

## Seek Meekness

**Matthew 5:1-5:** “<sup>1</sup> And *seeing* the multitudes, he went up into a mountain: and when he was set, **his disciples came unto him:** <sup>2</sup> And **he opened his mouth**, and **taught** them, saying, <sup>3</sup> Blessed are the **poor in spirit:** for **theirs is the kingdom of heaven.** <sup>4</sup> Blessed are they that **mourn:** for they shall be **comforted.** <sup>5</sup> Blessed are the **meek:** for they shall **inherit the earth.**”

### I. Verse 2—“*Taught them*”

- A. We have been studying the first exhaustive teaching of the Lord Jesus Christ when the Lord went up into a mountain which gave this teaching its name as the Sermon on the Mount.
- B. The Lord was driven to this teaching to correct wrong understandings of truth.
  1. These wrong understandings came from both the wrong teaching of the Scribes and Pharisees and from the corruption of the human heart described in **Jeremiah 17:9** which says, “*The heart is deceitful above all things, and desperately wicked: who can know it?*”
  2. There has been no change in the heart of man since Genesis 6.
    - a. **Genesis 6:5** states, “*And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*”
  3. In the Book of Job, man is described as **Job 15:16**.
    - a. **Job 15:16** says, “*How much more abominable and filthy is man, which drinketh iniquity like water?*”
- C. Man’s terrible state started before he was even born. It came from his parents as recorded in **Psalms 51:5**.
  1. The verse says, “*Behold, I was shapen in iniquity; and in sin did my mother conceive me.*”
- D. God tried to find someone—*anyone* who had a correct understanding and that wanted to seek God. God got eyestrain looking for anyone and God came up empty in **Psalms 53:1-3**.
  1. **Psalms 53:1-3** reads, “<sup>1</sup> *The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.* <sup>2</sup> *God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.* <sup>3</sup> *Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.*”
    - a. It was really hard for God because all He found were fools who said that there is no God. God could not find anyone who understood and who tried to find God. All God found were filthy men, and He could not find anyone who did good.
  2. The Lord Jesus said in **Mark 10:18**, “*Why callest thou me good? there is none good but one, that is, God.*”
  3. What the Lord Jesus was saying was that the Lord Jesus was good, because He was God.
    - a. Because in the “Man Department,” there is none that is good.
- E. All of this contributes to what the Bible calls a corrupt heart.
  1. The problem is that our corrupt hearts keep trying to direct us and teach us. If we do what is the current thinking of following our hearts, then we are by definition what the Bible calls in **Proverbs 28:26**.
    - a. **Proverbs 28:26** states, “*He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.*”

F. Because of the corruption of the human heart and because of the false teaching of the Scribes and Pharisees, the Lord said to Himself, "People need the truth, and I am going to teach it to them."

G. That is what this Sermon on the Mount is all about.

H. Everything the Lord said in this teaching cut to what the people had been taught by their leaders. It cut right across what seemed right to man which is described in **Proverbs 14:12**.

1. **Proverbs 14:12** reads, "*There is a way which seemeth right unto a man, but the end thereof are the ways of death.*"

I. That teaching that did not seem right applied to verse 3 when He said, "*Blessed are the poor in spirit.*"

J. His teaching did not seem right when He said, "*Blessed are they that mourn.*"

II. Verse 5—"Blessed are the meek"

A. How could it be a good thing to be meek? What does that even mean to be meek? What is meekness?

B. Meekness which really is based on humility is very important because God says that the meek are the ones that He likes to be within.

1. **Isaiah 57:15** says, "*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.*"

2. There is God in the high and lofty place of Heaven, and God is holy. God describes the people who are around them as "*I dwell...with him that is of a contrite and humble spirit.*"

C. If a person wants to live with God for eternity, then meekness has got to be what he becomes.

III. Verse 3—"Meek"

A. What is the Lord Jesus talking about when He talks about "the meek?"

B. In order to properly interpret verse this verse and verses 3 to 9, we have to focus on verses 10 and 11 to see what the state of meekness is talking about. This is true especially when we are **persecuted** unjustly and when we are **slandered** unjustly. We are followers of the Lord Jesus Christ; in other words, verses 10 and 11 are casting a shadow backward on verses 3-9.

1. **Matthew 5:10-11** states, "<sup>10</sup> *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.* <sup>11</sup> *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*"

C. When you put verse 5 in that context of being persecuted and slandered falsely for the sake of the Lord Jesus, then the meaning of the verse becomes clearer in verse 5.

1. **Matthew 5:5** says, "*Blessed are the meek when they are persecuted for righteousness sake and when they are reviled and when they have all manner of evil spoken against them falsely for the sake of the Lord Jesus.*"

a. Have you ever had that happen to you? Which of you has a story to tell of when they were persecuted and reviled and had evil spoken against them falsely?

2. Maybe you think, "Oh, but that did not happen to me for the sake of the Lord Jesus. That person who offended me did not even know I was a Christian."

- a. But, somebody knew you are a Christian. That is the devil and the demons he can arrange for you to be persecuted and reviled. The devil can have all manner of evil spoken against you for the sake of the Lord Jesus.
  - b. **Ephesians 6:12** states, *“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”*
- D. When we are wronged, we want to fight, **defend ourselves, or get even.**
- 1. Verse 4 does **NOT** say, “Blessed are they that rise up and fight to **defend** themselves for they shall be **avenged.**” Verse 4 says when we have been persecuted and wronged, we are blessed. We will even *“inherit the earth.”*
    - a. Naturally, we want to restore our good name that has been slandered.
  - 2. Verse 4 does **NOT** say, “Blessed are they that correct the wrong: for they shall have their reputation restored.”
- E. When the Lord Jesus came to earth, He said to Himself, “I have been sent to bring good news to the meek. I have been sent to preach the Gospel to the meek. I am going to look for the meek to reach them.”
- 1. **Isaiah 61:1** states, *“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”*
- F. The Lord sent into a synagogue, and there was a custom where a person who handed men a Scripture portion to read. The Lord back in His hometown of Nazareth in the synagogue read the very Scripture from **Isaiah 61:1** that was given to the Lord to read in **Luke 4:16-21.**
- 1. **Luke 4:16-21** says, *“<sup>16</sup> And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> To preach the acceptable year of the Lord. <sup>20</sup> And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. <sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your ears.”*
- G. The Lord reads it, and then, He gave the Scripture back to the person and sat down. That very Scripture was being fulfilled before their eyes.
- 1. Only in this restatement of the verse from **Isaiah 61:1**, the word “meek” was changed to the word “poor.” It is like verse 3 when mentioned, “the poor in spirit.”

#### IV. 2 Corinthians 2:14—“Natural man receiveth not”

- A. Meekness is not valued as a virtue. The reason meekness is not valued as a virtue is because of what is said in **1 Corinthians 2:14.**
- 1. The verse states, *“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”*
    - a. When that verse says that the natural man receiveth not the things of the Spirit of God, that means the natural man does not understand spiritual things.
    - b. The natural man has no interest in spiritual things.

- c. The natural man is dead to spiritual things.
- d. The natural man does not value spiritual things.
- e. The natural man basically thinks that spiritual things are crazy, and he wants nothing to do with them.

V. **Matthew 11:29**—*“I am meek & lowly of heart”*

- A. Why is meekness so important for us? The greatest reason is because of how the Lord Jesus described Himself.
  - 1. **Matthew 11:29** says, *“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.”*
- B. The Lord Jesus said, “I am meek,” and He was the embodiment of meekness.
  - 1. **Galatians 4:19**—*“My little children, of whom I travail in birth again until Christ be formed in you.”*
  - 2. **Romans 8:29**—*“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.”*
  - 3. **Philippians 2:5**—*“Let this mind be in you, which was also in Christ Jesus.”*
  - 4. **1 John 3:2**—*“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”*
- C. We have a calling to be like the Lord Jesus.
  - 1. Our calling and goal and purpose is to be like the Lord Jesus Christ. Our calling and goal and purpose is to be “meek and lowly in heart.”
  - 2. “Take my heart upon you” means that we are called to be like He is.
- D. When the Lord said, *“Learn of me,”* we need to study Him to learn what it means to be meek.
  - 1. Jesus was giving the essential characteristic of what meekness is. Meekness is being lowly of heart.
- E. Being lowly of heart has to do with how we see ourselves.
  - 1. Being meek means that we do not perceive ourselves as being above any other person.
  - 2. It is interesting that the English word “meek” comes from a root that means “equal.”
    - a. In other words, a meek man feels that he is equal to every man, and there is no man with whom he feels superior.
    - b. The meek man sees a homeless person on the street, and he thinks that he is equal to that man.
- F. Meekness has to do with self-perception or how a man sees himself compared to others—equal to them and superior to no one.
  - 1. Meekness means not considering self superior to any other person.
    - a. **Galatians 6:1** states, *“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”*
- G. When another believer falls into a horrible sin, if we have the spirit of meekness, we will never think that we are superior and say, “I would never do that.”
  - 1. This is like what Peter did when Peter said to the Lord in **Matthew 26:33**.
  - 2. **Matthew 26:33** says, *“Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.”*
  - 3. Peter is the perfect picture of the opposite of meekness.
  - 4. Peter looked at everyone else and said to the Lord, “I am superior to everyone else because they all could offend you, but I could never offend you.”

- H. When seeing ourselves in a lineup of all men, a meek person will see himself as the lowest of the low.
- I. This is the reason why a meek man does not get angry.
  - 1. An angry man rises up over the person he is angry with and wants to crush him.
  - 2. A meek man sees himself as above no one. A meek man does not become angry; he just patiently endures the wrong that has been done against him.
- J. The Lord Jesus brought out the difference between a man who was not meek and a man who was meek when He described the way two different men prayed in **Luke 18:10-14**.
  - 1. **Luke 18:10-14** says, *“<sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup> 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. <sup>12</sup> I fast twice in the week, I give tithes of all that I possess. <sup>13</sup> 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**. <sup>14</sup> 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**.<sup>15</sup>”*
    - a. The Pharisee was not meek because he saw himself as superior to others when he said in **Luke 18:11**.
      - a. **Luke 18:11** says, *“I am not as other men are.”*
    - b. The Pharisee was not meek because he was not *“lowly of heart”* as the Lord described Himself in **Matthew 11:29**.
    - c. On the other hand, the publican was meek because he saw that he was superior to no other person when he said in **Luke 18:13**.
      - a. **Luke 18:13** says, *“God be merciful to me a sinner.”*
    - d. The key difference that the Lord called out between the Pharisee and the Publican was the issue of meekness in how they both saw themselves.
      - a. **Luke 18:14** states, *“Every one that **exalteth himself** shall be abased; and he that **humbleth himself** shall be exalted.”*
      - b. In that statement when the Lord used the word *“himself”* as in *“exalteth himself”* and *“humbleth himself,”* He was saying that seeing yourself as below everyone else is a choice.

#### VI. 1 Peter 5:6—*“Humble yourselves”*

- A. Meekness is not a natural characteristic.
  - 1. Some people are naturally less assertive, more retiring, and more retreating. They talk in low tones, so you cannot hear them; that is the way they are naturally.
  - 2. That is not meekness. That person cannot like the “A” type personality.
  - 3. That person may still see more assertive people, more advancing people, and louder people as being inferior to him.
  - 4. Meekness is a choice for every person to see himself as superior to no one. Humility is a command.
    - a. **Exodus 10:3** says, *“And Moses and Aaron came in unto Pharaoh...How long wilt thou refuse to **humble thyself** before me? let my people go, that they may serve me.”*
    - b. **2 Chronicles 34:27** states, *“Because thine heart was tender, and thou didst **humble thyself** before God, when thou heardest his words against this place, and against the inhabitants thereof, and **humbledst thyself** before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.”*

- c. **Luke 18:14** says, *“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.”*
- d. **1 Peter 5:6** reads, *“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: And the verse we just considered.”*

5. Meekness is a choice that we make, and Jesus has called us to be meek like Him  
 VII. Matthew 11:29—*“Learn of me; for I am meek”*

A. Meekness means to be “lowly of heart” which means to see ourselves as superior to no man. We can see in the life of the Lord Jesus after supper in **John 13**.

- 1. **John 13:4-5** states, *“<sup>4</sup> He riseth from supper, and laid aside his garments; and took a towel, and girded himself. <sup>5</sup> After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.”*
- 2. The One whom the disciples realized was the Lord God Almighty, the Creator, and the King of the Universe humbled Himself to the level of the lowest servant in the house who washes feet.
- 3. While they were still in shock, the Lord said to them in **John 13:12-17**.
  - a. **John 13:12-17** says, *“<sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? <sup>13</sup> Ye call me Master and Lord: and ye say well; for so I am. <sup>14</sup> If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that ye should do as I have done to you. <sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. <sup>17</sup> If ye know these things, happy are ye if ye do them.”*

B. When the Lord said, *“happy are ye if ye do them,”* He was saying that if you humble yourself and become meek, you will be happy.

- 1. With those words, the Lord was revealing a very important consequence of being “meek.”
  - a. **Matthew 11:29** says, *“Learn of me: for I am meek and lowly in heart: **and ye shall find rest unto your souls.”***
- 2. To be meek is to find rest for our souls; to not be meek is to have restlessness in our souls which is the kind of restlessness that is described in **Isaiah 57:20-21**.
  - a. **Isaiah 57:20-21** states, *“<sup>20</sup> But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. <sup>21</sup> There is no peace, saith my God, to the wicked.”*

C. How does a meek person have rest in his soul?

D. A meek person has rest to his soul because a meek person is strongly enduring being wronged with no feeling of retaliation.

- 1. Not retaliating can be seen in the life of the Lord Jesus when He was being oppressed, afflicted, and led to His crucifixion for crimes He was innocent of.
- 2. **Isaiah 53:7** says, *“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”*

E. Because the Lord was meek, He had no feeling of retaliation as in **1 Peter 2:23**.

- 1. **1 Peter 2:23** says, *“Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.”*

2. There is no rest and no happiness for the person who wants to retaliate and get even.
    - a. **Titus 3:2** says, *“To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.”*
    - b. When **Titus 3:2** says to be “gentle shewing all meekness,” it is linking being gentle with meekness.
  3. This link between gentleness and meekness is also seen in the Lord who was described in **2 Corinthians 10:1**.
    - a. **2 Corinthians 10:1** reads, *“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.”*
  4. This link between gentleness and meekness is seen in an English word that is made up of two words that we have lost the meaning of. The word is “gentleman,” which means a meek man.
    - a. **Matthew 5:5** says, *“Blessed are the gentle; for they shall inherit the earth.”*
- F. The meek person has peace and rest in his soul because of how he sees his possessions as the richest man who ever lived did—King Solomon. Even when he had all the valuable materials to build the Temple, he prayed in **1 Chronicles 29:14**.
1. **1 Chronicles 29:14** states, *“But who am I, and what is my people, that we should be able to offer so willingly after this sort? **for all things come of thee, and of thine own have we given thee.**”*
- G. Meekness sees possessions as a gift from God. This is what made Job a meek man. He saw all his possessions when they were all taken away from him.
1. **Job 1:21** says, *“And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.”*
  2. That is the statement of a meek man.
- H. **When receiving possessions**, Job had no worries about the loss of his possessions as he saw them all as gifts from God. Job had rest in his soul because Job was a meek man regarding his possessions.
- I. **When confronted by** enemies, the meek man will not wish for retaliation as the Lord Jesus had no thought of retaliation. He had rest in His soul because the Lord Jesus was a meek man regarding his enemies.
1. A meek man yields to God for vengeance as stated in **Romans 12:19**.
    - a. **Romans 12:19**—*“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”*
  2. Meekness is a cowardly weakness to allow being beaten to a pulp and not protest.
    - a. Meekness requires strength; being gentle in the face of being abused requires great strength.
  3. Meekness requires the strength to endure as the Lord did at the time of His suffering.
    - a. **Hebrews 12:2-3** says, *“<sup>2</sup> Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. <sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.”*
  4. We are called to look unto Jesus and what we see in His sufferings is the strength of meekness.

- a. He had the meekness of strength to endure the cross.
  - b. He had the meekness of strength to endure the contradiction of sinners against Himself.
- 5. Meekness requires great strength to hold back anger and retaliation.
- 6. Meekness requires great strength to commit to God to the point of what **1 Peter 4:19** says.
  - a. **1 Peter 4:19** reads, “*Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.*”
- J. **When he is put in a high position** in life, the meek man has peace and rest in his soul because he does not become puffed up.
- K. When the Lord Jesus was exalted to the point where He was going to be brought into Israel to be presented to the people of Israel as their Messiah and God on the great Palm Sunday, He chose to be brought into Jerusalem on a simple donkey.
  - 1. It would not be on a great white horse; it would not be on a great chariot of gold.
  - 2. He chose a donkey.
    - a. **Matthew 21:5** says, “*Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*”
    - b. A donkey? He chose a donkey? That is the animal He chose to make His triumphal entry into Jerusalem on? A donkey?
    - c. Not even a full grown donkey, but a juvenile donkey?
  - 3. God told Israel what to look for in **Zechariah 9:9**.
    - a. **Zechariah 9:9** reads, “*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*”
  - 4. Israel’s great King came to Israel lowly as it says in Matthew 11:29—“*meek and lowly of heart.*”
- L. The Lord Jesus was not the only leader of Israel that was meek. The great Moses who delivered Israel out of Egypt and gave Israel the law was described in as meek in **Numbers 12**.
  - 1. **Numbers 12:** says, “*Now the man Moses was very meek, above all the men which were upon the face of the earth.*”
  - 2. God loved Moses and God at that time spoke to Moses as He did to no other person in **Exodus 33**.
    - a. **Exodus 33:11** states, “*And the LORD spake unto Moses face to face, as a man speaketh unto his friend.*”
    - b. God was friends with Moses.
  - 3. God is friends with meek people.
- M. We see this lowliness of heart in what the Lord Jesus did when He washed the feet of His disciples.
  - 1. When a person is elevated in life, meekness protects the soul from strife because “*only by pride cometh contention*” (**Proverbs 13:10**).
  - 2. This strife and contention can be seen among the disciples when they had a discussion in **Luke 22:4**.
    - a. **Luke 22:24** says, “*And there was also a strife among them, which of them should be accounted the greatest.*”
    - b. There was arguing when they were trying to decide among themselves who was the greatest.

- c. There would not have been arguing if they were trying to decide who has the lowest among them.
  - d. Meekness protects us from arguing.
- N. **When in hard times**, the meek man has peace and rest in his soul because he is content in his situation.
- O. This means that the meek man is not arguing with God over why he is suffering.
- 1. The meek man will not say, “Why me?”
  - 2. The meek man will be glad that others are not suffering like he is.
  - 3. The meek man would rather be alone in his misery than want others to share in his misery.
  - 4. The meek man will never say, “Misery loves company.”

VIII. Verse 5—*“They shall inherit the earth”*

- A. **Matthew 5:5** says, *“Blessed are the meek: for they shall inherit the earth.”*
- B. It is important to go back to the Old Testament to see what the Lord meant by “inherit the earth.”
- C. Ever since God called Abraham, God built in Abraham a great expectation of a future inheritance of the land.
- 1. **Genesis 15:7** says, *“And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.”*
- D. In Moses, this expectation of inheriting land was continued as Moses reminded God that He has promised they would inherit the land forever in **Exodus 32:13**.
- 1. **Exodus 32:13** says, *“Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.”*
- E. Israel was told that only the just would live and inherit this forever land as a gift from God in **Deuteronomy 16:20**.
- 1. The verse says, *“That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.”*
- F. In Isaiah, God promised that only the people who were all righteous would inherit this forever land.
- 1. **Isaiah 60:21** reads, *“Thy people also shall be **all righteous: they shall inherit the land for ever**, the branch of my planting, the work of my hands, that I may be glorified.”*
- G. In Isaiah, God told the people that in themselves they were not righteous in **Isaiah 64:6**.
- 1. **Isaiah 64:6** says, *“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”*
- H. So, how could the people be all righteous if all their righteousnesses are as filthy rags? Isaiah explains, *“Their righteousness is of me, saith the LORD.”*
- I. So, the people that inherit this forever land are the people whose righteousness is the Lord’s righteousness and not their own.
- J. When the Lord referred to inheriting the land forever, He was referring to Heaven for which Canaan was a symbol.
- K. What the Lord is really saying in verse 5 is *“Blessed are the meek: for they shall to to Heaven.”*
- L. It is important to be meek. Verses 3-5 are like a staircase that you go down lower and lower.
- 1. We start out on the top floor and go down to being poor in spirit.

2. Then, we go down to the next step of mourning over our sins.
  3. Then, we go down to the next step of being meek.
- M. That is the staircase of conversion that brings a person down to the level of becoming like a little child. It is important to go down the stairs to where the staircase ends to become like a little child because the Lord said in **Matthew 18:3**.
1. **Matthew 18:3** says, *“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.”*
    - a. You mean I have to be converted from being like an adult to becoming like a little child in order to go to Heaven?
    - b. Yes! Little children do not see themselves as independent from their parents.
    - c. Little children are totally dependent on their parents for everything.
    - d. Being dependent on parents for everything is why little children are not proud. To go to Heaven, we need the spirit of pride to be broken and abandoned.
    - e. Little children do not see themselves as superior to others.
  2. That is why little children are meek; they are lowly of heart.
- N. Unless a person is converted from being high in heart and becomes like a little child that is low in heart, he cannot enter Heaven.
- O. Our goal in life is to seek meekness.
1. **Zephaniah 2:3** says, *“Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.”*