

Main Idea: This morning, in Matthew 5:4-5, Jesus Christ confronts us with two more characteristics of the person that meets God's approval.

I. The Mourners (4)

A. What does it mean?

“To ‘mourn’ is something that follows of necessity from being ‘poor in spirit.’ It is quite inevitable. As I confront God and His holiness, and contemplate the life that I am meant to live, I see myself, my utter helplessness and hopelessness.” MLJ, p. 58

B. What does it look like?

1. It looks like Jesus.
2. We don’t see Jesus laughing in the Scriptures, rather, mourning.

C. What is the result?

1. The one who truly mourns will repent.
2. The one who truly mourns will experience the comfort of Christ.

II. The Meek (5)

A. What does it mean?

1. It is the opposite of a weak person.
2. It is power under control.

B. What does it look like?

“The man who is truly meek is the one who is amazed that God and man can think of him as well as they do and treat him as well as they do.” MLJ, p. 69

C. What is the result?

1. The meek person knows what is coming and lives like it.
2. Knowing you will inherit the earth produces joyful contentment now.

Make It Personal: Let’s affirm what Jesus said about who we are.

Scripture Reading: Matthew 5:1-10

What does it mean to be a Christ-follower? Jesus said, “I am the way, the truth, and the life; no one comes to the Father but by me (John 14:6).” So it’s vital to come to know and follow the One who said He is the way to heaven, the source of truth and life itself.

But who truly knows Him? He Himself made it clear that merely *saying* you know Him doesn’t make it so.

Jesus addressed this issue in His most famous sermon, which we call “The Sermon on the Mount,” and which we are studying together on Sunday mornings.

Imitation Christianity has been a problem since the beginning. What is the real thing?

In Matthew 4 Jesus’ popularity is skyrocketing. He’s been preaching the good news of the kingdom throughout Galilee, healing every disease and sickness, and setting free the demon-possessed (23-24). As a result, large crowds are following Him (25).

When He saw the crowds, says Matthew 5:1, “He went up on a mountainside and sat down. His disciples came to Him and He began to teach them.”

Don’t miss the two groups. The crowds who are following Him. And the disciples who are following Him. Who is the true follower of Jesus? It’s not easy to tell, not at first glance. But Jesus will make the distinction.

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the series preached at WBC in 1988.

“When Christ calls a man, he bids him come and die.” So said Dietrich Bonhoeffer in his classic, *The Cost of Discipleship*, based on this German pastor’s reflections on the sermon on the mount. Interestingly, the original German title was *Nachfolge*, which means “following,” or “the act of following.”

Who is Jesus’ follower? Jesus Himself addresses that question in this sermon which fulfills a twofold purpose:

1. Corrective--The Sermon on the Mount is corrective for non-believers. He corrects their false views about the kingdom He had come to establish.
2. Instructive--The Sermon is instructive for genuine believers. Jesus instructs us about the standard and cost involved in being a Christ-follower. Jesus is saying to His disciples, "Because you are a Christian, this is how you will live."

The Sermon is instruction given by Jesus to his disciples describing his expectations for their behavior as citizens of His kingdom (Stott). Matthew just told us that the primary content of Jesus' preaching was the gospel of the kingdom (4:17, 23). The unifying theme of this sermon is the kingdom of heaven (5:3, 10; 5:19-20; 6:10; 6:33; 7:21-23). Jesus is describing "KINGDOM LIFE" for His followers. We’re calling the series “Kingdom Living 101.”

Jesus begins with eight statements beginning, “Blessed are.” They are called the beatitudes. Think of them as a portrait of God's people. Jesus is showing us the real thing. He paints a picture with words so that we can see what His people are to be like.

--The first four beatitudes pertain to our relationship with God.

--The last four beatitudes pertain to our relationships with our fellow human beings.

The beatitudes build on each other. One leads to the next, to the next. Each begins with "Blessed", followed by a specific grace-produced characteristic that’s seen in a Jesus-follower, followed by a description of an associated blessing.

We began last time with the first beatitude. Verse 3, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This is where following Jesus begins. We don’t come to Him with our merits, but the admission of our meritlessness. To be "poor in spirit" is to acknowledge our spiritual poverty, our bankruptcy before God. Blessed is the person who acknowledges his own utter helplessness. This is the prerequisite for entrance into God’s kingdom, the admission that you do not deserve to be there.

But it’s not just the admission as we’ll see in the beatitudes that follow. This morning, Jesus confronts us with two more characteristics of the person that meets God's approval.

I. The Mourners (4)

“Blessed are those who mourn, for they will be comforted.”

This is a shocking, almost contradictory-sounding announcement. Sort of like, happy are the unhappy. Who are the blessed? Jesus says that God approves the person who MOURNS.

To get at the significance of this, we need to address three questions about mourning. What does it mean? What does it look like? What is the result?

A. What does it mean?

We live in a society that says mourning is a sign of weakness. "Never admit you're wrong or you'll lose face in the world." How the words of Jesus run cross grain to

this thinking! He says that those who mourn are those who are blessed in His kingdom.

What is mourning? Let's talk first about what it is *not*.

First, it's not a prerequisite to salvation. Some churches have the practice of "praying through." To be saved, they say, you must come to the altar and mourn over your sin, in essence, pleading with God, showing your emotion until He relents and grants you your request for forgiveness.

But Jesus' sermon isn't telling us what we have to do to earn God's approval, for we can't earn His approval by DOING anything. By His design, salvation is a gift. But who receives this gift? Tragically, not good people. They don't see their need for it. To receive it a person must admit they are spiritually poor, and not just admit it, but mourn over it.

Nor is mourning the same thing as moping. Always being sad and downcast. Looking like you've just lost your best friend all the time. That's the image some have of Christianity. You never smile, you never enjoy life, that would be unspiritual. You're not allowed to have fun, so you're miserable, and proud of it, and want everyone to know it.

Nor does Jesus say "Blessed are those who mourned," in the past tense. He uses the present tense, "Blessed are those who mourn." This is an ongoing activity for Jesus-followers. Mourning is a condition or continual state which is to be present in the lives of His people.

So what does it mean to mourn? The Greek word for "mourn" is the strongest word for mourning in the Greek language. It's the word used for mourning for the dead. In the LXX, the Greek version of the OT, the word is used of Jacob's grief when he believed that Joseph his son was dead (Gen 37:34). It's the kind of grief that cannot be hidden. It's not only sorrow which brings an ache to the heart, but also unrestrainable tears to the eyes.

Last week we learned that God expects us to admit our spiritual poverty. Now we learn that it's not enough simply to acknowledge our spiritual bankruptcy with a cold heart. The "poor in spirit" are also to be those who "mourn".

I've mentioned before that Pastor Martyn Lloyd Jones preached a series of messages in London in the mid-1900s that became a classic book, *Studies in the Sermon on the Mount*. I've found his insights to be very helpful and I'll be quoting him regularly.

Lloyd Jones says, "To 'mourn' is something that follows of necessity from being 'poor in spirit.' It is quite inevitable. As I confront God and His holiness, and contemplate the life that I am meant to live, I see myself, my utter helplessness and hopelessness. I discover my quality of spirit and immediately that makes me mourn. I must mourn about the fact that I am like that."²

This kind of mourning is not natural. Until I am poor in spirit, I will not mourn. Until I take seriously the realities of God and His holiness, and my failure to live the holy life He commands (which is for His glory and my good), I will not mourn.

Oh, I may complain about what's been done to me, and shed tears over that, but that's not the mourning of the blessed person. Sadly hell is filled with people who shed those kinds of tears before God.

Mourning is the very opposite response of the world. Jesus said in Luke 6:25, "Woe to you who laugh now, for you shall mourn and weep." The world laughs now. It

² MLJ, p. 58

insists on laughing. It spends billions of dollars to make itself laugh. “Let us eat, drink, and be merry, for tomorrow we die” is the world’s motto.

But the world laughs because it refuses to face the realities that should cause it to mourn. Instead of contemplating God’s holiness, it mocks holiness and applauds its own supposed goodness. We’re like the crowd in the children’s story of the emperor with no clothes, talking and jovializing about how beautiful we look.

Rather than laughing, Jesus says the blessed person mourns. It’s not that the blessed person never laughs, for he certainly does at times, when appropriate. But he doesn’t laugh like the world does, nor at the trivial things that amuse the world. His heart is gripped by God, so He laughs at the things that make God smile and He mourns over the things that grieve Him.

So we need to ask a question. How much mourning is happening in churches in America right now? Are churches even encouraging people to mourn? We have light shows, and concerts, and coffee bars, and Disney productions for kids. We know how to make people laugh, why, we even have Christian comedians. But what are we doing to encourage the heartfelt activity that Jesus says is indispensable for entering His kingdom?

Blessed are those who *mourn*.

B. What does it look like?

I find it interesting that Jesus doesn’t give any modifier. For what are we to mourn? He doesn’t say. Perhaps the best way to answer this question is to take a look at some examples of mourners found in the Bible. It’s amazing how often we find God’s people weeping as we scan the pages of His holy Word.

*Ezra (10:1) – “While Ezra was praying and confessing, weeping and throwing himself down before the house of God, a large crowd of Israelites—men, women and children—gathered around him. They too wept bitterly.” Why were they weeping? Because of their sin, and how their sin was bringing reproach to God.

*In 2 Samuel 1:12 David mourns for the death of God’s anointed, Saul and Jonathon.

*In Psalm 119:136 the psalmist says, “Streams of tears flow from my eyes, for your law is not obeyed.”

*In Jeremiah 9:1 we hear the weeping prophet say, “Oh that my head were a spring of water and my eyes a fountain of tears! I would weep day and night for the slain of my people.”

*In Ezekiel 9:3-4, when God’s glory began to vacate His temple due to sin, the Lord told the prophet, “Go throughout the city of Jerusalem and put a mark on the foreheads of those who grieve and lament over all the detestable things that are done in it.”

*In Philippians 3:18 Paul says he wept because false teachers were troubling the church.

But of course, if we really want to know what mourning looks like, we must look at the One who is preaching.

1. It looks like Jesus. He is the man of sorrows. We see Him weeping over Jerusalem in Luke 19:41 because of their rejection of Him, and the impending destruction. We see Him weeping as He approaches the tomb of Lazarus. “Jesus wept,” says the Bible’s shortest verse, John 11:35.

Why did Jesus weep at the tomb of Lazarus? You say, “Well, because His friend was dead.” True, but He knows He’s going to bring him back to life. “Well, maybe it’s because the sisters were weeping.” Yes, but He knows they’ll be shouting hallelujah in just a moment. There’s something much deeper going on here that brings the Savior to tears. I think Lloyd-Jones tells us what it is:

“He wept at the tomb of Lazarus. He saw this horrid, ugly, foul thing called sin which had come into life, and had upset life and made life unhappy. He wept because of that; He groaned in His spirit. And as He saw the city of Jerusalem rejecting Him and bringing upon itself its own damnation, He wept because of it. He mourned over it, and so does His true follower, the one who has received His nature... Indeed he mourns because he has some understanding of what sin means to God, of God’s utter abhorrence and hatred of it, this terrible thing that would stab, as it were, into the heart of God, if it could, this rebelliousness and arrogance of man, the result of listening to Satan. It grieves him and he mourns because of it.”³

Blessed are those who mourn, and that included Jesus Himself. Have you ever thought this thought?

2. *We don’t see Jesus laughing in the Scriptures, rather, mourning.* There is no record in the Bible that Jesus ever laughed. We read that He was angry. We read that His soul was overwhelmed unto death. We’re told that He was a man of sorrows and acquainted with grief. We see Him mourning but never laughing.

That’s not to say He didn’t laugh. We need to be careful not to build cases on an argument from silence. Everything is a gift from God, including laughter. But it’s significant that nowhere in four gospel accounts do we read that the Lord laughed.

Lloyd-Jones suggests that Jesus looked much older than He actually was, based on a comment in John 8:57. There Jesus said, “Abraham rejoiced to see my day,” and the Jews responded, “You are not yet fifty years old, and you have seen Abraham?” They said this to a man who was just over thirty years of age. So concludes Lloyd-Jones and others, that Jesus looked older than He was.

What the Son of God faced when He took on human flesh was not a laughing matter. He who knew no sin saw the horrid effects of sin up close, and when He did He mourned.

Now He says to His followers, “Blessed are those who do what I do.” And that’s what those who know Him do.

Look at Paul in Romans 7. “I do not understand what I do. For what I want to do I do not do, but what I hate I do (15)...For I have the desire to do what is good, but I cannot carry it out (18). For I do not do the good I want to do, but the evil I do not want to do-this I keep on doing (19)...What a wretched man I am! Who will rescue me from this body of death?”

What is Paul doing? He is mourning over sin, in this case, over his own sinfulness.

This is what a true Jesus-follower does. He looks at his own life, and what he sees affects him deeply. Lloyd-Jones describes it well.

“He must ask himself, ‘What is it in me that makes me behave like that? Why should I be irritable? Why should I be bad tempered? Why am I not able to

³ MLJ, p. 59

control myself? Why do I harbor that unkind, jealous and envious thought? What is it in me?' And he discovers this war in his members, and he hates it and mourns because of it. It is quite inevitable."⁴

So what do these biblical examples teach us? Life for the Jesus-follower is not all joy and laughter. One of the names for the Holy Spirit is "Comforter" (John 14:16, AV). Would we need a comforter if there is no mourning?

David Brainerd, an 18th century missionary to the American Indians, wrote in his journal on October 18, 1740, "In my morning devotions my soul was exceedingly melted, and bitterly mourned over my exceeding sinfulness and vileness."

There's an old Arab proverb that says, "All sunshine makes a desert." For the child of God, sadness and joy are often mutual conditions (see Ecclesiastes 7:2-4).

Can you relate to David Brainerd, and Paul, and Jesus? Granted, we are different in the ways we express our emotions, but are we people who mourn? Do we mourn when we consider the things we've done that dishonor God's name? Do we feel a deep sense of regret over our sins? And how about the effect of sin we see all around us in the world? Does it grieve us to see what people are doing to God, to see them experiencing the painful consequences that sin always produces?

*I walked a mile with Pleasure,
She chattered all the way,
But left me none the wiser
For all she had to say.
I walked a mile with Sorrow,
And ne'er a word said she,
But, oh, the things I learned from her
When Sorrow walked with me!*

C. What is the result?

"Blessed are those who mourn," and here's the result, "for they will be comforted." This is what's called a Semitic passive. Jews, out of reverence for God, did not like to say God's name. Often they would rephrase a statement in order to avoid using God's name, God's name being assumed. Matthew was a Jew. He used the passive verb. The understood person who will do the comforting is GOD.

So the mourning won't last forever. God is going to comfort His people.

How? He answered that question hundreds of years earlier, for these first two beatitudes allude to Messianic blessings recorded in the Old Testament.

We read in Isaiah 40:1, "'Comfort, comfort my people,' says your God."

And how did God say He would comfort His people? Isaiah 61:1-3 gives the answer. It's the prophecy that Jesus Himself read in the synagogue in Nazareth, and after reading it sat down and said, "Today this scripture is fulfilled in your hearing (Luke 4:21)." The Scripture He said He fulfilled? "The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, ²to proclaim the year of the LORD's favor and the day of vengeance of our God, to *comfort all who mourn.*"

So the One who says we are to mourn says that He came to comfort all who mourn.

⁴ MLJ, p. 58.

You say, "It doesn't seem like He succeeded? Why is there still suffering?"

Read the rest of Matthew's gospel and you'll see the answer. When Jesus the Messiah came to the world the first time, He provided the basis for comfort, ultimately by conquering sin, death, and the devil at the cross. But He's coming again, and when He does He truly will comfort all who mourn who have put their trust in Him. Then, as it says in Revelation 7:17, mourning will cease. For then "God will wipe all tears from our eyes."

Do you desire the comfort that Jesus alone can give, my friend? He says, "Blessed are those who mourn, for they shall be comforted." He says we must mourn.

"So everybody who mourns goes to heaven?"

No. The Bible addresses another reality we must consider. There is a difference between worldly mourning and godly mourning. 2 Corinthians 7:10 tells us that worldly sorrow brings death, but godly sorrow "*brings repentance that leads to salvation.*"

So worldly sorrow produces tears, and perhaps regret and remorse, but godly sorrow brings repentance that leads to change. Verse 11 explains, "See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done."

What that means is this.

1. *The one who truly mourns will repent.* Godly sorrow brings repentance.

2. *The one who truly mourns will experience the comfort of Christ.*

Lloyd-Jones puts it this way, "The man who truly mourns because of his sinful state and condition is a man who is going to repent; he is, indeed, actually repenting already. And the man who truly repents as the result of the work of the Holy Spirit upon him, is a man who is certain to be led to the Lord Jesus Christ. Having seen his utter sinfulness and hopelessness, he looks for a Savior, and he finds Him in Christ. No-one can truly know Him as his personal Savior and Redeemer unless he has first of all known what it is to mourn."⁵

That's such a helpful insight. And it exposes a tremendous need in the American church where there are multitudes of people who say they know Jesus but don't know what it means to mourn.

To borrow again from Lloyd-Jones, "Conviction must of necessity precede conversion, a real sense of sin must come before there can be a true joy of salvation."⁶

A person cannot get saved until they are grieved over the fact that they are lost. Not just struggling in life. Not just unfulfilled. But *lost*. Spiritually bankrupt. So poor in spirit that the result is a deep sense of mourning. That's the person, says Jesus, who will be comforted. Theirs is the kingdom of heaven.

"The joy of the Christian is a holy joy," says Lloyd-Jones, "the happiness of the Christian is a serious happiness...so that, though he is grave and sober-minded and serious, he is never cold and prohibitive. Indeed, he is like our Lord Himself, groaning, weeping, yet, 'for the joy that was set before him' enduring the cross, despising the shame. That is the man who mourns. That is the Christian."⁷

You say, "I'm not sure if I've ever really mourned over my sin. What should I do?"

⁵ MLJ, p. 60

⁶ MLJ, p. 55.

⁷ MLJ, p. 62

I recommend two things. One, become a student of the doctrine of sin. And two, become a student of your own sin. Start by looking up the words “sin” and “transgression” and “iniquity” in the Bible. What is sin? What does God think about it? Then look at your own life in light of what the Bible says. Do you see yourself the way the Bible sees you?

Frankly, in our natural state we do not like the doctrine of sin. Oh, we don’t mind talking about other people’s sins, but we instinctively resist facing our own. Which means we remain lost in our sin.

“Study sin? Won’t that be depressing?”

If you stop there, it will be. But keep going in your study. Explore what the Bible says God has graciously done to take care of our sin problem. Learn about Christ and His cross, and begin to cherish Him. And watch how He begins to turn your mourning into dancing.

“Blessed are the mourners, for they will be comforted.”

I mentioned there’s a progression in the beatitudes. They work together. One leads to another, which leads to another. The blessed person is first of all *poor in spirit*, who secondly mourns over this fact. But this leads to something else. Meekness.

“Blessed are the meek, for they will inherit the earth.”

II. The Meek (5)

God approves the person who is *meek*. Let’s probe this with the same three questions we asked of the mourner.

A. What does it mean?

Years ago when I was a resident director I used to see them all the time when the new freshman would come onto campus in the fall. The opposite of meek. Haughty. Cocky. Proud. Self-absorbed.

We often equate meekness with weakness. But a meek person is not a weak person.

1. *It is the opposite of a weak person.* It involves humility and gentleness.

2. *It is power under control.* In classical Greek literature the word was used of a spirited stallion who was responsive and obedient to its riders slightest touch. The tremendous power was under control. It’s like the master who places food in front of a dog, and tells the dog, “Not yet.” The dog wants the food, but does not move until the master gives the go ahead.

Power under control.

A meek person is someone who doesn’t throw his or her weight around. A meek person doesn’t make claims for himself before God or man. A meek person is gentle and patient, particularly with other people’s shortcomings because he realizes his own. The fact that he’s poor in spirit and mourning over his sin produces this meekness.

B. What does it look like?

“Meekness,” says Lloyd-Jones, “is essentially a true view of oneself, expressing itself in attitude and conduct with respect to others.”⁸

“To be truly meek means we no longer protect ourselves, because we see there is nothing worth defending. So we are not on the defensive; all that is gone. The man who is truly meek never pities himself, he is never sorry for himself. He

⁸ MLJ, p. 68

never talks to himself and says, 'You are having a hard time, how unkind these people are not to understand you.'... To be meek, in other words, means that you have finished with yourself altogether, and you have come to see that you have no rights or deserts at all. You come to realize that nobody can harm you. John Bunyan puts it perfectly, 'He that is down need fear no fall.'... The man who is truly meek is the one who is amazed that God and man can think of him as well as they do and treat him as well as they do."⁹

As I read that, I am convicted. Every time I become defensive with people, it's an evidence of my lack of meekness. When I feel sorry for myself, when I get upset because I don't feel appreciated, this is what's missing.

John Stott is another British pastor who wrote a commentary on the Sermon on the Mount. I found it interesting that he quoted Lloyd-Jones in his explanation of meekness. Listen to Stott's helpful insight:

"I believe Dr Lloyd-Jones is right to emphasize that this meekness denotes a humble and gentle attitude to others which is determined by a true estimate of ourselves. He points out that it is comparatively easy to be honest with ourselves before God and acknowledge ourselves to be sinners in his sight. He goes on: 'But how much more difficult it is to allow *other people* to say things like that about me! I instinctively resent it. We all of us prefer to condemn ourselves than to allow somebody else to condemn us.'

For example, if I may apply this principle to everyday ecclesiastical practice: I myself am quite happy to recite the General Confession in church and call myself a 'miserable sinner'. It causes me no great problem. I can take it in my stride. But let somebody else come up to me after church and call me a miserable sinner, and I want to punch him on the nose! In other words, I am not prepared to allow other people to think or speak of me what I have just acknowledged before God that I am. There is a basic hypocrisy here; there always is when meekness is absent."¹⁰

What does meekness look like? Let me give you a couple of examples that illustrate what meekness looks like in its absence. Two Alex's. One from history, the other from television.

The first Alex, Alexander the Great, was a tremendous leader and world conqueror. But it was actually the lack of meekness that destroyed him. In a fit of uncontrolled anger, and while in the middle of a drunken dispute, Alexander hurled a spear at his best friend, and killed him. He was a powerful man, but that power was not under control.

The second Alex sort of dates me. He was a popular television personality back in the late 80s who exemplified the world's attitudes towards success. Alex Keaton. In the show *Family Ties* this Alex (played by Michael J. Fox) claims rather vociferously to have no faults. And if a fault happens to surface in his life, he never admits it. He hides it. He excuses it. When it comes to success, it's up to Alex to promote himself, and other people are merely a means to help him get there. Alex, like Alexander, lacked meekness.

⁹ MLJ, p. 69

¹⁰ Stott, J. R. W., & Stott, J. R. W. (1985). *The message of the Sermon on the mount (Matthew 5-7): Christian counter-culture* (p. 43). Leicester; Downers Grove, IL: InterVarsity Press.

So what does meekness look like in living color? Let's go to the Scriptures and consider three portraits of meekness.

The first is Moses. Numbers 12:3 says, "Now Moses was very meek, more than all men that were on the face of the earth." Moses was no milktoast character, no spineless creature. He could be blazingly angry. But his anger was on a leash, only to be released when the time was right. Proverbs 16:32 describes this quality, "He that rules his spirit is better than he who takes a city."

The second is David who illustrated meekness in his relationships. Think of how he treated his hostile father-in-law, Saul, and how he refused to kill him even though he had the chances, and though Saul would not have hesitated to kill him. Think also of his treatment of his wayward, shameful, even hostile son, Absalom. He never gave up on him. He never rejected him.

And then, of course, there's Jesus Himself. Powerful? Yes. None more so. But always under control. When attacked, He does not retaliate. When misrepresented, He does not defend Himself. How often we hear Him saying, "I have come to do the Father's will."

That's meekness. And that's not natural. The bumper sticker says, "Avenge yourself. Live long enough to be a problem to your kids." That's natural.

Meekness is supernatural. In fact, according to Galatians 5:23, it's a fruit of the Spirit. We don't look inside ourselves for it. We hunger for it (that's the next beatitude, "Blessed are those who hunger for righteousness, for they will be filled") and receive it from another, from Christ Himself.

And what we receive, we share. Like Paul did when he wrote a letter to deal with some problem-people, and said to them, "By the meekness and gentleness of Christ, I appeal to you (2 Cor 10:1)."

"Blessed are the meek."

C. What is the result?

This is. Something absolutely incredible. "For they will inherit the earth."

1. *The meek person knows what is coming and lives like it.*
2. *Knowing you will inherit the earth produces joyful contentment now.*

Jesus seems to be quoting Psalm 37:9, 11, 29. To the Alex's of the world it doesn't make sense, but it's true. It won't be the strong, the aggressive, and certainly not the tyrannical which will inherit the earth. Who will it be? The meek.

The hope of the Jews in the OT was the promised land. But later the prophets expanded that hope. Isaiah anticipated the "new heavens and the new earth" (Isa 66:22). It is this hope to which Jesus is referring in Matt 5:5.

In fact, the Bible ends with this hope in view. In Revelation 21 we're told that a new earth is coming, and a new heaven, prepared by God as a dwelling place for His people, which they will enjoy together forever and ever. There will be no tears, no mourning there.

And who will benefit from God's inheritance in that day? "Blessed are the meek, for they will inherit the earth."

The mourners. And the meek. Those are God's kind of people.

Make It Personal: Let's affirm what Jesus said about who we are.