

The Mind of Christ - Lesson 68

August 21, 2020

Lesson 55 The Sermon on the Mount

I want to welcome you to another study of The Mind of Christ. We have been studying this for about a year and a half or more and we have covered a lot of ground. It has been one of the greatest joys of my life to be able, from 2010 to 2017 to study everything that Jesus said and did and produce about twenty one journals that help me to understand a lot more about how Christ thought, what is the thinking behind His actions and His words.

What I am going to be presenting to you is some raw material from the journals that I wrote. One of the things that I think you need to understand about my method is that *I believe that words are very important* ... the specific words of Scripture. **1 Corinthians 2:10-11** says that "... the Spirit searches all things, even the depths of God. ¹¹ For who among men knows the thoughts of a man except the spirit of the man which is in him?" The spirit of God searched the mind of God, and He brought out of the mind of God the things that God wanted revealed, so He had to find a vehicle; He had to find a medium by which to present that to man and, of course, the medium was 'words'. So He was able to craft spiritual words, and those words, of course, became the "Words of Scripture". What I normally do is that the key words in Scripture, I usually like to see how they are used in other contexts and it helps me get the idea of the meaning of the word in the particular verses that I'm looking at at the time.

So we are in the Sermon on the Mount that we began last week. It will take several weeks, if not months, to complete the entire Sermon on the Mount as it covers about three chapters in the Bible. Some of the Sermon on the Mount is in Luke 6 but most of it is found in Matthew 5, 6 and 7. What I want to do, just to go back and kick this off again, is go back to Matthew 5 and read a few verses here from the New American Standard Bible.

Matthew 5:1-5

When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. ² He opened His mouth and began to teach them, saying,

³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴ "Blessed are those who mourn, for they shall be comforted.

⁵ "Blessed are the gentle, for they shall inherit the earth.

We looked at the first 'beatitude', as they're called, last week and then this week we are going to look at a couple more. Let's dive into the study and see where it takes us.

The second 'beatitude' is ⁴ "Blessed are those who mourn, for they shall be comforted."

There is a corollary, if you will, in **Luke 6:21** which says, "Blessed are you who weep now, for you shall laugh." So it really has some variations here that we will need to look at.

The word "mourn" in Greek is the word "pentheo" (πενθεω) meaning to grieve, to mourn or to wail. It is used in **2 Corinthians 12:21** where Paul anticipated mourning over those who sinned but did not repent of their impurity, immorality and sensuality which they had practiced. So, when somebody sins and will not repent, it's an opportunity for mourning.

Mostly to mourn at the death of a friend is common in the use of this word. In **Mark 16:10**, the disciples were mourning and weeping after Jesus' death. In **Mathew 9:15** Jesus said, "The attendant of the bridegroom cannot mourn as long as the bridegroom is with him, can they?" In **1 Corinthians 5:2** we find the word regarding the man living with his father's wife, the church had become arrogant and did not *mourn*, so that the sinner would not be removed.

We also need to read **Luke 6:25**, the corresponding "woe". "Woe to you who laugh now, for you shall mourn and weep." We'll say more about that in a little bit. To the sinner, **James 4:9** says "Be miserable, mourn and weep; let your laughter be turned into mourning and your joy to gloom." Those who are sinners, again, ... it's an occasion for mourning because if people will not repent, then they are in a very sad condition.

In **Revelation 18:11** says, "And the merchants of the earth weep and mourn over her", over Rome, "because no one buys their cargo anymore". See also **Revelation 18:15** and **19**. So another occasion for mourning is when you are having economic problems.

Luke uses a different word which means "to weep" or "to shed tears", "to bewail". In **Mark 5:38** he talks about loud weeping and wailing at the official's house when his daughter was dying. He questioned them and they laughed at Him. In other words, Jesus questioned the mourners and said 'why are you mourning; she's only sleeping' and they laughed at Him, but He, of course, had the last laugh, if you will, because He raised her from the dead.

Tears are a reaction to an event or a circumstance ... present, past or anticipated. Normally if tears are produced then, there is a stressor. That stressor is considered to be something that is bad or something that is hurtful; the loss of a loved one, bad news, it could be some 'reality' that we must face that is unpleasant so if we reduce this idea down to the blessing; the blessing comes to those who accept the reality of a situation as it is, and responds to it in faith. And so if we're talking about someone who is mourning, it is someone who is having to accept a reality of something that is not pleasant, not good, hurtful, and they accept the reality of that situation and they respond to it in faith. Now this does not reduce the 'hurt', but it puts us in a starting point to receive help. And so if we can accept the reality of a situation, we can respond in faith, and then we can receive the help that we're looking for in this unpleasant situation.

So much energy is spent in crises on '**avoiding the truth**'... in other words, *when we're in denial and we don't accept the reality of something*. We *rationalize*, we have *justification*, we defer the real work of **overcoming** so that comfort can actually come. So the longer we deny something, particularly with regard to our own sin, which we should be weeping over, which we should be admitting the reality of the sin that we're in; but the longer we defer that and don't accept the reality, then we *defer also the comfort* that we *could be* receiving from God in these matters. Those who mourn, or cry or wail, emotionally releasing the impact of the crisis, *will be blessed*.

Back to **Mark 5:38**, the folks there were weeping, but because they did not understand the power and the intention of Jesus, they cried inappropriately. These people were mourning at the death of Talitha, the daughter of the synagogue official, but the people didn't understand what Jesus was going to do, or even the power He had to raise her from the dead.

Yet Jesus wept in **John 11:35** at the death of Lazarus. Even though He knew He would raise him from the dead. In both cases, the reality was, “they were dead”. In the first, when the crowd was weeping, it was ‘faithless’ weeping. In the second case, it was faithful weeping by Jesus. But in both cases, what Jesus would do was in His head; He understood what He was going to do. How could the others know what He would do?

Was the point that Jesus’ presence allowed for possibilities? In other words, when Jesus shows up, even if I don’t know what He is going to do, I know that there is a possibility that everything is going to turn out okay. So, when Jesus is present, there are possibilities, and that our faith can always acknowledge those possibilities even if we do not know exactly what Jesus will do in any given situation.

I don’t know if I’m overanalyzing this, perhaps, but it seems to say that “all who mourn will be comforted” is just too simple! In other words, just because you are mourning doesn’t necessarily mean you are going to be comforted. Could we say, “Potentially” all who mourn will be comforted – depending on their mindset as they go through the mourning? Rational, reality-based mourning can lead to comfort if it is accompanied by our faith.

But another approach to this is that the mourning spoken of here is “to grieve the loss of something”. Based on the previous verse, the first beatitude, ³ “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” So we’re going to put these two together and try to see if there is a connection between the two.

Based on the previous verse about poverty of Spirit, could this be grieving the loss of our independence and self-sufficiency? In other words, when I realize that I am poor in spirit, that I have poverty of spirit, I have nothing in myself to bring or offer; perhaps I will grieve over that. I may grieve over that reality that I have nothing to bring to the table, that I am impoverished before God. So, if grieving or mourning is to face the loss of our reality of existence; that is that we are contingent beings; that we are wholly dependent beings incapable of creating or sustaining even our own lives, we sometimes might mourn over that reality that we are bankrupt. Then, we must mourn the loss of any notion that stands in opposition to this fundamental reality. In other words, we cannot claim anything of ourselves. We cannot claim that we have anything to offer.

This is the hypostasis, and you would have to go back to **Lesson 1 from January 16., 2019** for this word. This is the reality of existence; our hypostasis. It is **ground ZERO** of our existence ... the reality of ‘*our*’ existence. The existence for us is our total need and dependence on Jesus. For Jesus, His hypostasis was on His completeness, lacking nothing, the ground of the existence of all things. This thought is the building block or the cornerstone of our relationship with God. If we are so accustomed to living this way, then when we let go of it or lose it, then we may mourn the loss and be greeted by joy and blessedness upon entering our newly realized reality that was always there. Now let me unpack that just a little bit for you.

When I realize, maybe for the first time, that I am not self-sufficient, that I am totally dependent on God, I may mourn the loss of my self-sufficiency, but when I realize that I can be dependent on God, then there’s comfort, great joy that comes to be now because I realize

my new reality, which was really the old reality because I've always been self-sufficient, that new reality that's now in my head that I realize brings me great joy because now, I'm living in the fact that my existence is totally dependent on God. And that's okay with me.

We need to consider **2 Corinthians 1:3** here. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, ⁴ who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God." God is described as "the God of all comfort and of mercies". This comforter comforts. He is the "parakaleo" (παρακαλεω). This is the same word that is used in Matthew 5 for comfort. It means to call near, to invite, to invoke, to desire, to call for, to beseech with a strong force. It means to bring us near to something. So God comes near; brings us near to Himself. *That* is the essence of the comfort. God consoles by calling us near.

In **Matthew 2:18** "A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she refused to be comforted, because they were no more."

In **2 Corinthians 2:7** regarding the man who sinned had to be comforted. "Forgive and comfort him, otherwise such a one might be overwhelmed by excessive sorrow."

2 Corinthians 7:6 "But God, who comforts the depressed, comforted us by the coming of Titus" and in **7:7** Titus reported of the Corinthians, "and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your **longing, your mourning, your zeal for me; so that I rejoiced even more.**" Paul was comforted by the fact of finding out how well the Corinthian's were doing, and also the fact that they missed him. That brought him great joy... not that they were mourning but that they cared enough to miss him.

God uses people to provide His comfort. Paul used Tychicus in Ephesus to comfort their hearts in **Ephesians 6:22**. In **Colossians 4:8** the word "encouraged" here in the New American Standard Bible is the same word, for Tychicus encouraging their hearts. In **1 Thessalonians 3:7** Paul was comforted by the faith of the Thessalonians. What provided the comfort? What caused them to be comforted by their faith? Well, he knew that they were really living ... that they were living out the Gospel. They were alive in Christ. That gave Paul great comfort.

1 Thessalonians 4:18 we are to comfort one another with words of Jesus' second coming. The second coming of Christ should be a comfort to us. In **2 Thessalonians 2:16-17** Jesus and God combine to give eternal comfort and good hope by grace. This comfort strengthens us for good work.

In **Luke 16:25** Lazarus experienced comfort in the afterlife as opposed to the agony of the rich man.

In **Acts 20:12** people were comforted by the resurrection of Eutychus. He was the young man who fell out of the window and Paul raised him up. They were comforted that he was resurrected.

Luke brings a different twist to this, actually, two different twists. The first is in Luke 6, “of those who weep ‘now’ and the outcome is laughter. Those who weep now will eventually laugh. Remember Jesus’ discussion about fasting in **Luke 5**, **Mark 2** and **Matthew 9**? Those who attend the Bridegroom cannot fast while He was with them. In **John 16:20** as Jesus talked of ‘not being seen for a little while’, He says “Truly truly I tell you, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.” That’s during that period where they don’t know where Jesus is, they don’t know what’s happening to Him, but after the resurrection their grief will be turned to joy. In verses 21-22 He compares this to a woman in travail. Now, you too, have sorrow but I will see you again and your heart will rejoice and no one takes your joy away from you. Contextually, Jesus’ arrest and crucifixion will, for His disciples, produce sorrow, lament, weeping, and travail; but at His resurrection they will rejoice and they will laugh again.

When we look at the world in its events through God’s eyes or God’s lens, we see it appropriately and react emotionally as we should. Christians should know when to cry and when to laugh. What the world laughs at, for instance in **Galatians 6:7**, “God will not be mocked.” Some people laugh at God. That is not appropriate to us. But when a sinner repents, we rejoice and we have a party according to Luke 15.

God not only brings comfort, but He opens our souls to laugh. I ask the question, “Did Jesus laugh? I can’t think of a direct reference to it. One artist produced an entire line of pictures of the laughing Jesus. Some Old Testament references speak of God laughing as in **Psalm 2:1-5**. The Lord laughs at the plans of evil men; that evil men devise he scoffs at them. In verse 4 he says, “He who sits in the heavens laughs, the Lord scoffs at them. ⁵ Then He will speak to them in His anger and terrify them in His fury.” So He may laugh at their deeds because He knows they will not come to fruition but then His anger is turned toward them.

The same theme is found in **Psalm 37:12-13**. “The wicked plots against the righteous and gnashes at him with his teeth. ¹³ The Lord laughs at him, for He sees his day is coming.” It is also in **Psalm 59:8** “But You, O Lord, laugh at them; You scoff at all the nations.” Wisdom laughs at those who do not heed her warnings.

The Matthew video of the Life of Christ, if you see the Matthew video, which I think is one of the better videos of the life of Christ, it depicts Jesus laughing and joking with His apostles. So, would Jesus promise us laughter and not laugh Himself? Well, I believe Jesus did laugh, although I cannot prove it directly. But I believe He did. *Laughter is an outward expression in a good inside feeling.* God’s comfort is designed to bring the smile back to our faces. Mourning is not to be our permanent state.

Now, we’re going to turn our attention to the third beatitude. The third beatitude is found in **Matthew 5:5**, “Blessed are the gentle, for they shall inherit the earth.” Another paradox... the word “gentle” is the word “meek”. It is “praus” (πραυς), and it means mild, humble, and meek. We can also see a similar term which is used in **Matthew 21:5**, a quote from **Zechariah 9:9**. The expectation for most would be a king or a messiah to ride into Jerusalem boldly, even brazenly on the back of a wild steed with a blood dripping sword in his hand; not on a donkey foal or a beast of burden, yet He was meek riding on that donkey.

In **1 Peter 3:3-4** we see one quality that a Christian woman should have; *note the contrast*. “Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; ⁴ but let it be the hidden person of the heart, with the imperishable quality of a gentle (or meek) and quiet spirit, which is precious in the sight of God.”

Compare this to Jesus’ entry into Jerusalem. “Say to the daughter of Zion, ‘Behold your King is coming to you, gentle, and mounted on a donkey, even on a colt, the foal of a beast of burden.’” It was not flashy. It was not pretentious. It was not grandstanding. There were no lights and camera and action, but simply ‘meekness’.

The word “forbearance” also applies. Aristotle described this concept of meekness or gentleness as a mean between two extremes. One extreme is getting angry without reason, just someone who gets angry and there’s no real reason for it, and then someone who doesn’t get angry at all. They never get angry about anything. So Aristotle says that meekness is somewhere in the middle. It is a strong man controlling his reactions. It is a balance born in *strength of character* stemming from confident trust in God, not from weakness or fear.

James 1:21 says this is how we must receive the word planted in us. We receive it with meekness. “Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.” It is the state of a receptive heart. It is the prepared ground in which the seed of the word can grow. What follows is a “doer” of the word, not a mere “hearer”. So, meek people put the word of God into practice.

In **James 3:13** James says the wise man shows his wisdom in good behavior and deeds in the gentleness of wisdom. This is the meekness of wisdom. *Wisdom tempers behavior into meekness*. In **1 Peter 3:15** Peter adds that ‘the one who sets Jesus apart as Lord is ready to make a defense, and that he will *do so* with gentleness and reverence within his heart’. These passages form the basis for our understanding of meekness.

Now I have heard that the word means “quiet strength”. From what I see in these passages, this is an appropriate definition. Since we are dependent beings, poor in spirit, and we mourn the loss of anything that leads us to believe we are independent, then the outcome is meekness.

We do not call attention to self as if we could save ourselves by our own talent, knowledge, strength or accomplishments. We stay quiet as Job did, when confronted with the sovereign and all-wise God who created all things. We are silent as it was in heaven. We have nothing to say to God to make Him obligated to us. We are quiet like Jesus was before His accusers because we need not defend ourselves. *Our purposeful actions are all that is needed*. **Our works, out of God’s strength, speak for us**. Those who are not meet talk too much to try to bolster their strength.

When I think of those truly meek, I think of the persecuted Christians. They suffer in silence. They accept their circumstances, and know ultimately that man cannot do anything to them. *The meek rely on God’s deliverance either through release or death, but God is*

in control. The meek can handle their fear because they have committed themselves to the One who judges justly. They know like Jesus that Pilate has no power over them except what was given from above. The meek lay down their own lives; they lose it only to find it. The meek may be defeated on the outside, but not on the inside. This is not mere positive mental attitude but it is **true faith**. The meek do not take shortcuts.

Moses was called meek and he refused to enjoy sin for a season, but chose to suffer with his people. He chose the hard way because he knew God would provide sufficient strength to endure. The idea of gentle does not mean weak, but someone who is able to demonstrate kindness and tenderness out of divine strength. This strength is meant to be used for the good of others.

The idea of reality, of inheriting the earth, just seems strange to me but Jesus is telling us something about outcomes for the meek. **The meek will inherit the earth**; the gentle will inherit the earth. The word “inherit” is a word that means to be able, to be an heir to something.

In **Galatians 4:30** Paul speaks of the son of the bondwoman, Ishmael, and the son of the free woman, Isaac not being fellow heirs; a quote from **Genesis 21:10**. The original sense is of temporal inheritance of Abraham’s possessions, but the spiritual application pertains to the promise whose application is a little more complicated certainly because it has a spiritual sense to it. Of course, the promise ultimately was fulfilled in Christ Himself.

The meaning is extended to obtain or acquire or possess. In the judgment scene in **Matthew 25:34** it says, “**Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’**” This idea of inheritance is *really* an interesting idea in Scripture. In **Matthew 19:28-29** talking to the apostles here, the future of God’s people is described as ‘sitting upon twelve thrones, judging the twelve tribes of Israel’, but then He speaks to everyone saying, ‘and everyone who leaves family and farms for His name’s sake shall receive many times as much, and will inherit eternal life’.

A rich young ruler asked, ‘what must I do to inherit eternal life?’ in **Mark 10:17** ... also see **Luke 10:25**, and **Luke 18:18**. In **1 Corinthians 6:9-10** it is used to describe those who will **not** inherit the Kingdom of God, the unrighteous. And in **1 Corinthians 15:50** we learn that “flesh and blood” cannot inherit the Kingdom of God; nor the perishable the imperishable. It will require a change. Another list of sins that prevent inheriting the Kingdom of God is found in **Galatians 5:19-21**. These are called ‘the works of the flesh’.

Hebrews 1:4 speaks of Jesus inheriting a better name than the angels. **Hebrews 1:14** speaks of those who will inherit salvation, and **Hebrews 6:12** speaks of those who will inherit the promises. **Hebrews 12:17** speaks of Esau who *desired* the inheritance, the blessing that was the inheritance, but he could not receive it.

1 Peter 3:9 says that we are called to inherit a blessing. Then in **Rev. 21:7** after talking about the new Heaven and the new Earth, we are told that the over-comers will inherit these things.

From these passages, *what are we to make of our inheritance?* Should all these passages be woven together, perhaps, into one picture or should we look at each part separately as different aspects of the inheritance that we have?

Luke 18:18 ff Jesus says that those who leave family and families will receive many times as much at *this time*, or in *this life*, and in the age to come – eternal life. So, is there a temporal reward and a reward in the age to come? And what do we make of the idea that ‘flesh and blood’ cannot inherit the Kingdom of God; and is this equal to inheriting the earth? In other words, we’re trying to understand what it means to ‘inherit the earth’ because so many of the other inheritance passages have not to do with the earth, but the inheritance of something in the eternal realm ... the Kingdom of God and so forth.

Back in Matthew 5 the rewards or the outcomes of the various things that are mentioned in what are called ‘the beatitudes’ ... if we look at each one and see what are the outcomes of the blessings that come, we find the **Kingdom of God**, we find **comfort**, we find the **Earth**, we find **satisfaction** or **fulfillment**, **mercy**, **seeing God**, being **called sons of God**, the **Kingdom of Heaven**, and the **rewards of Heaven**. The Earth, if taken literally, seems out of place in this list of spiritual blessings.

So, the word “earth” means “soil”. Some places, like **Matthew 13:5** talk about the “rocky soil” or in **Matthew 10:29** that two sparrows fall to the “ground” or to the “earth”, or in **Luke 6:49** a man building his house “on the ground” or “on the earth”, the same word. In **Luke 5:11** they brought boats to the “land” or to the “earth”, and in **John 21:8** “not far from land” it says. **Matthew 5:18** it says “heaven and earth” may pass away and in **Matthew 6:10** it says, “Your will be done, on earth as it is in heaven”. In **Matthew 10:34**, “Do not think that I came to bring peace on the earth...”

There are just so many places here that talk about the idea of “earth”, so are we to inherit literally “the earth” if we are meek? This litany of verses does not seem to provide a very distinct view. One idea is that the earth could be like the Jews inheriting the “Promised Land” and this is a metaphor for this. Perhaps “inheriting the earth” means that we will one day inherit the “promised land”, a place for God’s chose to live... a chosen land. Some think that this is a physical kingdom on earth. Others see the “new heavens and the earth” as the church itself.

So, let’s look at ‘the earth’ as used in the Sermon itself. How is the word “earth” used in the Sermon on the Mount?

Well, it is found in six places in the Sermon on the Mount. It is found here in **Matthew 5:5**, “The meek shall inherit the earth”. It’s found in **Matthew 5:13** “You are the salt of the earth” and it corresponds with ‘the light of the world’ ... earth and world. In **Matthew 5:18** it says, “For truly I say to you, until heaven and earth pass away... that God’s words will not pass away”. In **Matthew 5:35** it says you should not make an oath “by the earth” and the reason you don’t swear an oath “by the earth” is because it is the footstool for God’s feet. In **Matthew 6:10** it says, “Your kingdom come. Your will be done, on earth as it is in heaven.” The last one is found in **Matthew 6:19** where it says, “Don’t lay up for yourselves treasures on earth, where moth and rust destroy...”

Now these are six references to “earth” in the Sermon on the Mount and I wonder, is there a common thread? The first question is whether any of these are to be taken literally or whether earth, here, stands for something else. In **Matthew 5:13** we are not literally ‘salt and light’ and therefore the earth cannot be this piece of real estate we call earth or one of the planets.

In **Matthew 5:18** is Jesus meaning that heaven and earth will pass away, or is He conveying the permanency of both, that His words are also permanent? If so, is the physical earth permanent, never to pass away, and if not, might it be a permanent home in some way for the meek?

Of course, in **Matthew 5:35** how could “earth” literally be a footstool for God’s feet? Heaven and earth cannot contain God so this too conveys some Spiritual picture of sovereignty.

And then, in **Matthew 6:10**, God’s will being done on earth, perhaps the sphere in which God’s will is being carried out would be the earth, but only because this is where man lives. Man carries out God’s will by an act of his own will ... the created things used by God to His nature. In other words, the earth reveals the nature of God according to Romans 1.

Then **Matthew 6:19** forbids treasures on earth ... at least material treasures. So, are our choices of application either spiritual, or literal? Should I expect my meekness to be rewarded with real estate; a portion of the whole earth given to me? Why? For what purpose ... to show that the good guy gets a reward; that you suffer now, and you win something in the end? Or does “earth” represent something else altogether?

Perhaps it’s a place of influence. The meek gain a place of influence in the earth, or the meek gain a place of *permanency*, or the meek gain a place of *authority*, or the meek gain a place where *God’s will is carried out*, or the meek gain a place *devoid of superficial value*; that they live in a place that has great value. Now this seems more like it, to me.

In other words, if we can take these different aspects of how the word “earth” is used in the Sermon on the Mount itself, perhaps we can understand what it means to “inherit” the earth. If we merely take the other places in the Sermon on the Mount where earth is used, we see the earth through Jesus’ eyes.

So, what is the earth? **First**, it’s a *sphere of influence*. We are the salt of the earth. *The earth needs the influence of salt to be preserved or saved. The meek people of the earth preserve the earth.* What we want is to gain a place of influence, in our homes, in our families, our churches, our businesses, and our communities. A quiet strength gives us that place ‘in the earth’.

Secondly, it’s a place of permanency. Daniel shows this along with influence. He, through his meekness survived many administrations through the course of his life, and was able to exercise considerable influence. The earth is not “*permanently permanent*” but we can inherit it throughout our sojourn just as Abraham was free to inherit the land that God promised him even before his descendants possessed it.

Then thirdly, a place of authority; the earth is God's footstool. Enemies are being brought under God's feet. The meek are part of this process. God has delegated authority to us to take ground for Him as 'enemies become friends of the cross'. We are to bring people to *the foot of the cross*, the most important piece of real estate on earth.

And then, it is a place where God's will is carried out *as it is in heaven*. The implementation of this authority is obedience to God's will on earth. Disciples make disciples and teach them to obey. We, the meek, inherit this earth, where the will of God is expressed. *This is where we stand*.

And finally, the earth is a place devoid of superficial value. The earth that **we** inherit is valuable property, not filled with stuff and clutter and meaninglessness. We occupy valuable ground, holy ground, standing in God's presence even while we are **on** this earth. No man could offer this property. It **must** and **can only** be received as an inheritance. This, I believe, is the "earth" we, as meek people, inherit from Jesus who left "all of this" behind.

I invite you to go to <https://www centralsarasota.org/>. This is our Website where you will be able to find so much information there about past messages that we have archived and you will find other things that we offer there.

I would encourage you, that if you have not signed up for "A Faith Challenge", it is an interactive training program in faith. It's a discipleship and disciple-making training program that will begin on September 13. We invite you again, to go to our website at <https://www centralsarasota.org/>. Our training is listed there, and there is a link to where you may register for that. It is free. It will be a Zoom conference and will last for 13 weeks. It is interactive, it's transformational, it's relational and it will challenge you in your faith. We encourage you to join us for that.

And so, until next week, God bless you and we will continue our study of the Sermon on the Mount.