

Allan Ross - Measure Your Treasure

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Or theme. Theme, subject, and the title of his discourse is Measure your treasure. Measure your treasure. Brother Allen.

Lord bless you.

Thank you, Brother Lou and brother Bill and good morning, dear brethren. Bring a love of sister Kathy and each of your Antioch brethren today. Foreign so our theme text, Matthew 6, 20 and 21, is part of what's become known as the Sermon on the Mount. In order to better understand the power and majesty of our Lord's words in this sermon, it's helpful to understand their context within Jesus's ministry and within the religious and historical context of Judaism. Quoting from Farrar's Life of Christ Judaism of Jesus Day substituted forms in meaningless ceremony for true righteousness.

It mistook uncharitable exclusiveness for genuine piety. It was so profoundly hypocritical as not even to recognize its own hypocrisy. It thanked God for the demerits which it took for virtues, and fancying that he could be pleased with a service in which there was neither humility, nor truthfulness, nor loyalty, nor love. These poor formless, who thought that they were so rich and increased with goods, had to learn that they were wretched and poor and blind and naked. Unquote.

When John the Baptist began his ministry, he was even more direct with the religious leaders of Judaism. But it was for their own good. He was trying to help them see their true hypocrisy, their true selves, just as Jesus also tried to directly help them. No one benefits from fooling themselves.

These representatives of Judaism, the Scribes, the Pharisees, and the Sadducees, came to John to be baptized. But John knew that they were not truly repentant, and he didn't mince his words. His baptism was for those who were truly repentant, not for those who came just to be seen. Yet thinking they were superior to those around them, John would not baptize them until they showed by outward conduct a change of life and heart, not just a changed profession.

Matthew 3, 7, 17 NASB but when he saw many of the Scribes and Sadducees coming for baptism, he said to them, you offspring of vipers, who warned you to flee from the wrath to come, therefore produced fruit consistent with repentance, and do not assume that you can say to yourselves, we have Abraham as our father. For I tell you that God is able from these stones to raise up children for Abraham, and the ax is already laid at the root of the trees. Therefore every tree that does not bear good fruit is being cut down and thrown into the fire. As for me, I baptize you with water for repentance.

But he who is coming after me is mightier than I, and I am not fit to remove his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will thoroughly clear his threshing floor and he will gather his wheat into the barn, but he will burn up the chaff with unquenchable fire.

Then Jesus arrived from Galilee at the Jordan, coming to John to be baptized by him. But John tried to prevent him, saying, I have the need to be baptized by you, and yet you are coming to me. But Jesus answering, said to him, allow it at this time, for in this way it is fitting for us to fulfill all righteousness. Then he allowed him. After he was baptized, Jesus came up immediately from the

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water.

And behold, the heavens were opened and he saw the Spirit of God descending as a dove and settling on him, and behold, a voice from the heavens saying, this is my beloved Son, with whom I am well pleased.

John the Baptist, the last ancient worthy, immersed Jesus, the first new creature. That was the faithful relay baton transfer from the ancient worthies to their Messiah. The ancient worthies had faithfully proclaimed and prophesied a Messiah's coming since Abel, the first ancient worthy, had offered the first blood sacrifice, foretelling the need for Jesus. John was the last prophet of the old dispensation and the proclaimer of the new dispensation. John 1:29.

Behold the Lamb of God who takes away the sin of the world.

The Messiah being present, it was time for every Jew to make a decision to transform, to follow a new path. This choice would not be an easy decision. It would require a profound conversion. For a Jew would mean a complete transfer from the old law covenant to the law of love in Christ. Only a small proportion had the proper faith, courage, fortitude and love to complete the spiritual journey. Would they come to Christ, accept him as their Redeemer, and make a consecration to sacrifice, to be a spirit begotten into spiritual life?

Or would they stay with Judaism and be scattered or killed in the destruction of its polity in AD 70?

The scribes and Pharisees and the culture they had created are an example of what we don't want to treasure in our hearts. They were treasuring up the wrong worldly things in their hearts. They had lost sight of and no longer valued spiritual things, and Jesus would be preaching and teaching only about spiritual things. The Messiah, for whom they had waited 2000 years, had come.

They were being tested as to whether they would accept their Messiah in the humble manner and sacrificial object of his presence, as clearly stated by their own ceremonies of the law and the statements of their prophets, they not only failed to recognize their Messiah, they crucified Him.

It's difficult to conceive of a more colossal failure to know and to do God's will.

Now we're not mentioning these things to pour ignominy upon people that lived 2,000 years ago. We're mentioning them for the same reason our Lord mentioned them as an admonition. Let's not allow even any hints of Pharisee pride or hypocrisy to invade our character. It's a warning to each of us not to get caught up in a worldly, earthbound spirit. That would definitely not be God's will.

Let's measure ourselves as to what is the true character treasure of our hearts, and then act decisively on what we find.

Now let's begin to set the stage for our theme Text within the Sermon on the Mount after he was baptized, Jesus wanted to be sure that he understood his Father's will for his ministry. So he went into the wilderness to pray, fast, study, and meditate on the scriptures. After the 40 wilderness days after Jesus had returned victorious over Satan's temptations, he found the Job. John the Baptist had been cast into prison. The time had come for Jesus to preach and teach publicly.

Jesus went to Galilee to choose His 12 apostles and then began to preach and teach the Gospel of the kingdom. In the synagogues throughout all of Galilee.

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He healed the sick and cast out demons, and the number of people who wanted to be near him and to hear his beautiful, loving words grew and quickly became so vast that no synagogue could hold them.

Matthew 4, 25 and 5:1 and there followed him great multitudes of people from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond Jordan, and seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth and taught them. Let's set the stage a little more, quoting again from Farrar. From the peak he descended to the flat summit of the hill, and first of all occupied himself with the physical wants of those anxious hearers, healing their diseases and dispossessing the unclean spirits of those they had seized.

And then, when the multitudes were seated in calm and serious attention on the grassy sides of that lovely natural amphitheater, he raised his eyes, which had perhaps been bent downwards for a few moments of inward prayer and opening his mouth, delivered primarily to his disciples, but intending through them to address the multitude, that memorable discourse which will be forever known as the Sermon on the Mount, unquote.

He gave us the Beatitudes and many other spiritual lessons, bringing out the true meaning of God's law of love, Contrasting it with the empty teachings of the scribes and Pharisees, Jesus was proclaiming the beginning of the opportunity to become spirit begotten for the first time in the history of the world. If the Jews were going to continue to follow the Scribes and Pharisees, they were never going to be spirit begotten, much less spirit born. Matthew 5:20. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

The Jews that became Jesus's disciples and continue to follow him through thick and thin, were the ones that were spirit begotten at Pentecost. In this lovely sermon, Jesus is saying, examine and measure your innermost thoughts and feelings. Don't fool yourselves as the scribes and Pharisees fool themselves. If you fool yourself, God will not be fooled.

He taught us to read our own hearts, not anybody else's heart. Don't be a hypocrite. Be genuine, be true, be honest. Value true righteousness, love in the right way, even in this moment. His words teach us to be honest with ourselves and to our God, to value spiritual things above earthly things.

Then to drive these lessons deep into our hearts and minds, Jesus spoke our compelling theme text in Matthew 6, 20 and 21. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be. Also.

In our theme text, there are three main ideas that we want to explore. The first is the idea of our heart. What does that really mean? Then? What are the treasures in heaven that were to treasure up in our hearts?

Finally, how can we protect our heavenly treasures from corruption and corrosion?

So first, what does our Lord mean by our heart? The word heart in scripture is used in many different ways, so we'll just focus on what our Lord meant with his words in our theme text. In using the word heart, I believe he meant to emphasize the vital spiritual importance of the lesson he was teaching us.

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Our physical heart is our most vital organ. It pumps the lifeblood throughout our body. What comes out of our physical heart gives us physical life. What comes out of our spiritual heart gives us Spiritual life Jesus is telling us that our character is our heart. Our heart is our character, our vital, eternal spiritual treasure.

He wants us to ask ourselves vital spiritual life questions. What do you value most in your life? What you value most will determine how you spend your time, your energy and your money, and most importantly, it will determine your character, which ultimately will determine whether you will attain to eternal life.

He's saying, if our character is our most vital treasure, then we should make its development our primary focus in life. We should spend our time and energy building Christian character. We should measure and treasure our character.

But what do we mean by this word character, which we can also call our individual identity? Our character identity is made up of many elements. I'll mention some of them. Love, justice, trust, reverence, intelligence, humility, and we would include all of the fruits and graces of the Spirit that we'll refer to in a bit.

Each of us have our own unique combination of all of these elements derived from our human DNA, our environment, God's grace, and our own spiritual efforts to prayerfully study how to become Christlike. These then are transformed into the spiritual DNA of our new creature. The result of all of these elements find expression in Our will.

Reprint 5158. The will is the result of a certain combination of mental qualities or faculties. We may therefore change our wills in various ways by having diverse combinations of the mental qualities, unquote.

In other words, the choices we make moment by moment, or the outworking of our will derived from our Christian character. It's a circular progression, a virtuous circle. The better choices we make for righteousness, the purer we can make our characters. The purer we can make our characters, the better choices we'll make for righteousness. Our God doesn't expect us to be perfect in our flesh, but he does expect us to perfect our spiritual intentions.

Romans 8:4 that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.

Some of our choices have made a huge impact on our character for the better, such as our consecration to sacrifice our human will. But we will make smaller choices every day to continue and deepen our initial consecration. This is called the sanctification process, and that process continues until our dying breath. It's a process that empties us of the worldly Spirit and fills us with the Spirit of Christ.

Colossians 1:27 TB he has kept this secret for centuries and generations past, but now at last, it has pleased him to tell it to those who love him, and live for him, and the riches and glory of his plan are for you Gentiles too, and this is the secret Christ in your hearts or in your character is your only hope of glory.

Next what does our Lord mean by the phrase treasures in heaven? Our lifelong task is to find the character treasures our Lord wants us to find and to keep them in our heart. Our character. He

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wants us to value our character treasure talents above worldly earthly things, but then to use those talents. Remember the one who buried his treasure talent in the earth.

He doesn't want us to do that. He wants us to use our talents to help others. Matthew 12:35 A good man out of the good treasure of his of the heart bringeth forth good things.

What are these good things? The fruits of the Spirit are the spiritual treasures of spirit begotten. Galatians 5, 22, 23 and 25 ASV but the fruit of the Spirit is agape, love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, and self control. If we live by the Spirit, by the Spirit, let us also walk Next what does our Lord mean by our spiritual treasures in heaven being protected from corrosion? In Jesus day there were no banks or safe deposit boxes.

The people buried their coins in the earth, trying to keep them safe. Or they put costly garments and perishable goods and secret vaults within the walls of their houses. The worldly treasure owner is always worried about the safety of his treasure, fearful that it will be stolen, infested with insects, or that it will corrode. Jesus is saying the most valuable things are spiritual things, and you can safely store spiritual things with me. Build a treasure of Christian character that can never be stolen, that can never be destroyed.

It's the only thing we'll take with us into eternity.

Our all, all powerful Redeemer will not allow it to be stolen or destroyed. Matthew 28:18 and Jesus came and spoke unto them, saying, all power, all power is given unto Me in heaven and in earth.

In our theme text, our Lord uses beautiful figurative language to convey his thoughts. While his language is unsurpassed, I sometimes find it helpful to strip away the symbols to understand more clearly what he's trying to help us understand. Then we can formulate the essence of his teaching into questions that we can use to measure ourselves against the standards of Scripture.

Then we can connect to the character guidance the Scriptures have already given us. With this approach, our theme text suggests a number of questions to measure our character treasure. First, who and what do I love the most? Reprint 5862 the very chiefest of all treasures is the personal love and friendship of God and of Christ.

Do I love the most the ones Jesus has taught me to love the most? Matthew 22:37 Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind or in other words, love him with everything that makes up your character.

John 14:21 he that has my commandments and keeps them he it is that loves me, and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 13:34 35 TLB I am giving a new commandment to you now. Love each other just as much as I love you.

Your strong love for each other will prove to the world that you are my disciples.

Do I fully realize how much my heavenly Father loves me, and what he has done and will do for me?

Ephesians 2:4 7 But God, who is rich in mercy, or his great love, wherewith he loved us even when we were dead in sins, hath quickened us together with Christ. By grace ye are saved, and hath

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raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace and his kindness toward us through Christ Jesus. First Corinthians 2, 9 and 10 I hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him but God hath revealed them unto us by his Spirit. For the Spirit searches all things, yea, the deep things of God.

What am I seeking?

Colossians 3:1:3 if ye then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth for you are dead, and your life is hidden with Christ in God, who do I trust?

Psalms 37:5 commit that way unto Jehovah trust also in him, and he shall bring it to pass.

Philippians 4:19 but my God shall supply all your need, according to his riches and glory by Christ Jesus.

What do I glory in? Jeremiah 9, 23 and 24 Thus saith the Lord Let not the wise man glory in his wisdom neither let the mighty man glory in his might let not the rich man glory in his wisdom glory in his riches. Excuse me. But let him that glories glory in this, that he understands and knows me, that I am Lord, which exercises k loving kindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord.

Is there someone I don't love in the right way?

Am I spending too much time and energy on some worldly pastime?

Am I spending enough time and energy in prayer and study?

Am I finding ways to help the brethren in some way?

These questions will foster in us the correct attitude of humility, trust, love, and desire to meet our Heavenly Father's standards of character. If we can honestly examine ourselves with these questions, then we can measure our character treasure. We can begin to know how much we fully know love and trust our God.

We will most likely find that we've made progress, perhaps great progress, from where we started. But we still have further to go. We can pray and meditate about our progress in acquiring these spiritual treasures. If we're truly on the right track, that's good. Let's stay on that track.

But if not, then let's isolate what's on the wrong track and get it back on the right track.

So we've covered the theoretical aspects of what to treasure up in our characters and some practical questions to ask ourselves to identify what we need to fix in our characters, and now we're going to discuss some of the practical aspects of how to fix it. The most important steps, as we already know, are always to pray and study.

That's the first two things Jesus did to begin his ministry. So let's talk about prayer. First, we should pray to our Heavenly Father to determine what we should do about what we found when we searched our character heart. During the discovery process in our prayers, we should be as open and transparent as we possibly can be. We should clearly define in our mind our weaknesses and temptations, and then we should honestly confess them to our God, humbly asking for his help

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in prayer.

We're aiming for a spiritual conversational connection. Are we trying our best to be sure the communication is flowing both ways? Meaning, do we know what he wants us to improve as new creatures? Are we confessing and addressing those things? And then afterward, are we listening and watching for the results in our experiences and character?

Our part of the conversation are our prayers, studies, thoughts, words, and deeds. His part of the conversation is how he guides these through our experiences over time. We're trying to keep our communication with the Father and the Son as spiritually holistic as possible, encompassing the elements of prayer, study and our experiences.

Our open and honest examination of ourselves will help to give new focus to our ongoing efforts to improve our characters.

Our Father already knows our weaknesses better than we do. There's no point disguising them or being vague. He's just waiting for us to fully understand our own weaknesses and to be repentant, humble, honest and zealous enough to confess them clearly before him, asking for his help in a private place. We can speak to him verbally. This will make our thoughts more crystal clear, direct and honest.

Dear Heavenly Father, I want to do more to overcome this weakness, but I really need your help to make further progress against it. I'm unable in my own power to overcome it. Please help me then. Although he will supply the power, we must supply the ownership for the improvement. If he were to solve the matter himself without any ownership on our part, what would we have learned?

Nothing.

We're the house of sons. We don't need to be coerced to serve like a servant or paid to serve like an employee. We serve because a son loves a father and has an ownership stake in the family out of a love inheritance, not out of what we can get from our spiritual family. We can't give them enough.

We want to be as much like the Father and the Son as we can be. So we must put forth our best efforts to understand them and to be like them. But we can't be like them without their help. If we forget to ask their help, then we might be overvaluing our own power and undervaluing their power. Do we need to be reminded that we're unable in our own power to overcome the world or fallen flesh and Satan if we forget?

Our God does not forget, for he knows our frame. He remembers that we are dust. Ephesians 6:10 puts us back on track. Finally, my brethren, finally, my brethren, be strong in the Lord and in the power of his might.

2nd Corinthians 4:7 but we have this treasure and earthen vessels, that the excellency of the power may be of God, and not of us.

Second Peter 1, 3 and 4 according as his divine power hath given unto us all things that pertain unto life and God and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.

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So through the Father and the Son, we have access to unlimited power. The question is, how do we access that power? Let's give some examples. If we have physical or mental illnesses, we should take them to the Lord in prayer. Are we asking to be miraculously cured?

Of course not. We don't want to be relieved of the experiences that are part of our sin offering sacrifice. We don't want to be released from an experience that our God is using to develop our character until the experience is no longer needed. Instead, we're asking help to learn the intended lesson. We're asking for the strength to endure.

We're asking for help to develop the peaceful fruits of righteousness. We're asking to understand and fully appreciate his overruling love and power in the experience.

We can also ask for guidance as to which medical cures we should pursue, and that's not at all in conflict with all of the other lessons.

Have we lost a loved one? Take it to the Lord in prayer only he can fill the void. We want the loss to bring us closer to him, and he wants that too.

Another byproduct of prayer is that it helps to foster character independence on the part of each individual Christian. It's not desirable for any new creature to be overly spiritually dependent upon another new creature or anyone else, especially once we reach the age of maturity. Why? Because we want to have our own independent, primary relationship with the Father and the Son. We do want to be dependent on them, so we should primarily communicate with them and seek their guidance and secondarily communicate with our brethren.

Next, how are we to study, to find our spiritual treasures and to make them part of our character? We really only have time for some summary thoughts. Effective study and prayer are inseparable. They're united. One leads to the other, each one supports the other.

We use both of them to search the endless treasures of Christ that Paul mentions in Ephesians 3:38 TB I was the one chosen for the special joy of telling the Gentiles the glad news of the endless treasures available to them in Christ. 2nd Timothy 2:15 Study to show thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth Matthew 13:44, 46 and 52 Again, the kingdom of heaven is like unto treasure hidden the field the which when a man hath found, he hides, and for joy thereof goes and sells all that he has, and buys that field.

Again, the kingdom of heaven, excuse me, is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it. Then said he unto them, wherefore every scribe which is instructed into the kingdom of heaven, is like unto a man that is a householder, and bringeth forth out of his treasure things new and old. You know, after telling, after being in the truth for 50 years or more. Theoretically, someone might begin to think there, there's not that much left to learn. Satan would like us to think that he'll do anything to stop us from searching the endless treasures of Christ.

He stopped the scribes and Pharisees, so they never even began the search.

When we study, we're not only studying the meanings of the Scriptures, we're also studying their outworking in our lives. Understanding the principles of the Scriptures is only the first step. The most important step is to convert the principles into our thoughts, words and deeds and apply them to building Christian character day by day through our experiences and while doing so, to

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understand how the Father and the Son are helping us to do this through our experiences. This leads us to another question we can ask ourselves. Am I watching and understanding all the ways during each day that the Father and the Son show their love for me and exercise their power on my behalf?

Some of the ways we can trace their love are revealed in what seem to be the small experiences in life, some in the big experiences of life. I'll tell you of a big experience.

Some of you know that my wife, sister Kathy had a couple of severe life threatening bouts of double pneumonia. In the first occurrence, her oxygen level had dropped dangerously low. I was in the emergency room with her where a number of nurses and two ER doctors were deciding what to do. Things were moving very fast. The doctor had, that had just come in the room wanted to perform an intubation which involves inserting a breathing tube attached to a ventilator into the trachea while under anesthesia.

It's a risky procedure with possible life threatening complications. It was a pretty dramatic scene as one of the nurses started to try to move me out of the room and I wasn't ready to leave. I wasn't sure that procedure should be done and Kathy was unconscious and unable to advocate for herself. Just at that moment, the other ER doctor took control and said, let's give her another 30 minutes to see how this goes before we perform an intubation. Within the next 30 minutes, Kathy's oxygen levels had stabilized and she never had to be intubated.

The ER doctor that had stopped the intubation had been Kathy's initial ER doctor. She has since moved on to attending other patients and before going home had come back on her own time, on her own time just to check on Kathy. Normally she wouldn't even have been in the room.

I know this was the Lord's arrangement and timing and I believe the Lord will have a special blessing for that doctor now that Sister Kathy has fully recovered, I can assure you that she appreciates more than ever every breath she takes. She doesn't take any breath for granted. She thanks the Lord for all of them. I can see in her what gratitude she learned from that experience.

I'm sure all of us can think of experiences where we can clearly identify our Lord's overruling providences. Marking them in our lives greatly helps to increase our trust and love for our Father and His Son.

The next practical way to develop Christian character is to learn and do from our Lord Jesus's life. How did our Lord in His human life model his words from our theme text? Did he treasure up spiritual treasures in heaven? Well, of course, in Jesus we have the perfect standard, so we don't want to compare ourselves to anyone else. We want to measure our treasure by learning from his words in life.

In doing so, we might begin by considering what treasures he gave up to become a man so as to be our Redeemer. I'm sure we've all thanked our Lord Jesus for being our redeemer. But let's also remember to thank him for stepping way down from being the second most powerful being in the universe to become a man so he could become Our Redeemer. Philippians 2, 5, 8 Diaglot let this disposition be in you, which was also in Christ Jesus who throw though being in God's form, yet did not meditate a usurpation to be like God, but divested himself taken abominance form having been made in the likeness of men, and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross. That was an astonishingly, astonishingly sacrificial, humble step down for him.

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Even before we consider his human sacrifice for the 33 years of his human life, he knew he would not be in the spiritual presence of his treasured Heavenly Father. He would no longer be Michael the Archangel, so he would no longer be in the spiritual presence of the angels that he loved.

But he also knew that stepping all the way down to the human nature below the level of subordinate angels would be the best way to glorify His Father's name, and that was the chief of cheap chief object of his life.

His Heavenly Father, the holy angels and Satan himself would all be watching him from the spiritual realm. They would measure his character, his thoughts, words and deeds. Have we thought about everything that was on his plate, all that he had to accomplish in the short space of the three and a half years of his ministry. I'll mention just some of the many things he had to manage and accomplish. He had to maintain and expand his perfection of character as he progressed from his immersion from a perfect human minded being to a perfect spirit minded new creature.

There were no other new creatures around him to comfort or support him. He was the only new creature on earth. He had to find and instruct his apostles and all of his brethren to the end of this age by his words and example, in doctrine, in character and in service.

He had to understand and fulfill all the types of the law and all the many prophecies of the of the prophets that pertain to him at the right chronological times and in the right way.

Throughout his ministry he healed the sick and lame with virtue going out of him, sapping his strength with each passing day. All of this time he was bitterly opposed by the religious rulers of the people who constantly tried to trip him up whenever they thought they saw an opening. They tried their best to discredit him, but he always had his Heavenly Father with him and expressed this in John 11:41, 42 at the raising of Lazarus. Father, I thank thee that thou hast heard me, and I know that thou hearest me always.

Then, in the last eventful week of his life, riding in Jerusalem, presenting himself as prophet, priest and king, being rejected by the Jewish polity and then rejecting it, cleansing the temple of the money changers, being betrayed by Judas and establishing the memorial celebration, suffering the sham trial, the beatings, the scourging, the crucifixion, all of the time maintaining his composure, providing for his mother, teaching and modeling agape love to his disciples, all the way to the end of his human life, which he lovingly gave up for us all.

Where your treasure is, there will your heart be also.

No one can doubt the perfect measure of our Lord's beautiful character in life.

Now, as a way to give focus in our limited remaining time to our Lord's human life and sacrifice, I'll condense some thoughts by using three biblical symbols. The lion, the dove and the Lamb. As we know each of these symbols, each of these images are applicable to our Lord's life and so stated in Scripture, Revelation 5:1:6, and I saw in the right hand of him that sat on the throne, a book written within on the backside sealed with seven seals, and I saw a strong angel proclaiming with a loud voice, who is worthy to open the book and to loose the seals thereof.

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon, and I wept much because no man was found worthy to open to read the book, neither to look thereon, and one of the elders saith unto me, wait not. Behold the lion of the tribe of Judah,

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the root of David hath prevailed to open the book, and to loose the seven seals thereof, and I beheld and lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a lamb as it had been slain.

John 1, 35 and 36 again the next day after John after John stood and two of his disciples and looking upon Jesus as he walked, he saith, behold the Lamb of God. Of course, the dove was a symbol of Jesus's spirit beginning at Jordan. Jesus could not have been the lion of Judah or the Lamb of God without the Holy Spirit of God to help him. But with his Heavenly Father Spirit abiding in him, he could overcome anything. Let's remember that when we feel weak in the flesh looking at these symbols used for Jesus, there are many doctrinal and prophetic lessons to be drawn, but we're focusing on what the terms tell us of his character so we can be like Him.

It reminds us of reprint 5540 the righteous are bold as a lion, as gentle as a dove, as meek as a lamb. This peculiar combination of boldness, gentleness, and meekness should characterize every Christian now. How was Jesus bold as a lion? Bold means not afraid of danger or difficult situations. Our Lord's life was full of examples of his fearlessness in the face of danger.

Perhaps the strongest example is when he stood before Pilate, when his human life was in the balance. He bravely stood for truth, righteousness, and God's will, even when it meant certain death. How is Jesus gentle as a dove? Gentle means having or showing a kind and quiet nature. Just one example would be how he treated Peter so calmly and kindly after Peter had denied him.

How is Jesus meek like a lamb? I would say that I'm fascinated by this word meek, one reason being that its general meaning in current society is the opposite of what it really means to the world. To be meek is to be considered to be weak, and we know that's not the correct scriptural meaning because Jesus described himself as meek in Matthew 11:29. Diaglo take my yoke on you and be taught of me, for I am meek and lonely and lowly in heart, and your lives will find a resting place.

Excuse me. He began his ministry by exhorting us to be meek in Matthew 5:5 Blessed are the meek, for they shall inherit the earth. From Webster's Dictionary meek means enduring, enduring injury with patience and without resentment. Meekness From Vines Dictionary Meekness is the opposite of self assertiveness and self interest, and I also really like this definition of meekness.

It's having the right or the power to do something, but refraining from doing it for the benefit of someone else.

It takes tremendous strength of will and self control to do that, and Jesus always perfectly manifested his character of meekness during his ministry. Through His Father, Jesus had unlimited power at his disposal, but with his perfect self control he was humble, gentle and submissive and only used God's power for others, never for himself. So in the Gospel record we have the perfect example for us to follow Jesus in His boldness, gentleness and meekness.

In conclusion, in the peaceable kingdom we can envision the awakened repentant Jews and the now truly repentant scribes and Pharisees humbly reciting Isaiah 53:2 6 TLB regarding Jesus with truly loving hearts and with many tears.

In God's eyes he was like a tender green shoot sprouting from a root and dry and sterile ground. But in our eyes there was no attractiveness at all, nothing to make us want him. We despised him and rejected him. A man of sorrows acquainted with bitterest grief, we turned our backs on him and looked the other way when he went by. He was despised and we didn't care.

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Yet it was our grief he bore, our sour sorrows that weighed him down, and we thought his troubles were a punishment from God for for his own sins. But he was wounded and bruised. For our sins he was beaten that we might have peace. He was lashed and we were healed. We, every one of us have strayed away like sheep, we who left God's path to follow our own.

Yet God laid on him the guilt and sins of every one of us. What a confession of sin and sorrow mingled with joy that will be. They will then have learned the principles of our theme text and of the Sermon on the Mount and may the Lord add His blessing.