

The Sermon on the Mount #02  
Matthew 5:2-13 – The Beatitudes  
April 30, 2006  
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Have you ever been disappointed by someone . . . let's say it was your birthday . . . and you thought they were going to remember . . . but they didn't?

Or it was an important ball game . . . and your dad or mom said that they were going to be there . . . but they got caught in traffic . . . or the meeting at work went longer than they had projected . . . and they missed the whole thing . . .

Or it was your anniversary . . . or an important date . . . and the day came . . . and went . . . and when you mentioned it to them . . . they gave you one of those, "I know I missed something . . . But I don't know what . . . looks . . ."

Maybe your story is a bit different . . . but you understand the dynamic I'm describing . . . something important to you . . . someone was supposed to be there . . . remember it . . . make it special . . . but they, at the end of the day, missed it for some reason . . .

Let me ask you . . . when that happened . . . how did you feel?

Next question . . . have you ever been the person doing the disappoint . . . the anniversary completely slipped your mind . . . you remembered the birthday the week before . . . And you had

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<sup>1</sup>Used D. A. Carson's Matthew commentaries and Craig Keener's A Commentary on the Gospel of Matthew (Hardcover) in preparing this series

planned on making the day special . . . but then you got busy . . . and you spaced it . . . how did it make you feel?

Or it was your son/daughter w/ the important game or the important sports event . . . the important award ceremony . . . and you were supposed to be there . . . you wanted to be . . . you planned on being there . . . but then the computer at work blew up . . . and you had to stay late . . . or the boss was ranting and raving and you just couldn't walk out of the long meeting . . .

How did it make you feel when you were the one who did the forgiving . . . who did the disappointing?

The reason I'm asking this today is to get us thinking about what Jesus is going to do here w/ us this morning . . .

Where we are in the Bible is a series on the Sermon on the Mount . . . a message that Jesus preached at the very beginning of His earthly ministry . . . we saw last week that Matthew tells us that this Jesus is the King of the Jews . . . and he tells us that right away . . .

((review of the Sermon on the Mt)) . . . Jesus opened a can of worms . . . talk about not drawing people to Himself . . . He was in effect making it so difficult that people would be encouraged to walk away . . .

Here is His first public sermon . . . and he hits on adultery . . . on murder . . . on divorce . . . on hell . . . on heaven . . . nothing easy about His message in any way, shape, or form . . .

This is a hard message . . . however, I'm afraid that we are sometimes too familiar w/ it . . . where it doesn't hit us the way it's supposed to . . . b/c we've heard it . . .

So Jesus meant it to be a hard message . . . but to us, often, it's

really not . . . so I submit to you that we really don't know it if it doesn't hit us . . . if it doesn't bother us . . . if we hear these things and are not bothered by them . . . we are guilty of taking Jesus' sermon and patting it on the head and sending it off to bed . . . like we can control it . . .

That's really a shame . . . b/c this is one of the most difficult passages in all the Bible to live . . . He says that our righteousness must be better than the most religious people you've even ever heard about . . .

He says we have to be just as perfect as God in heaven . . .

Jesus makes this so incredibly difficult . . .

And our theme for this year is In Spirit and in Truth . . . which is why we are studying this sermon this year . . . b/c we want our worship of God to grow . . . to improve . . . to be more godly ..

And that's why we are in this passage of Scripture . . . to see what it is Jesus is asking of us, and then seeing if we are actually doing what He says to do . .

Here is where we are going today . . . last week we had an exciting time as we just set the stage for the sermon, had some foundational thoughts, and then read the message from start to finish . . .

And I wanted us to do that because I think we are too quick to latch onto sections of these . . . so we did an overview, a bird's-eye view if you would . . .

Now, before we get into today's message, I have to set the foundation first . . . this first part of the Sermon on The Mount is usually called the Beatitudes . . . although that word isn't found in the Bible . . . the word beatitude comes from the Latin word beatus

. . . it's from a word that means blessed . . .

So, because Jesus is about to use the word "blessed" 8 times, I figure we better work on an understanding of what the word means and what Jesus means by using it . . .

1. Blessed can mean happy . . . and that's often how we use the word . . .
  - a. It can mean happy . . . but it means more than just happy . . . listen to how it is used in Scripture . . .
  - b. It's true that those who are genuinely blessed will be happy . . . profoundly happy . . . but blessedness cannot be reduced to happiness . . .
  - c. What this term blessed means is this . . . it means is, ultimately, to give your approval . . . to be approved . . .
  - d. In Scripture, we are told that humans can bless God . . . and that God can bless humans . . .
    - i. .
    - ii. *Psa 92:2 . . . Sing unto the LORD, bless his name; shew forth his salvation from day to day.*
    - iii. *Psa 34:1 <A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.> I will bless the LORD at all times: his praise shall continually be in my mouth.*
    - iv. Psalm 103 begins and ends with blessing God . . . *<A Psalm of David.> Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits . .*
    - v. *Psa 103:20-22 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice*

*of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure. Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.*

- vi. **Psa 104:1** *Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.*
- vii. And that cannot mean to make happy . . . as if God needs us to make Him happy . . . and w/o us, He's kinda blue and down in the dumps . . .
- viii. That's not what blessed means . . . it can mean happy . . . but happy doesn't quite to it . . .
- e. Second, God is said to bless humans . . .
  - i. *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. – psalm 2*
  - ii. **Psa 5:12** *For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.*
  - iii. **Psa 28:7-9** *The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The LORD is their strength, and he is the saving strength of his anointed. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.*
  - iv. **Psa 29:11** *The LORD will give strength unto his people; the LORD will bless his*

*people with peace.*

- v. I could go on and on w/ examples just like these . . . where God is said to bless humans . . . And it's important to keep in mind that when humans bless God, it is an act of worship and praise . . .
- vi. When God blesses humans, it's an act of condensing . . . where God is doing something for which He is under no compulsion . . .
- vii. So humans can bless God . . .
- viii. And God can bless humans . . .
- f. Third, humans are said to bless other humans . . .
  - i. Look at Matthew 5:44 . . . READ Matt. 5:44
  - ii. **Paul reiterates this command in Rom 12:14** *Bless them which persecute you: bless, and curse not*
  - iii. It doesn't mean make them happy . . . it means to live in such a way that they cannot point a finger at you and say you've deserved what you've gotten . . . live in such a way that they approve of you, even though they hate you and are persecuting you . . . but they will have to do it w/o a cause . . .
- g. So we can bless God . . . and God can bless us . . . and we can bless other humans . . .
- h. What it means is, ultimately, to give your approval . . . to be approved . . .
- i. When a human blesses God, that person is approving God . . . what God is doing . . .
  - i. And not in a manner like a boss or a supervisor looking over your shoulder . . . or a teacher grading a paper ..
  - ii. But rather as a servant of King who says to the King, "What you are doing is right . . . it

- is good . . . it is worthy of my labors . . .”
- j. When God blesses a human, God is approving of that person’s obedience to His Word . . . and for God, this is always an act of condescension, b/c there’s not a human alive who can keep God’s Word perfectly . . .
    - i. And since this is God’s universe, there can be no higher blessing than to be approved of God . . .
    - ii. And what Jesus is telling us here, is for those willing to enter His Kingdom . . .
    - iii. For those willing to follow His Words . . . they will be blessed . . . they we be approved of God . . .
    - iv. And you as we read through this, the question you need to ask yourself is . . . whose approval do I want?
    - v. If God’s blessing . . . if God’s approval means more to us than the approval of loved ones, no matter how cherished, or our co-workers . . . or our employer . . . or our friends . . .
    - vi. Some of us, I’m afraid, long for the approval of our friends . . . our peers . . . let’s just be honest about it . . . we talk about our teens needing to stand up against peer pressure . . .
    - vii. But it’s not just teens who struggle w/ that, is it?
    - viii. Some adults desire the approval of their parents . . . or their friends . . . that they never take any kind of stand for God . . .
    - ix. They would rather be popular w/ their friends . . . that is, they would rather be approved by their friends and family than they would from God . . .

- x. And that’s just the way it is . . . and we’re going to have to admit that that temptation is very real in our lives . . .
  - xi. B/c if we don’t, then what Jesus is about to say to us will mean very, very little . . .
  - xii. Blessed means approved of . . . and in context, it means approved of god . . .
  - xiii. Jesus is preaching about the Kingdom of God . . .
  - xiv. And He says, if you want the King’s approval, you have to live this way . . .
2. Second, we need to remember that this message is at the very early stages of Jesus’ ministry . . .
- a. The v. 5 and v. 10 both promise the Kingdom of Heaven . . .
  - b. And there are those who say that this sermon has no impact in our life b/c it only applies to the literal Kingdom of God on this earth . . .
  - c. And we all agree that the Bible clearly tells us that there is going to be a literal kingdom of God on this earth . . . and that Jesus will rule and reign on this earth from the throne of David in Jerusalem . . .
  - d. That day is coming, and every genuine believer’s heart yearns and longs for that day . . .
  - e. But that is not what Jesus is talking about here . . . that these are some rules for those who will live in the future kingdom . . . as if these are the rule book for that coming kingdom . . .
  - f. If that were true, if this only applies to when we are in that millennial reign, then why does Jesus start talking about us being reviled . . . and persecuted . . . and being beaten . . .
  - g. So this is not about the sweet by and by . . .
  - h. This is about the nasty now and now . . .

- i. And we mentioned last week, that Kingdom of God that Jesus is offering us here is to willingly and gladly submit to Him now . . .
- j. In our days today . .
- k. That's what He means by this Kingdom of Heaven . .
- l. This Kingdom of God . .
- m. And that's why I called this message the Norms of the Kingdom . .

Now, keeping that in mind, please turn you attention to Matthew chapter 5 . .

READ 5:1-12 . . .

We're talking this morning about the norms of the Kingdom . . .

**I. Norm #1 – humility . . .**

- A. Read vv. 1-3 . .
- B. What is poverty of spirit?
- C. It's not financial destitution . . .
- D. It's not material poverty . .
- E. Nor is it poverty of spiritual awareness . . .
- F. Still less is it poor-spirited-ness . . That is, having a negative spirit . . . like lacking courage or vitality . .
- G. And it certainly does not mean a poverty of the Holy Spirit . . .
- H. So what does Jesus Mean?
- I. If you & I want God's approval, then we have to understand what Jesus is saying . . . right?
- J. So what does this mean?
- K. Well, in the OT, we are told that God's people were often referred to as the poor, or as the poor in the Lord . .
- L. Often owing because of their extreme economic

distress . .

- M. **Proverbs 16:19** <sup>19</sup> *Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.*
- N. Over in Isaiah, the prophet writes for us, **Isaiah 57:15** <sup>15</sup> *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*
- O. Isaiah 66:2 <sup>2</sup> *All these things my hand has made, and so all these things came to be, declares the LORD. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word.*
- P. So to be poor in spirit means to have the personal acknowledgment of spiritual bankruptcy . .
- Q. It is the confession of your own self-worth before God . .
- R. It is to be honest with yourself and with God and to agree w/ Him, that if you had to please Him by your life and your own goodness . . . you've got nothing . .
- S. This is the deepest form of repentance . . .
- T. Jesus told us of the publican who stood over in the corner of the Temple of God in Jerusalem, and wouldn't even lift up his eyes to heaven, who prayed a simple, humble, poor-in-spirit prayer . .
- U. Jesus gives us an example of what this is over in **Luk 18:9** *And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as*

*other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

- V. What Jesus is calling for here is poor in spirit . . . a confession to God that we are what He says we are . . . in our core, in our heart of hearts, we are sinful and rebellious and utterly w/o moral virtues adequate to get us God's approval . . .
- W. And what Jesus is talking about here cannot be artificially induce by some showy humility . . .
- X. True spiritual poverty is not some sappy sentimental self-loathing that is really pride masked rather badly as humility . . .
- Y. And there are those who, out of pride, can look and act humble . . . but it is just an act . . . and such acts may fool us . . . But they cannot fool God . . .
- Z. Actually, most of us are repulsed by sham humility, whether our own, or that of someone else . . .
- AA. I'm afraid that no pride is so deadly as the pride which finds its growth un external humility and piety . . .
- BB. Our Lord will have none of that . . .
- CC. Poverty of spirit, He says, He insists on . . . is a full, honest, factual, conscience recognition before God of personal failure, personal moral unworth . . .
- DD. It is the deepest form of repentance . . .
- EE. Listen to what Jesus says about entering His kingdom . . .

- FF. You have to admit you are spiritually bankrupt . . . you have to admit you do not have the resources needed to enter God's kingdom . . . to be part of His family . . .
- GG. We cannot fulfill God's standards ourselves . . .
- HH. We must come to Him and admit our spiritual bankruptcy, emptying ourselves of our self-righteousness, our moral-self-esteem . . . our personal self-love and self-glory . . .
- II. By this way, this is the opening sentence in His opening sermon . . .
- JJ. The crowds are coming . . . the numbers are going in the right direction . . . people are being healed . . . these are exciting days . . .
- KK. And the first thing Jesus does is start His message by telling the crowds that they must be spiritually poor in order to gain God's acceptance . . .
- LL. They must admit they have nothing and need everything . . .
- MM. They have to admit that they can't do part and God do His part . . . and together they make a go of it . . .
- NN. No, He sits down and says, "You have to admit that you have nothing to offer God or His Kingdom . . ."
- OO. Talk about ruining the momentum . . .
- PP. Talk about not giving the people what they want . . .
- QQ. Friends, we have to get past all of that and get to the place where we are ready to admit that God doesn't often give us what we want at all . . .
- RR. Usually, He does not give us what we want . . .
- SS. Always, though, He does give us what we need . . .
- TT. And all of us need to understand that . . . Jesus begins this message by telling us w/ no uncertainty that we are NOT ABLE to get into His kingdom . . .
- UU. That we are morally bankrupt . . . that we are sinners . . .

- VV. We have to admit that we don't have the spiritual resources to put any of this sermon into practice . .
- WW. We cannot fulfill God's standards ourselves . . .
- XX. We must come to Him and confess to Him what He already knows . . . that we are spiritually bankrupt . . . that we are sinners . . . and that we have nothing to offer Him but a life of vain-glory . . . and conceit . . . and pride . .
- YY. And if we are unwilling to admit that, we are unable to enter the kingdom . .
- ZZ. Not an easy message to hear, is it?
- AAA. We want our best in life now . . . we want to hear that we have what it takes . . . we want our egos stroked . . . and our flaws ignored . . .
- BBB. We want our sins forgiven based upon the fact that we are going to try really hard next time to do better . . .
- CCC. We want our sins to be forgiven because we are not really that bad . . .
- DDD. We want our sins forgiven because we are worthy of God's love . . . because we are not as bad as some other people . .
- EEE. We want our sins forgiven because we go to church . . .
- FFF. Or joined . . .
- GGG. Or were baptized . .
- HHH. Or gave money . . .
- III. Or we don't use the Lord's name in vain . . .
- JJJ. When the fact of the matter NONE of those things are God's reason for forgiving any of us . . .
- KKK. And until we get to the heart of the matter . . . which is, we want to be forgiven by God because we love ourselves and we think He ought to love us the same . . .
- LLL. And until we get to the truth of the matter, until we

- get to the place were we admit to God and to ourselves that we are only sinners . . . unable to rescue ourselves . . .
  - MMM. Unable to change ourselves . .
  - NNN. Unable and completely bankrupt to change anything . .
  - OOO. Until we get to that place, we cannot, and will not, enter His Kingdom . . .
  - PPP. Friends, there is simply no place for pride in the Christian life . . .
  - QQQ. Blessed . . . approved by God . . . are the poor in spirit . . .
  - RRR. Norms of the Kingdom . . . Humility . . .
- II. Second . . . (Mat 5:4) Blessed *are* they that mourn: for they shall be comforted.**
- A. This verse follows naturally from the one which we just studied . . .
  - B. Mourfulness is the product of spiritual poverty . . .
  - C. It's the emotional counterpart to poverty of spirit . . .
  - D. The world in which we live likes to laugh . . . it used to be that only the extremely wealthy or royalty had jesters . . . had paid entertainers . .
  - E. Now, the majority of the popular tv shows are funny . . .
  - F. Jerry Seinfeld is a multi-millionaire because he made people laugh . . . Bill Cosby is flat-out gifted at making folks laugh at familiar situations . . .
  - G. And there's nothing wrong w/ that in & of itself . .
  - H. But let's admit that the world does not like mourners . . . the world thinks mourners are wet blankets . .
  - I. Yes Jesus says, "(Mat 5:4) *Blessed are they that mourn: for they shall be comforted . . .*"

- J. Now, this does not mean that we have to walk around crying or morose or glum . . . or weepy . . .
- K. We must cannot fit the stereotype in the mind of the little girl who exclaimed . . . “That horse must be a Christian, he has such a long face . . .”
- L. What this is, is an individual mourning over personal sin . . .
- M. This is the person who begins to recognize the awfulness of his sin . . .
- N. And the more that person is exposed to the holiness of God . . . the more that person’s sin appears to be sin . . .
- O. The prophet Isaiah was accorded a vision of God . . . in which even the holy angels of Heaven covered their faces from the holiness of God upon His royal throne . . . and those angels cried over and over again, w/ their faces covered from the brightness of His glory . . . they cried, “*Holy, Holy, Holy, is the Lord of Hosts!*”
- P. And Isaiah’s reaction was utter devastation . . .
- Q. It is the cry of a man who goes after purity in his own strength and finds he cannot find it . . .
- R. Paul cried, (Rom 7:24) *O wretched man that I am! who shall deliver me from the body of this death?*
- S. Blesses are they that mourn . . . who cry over their own spiritual poverty . . . their own inability to stop sinning . . . no matter how many times they’ve tried to stop . .
- T. But it’s not just that . . . it is crying over our own sin . . . but there is more to it . . . you know, the Bible never tells us that Jesus laughed . . . and it’s safe to assume that He did . . . b/c He was human . . . and part of the human condition is laughter . . . but the Bible is silent about it . .
- U. However, the Bible does tell us that Jesus cried . . .

- that He wept . .
- V. Sometimes the sin of the world . . . the lack of integrity . . . The injustice . . . and cruelty . . . the cheapness of human life . . . the selfishness . . . all pile up onto our minds . . . and if we are the least bit sensitive to God, it ought to make us weep . . .
- W. Most of us, by the way, would just prefer to condemn . . .
- X. We are prepare to walk w/ Jesus through Matthew 23 and repeat His pronouncements of doom upon sinners . . . but we strangely stop before we get to the end of the chapter and join Him in weeping over the city . . .
- Y. The great lights in church history have been men and women who knew what it was to cry . . . to weep . . . Calvin . . . Whitefield . . . Wesley . . . Spurgeon . . .
- Z. Friends, we Christians must be the truest realists...
- AA. We know that death is real and must be faced . .
- BB. We know God is real and He will be known as either Savior or Judge . . .
- CC. Sin is real and it is unspeakably ugly in the light of God’s purity . .
- DD. Eternity is real and every living human being is rushing towards a date with eternity . . .
- EE. God’s revelation is real . . . and what it says will soon come to pass . . . life or death . . . pardon or condemnation . . . salvation or damnation . . . heaven or hell . . .
- FF. These realities will not go away . . .
- GG. And the Christian who lives in light of them, and rightly sees things as they really are . . . cannot help but mourn . . .
- HH. And if you do that, God says, you will be comforted!

- II. What a great promise!
- JJ. There is no comfort or joy that can compare w/ what God gives to those who mourn . . .
- KK. The people who mourn today will one day soon exchange the sackcloth of mourning for a garment of praise . . .
- LL. The ashes of grief for the oil of gladness . . .
- MM. At the individual level . . . when you mourn over your sin . . . because you are spiritually bankrupt, and you learn to trust in Jesus and the One who paid sin's ransom . . . you find a joy in your heart that you never could have imagined possible . . .
- NN. You admit you are a sinner . . . and you mourn over your sin . . . and then you remember that Jesus came into this world to save His people from their sins . . .
- OO. And as you mourn over what sin is doing in our homes . . . and in our schools . . . and in our playgrounds . . . and in our county . . . and in our nation . . . and in our world . . . you begin to pray...
- PP. And you find that God delights in answering prayers to His Gospel into all the world . . .
- QQ. But both of those comforts will pass away . . .
- RR. So ever those great comforts are but at best temporary . . .
- SS. But one day, in a new heaven and a new earth, the Kingdom of God will be consummated . . .
- TT. One day God Himself will wipe away all tears from the eyes of those who once mourned . . .
- UU. There will be no more death . . . no more crying . . . no more pain . . .
- VV. For the old things are past away . . .
- WW. Blessed *are* they that mourn: for they shall be comforted.

**III. Third . . . (Mat 5:5) Blessed *are* the meek: for they shall**

**inherit the earth.**

- A. Again, this verse follows in line w/ the two that go before it . . .
- B. If we admit we are spiritually bankrupt . . . if we will be so sensitive to sin (our own and others') . . .
- C. We are going to be a whole lot more meek . . .
- D. Poverty of spirit has to do w/ your assessment of yourself . . .
- E. Meekness has to do w/ your assessment of others...
- F. Meekness is not, as many people imagine, a weakness . . .
- G. It cannot be confused w/ being wishy-washy or weak . . .
- H. A meek person is not necessarily indecisive or time . . .
- I. A meek person does not have to be unsure of him or herself . . .
- J. A meek person doesn't have to be pushed over like a wet noodle . . .
- K. Some folks confuse meekness w/ someone easy to get along w/ . . .
- L. Some people are just more naturally nice and easy going . . . but then again, so are some dogs . . .
- M. Meekness goes much deeper . . .
- N. Here's what it is . . . the ability to control your desire to advance, in order to see someone else advance . . .
- O. Think about Abraham's deference to Lot . . . that was meekness . . .
- P. According to Numbers 12, Moses was the meekest man who ever lived . . . and that meekness is supremely demonstrated in that chapter by his refusal to defend himself . . . by his commitment to obeying and following the Lord even when his person and privilege were under attack . . .

- Q. Friends, it was Jesus Himself who said . . . Mat 11:28-29 *Come unto me, all ye that labour and are heavy laden, and I will give you rest. (29) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*
- R. Martyn-Lloyd Jones puts it this way: “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. . . . Finally, I would put it like this. We are to leave everything – ourselves, our rights, our cause, our whole future – in the hands of God, and especially so if we feel we are suffering unjustly . . .”
- S. Friends, the Bible makes much of meekness . . .
1. **2Co 10:1** Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you:
  2. **Gal 5:22** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.
  3. **Tit 3:2** To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.
  4. **1Pe 3:15** But sanctify the Lord God 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:
- T. Honestly, we tend to think that we are the center of the universe . . .
- U. And sadly, almost all of the 6.2 billion on this earth all think that we are the most important one out of 6.2 billion . . .
- V. 6.2 billion deluded, self-loving people . .

- W. And Jesus steps up and says . . . “I’m meek . . . I put others first . . . come, follow Me . . .”
- X. And He tells us why we must be meek . .
- Y. Mat 5:5 Blessed *are* the meek: for they shall inherit the earth.
1. Did you hear what He said?
  2. If we are meek, we will inherit the earth!
- Z. Friends, which world are you living for?
1. If you are saved, you already have all things – 2Co 6:10 *As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.*
  2. **Heb 13:5** *Let your manner of life be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*
  3. If we keep that in mind, we’ll have a whole lot easier time being meek . .
- AA. Secondly, one day we will come into the fulness of our inheritance . . .
- BB. Fifty billion trillion years into eternity, if you will allow me to speak of eternity that way, God’s people will still be rejoicing that this beatitude is literally true . .
- CC. In a new heaven . . . and a NEW EARTH, we will be grateful that by grace we learned to be meek during our short lives on this old earth . . .
- DD. Because the meek WILL inherit the earth . .
- EE. **Blessed *are* the meek: for they shall inherit the earth.**
- IV. **Fourth . . . Mat 5:6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.**

- A. We live in a day when people think of righteousness as some form of obsolete Victorian purdishment . . .
- B. Or narrow-minded and vehement legalism . . .
- C. It's not that . . . it's simply more godliness in accordance to the Book showing up in our life . . .
- D. Less sin and more godliness . . .
- E. not a list of do's and don'ts that make us right w/ God . . . this has nothing to do w/ outward conformity . . . it has everything to do w/ a heart attitude that wants more of God . . . and more of His will in our lives . . .
- F. Let's admit it . . . the pursuit of righteousness is not popular, even among professing Christians . . .
- G. Many today are prepared to seek other things . . . spiritual-giftedness . . . real happiness . . . meaning and purpose in life . . . the Spirit's power . . . effective witnessing skills . . .
- H. Other folks flit from church to church and from pastor to pastor . . . from conference to conference . . . seeking soem vague "blessing" from on high . . .
- I. They hunger for experience . . . they hunger for meaning . . .
- J. But the one thing we don't often thirst for is righteousness . . .
- K. And it's not the knowing a purpose to life or that stuff is bad . . . it's not . . .
- L. It's just that it crowds out the really important thing . . . hungering & thirsting for righteousness . . .
- M. And notice what Jesus says here . . . He doesn't say that we want to be a little bit better in our Christlikeness . . . it's not that we want to sin a bit less . . . and grow a little bit more . . . as if growing in righteousness is a luxury to add to any already busy life . . . like a part-time job . . .
- N. That's not what Jesus says . . .

- O. He says we've got to hunger and thirst for it . . .
- P. We cannot get along w/o righteousness . . . righteousness is as important to us as food and water . . .
- Q. And I think a moment's of honest soul-searching will reveal that we really don't thirst for more righteousness in our lives . . .
- R. We go more than 3 or 4 hours w/o food, and we get cranky . . . get hungry . . .
- S. We go days & days w/o any real thought about God . . . and it doesn't bother us . . .
- T. And all that Matthew means w/ this word is a life that shows obedience to God's will . . .
- U. He'll say the same thing again in v. 10 and in v. 20 . . .
- V. So righteousness means a pattern of living that reflects a pattern of obedience to God's will . . .
- W. It means being more godly . . .
- X. So the person who hungers and thirsts for righteousness will hunger and thirst for conformity to God's will . . .
- Y. That person will not drift in & out of church . . . drift in & out of a walk w/ God . . .
- Z. He's not puttering away just killing time before he dies . . .
- AA. His delight is the Word of God . . . this Christian hungers for more of God in her life . . .
- BB. More of God's Word in her heart . . .
- CC. More of God's patience in his words . . .
- DD. Like Paul, if we have this, we'll say . . . Phi 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
- V. Fifth – Mat 5:7 Blessed *are* the merciful: for they shall

obtain mercy

- A. Now, let me ask you to be careful w/ this verse . . .
- B. We're going to end on this one and tackle the rest next week . .
- C. And I stopped here on this one for a reason . .
- D. This is greatly misunderstood, even by those who say they are born-again Christians . . .
- E. It sounds like Jesus is saying that if we want mercy, we have to give mercy . . . right?
- F. That's right . . . b/c that's what it says . .
- G. Well, the problem comes in when people think, "Oh, in order to get to heaven . . . in order to be saved, I have to forgive . . ."
- H. Some try to interpret this verse legalistically . . . as if the only way to receive God's mercy is by showing mercy to others . .
- I. There's something those folks are missing . .
- J. Mercy & grace are two different things, although they are related . .
- K. Grace is a loving response when love is undeserved . . .
- L. Mercy is a loving response prompted by the misery and helplessness of the one on whom love is being showered . . .
- M. Grace answers to the undeserving . . . mercy answers to the miserable . .

they shall be filled . . .

May we pray together?

Blessed are the spiritually bankrupt . . . for they shall see the Kingdom of God . .

Blessed are those that mourn . . . for they shall be comforted . . .

Blessed are the meek . . . for they shall inherit the earth . .

Blessed are those that hunger and thirst for righteousness . . . for