

**Solid Rock Christian Church Manassas, Virginia**

**Bible Study - February 2, 2023**

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**Title: The Sermon on The Mount - Part IV**

**The Beatitudes - Part III**

**"Blessed are the meek for they shall inherit the earth." (Matt. 5:5)**

**I. Introduction**

A. In this lesson we will continue our journey into and through the Sermon on The Mount, specifically exploring the Beatitudes.

B. We will be looking at the third Beatitude, recorded in Matthew 5:5, **Blessed are the meek ..."**

C. Like the first two beatitudes, this one must have been shocking and perplexing to Jesus' hearers. He taught principles that were totally foreign to their thinking.

D. Jesus' audience knew how to act spiritually proud and spiritually self-sufficient. They actually believed that the Messiah was coming soon and would commend them for their goodness.

E. They believed that the Messiah would at last, give the Jewish people their rightful place in the world - a position above all other people, because they were chosen of God.

F. The Jewish people anticipated that the Messiah would deal gently with them and harshly with their oppressors, who for nearly a hundred years had been the Romans.

G. After the Maccabean revolution that freed them from Greece,

the Jews had a brief time of independence. But Rome's rule, though not as cruel and destructive, was much more powerful than that of Greece.

H. Since 63 B.C., when Pompey annexed Palestine to Rome, the region had been ruled primarily by weak kings of the Herodian family, and by Roman governors, or procurators, the best known of whom was Pilate.

I. Since Jesus did not fit the profile that the Jews expected, He was rejected. The idea of a meek Messiah leading meek people was far from any of their concepts of the Messianic kingdom.

J. In their minds Jesus could not possibly be the Messiah, and the final evidence for them was His crucifixion. The Old Testament taught that anyone hanged on a tree was "accursed of God" (Deut. 21:23).

K. In the early days of apostolic preaching, the death and resurrection of Christ were the greatest hindrances to belief in the gospel. The ideas were foolishness to Gentiles and a stumbling block to Jews (1 Cor. 1:23).

L. To the Jews the gospel was a stumbling block because the idea of the Messiah dying at all, much less on a cross, was unthinkable.

M. The rejection of Jesus started long before His crucifixion. When Jesus began the Sermon on The Mount by teaching humility, mourning, and meekness, the people sensed something was wrong.

N. This strange preacher could hardly be the deliverer they were looking for: Great causes are fought by the proud, not the humble.

O. In the thinking of the Jews, you cannot win victories while mourning, and you surely could never conquer Rome with meekness.

P. The Jews were not looking for the Messiah that God had told them was coming. They disregarded such parts of God's Word as Isaiah 40-60, which so clearly and vividly portrays the Messiah as the suffering Servant as well as conquering Lord.

Q. They could not accept the idea that such descriptions as, "... he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: And we hid as it were our faces from him; he was despised and we esteemed him not." (Isaiah 53:2,3).

R. How could any of this apply to the Messiah, to the coming great deliverer of the Jews?

S. Jesus' teachings seemed new and unacceptable to most of His hearers simply because the Old Testament was so greatly neglected and misinterpreted.

T. They did not recognize the humble and self-denying Jesus as the Messiah because they did not recognize God's predicted Suffering Servant as the Messiah. That was not the kind of Messiah they wanted.

## II. Exposition [Part I] - The Meaning of Meekness

A. The word meek is translated from the Greek word *praos* (pronounced **prah-ooce**) meaning **mild** and by implication **humble, meek**.

B. The term **praos** was sometimes used to describe a soothing medicine or a soft breeze. It was also used of colts and other animals whose naturally wild spirits were broken by a trainer so that they could do useful work.

C. As a human attitude it meant being gentle of spirit, meek, submissive, quiet, tenderhearted. During our Lord's triumphal entry into Jerusalem, the Scripture records, "... Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." (Matt. 21:5).

D. Paul lovingly referred to "the meekness and gentleness of Christ (2 Cor. 10:1) as the pattern for his own attitude.

E. The essential difference between being poor in spirit and being meek or gentle, may be that poverty in spirit focuses on our sinfulness, whereas meekness focuses on God's holiness.

F. The basic attitude of humility, or meekness underlies both virtues (i.e., our sinfulness, and God's holiness). When we look honestly at ourselves, we are made humble by seeing how sinful and unworthy we are; when we look at God, we are made humble by seeing how righteous and worthy He is.

G. We again can see the logical sequence and progression in the Beatitudes. Poor in spirit (the first) is negative, and results in mourning (the second). Meekness (the third) is positive, and results in seeking righteousness (the fourth).

**Point:** Being poor in spirit causes us to turn away from ourselves in mourning, and meekness causes us to turn toward God in seeking His righteousness.

H. The blessings of the Beatitudes are for those who are realistic about their sinfulness, who are repentant of their sins, and who are responsive to God in His righteousness.

I. Those who are unblessed, unhappy, and shut out of the kingdom are the proud, the arrogant, the unrepentant - the self-sufficient and self-righteous who see in themselves no

unworthiness and feel no need for God's help and God's righteousness.

J. Meekness does not mean weakness. It means power put under control.

**Points:**

- 1) Emotion out of control destroys, and has no place in God's kingdom.
- 2) Meekness uses its resources appropriately. (All we need is found in and through Christ Jesus!)

K. Meekness is the opposite of violence and vengeance. Meekness is not cowardice or emotional flabbiness. It is not a lack of conviction nor mere human niceness. But its courage, its strength, its conviction, and its pleasantness come from God, not from self.

L. The spirit of meekness is the spirit of Christ, who defended the glory of His Father but gave Himself in sacrifice for others.

M. "Leaving us an example, that we should follow his steps: Who did no sin, neither was guile (deceit) found in his mouth: Who, when he was reviled (verbally abused), reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:" (1 Peter 2:21-23).

N. Though He was sinless, and therefore never deserved criticism or abuse, Jesus did not resist slander or repay injustice or threaten His tormentors.

**Point:** The only human being who did no wrong, the One who always had a perfect defense, never defended Himself - **JESUS CHRIST!**

O. Jesus could at any time have called legions of angels to His

side (Matt. 26:53), but He refused to use either natural or supernatural power for His own welfare.

**Points:**

- 1) Meekness is not weakness, but meekness does not use the power of its own defense for selfish purposes.
- 2) Meekness is power completely surrendered to God's control.

**III. Exposition [Part II ] - The Manifestation of Meekness**

A. The best way to describe meekness is to illustrate it, to see it in action. Scripture is full of instructive accounts of meekness. The following accounts are just a few examples.

B. After God had called Abraham from Ur of the Chaldeans to the Promised Land and had made the wonderful, unconditional covenant with him, a dispute about grazing lands arose between the servants of Abraham and those of his nephew Lot.

C. All the land of Canaan had been promised to Abraham. He was God's chosen man and the Father of God's chosen people.

D. Lot, on the other hand, was Abraham's nephew, who was largely dependent on Abraham for his welfare and safety. Yet Abraham willingly let Lot take whatever land he wanted, thus giving up his rights and prerogatives for the sake of Lot, for the sake of harmony between their households, and for the sake of their testimony before "the Canaanites and the Perizzites [who] were dwelling in the land." (Gen. 13:5-9).

E. Abraham had both the right and the power to do as he pleased in the matter, but in a spirit of meekness, he gladly waived his rights and laid aside his power.

F. The account of Joseph recorded in the book of Genesis about

how he was abused by his jealous brothers and eventually sold into slavery, and the events that followed, is another marvelous illustration of meekness.

G. It was in meekness how Joseph displayed that he understood it was God's place to judge and his to forgive and help (Gen. 50:19-20).

H. David was chosen by God and anointed by Samuel to replace Saul as Israel's king. But, when, in the cave of Engedi, David had the opportunity to take Saul's life, as Saul often had tried to take his, David refused to do so.

I. David had such great respect for the king's office, despite Saul's wickedness and abuse of him, that David's conscience bothered him because he had cut off the edge of Saul's robe.

J. So, David said to his men - "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord." (1 Samuel 24:6).

#### **IV. Exposition [Part III] - The Result of Meekness**

A. Like the other beatitudes, the general result of meekness is being blessed, being made divinely happy. God gives the meek His own joy and gladness.

B. More specifically, however, the meek shall inherit the earth. After creating man in His own image, God gave man dominion over the whole earth (Gen. 1:28). The subjects of His kingdom are going to come someday into that promised inheritance, which was largely lost and perverted after the Fall. But, one day, paradise will be regained.

C. The Greek word kleronomeo (to inherit) refers to the receiving of one's allotted portion, one's rightful inheritance. This beatitude is almost a direct quotation of Psalm 37:11 - "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

D. For many generations faithful Jews had wondered, as God's people today sometimes wonder, why the wicked and godless seem to prosper and the righteous and godly seem to suffer.

E. Through David, God assured His people, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." (Psalm 37:10).

**Point:** The wicked person's time of judgment is coming, and the righteous person's time of blessing.

F. Our responsibility is to trust the Lord and obey His will. The settling of accounts, whether in judgment or blessing, is in the hands of the Lord and will be accomplished exactly in the right time and in the right way.

**Comment:** If someone has done you wrong, maybe they have treated you badly, even done things to you that are very hurtful, listen to the following instructions found in the Word and God - "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

(Rom. 12:17-19)

G. In the meantime, God's children must live in faith and hope based on the certain promise, the divine pronouncement, that **they shall inherit the earth.**

**Point:** As Christians, because we belong to Christ, our place in the kingdom is secure!

**V. Exposition [Part IV] - The Necessity For Meekness**

A. Meekness is necessary first of all because it is required for salvation. "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." (Psalm 149:4)

B. When the disciples asked Jesus who was the greatest in the kingdom, "and Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:2-4).

C. Meekness is also necessary because it is commanded. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: It may be hid in the day of the Lord's anger." (Zephaniah 2:3)

D. James commands believers, "Wherefore lay apart all filthiness and superfluity of naughtiness (i.e., all that remains of wickedness), and receive with meekness the engrafted (i.e., implanted) word, which is able to save your souls." (James 1:21).

**Point:** Those who do not have a humble (meek) spirit are not able to even listen rightly to God's Word, much less understand and receive it.

E. Meekness is necessary because we cannot witness effectively without it. Peter says, "But sanctify the Lord God (i.e., set Christ apart as Lord) in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15).

## Points:

- 1) Pride will always stand between our testimony and those to whom we testify.
- 2) Others will see us instead of the Lord, no matter how orthodox (right) our theology or how eloquent we are.

F. Finally, meekness is necessary because only meekness gives glory to God. Pride seeks its own glory, but meekness seeks God's.

G. Meekness is reflected in our attitude toward other children of God. //Please turn to Romans 15:5-7 in your Bibles and lets read it together.//

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Ok, it is interactive time once again. Please complete the passages that follow by filling in the blank spaces. As usual, all Scripture passages have been taken from the King James Version of the Holy Bible.

"The \_\_\_\_\_ shall eat and be \_\_\_\_\_: they shall \_\_\_\_\_ the Lord that seek him: your \_\_\_\_\_ shall \_\_\_\_\_ for ever."

[Psalm 22:26]

"But let it be the \_\_\_\_\_ man of the \_\_\_\_\_, in that which is not \_\_\_\_\_, even the ornament of a \_\_\_\_\_ and \_\_\_\_\_ spirit, which is in the \_\_\_\_\_ of God of great \_\_\_\_\_."

[1 Peter 3:4]

"I therefore, the \_\_\_\_\_ of the Lord, beseech you that ye walk \_\_\_\_\_ of the \_\_\_\_\_ wherewith ye are called, With all \_\_\_\_\_ and \_\_\_\_\_, with \_\_\_\_\_, forbearing one another in love; \_\_\_\_\_ to keep the \_\_\_\_\_ of the Spirit in the bond of \_\_\_\_\_."

**[Ephesians 4:1-3]**

"For the love of \_\_\_\_\_ is the \_\_\_\_\_ of all evil: which while some \_\_\_\_\_ after, they have \_\_\_\_\_ from the faith, and \_\_\_\_\_ themselves through with many \_\_\_\_\_. But thou, O man of God, flee these things; and follow after \_\_\_\_\_, godliness, \_\_\_\_\_, love, patience, \_\_\_\_\_."

**[1 Timothy 6: 10,11]**

Once again, I do trust and pray that this lesson has been and will continue to be a blessing to you and for you.

In the Master's Service,

Pastor Austin