Acts 3:26 Unto you first **God, having raised up his Son Jesus, sent him to bless you**, in turning away every one of you from his iniquities.

1. God, having raised up his Son Jesus, sent him

**1John 4:14** And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

**Mat 1:21** And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

**Acts 14:15** And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

**1Thes. 1:9** For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

1. To bless you, in turning away every one of you from his iniquities.

Mat. 5:3-11

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**.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

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

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

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

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

**Love—Poor in spirit** – humble, lowly, right estimation of yourself and others.

**Joy—Mourn** – Grieve, Heart felt cry, passion for the lost, intercessory prayer.

**Peace—Meek** – Gentle, strength under control, submissive and mild.

**Long suffering-Hunger and Thirst after Righteousness** Desire for God, Truth and Right.

**Gentleness-Merciful** – gracious, kind, tender hearted, loving, compassionate and forgiving.

**Goodness-Pure in heart-**Clean thoughts, Right motives, clear conscience and sinless.

**Faith—Peacemakers –** stop all strife and never be the cause of it.

**Meekness—Persecuted for Righteousness sake**

**Temperance—Reviled, Falsely accused, hated or misjudged, misunderstood**

1. **Love**(camphire)-strong fragrance, beautiful; live and eat in love, pure love
2. **Joy**(spikenard)real joy-the Joy of the Lord Joy is the results of the life living in the Spirit;
3. **Peace** saffron)-fragrant and balm-healing, ointment to soothe, spice to eat in peace-Peaceful attitude-
4. **Longsuffering** (calamus) sweet smelling, longsuffering
5. **Gentleness** (cinnamon)-gentleness a fragrant wood
6. **Goodness**(frankincense)-fragrant gum from a bleeding tree all night, in burning gave off strongest smell
7. **Faith**Myrrh-faith, beautiful fragrance and bitter taste, faith grows under pressure
8. **Meekness—** aloes, meekness, to be meek you got to be dead to sin and self and the world
9. **Temperance—**“with all the chief spices” temperance

POOR IN SPIRIT AND LOVE

**Mat. 5:3**—**Blessed are the poor in spirit: for theirs is the kingdom of heaven**.

1Cor. 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, **and have not charity, I am nothing**.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

James 2:5 Hearken, my beloved brethren, Hath not God chosen the **poor of this world** rich in faith, and **heirs of the kingdom** which he hath promised to them that love him?

Don’t read into things more than what the Lord reveals

1. Christ draws a picture where the Divine blessing rests. Each line emphasizes some distinct spiritual feature; and with every line we should honestly and carefully *compare ourselves.*

This declaration of Christ’s is so different from the popular view among men!

The world view is, Blessed are the rich, for theirs is the kingdom of the world.

1. Christ says "Blessed are the poor in spirit: for theirs is the kingdom of heaven," which is better than being rich and better than all the kingdoms of the earth;

1Cor. 1:20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

Who before Christ ever regarded the poor in spirit as the blessed or happy ones of the earth?

And who but genuine Christians, do so today?

**Cassia and Cinnamon**

[[](http://www.odu.edu/~lmusselm/plant/index.php?todo=details&id=1981)](http://www.odu.edu/%7Elmusselm/plant/index.php?todo=details&id=1981)

**Cassia and cinnamon are derived from closely related plants, *Cinnamomum aromaticum* (cassia bark); and *C. zelandicumC. zeylandicum,* native to the Far East. Leaves are dark green and shiny and the flowers are small and inconspicuous. The bark is stripped, dried, and then ground to make cinnamon. Cassia, on the other hand, is a considered a lower quality spice. An oil is derived through steam distillation of the leaves of *C. aromaticum*. The fragrance is strong and penetrating. Cassia is not frequently used today but was apparently a highly valued commodity in Bible times. For example, it is mentioned as one of the trade items of Tyre in Ezekiel 27. In Psalm 45, the King's garments are anointed with myrrh, aloes, and cassia. The aloes here are different from those in the New Testament (John 19:39) and were also probably fragrant plants. (commercial source of the spice, cinnamon). Cinnamon is a well-known spice used throughout the world and is derived from the bark of the young stems of**

[](http://www.odu.edu/~lmusselm/plant/index.php?todo=details&id=1982)

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**Frankincense**

[[](http://www.odu.edu/~lmusselm/plant/index.php?todo=details&id=3319)](http://www.odu.edu/%7Elmusselm/plant/index.php?todo=details&id=3319)

Frankincense is prepared from the gum of several species of *Boswellia* (Burseraceae) trees and shrubs native to the Arabian peninsula and North Africa. The incense is the gummy resin which can naturally ooze from the plant or cuts may be made to stimulate oozing. Milky at first, the resin dries into clear, hard drops which are harvested about two months after coming from the plant.

Resin is clear and hard but turns white as it rubs against other pieces. The resin has several uses in addition to incense. It is used in small quantities to flavor certain candies and baked goods and also as a medicine to stop bleeding and is a common commodity in Middle East markets where incense is highly valued by local people. Despite the demand, all harvest is from native plants. Most of the frankincense is still carried by camel caravan from remote places in the Arabian peninsula and North Africa to market. Frankincense is one of the most highly valued natural products of the region and its harvest has reduced the population of trees and shrubs.

The formula given in Exodus 30 does not mention any quantities, only relative ratios of ingredients, all of which were to be in equal proportion. Salt was to be added. The purpose for adding salt is not clear.

[](http://www.odu.edu/~lmusselm/plant/index.php?todo=details&id=1195)[](http://www.odu.edu/~lmusselm/plant/index.php?todo=details&id=1193)[](http://www.odu.edu/~lmusselm/plant/index.php?todo=details&id=1194)

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