

Blessed are the Meek
Matthew 5:5

Introduction

What would you say to someone who came up to you and said you were acquiescent, obsequious and obeisant? Perhaps you might say, please tell me again in English. (Acquiescent = *consent to something without protest*. Obsequious = *obedient to a servile degree*. Obeisant = *bow in acknowledgment of another's superiority*). So they said you were timid, compliant, pliable, subservient and bowing. Those are in part proper definitions of being meek, but the word meek has taken on some additional connotations including being spineless, mousy and cowardly. Most people think of meek as being weak, and in an age when the common approach to life is to "*look out for #1*" - yourself - being weak is just about equal to being a door mat for others to wipe their shoes on. Yet Jesus tells us in the passage we are going to study this morning, Matthew 5:5, that the meek are blessed. How can someone "spineless" and "cowardly" be considered blessed? Because contrary to common thought, the truly meek person is anything but weak. In fact, it takes great strength to be meek.

What does it mean to be meek? What are some examples of meek people? What does that mean in my own life? What is its blessing? In order to understand what Jesus meant by His statement in Matthew 5:5, *Blessed are the meek, for they shall inherit the earth*, we must first understand the setting in which Jesus spoke. A text studied apart from its context is a pretext, and our desire is to understand the Word of God and not the musings of the human mind.

Review - Context

The Sermon on the Mount in Matthew 5-7 takes place after Jesus' ministry has been well underway. Multitudes of people have gathered to hear Him teach, perhaps be healed of a disease or have a demon cast out. The vast majority of them are wondering if Jesus could indeed be the Messiah promised by the ancient prophets. Jesus spoke with authority in both His teaching and in His proclamations about God. He was performing wonderful miracles that could only be done by God. And if this was Messiah, when would He establish His kingdom? And how could a person become part of it? The common people wanted to know more from Jesus and about Him.

The majority of the religious leaders already had a very different reaction. They were not interested in knowing more about Jesus because they had already set themselves against Him because He did not follow their traditions and had rebuked them for their hypocrisy. We saw this in our previous study of Luke 6 when Jesus proclaimed Himself the Lord of the Sabbath and healed a man with a withered hand to prove that point and that it was right to do good on the Sabbath including healing.

In this sermon, Jesus presents His kingdom program and makes it very clear that if you want to enter into His kingdom, then your righteousness must surpass that of the scribes and Pharisees (5:20). These religious leaders were considered to be the models of righteousness because they did well as keeping all the traditions that they had developed over the centuries. However, they were following a system of self righteous works, and that cannot get you into the kingdom of heaven. True righteousness is a matter of the heart which will then express itself in a manner of life.

Jesus begins the sermon with a series of statements which we call the "Beatitudes." This is the beginning of His explanation of the nature of this true righteousness and how it will manifest itself. The Beatitudes is not a list of the things you must do to enter the kingdom or even to become righteous. It is a list of the blessings the righteous person receives because his or her character is as described.

Review - Poor in Spirit

Each of the Beatitudes build on the previous ones and we have already examined the first two. The foundational characteristic of the kingdom citizen is being poor in spirit. This is a strong word for poor having the sense of being *destitute, begging poor*. The emphasis is that this is spiritual in nature and not material. The only advantage those who are financially poor have over the rich is a greater awareness of their need of outside help. The rich tend to trust in their own abilities and resources. The poor in spirit recognize they have neither abilities nor resources by which they would be able to enter the kingdom of heaven. The reality is that you come to God according to His terms or you do not come at all, and God's terms are that you come in the humility of being poor in spirit. The poor in spirit know that man is nothing before His creator. God is infinite in every way - eternal, omnipresent, omniscient, omnipotent, self-sufficient, and sovereign. Man is finite, limited, ignorant, weak and dependent. No man can make a bargain with God because man has nothing to offer God that He needs. This destroys pride and self-assurance and forces the person to come to God empty-handed begging for His mercy and grace. The good news is that God's character, promises and attributes are such that He freely grants His mercy and grace to give the poor in spirit the blessing of entering the kingdom of heaven.

Review - Mourning

This foundation of humility in being poor in spirit is closely tied to Jesus' next statement, "*Blessed are those who mourn, for they shall be comforted.*" It takes humility to recognize that your nature is innately depraved and you have utterly failed God. You have not only failed to keep all His commandments, but according to Psalm 14 and Romans 3, you do not do good and have not even sought Him properly. Man's efforts to seek God by his own means and methods are always perverted into false beliefs about Him and religious activities to try and to gain His approval by one's own endeavors. Only the poor in spirit will recognize the depth of their depravity that will result in the godly sorrow that will mourn over sin. The proud will seek ways to compensate for their sin.

A quick illustration of this is the prisoner that comes before a judge and knowing his guilt will humbly cast himself on the mercy of the court. The contrast is the proud prisoner that comes before the judge and demands to know what the penalty of his crime is so that he can pay it and be on his way.

According to 2 Corinthians 7:10-11, the humility of godly sorrow is necessary in order to receive God's comfort. It is godly sorrow that leads to repentance, and repentance leads to life. Without godly sorrow there is no repentance, which is turning from sin to place your faith in the person and work of the Lord Jesus Christ, and so there is no forgiveness. You will remain in your sins and suffer the consequences in the present and for eternity. With godly sorrow, mourning over your sin, comes repentance, faith in Christ, the granting of God's mercy in forgiveness of your sins and the gift of His grace in being adopted into His family so that there is life in the present and for eternity. Mourning over sin is necessary to receive God's comfort of forgiveness and gift of life. You can see from this that being poor in spirit and mourning over sin are intertwined. Without humility, there will be no repentance which is necessary for salvation from sin and its consequences, and mourning over sin reinforces the poverty of spirit necessary to enter the kingdom of God.

When there is a proper mourning over your own sins, there also comes a recognition of the sins of others and the general curse of sin upon the world. That in turn produces a mourning over them because of the offense they are to God and the suffering they cause to others. We find God's comfort in these areas too because He has given us hope in His promises. The gospel is the hope for other sinners because it is the power of God to change them and bring about righteousness in their lives. God's promises also give us an assurance that there will be in the future a new earth and heaven in which righteousness dwells and we will be with Him in a glorified body and without sin.

The Third Beatitude

This morning we come to the third of Jesus' declarations: *"Blessed are the meek, for they shall inherit the earth."* This quality of meekness is dependent upon being "poor in spirit," for until a person realizes they are inadequate themselves and must rely upon God, they cannot be meek, for the fundamental quality of meekness is its dependence upon God. In addition, meekness also builds upon the idea of mourning over sin because it demands that we respond correctly to others regardless of what they say or do to us. If we already mourn over our own sin, it is easier to accept the correction of someone else who may point out our sin. If we already mourn over the sin of others and the general effects of sin in the world, we can respond with godliness rather than self defense or self pity when someone does something to us unjustly. Meekness demands seeing things from God's perspective and then responding from that and not our own selfishness. But maybe I am getting ahead of myself. Let's get an idea of exactly what meekness is and then look at some examples of Biblical characters that were meek, then we will be able to see the personal application in our own lives.

The Meaning of Meekness

The Greek word translated here as "meek" in the NKJV and ESV is from $\pi\rho\alpha\acute{\upsilon}\varsigma$ / praus. It is translated as "gentle" in the NASB because it has a basic meaning of mild, friendly, gentle, pleasant when used of people, but its meaning is richer than that, so meek may still be the better English translation even though it has acquired a newer connotation of being weak as in *"deficient in spirit and courage"* (MW Collegiate, 11th Ed.). Even so, meek also still has the meaning of *"enduring injury with patience and without resentment"* (MW Collegiate, 11th Ed.) and *submissive* (Oxford). Its usage in English translations of Matthew 5:5 is in keeping with its older meaning of being *"mild of temper; not easily provoked or irritated; given to forbearance under injuries,"* and *"humble; submissive to the divine will"* (Webster, 1828).

The word $\pi\rho\alpha\acute{\upsilon}\varsigma$ / praus (meek) does not mean weak. It was originally used to describe domesticated animals as opposed to wild ones. Later usage described people who knew how to behave properly. The Greek philosopher Aristotle used the word to describe one of the *"virtues of life."* Aristotle said it was the man *"who is angry on the right occasion and with the right people at the right moment and for the right length of time."* It was the *"mean between excessive anger and the inability to show anger."* William Barclay described this beatitude in light of Aristotle's usage of the term as, *"Blessed is the man who is always angry at the right time and never angry at the wrong time". . . "neither too hasty nor too slow tempered."* Barclay went on to say that the wrong time was when it was due to personal insult or injury to ourselves. The right time was the selfless anger emerging over someone else being injured.

The Biblical commentator Lenski described this as an *"inward virtue exercised toward persons". . . "when wronged or abused - no show of resentment and does not threaten or avenge themselves."* *"The opposite of vehement, bitter, wild and violent."*

Jesus' statement in Matthew 5:5 actually comes from Psalm 37:11 & 22. That Psalm gives additional insight into the meaning of meekness. Psalm 37:11 (NKJV) states, *"the meek shall inherit the land, And shall delight themselves in the abundance of peace"* Verse 22 adds, *"For those blessed by Him shall inherit the earth, But those cursed by Him shall be cut off."* The word meek here is אַנָּו / ānāw which is translated as $\pi\rho\alpha\acute{\upsilon}\varsigma$ / praus in the Septuagint, the same word as in Matthew 5:5. It is the meek, those blessed by God that inherit the land. Who are the meek? Who are the blessed of God? These are those that *Trust in the Lord and do good* (v. 3), *Delight in the Lord* (v. 4), *Commit their ways to the Lord* (v. 5), and *Rest in the Lord and wait patiently for Him* (v. 7). Verse 7 & 8 even go on to warn against doing things that are not from meekness such as fretting over a wicked man who prospers and being angry or wrathful. Verse 9 states that *"those who wait for the Lord will inherit the land."*

The Christian is to be meek, $\pi\rho\alpha\acute{\upsilon}\varsigma$ / praus, and you can respond in that manner if you are already "poor in spirit" and "mournful over sin." The Christian knows that he is nothing and can do nothing

apart from Christ, therefore the believer must trust Christ completely and be obedient to His directions for life. Every instinct, every passion and even every thought is to be brought under the control of the Holy Spirit. The Christian is to trust in the Lord, delight in the Lord, commit their way to the Lord, and rest in the Lord. Barclay comments that the blessed man is *“not the man who is self-controlled, for such self-control is not in man's power as all experience shows, but the man who is God-controlled.”* That is the essence of being meek. It is being dependent upon and controlled by God. It is marked by a subservient and trusting attitude toward God.

Meekness is not an option for the Christian. The feminine form of this word is used in several Scriptures. It is sometimes translated as humility or gentleness, but its sense is that of meekness included in Galatians 5:23 where it is one of the fruits of the Spirit (gentleness). It is used in Colossians 3:12 to describe one of the characteristics we are commanded to put on as those chosen of God. Believers are commanded in James 1:21 (NKJV) to *“lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.”* Galatians 6:1 commands, *“Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness (meekness); each one looking to yourself, so that you too will not be tempted.”*

Meekness does not mean weakness even though terms such as “gentle” and “humble” are often used as synonyms. The central aspect of true meekness is having a response controlled by trust in and submission to God. It is as Hendrikson comments, *“it is submissiveness under provocation, the willingness to suffer rather than inflict injury . . . it leaves it all in the hands of God.”* As someone else said, a meek person *“acts with gentleness, when he has in it in his power to act with stern severity.”* Meekness is power under the control of God.

Examples of Meekness

Are there examples of this characteristic being displayed in Scripture? Yes! We see this quality in Godly people throughout the pages of the Bible including Abraham, Job, Joseph, Moses, David, Jeremiah, Jesus, Stephen and Paul.

Moses. Numbers 12:3 states that *“the man Moses was very humble, more than any man who was on the face of the earth.”* The word humble there is again this word for meek (KJV & ESV). That being true, let's briefly examine the life of Moses to see how this quality is displayed in Numbers 12.

Moses was born to humble parents and rescued from being murdered under Pharaoh's decree by God's providence in him being adopted by the daughter of Pharaoh (Exodus 2). When he was about forty years old, he chose to identify with his kinsmen who were oppressed as slaves by the Egyptians. In his anger, he killed an Egyptian who was beating a Hebrew. When Pharaoh heard about it, Moses fled in fear to Midian where he married and became a shepherd for the next forty years. When Moses was eighty years old, God revealed Himself in a burning bush and called Moses to serve Him by going to Egypt to free His people (Exodus 3). The man that had fled in fear of Pharaoh now confronted him face to face and through Moses God brought about ten plagues upon Egypt which destroyed its wealth and power and utterly humiliated its pantheon of gods resulting in the children of Israel being freed (Exodus 7-12). God then put Moses in charge over the Hebrews and had him lead them out into the wilderness, across the Red Sea and into the Sinai Peninsula. In the process God performed many miracles by Moses' hand including the crossing of the Red Sea on dry land then having it close over and drown the Egyptian army (Exodus 14); making the waters at Marah sweet (Exodus 15); bringing forth water at Rephidim (Exodus 17); conquering Amalek (Exodus 17); receiving the Law from God on Mount Sinai (Exodus 19); putting down the rebellion of people at the idolatry of the Golden Calf (Exodus 32); and then teaching the people the ways of God in the rest of Exodus and Leviticus. All of this was clear evidence that God has placed Moses in a superior position over his older sister and brother, Miriam and Aaron, yet in Numbers 12 Miriam incites Aaron to join her in her racial prejudice against Moses' Cushite wife and speak against Moses. Moses does not defend himself and the Lord then intervenes rebuking them

and making it painfully clear of Moses position and relationship with the Lord followed by Miriam being made Leprous. Aaron confesses their sin and pleads with Moses who then prays that God would heal her which He does after she has suffered in her shame for seven days.

In Numbers 16 another incident reveals Moses' meekness. The chapter begins with Korah along with some other Levites rebelling against Moses because the priesthood had gone to Aaron and his descendants instead of them. Moses falls on his face in verse 5, then explains how God would demonstrate whom He had chosen. Notice in verse 11 that Moses points out that their rebellion is against God for Aaron is nothing that they should grumble against him. Those that refused to follow the instructions given accuse Moses in verses 13-14. Moses' response in verse 15 is that he is angry and so he prays the Lord will not regard their offering for he had not taken anything from them or harmed them in any way. The test is given in verses 16-19 with God's judgment pronounced against Korah and his followers in verses 20-21. Though Moses and Aaron had been wrongly accused by these men, they respond by praying for God's mercy on the congregation (vs. 22). God did spare the congregation, but brought divine and immediate judgment upon Korah and his followers with Moses specifically pointing out in verse 28 that this was not his doing but the Lord's actions of having the earth open its mouth to swallow them and consume the others by the fire in their incense pans. Moses's meekness is seen in that he did not defend himself before the people but simply took his complaint to God, but he is strong and unwavering in defending God's actions. Meekness responds to slander and attempts to usurp authority by bringing the matter to the Lord and to the light. Our concern is to be the Lord's glory, not our reputation and position.

Let me quickly point out some additional examples of meekness.

Abraham. Genesis 13:5-9 records the contention that had developed between the herdsman of Abraham and Lot because there was not enough grazing land for their large herds. Abraham could have asserted his rights as the uncle, but instead he let Lot choose what he wanted. Lot chose the land that looked better and eventually suffered greatly. Abraham was left with what looked like the inferior land and prospered. The meek person does not become upset because someone takes advantage of them. They simply seek to do what is right knowing that is the Lord that brings the increase.

Joseph. Genesis 37-50 records the story of Joseph and his brothers. The sibling rivalry had resulted in Joseph being sold as a slave by his brothers. He ended up on Egypt where God incredibly makes him the second in command of the whole nation after he had been wrongly treated by his master and spent several years in jail. His wrongful suffering could have easily made Joseph a bitter man. Genesis 45-50 records Joseph's reaction when he is given the opportunity to take revenge upon his brothers. Instead, he provides for them but tests them before he reveals his true identity. Joseph's meekness is most clearly seen after his father dies and his brothers are now afraid for their lives thinking he will now exact his revenge. Instead, Joseph tells them *"As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive."* He then reassured them that he would continue to provide for them and their families. As Romans 8:28 explains, we can trust God to work all things together for good for those who love Him. That includes the actions of those who sin against us.

David. We seek meekness in the life of David several times in the opportunities he had to take revenge on King Saul who was trying to kill him. David was consistent in his response that he would not set his hand against king Saul but would instead leave it to the Lord to judge between them (1 Samuel 24:12). David had already been anointed by Samuel as king, but he would leave it to the Lord the timing of when he would take charge. He showed the same characteristic with Shimei who cursed and threw stones at David as he was fleeing Jerusalem due to Absalom's rebellion. David told his servants that wanted to kill Shimei to leave him alone for *"perhaps the Lord will look on my affliction and return good to me instead of his cursing this day"* (2 Sam 16). As Romans 12:19-21 explains, revenge belongs to God alone and we are to overcome evil with good.

Job. If Moses was the meekest man of his time, then Job would certainly qualify for that position in his generation. Job was *“blameless, upright, fearing God, and turning away from evil”* (1:1). Satan first attacked Job's character before God (1:9-11), then proceeded to destroy all that Job owned. All of Job's empire was stolen or killed including his seven sons and three daughters. Job's response is the ultimate in being meek. No call for all his friends to mount an army to win back his possessions. No call for a lawsuit against the architect and builders of the house that collapsed killing all of his children. Job simply said, *“naked I came from my mother's womb, and naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD. Through all this Job did not sin nor did he blame God”* (Job 1:20-22).

Satan was not finished though. He continued to slander Job's character (2:4-5), and then struck him physically with boils. Job was absolutely miserable and his wife did not help saying in verse 9 to *“Curse God and die!”* Job did not know that Satan was behind all his suffering, and Job's three friends only antagonized him. Job had many laments and questions, but through it all he understood that he needed to trust God even when he felt abandoned by Him to the point of his incredible statement in Job 13:15, *“Though He slay me, yet I will trust Him”* (13:15). The meek do not need to understand everything in order to trust God, for they understand and believe Hebrews 11:1 that *“Faith is the assurance of things hoped for and the conviction of things not seen.”* They will trust God.

Jesus is of course the greatest example of meekness there ever will be. Jesus is specifically called meek in Matthew 21:5 and Paul states in 2 Corinthians 10:1 that Christ has the characteristics of meekness and gentleness. Jesus was meek and mild in responding to those who slandered Him personally, yet He was zealous to defend & correct when it was slander against the holiness of God. That is why He twice threw out the moneychangers from the temple (John 2:14, Matthew 21:12). In the Garden of Gethesemane the night before He was crucified for the sin of mankind, Jesus implored the Father to let the cup pass from Him if possible, yet *“not as I will, but as You will”* (Matthew 26:39). That is the definition and example of meekness. You submit yourself to God's will instead of seeking your own.

Are you meek? It will require you put the instructions of Psalm 37 into action of trusting and delighting in the Lord, committing your way to Him and then resting in Him. The meek learn to obey Jesus' command in Matthew 5:44 to love their enemies and pray for those that persecute them. The meek, like Job, learn to trust the Lord even when they suffer for a yet unknown reason? The meek will also stand up to confront evil in obedience to God. Moses went face to face with Pharaoh and Jesus cleansed the temple and confronted the religious hypocrisy of the scribes and Pharisees.

Inheriting the Earth

Jesus said the blessing that the meek will receive is inheriting the earth. I was talking with a Jehovah's Witness that tried to use this verse to prove the earth is eternal since the meek are to inherit it. What a sad hope given the earth's corrupted condition and its contrast from how God originally created it. The hope of the Christian is not in this present earth, which Peter says in 2 Peter 3 will be utterly destroyed with the very elements melting (3:10,12), but in the new heaven and new earth to come (Revelation 21:1).

Is it the new earth that is being talked about as the blessing for the meek? Ultimately, that will be a blessing inherited by the believer, but I believe that those hearing Jesus say this had something else in mind. First, the word translated as “earth” here is the common word for land and encompasses the whole earth only by context. Second, remember that this statement arises from Psalm 37 which we looked at earlier. That Psalm spoke of inheriting the land promised to Abraham and his descendants in Genesis 15. Jesus is speaking to Jews that understood clearly the Abrahamic covenant and that the land is part of the kingdom of Messiah with Him reigning on the throne of David in Jerusalem. That is the reference to land in its context.

Where does that leave Christians who are not Jews? Very simply, we have been grafted in to be the people of God through our faith in Jesus Christ as pointed out in Romans 11:17 and 1 Peter 2:9. Romans 8:17 states that we are fellow heirs with Christ and 2 Timothy 2:12 states that we shall reign with Him. When Jesus sets up the Millennial Kingdom, those that trust and follow Him will reign with Him including non-Jewish Christians. Thus the meek will inherit the land.

But there are some blessings the meek receive right now. First, the meek have peace because they trust in the Lord as stated in Isaiah 26:3. Second, they have God's promise that He will provide for them because they seek first the kingdom of God and His righteousness (Matthew 6:33). Third, God will lead them in justice and teach them His way (Psalm 25:9). Fourth, they will learn contentment (Philippians 4:11-12). Finally, they have a hope in the present because they have an assurance of the future in God's promises. Arrogant men may oppress them (Amos 2:7), but they will inherit the land (Psalm 37:11).

May you know the blessings of being meek both now and throughout eternity.

Blessed are The Meek - *January 12, 2014*
Matthew 5:5

Introduction

Most people think of meek as being _____, but Jesus says they are blessed. How can that be?

Review - Context

Multitudes have come to hear Jesus and are wondering if He could be the _____

Most of the religious leaders are already _____ toward Jesus

Jesus presents His kingdom program and explains the nature of true _____

The Beatitudes are _____ of the blessings received by those who have the righteous character described

Review - Poor in Spirit

Poor is in the sense of _____, begging poor - and the emphasis is that this is poverty of spirit

The poor in spirit know they have no resources or abilities and so must _____ for God's mercy and grace

Those that come to God in _____ find that He freely grants His mercy and grace

Review - Mourning

Humility leads to the recognition of your _____ which in turn leads to mourning over sin

The humility of godly _____ brings about repentance and life - 2 Corinthians 7:10-11

_____ over sin is necessary to receive God's comfort of forgiveness

God's _____: forgiveness for the individual; the gospel to all mankind; future redemption for the world

The Third Beatitude - Matthew 5:5

The quality of being meek _____ out of being poor in spirit and mourning over sin

Meekness demands seeing things from _____ perspective and then responding based on that

The Meaning of Meekness

Meek - newer connotation: "_____ *in spirit and courage*" (MW Collegiate, 11th Ed.)

Meek: "*mild of temper; given to forbearance under injuries,*" "*_____ to the divine will*" (Webster, 1828)

Greek: πραύς / praus - _____ *behavior; neither too hasty or slow tempered; not threatening or vengeful*

Psalm 37:11, 22 - where meek / gentle = נָנִי / ānāw = πραύς / praus in Septuagint

The meek: _____ *in the Lord and do good* (v. 3), *Delight in the Lord* (v. 4), *Commit their ways to the Lord* (v. 5), and *Rest in the Lord and wait patiently for Him* (v. 7).

Every instinct, every passion and even every thought is to be brought under the _____ of the Holy Spirit

The essence of being meek is being dependent upon and _____ by God

Meekness is a _____ of the Spirit (Gal. 5:23) we are to put on (Col. 3:12) and put into action (Gal. 6:1)

Examples of Meekness

Moses: Numbers 12:3 - Meekness is _____, but leaves matters in God's hands

Numbers 16 - The meek are concerned about the _____ glory and reputation instead of their own
Abraham. Genesis 13:5-9 - Meekness does what is _____ knowing it is the Lord that brings the increase

Joseph. Genesis 37-50 - Meekness does not become bitter or seek _____

Genesis 50:20 - Joseph lived out Romans 8:28

David. 1 Samuel 24:12 - Meekness leaves the _____ of exaltation in God's hands

2 Samuel 16 - Meekness does _____ and leaves revenge in the hands of God (Romans 12:19-21)

Job 1:20-22 - Meekness _____ God even when the reasons for the bad things happening is unknown

Job 13:15 - Meekness _____ God in all circumstances

Jesus: Matthew 21:5; 2 Cor. 10:1 - Characterized by meekness and gentleness

John 2:14; Matthew 21:12 - He was _____ for God's holiness and cast out the money-changers

Matthew 26:29 - He _____ to God's will

Inheriting the Earth

The hope of the Christian is not the _____ earth which will be destroyed by fire (2 Peter 3:10-12)

"Earth" is the common word for _____

The context of Psalm 37 is inheriting the _____ promised in the Abrahamic covenant (Genesis 15)

Jesus is speaking to _____ who knew this and that Messiah would reign on David's throne in Jerusalem

Christians are included in the Millennial _____ of Jesus - Romans 8:17; 11:17; 2 Peter 2:9; 2 Tim. 2:12

The meek have God's _____ because they trust Him (Isaiah 26:3)

God _____ for them because they seek His kingdom & righteousness first (Matthew 6:33)

God will lead them in justice and teach them _____ (Psalm 25:9)

They will learn _____ (Philippians 4:11-12)

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children** - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up. 2) Count how many times the word "meek" is said. Talk with your parents about what it means to be meek and how you can learn to be that way

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. What is the context and purpose of the Sermon on the Mount? Explain the first two Beatitudes. What is their application in your own life? What does it mean to be meek? In what ways did the following people demonstrate meekness: Moses, Abraham, Joseph, David, Job, Jesus? In what way will the meek inherit the earth? How does this apply to Christians? What blessings do the meek receive in the present? Are you meek? If not, what needs to change?