worry. Uh, just as it is a sin for the believer to worry. The believer, though. Has infinitely. More reason not to worry. It is a more heinous and grievous sin for the believer to worry.

Because now he doesn't just have a god who takes care of all his creatures. And if his mind worked the, the unbeliever's mind doesn't work, which is what you were getting to, right? The unbeliever's mind doesn't work, but if his mind worked, He would say. You know, i'm i'm hungry and naked because i deserve Deserve it and i deserve worse because mine doesn't work though.

Um, The believer, not only knows. Uh, that he has receiving according to christ's righteousness or not only ought to know. Right? Sometimes what we know as a theological abstraction? We are not laying hold of which is why mentally healthy believers talked to themselves. Right, the psychologist says, talking to yourself.

Well, it depends on what kind of like we'll leave the psychologists alone. Mentally healthy, believers, talk to themselves. They tell them themselves truth. They say things like why are you cast down on my soul? Don't you remember? Your soteriology, and the application of that to how you are going to end up.

Yeah, here's my god. I will praise him. This is how i'm going to end up enjoying him and praising him forever. Um,

But one of the effects of worrying is not only that we neglect that. The lord has adopted us, neglect to love him, and treasure him to live in gratitude for His giving himself to us and then respond to give ourselves entirely to him. And for him. Uh, so there's There's that.

That that soul shrinking freezing effect. Of worry. Uh, toward towards god. Um, but also the one who is constantly worried. Is not going to. In a be enabled, there is going to be hindered. Thereby from being generous to others. Uh, you know, you remember when Uh, paul is Telling the The Corinthians, the acaians.

What the Macedonians the philippians? Uh, how they're extreme poverty? Was expressed in generosity towards others. Um, that comes When even in your poverty. You have got. And are able to be open. Vistant It, it's only Is only christians who will, who will look at the poor and say. Um, Yeah, these other poor ones over here.

Uh, we're exceedingly generous. Uh, in even in, in the midst of poverty. Why Well, because there were judean christians who were hungrier than they were. And so the, the philippians and Uh, And other believers in Macedonia, didn't say, well, you know, things are really tight. Uh, we should let the Corinthians do all the giving on this one.

Will sit this one out. Um, Now, where the judea is sending money to Corinth? No, they weren't. Uh, but Uh, recognizing that god is our treasure. Uh, enables us. Not to compare ourselves to others with a mind of Uh, you know, they should give more and i should give less, but who is there?

To whom. I could possibly be generous. And then god's and God's providence to you. At any particular time, the answer might be that you're in a situation where you are the opportunity right now for others, to be generous to you. And that is not. Uh, may feel humiliating but that is.

That is not. Um, That is a valuable thing in the church. Where the glory of christ can be displayed. In the midst of want, even by the opportunity that you give to others. Right? One of the things you read at the end of the letter to the Philippians. One of the things that paul enjoyed about his poverty as he knew how to lack, was that the Philippians who apparently kept sending?

Hey, Paul, you need anything? Hey, Paul, you need anything. Hey, Paul, you need anything? And he didn't need anything. And then finally, one day he did, And you know, as soon as i found out that he was in one, they sent to help him. And what we have as a result is a, thank you letter that we call.

The letter to the philippians which is largely a, thank you letter for the gift where they saw. They saw the the crisis of need in hall's life and ministry as an opportunity. Finally, to get. You said,

you know, you didn't lack generosity before, you just lacked opportunity. And now I've given it to you.

Well, we've gotten uh we got a little bit. A little bit off. Uh, but One of the places where our generosity with one another expresses itself. Is it displays that we have come to know God as our heavenly father? That we have come to know the one who closed the flowers and feeds the birds, as the one who has not, only our sovereign creator.

But our father in heaven who has adopted us And the triunity of God. That the father. In the sun. By the work of the Spirit has brought us into the family. And the Spirit has taught us. To call Jesus savior and brother. And to call the father, our father And then to view wealth.

In that. Uh, from that lens. It glorifies the living God, Uh, And that's what we're going after. Uh, when we go after Uh, giving and charity first, it comes out of trust and stewardship. Trusting the Lord. That he is giving us all that we have and using it. Unto him.

Unto his glory. And an expression. Of his having redeemed us. Uh, we'll come then to Giving itself and charity and how those things fit together in responses, to Christ's specifically. Uh, next time. That's right.

Our father, we thank you. That you have taught us even to address you that way. We do pray. That you would give us. Um, Each day our daily bread. And we pray oh Lord, that you would give us hearts to treasure you. To be satisfied with you and to view, then, all the good that you give us.

As an opportunity, not only to enjoy your goodness. But to display. Uh, your goodness. Oh, Lord, when you do bring us, Uh, into a time of crisis or need. We pray that you would give us the humility. To love the. Display of Christ's glory in his church and Lord when you bring our brothers, Enter times and needs.

Give us that same. Delight for the opportunity. That trusting you. And loving one another, with the love with which you have loved us, you would be glorified in your church. Grant that. The diagonal ministry of ever seeing an administering, these things. In our congregation. Would be unto these ends.

We ask and Jesus name. Amen.