

# He became poor to make us Rich

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Preacher: Rev Murdo Macleod

[ 0 : 00 ] Turn with me again please to 2nd Corinthians chapter 8, 2nd Corinthians chapter 8. And we can read again at verse 9.

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

I want us to focus our minds tonight on the Lord Jesus Christ himself.

It's always good, needless to say, to have our mind turned to the Lord Jesus. And it's always good to have other folks' minds turned to the Lord Jesus too.

It's one of the great things about this time of year that perhaps folk are more receptive to hearing about Jesus than they are perhaps at other times of year.

[ 1 : 03 ] And the church should take note of that and be all the more willing and ready to speak about him if folk are more receptive to hear. But it's always good for us to think about Jesus.

It renews and strengthens our own love for him. Anything that increases our own devotion to him has to be a good thing. Anything that increases our personal warmth toward him and reminds us of his great love towards us has to be a good thing.

And it's always a good thing to have it clear in our minds who Jesus is and what he is.

And to be able and ready, as folk ask for a reason for the hope that is in us, to be able to articulate that back to them. And the better we understand the person of the Lord Jesus, the better able we are to answer questions when people ask them of us.

Essentially, when people fall into error of one kind or another, whether that's by embracing a false religion or a false view of Jesus, churches that have their theology in their own place, often the reason for it can be traced back to the person of the Lord Jesus.

[ 2 : 27 ] Fall into error when it comes to him. And you can fall into errors and pitfalls of all kinds. Falling off to one side or another, we go wrong in so many ways.

Because I think it's probably reasonable to say that virtually all errors and all heresies and all falsehoods that ever take place in the realm of religion take place to do with the person of Jesus.

Because folk have not, in some shape or form, got a grasp, a good enough grasp of who Jesus is. So you think just for a moment about the likes of the Jehovah's Witnesses.

Why do they go wrong? Because they see Jesus as in some way less than God. They should see them on a level.

Instead, they take the kind of idea of the father and the son. In a normal sense, we tend to think of a father in some ways being superior to his son. He's older, he's more experienced, all kinds of different things.

[ 3 : 32 ] There's a rightful place for a son to pay homage to the father. And when you start thinking of the father and the son and the spirit as not being equal, and in some kind of way there's a hierarchy, you're going to go wrong.

And that's where the Jehovah's Witnesses go wrong. They've got God away up, as it were, on a pedestal somewhere. Jesus in a lesser place. He's not God to them.

He is somewhere less than God. He might be the highest of all other creatures, the highest of all the angels and archangels. But he's not up there with God.

And that's where their whole religion and their whole thinking goes wrong. Or you think of the Muslims. Where do they go wrong? They go wrong because they don't realise that Jesus is the supreme revelation of God.

And they've got their further prophet, Muhammad, coming along some 500 years later. And as far as they're concerned, he's the greatest of all the prophets, greater than Jesus.

[ 4 : 30 ] They'll pay homage to Jesus and they'll say he was a great prophet. In the same way that we would say Moses or Elijah were great prophets. But as we would say that they are not as elevated as Jesus.

So the Muslims would teach that Jesus is not as elevated as Muhammad. And so they go wrong because they've got somebody that they maintain is greater than Jesus. And you go through every false teaching, every false religion, every heresy.

And sooner or later, I think you'll come to the discovery that it all centres around the person of Jesus. Go wrong with him. And you're going to go wrong in all sorts of ways. The Gospel asks a question at one point.

What think ye of Christ? I'm quoting the King James language just because it's more familiar to me. What think ye of Christ? And that's a good question that could be asked to every single one of us tonight.

What do you think of Jesus? And your answer to that will probably determine something of where you stand spiritually tonight and before God.

[ 5 : 37 ] Because it all centres around the person of Jesus. It's funny that virtually all religions will give Jesus a place of honour. They'll say, like the Muslims, that he's a great prophet.

He was a great man. He was a good man. He did lots of good things. He's worth listening to. He taught some great teachings. And most religions and philosophies in the world will give him some degree of place.

I think increasingly we're starting to see a very militant atheist lobby that's starting to really disrespect even the person of Jesus. And are pouring scorn and ridicule upon the person of Jesus.

That's creeping in more and more. People that say, no, actually Jesus is one of the worst people that ever lived. And his teachings are abominable. And the world would be a better place if he could just get rid of these ideas altogether.

And you'll get more and more of that coming in years to come unless the Lord changes it around. But largely speaking, up till now the earth's religions and philosophies have given a degree of respect to Jesus.

[ 6 : 49 ] They don't believe in him in that sense. They don't follow him. They're not his disciples. But they'll give him what they see as the dignity of saying he's a good man and he should be listened to. And he's one of the best people that ever lived.

But was he the son of God? That would be taken a bit far. They'd probably stop there. But unless we take the Bible as our supreme guide and what it says about Jesus, we're going to go wrong.

We're going to go badly astray. Let me tell you a little story here. This was perhaps a hundred odd years ago. I think it was in America. And it was two men who'd, I don't know why they'd met on a railway station, but that's where they met.

And they were discussing the person of Jesus. One of them was a Christian. The other was what we would call a Unitarian.

Now the Unitarian is a bit like the Jehovah's Witnesses. They've got God the Father up here on a pedestal and Jesus somewhere down here below. We're Trinitarian.

[ 7 : 50 ] So we have the three, the Trinitarian, the Trinity, Father, Son, and Holy Spirit. They're all on the one level. We have Trinitarian. This man was a Unitarian and he's got God the Father up here on a higher level.

And he was arguing his position that there was nothing in the Bible, according to him, that proved that Jesus existed before he was born into the world in Bethlehem.

And the Christian was arguing that wasn't the case, that Jesus has always existed. He simply changed his abode and came from heaven to earth at the time of the birth of the baby Jesus in Bethlehem.

And every proof text that the Christian came up with to prove that he was right and that Jesus had always existed, the Unitarian slapped him down. And he had, in his mind, he had an answer for all those.

So when the Christian would say, for example, he would quote John chapter 1 verse 1, in the beginning was the word, Jesus, and the word was with God and the word was God. And he's been there since the beginning.

[ 9 : 03 ] The Unitarian would say, ah, yes, he was there in the sense that he existed in God's mind, but he didn't actually exist. And he went on like this, arguing. And every Christian argument, every biblical argument, the Unitarian slapped down.

To the point where the Christian was starting to get a bit exasperated. And he was starting to run out of texts that he could use. This fellow seemed to have an answer for virtually everyone.

Ridiculous answers, but he had answers for everyone. And there was another Christian standing there, a second Christian. And he's standing there listening. And eventually the first Christian turned to him and he said, have you got anything to add to this?

He says, yes, he says, I've got one text that always settles this matter for me and proves it. And of course they both said, well, what's that?

And he quoted the words of our text tonight. You know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

[ 10 : 07 ] And they both kind of looked at him and said, huh? And they said, what's that got to do with it? That doesn't explain anything. That's not even the same subject. And he said, yes, it is.

He says, think about it. The text says he was rich. And he says, gentlemen, think. It says he was rich. When was he rich? He wasn't rich when he was born into a stable in Bethlehem.

He wasn't rich when he was laid in a manger. Was he rich when he was working in the humble village of Nazareth, in humble circumstances among humble people?

Was he rich as he travelled on foot over the hills and through the valleys of Palestine? Was he rich when he said, foxes have holes and the birds of the air have nests, but the son of man has nowhere to lay his head?

The text says he was rich. When was he rich? And the Unitarian said, I don't want to hear any more of this, and walked away. And there's the second Christian who'd thrown in the verse.

[ 11 : 12 ] As he went to get his train, he could see the Unitarian speeding down the platform with the other. First Christian running after him going, oi, when was he rich? When was he rich? And the Unitarian kept on running.

But there arises an intriguing question for us, doesn't it? When was he rich? The text says he was rich. Now, the context here, as I explained before we started reading the chapter, the context here, it's in the context of giving.

Christian giving. Christian charity. Giving charitably to other poorer Christians that were in need. In a wider sense, it's about giving to the Lord's cause out of our own substance as the Lord has prospered ourselves.

But Paul's argument here in this verse is that we ought to be rich and generous toward fellow believers in need. Because that's what Jesus demonstrated toward us.

That when we were poor, he who was rich became poor for us. He says you're following the example of Christ if you and your relative riches are helping those in relative poverty.

[ 12 : 25 ] And he cites for them this example of the Lord Jesus. Now, if I can just break what I want to say into three sections, very simply tonight.

Three questions. What was he before? What did he become? And why? What was he before? What did he become? And why?

That's it. Three simple questions. And the text gives us the answer to all these questions. So here we go. Verse 9. You know, says Paul to the Corinthians, you know the grace of our Lord Jesus Christ.

He was rich. He was rich. That's the answer the Unitarian in the station didn't want to face. Jesus was rich. But the question is, when was he rich?

How was he rich? And the answer is, well, clearly not in this world. Clearly not in this world. Therefore, it had to be before he came into this world that he was rich.

[ 13 : 29 ] And, of course, he wasn't rich in the way that we count riches. Not in terms of silver and gold and pounds and dollars. That's nothing in comparison. Jesus was rich in glory.

Glory because he shared a glory with the Father. And before this world ever began, the glory of God himself shone in the Lord Jesus Christ.

You remember John chapter 17, the night before the crucifixion. And Jesus is praying in the, well, I was going to say in the garden. We don't actually know where the prayer happened. John doesn't tell us.

But that whole tremendous chapter, John 17, is a prayer of Jesus. And you remember some of the things that Jesus says in that prayer. So in verse 5, he knows he's about to return to the Father.

And he says, Before the world ever began, Jesus says, I shared a glory with you, Father.

[ 14 : 32 ] And that's where Jesus was rich. He was in the very presence of God the Father. He was one with God the Father. He shared the same glory as God the Father.

And he wants his people to see that glory. And he wants you and me to be his people that will one day see that glory.

Did you know that's Christ's prayer for you? That you would get to see the glory of Christ in all its fullness. So in verse 24 of the same prayer, Jesus says this, Father, I want those you have given me, that's his disciples then and now, I want those you have given me to be with me where I am and to see my glory.

The glory you have given me because you loved me before the creation of the world. Jesus is saying, that will be heaven for me.

That's my prayer. That's what I want. Not just to be glorified. I want my disciples, my people, I want them to see that glory. That will enrich me to know that they have been enriched in that way.

[ 15 : 43 ] That they, I can't ask anything greater for them than that they would see the glory that I share with God the Father. That is Jesus' prayer.

I don't know if there's ever a prayer that ought to encourage us more than that one. To know that that's Jesus' prayer for us, that we would yet see his glory. He was with the Father in everlasting glory.

In a state of everlasting blessedness, Jesus lived with the Father and with the Spirit in that eternal realm. There was an eternal contentment there within the fellowship of that trinity.

There was an eternal love there between them. There was an eternal sufficiency. They didn't need anything else. They had each other. And Jesus had a richness and a glory and a wealth that we cannot begin to imagine.

As we stare at it from this world. It was a place of, and a state of sinlessness. It was a state of perfection. It was a state of having no need.

[ 16 : 55 ] There was a needlessness. There was an abundance. There was everything the Lord Jesus could ever have wanted. Within the fellowship of that eternal trinity.

It was all there, a trinity of three in perfect unity with one another. And it was infinitely glorious and infinitely rich.

He had everything he could ever want. He lacked nothing. An eternal state of love and glory and wealth.

That's what he was. What was he before? He was rich. In ways that our imaginations, our tiny imaginations cannot capture. We get glimpses of it in the scripture.

But we can never know the fullness of glory until we see it and taste it for ourselves. He was rich. That's the first question. What was he? He was rich. Second question is this.

[ 17 : 56 ] What did he become? And the text tells us. You know the grace of our Lord Jesus Christ. That though he was rich, yet for your sake he became poor. He became poor.

The one who was eternally rich became poor. How did that happen? Because his glory. That eternal glory of his, it became veiled.

He allowed himself to come into a situation as he was born into this world where that glory was not recognised. And where the eternal second person of the Trinity, the eternal son of God, could come into the world and not be recognised as the Lord of Glory.

Where he came into a world where he was dismissed and treated with contempt. That's how poor he was willing to come for our salvation.

He became human. He took on humanity. He allowed himself to become limited.

[ 19 : 07 ] The one who was not limited in any way allowed himself to be a person with limits. We can't imagine what that meant for the Son of God to do that.

He allowed himself to be humiliated. He allowed himself to be impoverished. He allowed himself to become obscure and anonymous.

The one who is at the centre of the throne. The one that Revelation tells us will forever be at the centre of the throne. Allowed himself to become obscure and anonymous and unrecognised in this world.

That's a poverty and a step down that we cannot get our heads around. You go back to Isaiah and his classic description of the Lord Jesus back in chapter 53.

And you see just how far he was willing to come. This is Isaiah 53 and at verse 2. Where the people of his day as the Lord Jesus came into the world.

[ 20 : 15 ] They could say he had no form or majesty that we should look at him. No beauty that we should desire him. The Son of God at the centre of the throne of heaven.

The angels and archangels fall down in worship. Allowed himself to be so marred, so twisted. He was despised and rejected by men.

A man of sorrows and acquainted with grief. As one from whom men hide their faces. He was despised and we esteemed him not.

We thought he was nobody. We thought he was nothing. We thought he was a reject. And when the day he died on the cross. He must have looked like the most rejected God forsaken individual ever.

And the world laughed. And his enemies laughed. And they said the one that said you were so great. The one with all the great claims and all the great pretensions. Look at you now. And they laughed and they sneered and they ridiculed.

[ 21 : 31 ] And they said what a reject. What a person despised by God. They considered him to be stricken by God.

A blasphemer whom even God had turned his face from. Smitten by God and afflicted. Even his own disciples barely guessed or knew of his real identity.

So veiled had he allowed it to become. You go to that great passage where Jesus takes Peter and James and John up the mountain. And he's transfigured before them.

And just for a moment, for a glimpse. They see into the eternal realm. And they see something of Jesus as he really is. And just for a moment the veil is cast aside.

And his face becomes like lightning. And his clothes became as white as snow. Such as no fooler on earth could make anything white.

[ 22 : 30 ] And he shone and he dazzled. And they were so struck that they fell to their faces. And they were filled with awe. And they didn't know what to say. They were so frightened in the presence of his glory and his majesty.

And then when they looked again, it was gone. And that whole vision had passed. And they're back to just the three of them. And the Jesus that they know and recognise standing there on the top of the mountain.

But for that moment, for that moment, it was as if the curtain was torn back. And they saw what he'd always told them he was. But they'd never ever seen.

And they would never see again this side of eternity. They saw him as he really was. And they got that glimpse. And they reported it for us. And we have it in the pages of scripture.

Just so we know something of what he became. Or what he was before and what he became. And the one who was so rich in every way in that heavenly realm that we can't even begin to imagine.

[ 23 : 33 ] They knew him as one who was poor. And one who was needy in so many ways. And one who was dependent on God and who was prayerful and looked to God.

And they see him surrounded by sin and surrounded by corruption. Sometimes it's hard to be, even for us, to be in a place where we're surrounded by such open vice and corruption and scandal.

And sometimes you just get sickened by the sin that we see around us. Sometimes we get glimpses of it in ways we don't at other times. And it just becomes so apparent that we're in a fallen world surrounded by fallen people.

We ourselves are fallen people. And even we can react so strongly against it. And we say, get me out of here. An eternal Lord of glory came into a world that must have been like that for him all the time.

Given who he was and where he'd come from. And again, we can't imagine what it meant for him to be in this world surrounded by sin. Surrounded by corruption of every side.

[ 24 : 46 ] Exposed to danger. Exposed to temptation where the devil would try and have a field day and trying to get him to sin. It's hard enough for us not to sin.

The awfulness of the holy and perfect Jesus trying to be coerced into sin. We can't imagine what that meant. We can't imagine most of all what it meant for him to go to the cross.

If it was bad enough to just live in this world and be born into it. To go to the cross. Knowing that there he was going to face the full onslaught of God's eternal wrath against sin.

We cannot imagine what it meant for him to go there. And the agony that clearly is coming on his soul the night before the crucifixion. As the weight of it begins to press down on him.

Now my soul is troubled. What shall I say? Father, save me from this hour. But no, it was for this very hour I came into this world. Until he's in the garden of Gethsemane and his sweat was, as it were, great drops of blood falling to the ground.

[ 26 : 00 ] Because he knows what's ahead of him. He knows tomorrow's the cross. He knows tomorrow is the day when that wrath is going to be poured out in its fullness. There's a great phrase from one of the Puritans.

I think it's Nathaniel Vincent. It says that in Gethsemane, Jesus, as it were, he can taste in the air the sea spray from the ocean of God's wrath.

You know here what that's like, the ocean. And you taste the spray and the salt in the air. If the wind's blowing in a certain direction and you're down by the beach. And you can taste it on your tongue, the salt in the air.

And he's saying, in Gethsemane, he can taste the sea spray from the ocean of God's wrath. That he knows he's going to experience the next day. What did he become?

He became so poor, the one who was so rich. Think. Think. He's the one who fed multitudes.

[ 27 : 04 ] And he himself knew what it was at times to go hungry. He was the one that said, I am the water of life and I give you the water of life.

He knew what it was to be thirsty. He was the one that said, come to me and I'll give you rest. And he allowed himself to get to the point where he knew what it was to be weary.

He was the one who is the king of kings. And yet was willing to pay his tribute and his taxes to human kings.

He's the one that is capable of hearing and answering prayer. And he was the one who would get down on his knees and pray. Because he knew the needs he had.

He's the one that promises he will wipe your tears away. And he knew what it was to weep. Both at the tomb of his friend and at other times.

[ 28 : 03 ] He was the one who would redeem the world by his own blood. With the most precious thing that there ever is or was or can be. And yet he himself was sold for 30 pieces of silver.

He was the one who was the good shepherd. And yet was led as a lamb to the slaughter. He was the one who can raise the dead.

And yet himself was willing to be dead and to be put to death for his people. You know the grace of the Lord Jesus. Though he was rich, he became poor.

What was he? Rich. What did he become? Poor. Here's the third question. Why? Why did the one who was rich become so poor? And the answer to that is in the text as well.

In fact there's two answers to that in the text. You know the grace of our Lord Jesus Christ. That though he was rich. Yet for your sake. He became poor. That's the first answer.

[ 29 : 05 ] For your sake. So that you by his poverty might become rich. That's the second reason. One needed it for your sake. Two. So that you could become rich.

We were poor. We are poor. Every human being is poor. We're guilty of sin from the moment we come into the world.

We're lost. We're destitute. We're doomed. We have no hope in this world or the next. Except for the grace of God.

That's how poor we are. We have nothing. We can do nothing to save ourselves. So Christ said. I will do it. I will do what has to be done.

In order that they might be saved. My people might be saved. There was no other way. And yet he was willing to become that way. And to pay that price.

[ 30 : 06 ] So that he might bring us to God. So that people like you and me who deserve nothing of the grace of God. Who deserve to be outcasts and outsiders. And by our sin have alienated ourselves from God.

So that we might become part of his family. So that we might become sons and daughters of God. That's amazing.

Heirs of God. As the scripture puts it. Joint heirs with Christ. We become his brothers and sisters. In order that we might become part of the family. We who are total outsiders become princes and princesses.

In the family of the king. So that we might escape. So that we can be saved. So we can be rescued.

So we can be forgiven and redeemed. And restored. And given a place that we would never have had. If it wasn't for what Jesus did. He came in order that we might attain salvation.

[ 31 : 10 ] So that we could be justified. And sanctified. And adopted. Into the family of God. Becoming heirs of glory. Eternal worshippers.

We should never even be. In heaven. And yet because of what Jesus has done. If you're his people. If you're one of his tonight. You're going to be. In heaven. And you will worship the lamb forever.

And you will bask in that glory. And you will. Enjoy. That glory for all eternity. If you know. The Lord Jesus Christ. And nothing. Could be greater than that.

That you can be. You who are so poor. Can be rich. And share. In his glory. The glory he speaks of. Before the world began. So you can have.

What he has. And you can share. What he is. He says. That's why I came into the world. That's why. I was willing to. Undergo that humiliation.

[ 32 : 07 ] So that you. Could receive the riches. That I have. And you can share. In the glory. That I have. Remember.

John. John. Chapter 14. Where Jesus talks about. How he wants his people. To know. And experience. The boundless. Love of God.

As he experiences it. Himself. In my father's house. Are many rooms. Or many mansions. If it were not so. I would have told you. I'm going there.

I'm going to heaven. Why? I'm going there. To prepare a place. For you. And if I go. And prepare a place. For you. I'll come back. And take you.

To be with me. That you also may be. With me. Where I am. And Jesus is. Saying. As he's getting ready. To leave the world. The cross. When it's behind him.

[ 33 : 03 ] He's saying. I'm going back. To that glory. And I'm going to prepare. A place. For you. So that you can be there. With me. And there's a sense. In which he's saying. It's not.



It's not going to be. Glory for me. Until you get there. Until my people are there. I'm going. Not just. So that I can experience. And taste that glory.

For myself. I'm going to prepare. A place for you. So that you can come. And be with me. Where I am. And that's when heaven. Will be heaven. For me.

When you're there. Sharing that glory. With me. That's extraordinary. Ain't it? When you stop. And think about it. That's extraordinary. Jesus is saying. It won't even be.

The fullness of glory. Until my people. Are there. With me. I'm sure. I'm not telling you. Anything new. Tonight.

[ 34 : 00 ] And telling you. These things. And sharing these things. With you again. Paul knew. That he wasn't. Telling the Corinthians. Anything new. Because that's what he says. At the beginning of verse 9. You know. The grace of our Lord Jesus Christ.

He says. I'm not telling you. Anything new here. I'm just reminding you. That this is what it's like. You know. The grace. Of our Lord Jesus Christ. Every Christian. Knows. The grace.

Of the Lord Jesus Christ. But he's just reminding us. That it's. Unmerited. And that it's spontaneous. In the. In the heart. Of God.

And in the soul. Of the Lord Jesus Christ. And Paul is just. Saying. To these people. I want you to be. Generous. And overflowing. In your kindness. Toward your fellow believers.

That are struggling. Because that's what. Jesus has done. For us. He's given everything. For us. He. Gave up his glory. And he left that.

[ 34 : 59 ] Though he was rich. He became poor. In order. That you might become rich. He allowed that glory. To be veiled. For a time. And.

We've just been reminded. That if he's done. Everything for us. There should be nothing. That we wouldn't do. For him. Do you know that. Great saying. By. C.T.

Stud. The. Cricketer. Of a hundred odd. Years ago. He played for the. England team. He was a Christian. He spent his life. In Africa. He went to Africa.

He came back. I think he got married. When he came back. Or was he married. I can't remember. At what stage he got married. But he came back. And he lived here for a time. And then he felt. The call.

Of the mission field. He had to go back. To Africa. And this time. His wife wouldn't go with him. And she said. I'm not going back there. And so strongly. Did he feel. That he had to go back.

[ 35 : 55 ] He went without her. And I think he died. Out there. But his argument was. If Jesus Christ. Be God. And died for me. No sacrifice.

From me. Can be too great. To make for him. That's the way. A verse like this. Should make us think. If the one who was so rich. Was willing to become so poor.

In order that. We who are so poor. Might become so rich. There ought to be nothing. That we would not do for him. He humbled himself. In ways that we simply.

Cannot grasp. And we're called on. To humble ourselves too. One more story. There was again. Something like a hundred odd years ago.

There was a. A train. In Norway. It was a sleeper car. It was traveling from the south of Norway. Up to the north. And. Like many of our present sleeping cars.

[ 36 : 54 ] There were bunk beds. And the. The class. System. Of that time. Was such that. Only the. The minions. Slept on the top. If you thought you were a person. Of some standing.

You slept on the bottom. And the story was told. It must be this. Man telling it about himself. An American. Who was on the train. And he was horrified. To be. To find he'd been given the. The. Upper.

Bed. And he was creating ructions. With the. Conductor. Saying. I should be on the bottom. You know. Don't you know that I'm. Whoever. Whoever. And. And he was arguing.

And eventually. A young man came along. And it turned out. He was the other person. That was meant to be in this carriage. And he said. That's fine. He says. I'll go to the top. Not a problem at all. Which calmed the whole situation down.

And made the Americans stop. And it must have been him. That told. The story himself. Because the next morning. As they were talking. The two fellas in the compartment. The.

[ 37 : 47 ] The younger man. Who'd slept in the top. Said. Would you think kindly of me. Sometimes. My name is. Prince. Bernadotte. Or Bernadotte. I don't even know how to pronounce it. Heir to the throne of Sweden.

On his way. North. To become a missionary. To the Laplanders. Who didn't know. The gospel. And then the American. Felt so ashamed. And he knew. That he had.

Embarrassed himself. That this man. Was so much greater than he. Not just in terms of social standing. Because he was a prince. But because of what he was willing to do. He was willing to give up. His claim to the throne.

And the wealth. And the pomp. And splendor. Of the palace. Of Sweden. In order to take his. The mission. The gospel. Of the Lord Jesus Christ.

To these poor Laplanders. That didn't have. The gospel. And the American. Felt so small. In comparison. And I guess. It's him. That told the story.

[ 38 : 44 ] Eventually. As to what happened. But isn't that just. The tiniest. Tiniest picture. Of what the Lord Jesus. Was willing to do. For us. The one with the eternal glory.

And he's willing to. Give it up. Even for a time. In order that we. Who are so poor. Might become. So rich. You know.

Isaac Watts. Great hymn. When I survey the wondrous cross. And it ends. With these words. Love. So amazing. So divine. Demands.

My soul. My life. My all. Isaac Watts. knew. That the love of Jesus. Was so great. That it was entitled.

To demand. And claim. His very soul. And that's still. The gospel tonight. And still. The Lord Jesus Christ. Is great tonight. And still.

[ 39 : 38 ] The Lord Jesus. Is calling people. To himself. And saying. Am I not worth it? Whatever. Meagre riches. You're hanging on to. In this world. Whatever. You think.

You're hanging on to. For the five minutes. Before you're called home. Into eternity. Is it worth it? When you can share. My glory. The glory I had with the Father.

Before the world began. That can be yours. It can be. Every one of us. Here tonight. Can yet see. And glimpse. And taste. And experience. That glory.

When we come to know. The Lord Jesus Christ. Don't miss out. Don't miss out. That's the whole point. Why Jesus came. Don't miss out. He calls.

And he beacons come. Let's pray.