

Audio Transcript of Sermon
August 16, 2025
Blessed are the Meek

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. The meek are those who are mild and humble. Their personalities don't demand center stage even if they find themselves on center stage. They have no need to draw attention to themselves even if others are drawn to them. They understand their limitations and abilities and have no need to draw attention to what they can or can't do. Some incorrectly equate meekness with weakness when the two are unrelated because we will see it is quite possible to be meek and very powerful at the same time. We'll start our review of meekness and the blessing that comes to those who are meek by considering Moses.

Moses became the leader of Israel even though he was raised in Pharaoh's household. It's hard to imagine that a person raised in the house of extreme power and authority would be a meek person, and yet, that was Moses. After the Exodus was well underway and Israel was wandering the wilderness, the people complained about this and that, because deep down most people like to complain. The people of Israel complained so much God had enough of it and the fire of the Lord consumed people living on the fringe of the encampment. The people complained to Moses who then prayed to God. It was after Moses' prayer that God stopped the fire. Instead of being thankful the fire was no longer killing people, the people then complained about not having meat to eat. They moved on to a lack of fish to eat, and then moved on to complaining about a lack of vegetables. Finally, they complained about the food they had been given, manna. Numbers eleven verse one.

Numbers 11:1-35

- 1. And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.**
- 2. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.**
- 3. And he called the name of the place Taberah: because the fire of the Lord burnt among them.**

- 4. And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?**
- 5. We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:**
- 6. But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.**
- 7. And the manna was as coriander seed, and the colour thereof as the colour of bdellium.**
- 8. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.**
- 9. And when the dew fell upon the camp in the night, the manna fell upon it.**

How the people of Israel complained about manna reminds me of how a husband of a teacher I once taught with described faculty parties. He shared that faculty parties are pretty predictable. First, the teachers complain about the students. Then they complain about parents. Next comes complaints against campus administration quickly followed by district administration and the school board. That's followed with complaints about state and federal oversight of public education. And then in this husband's mind, it would be time to go home. People tend to complain because people tend not to be meek. A meek person might bring a concern and offer a solution, but meek people tend not to complain just to complain.

Going back to the complaints of the people of Israel, the complaints bothered Moses very much and the continued complaints even angered God. The burden of caring for this complaining group of people became too much for Moses, and Moses asked God for help. Verse ten.

- 10. Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased.**
- 11. And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?**

12. Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13. Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14. I am not able to bear all this people alone, because it is too heavy for me.

15. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

God told Moses to select seventy men who he saw as leaders among the people to help him govern the people, so he wouldn't have to do this by himself. He also told Moses to prepare the people to eat meat for an entire month, so much meat that the people would come to despise meat. Moses thought God intended that they should slaughter the poultry and livestock they brought with them out of Egypt, and God told Moses, He would provide meat another way. Verse sixteen.

16. And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18. And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat.

19. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20. But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

21. And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23. And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24. And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

Two of the elders remained with the people, and a young man came running to Moses telling him that these two were prophesying in the camp. Moses told him and Joshua he wished all of the people were prophets and that God's spirit was upon them. Verse twenty-six.

26. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

29. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!

30. And Moses gat him into the camp, he and the elders of Israel.

Through a wind, God brought quail from the sea, and they landed around the encampment. There were so many quail around the camp that a person could walk all day and still be walking in birds, and it was not just a single layer of birds on the grounds, but two cubits of birds stacked high. A cubit is about the distance from the elbow to the tip of the middle finger, so two cubits of birds would be about a yard or meter high, nothing but quail for the distance it would take somebody to walk in a day. The people ate and ate and ate, and they got very sick. In my mind the smell from that many birds encircling where I was would get me feeling very sick. We don't know why the people got very sick. It might have been the people overate and got sick, or their bodies couldn't handle all the

protein all at once. It could also be the quail were sick with something like what we would call the avian flu today, and they passed it on to the people. Some people died because we are told they buried the people that lusted. Verse thirty-one.

31. And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

32. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

33. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.

34. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35. And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

Having been given the food they wanted wasn't enough for the people, and Miriam and Aaron spoke against Moses because he married an Ethiopian, almost as if all the bad that happened to Israel was Moses' fault because he married an Ethiopian. Miriam and Aaron wanted the people to know that God also spoke through them, and that got God's attention, because God knew Moses was the meekest of people on earth. Consider that the leader of Israel at this time was the meekest person on earth. Immediately, God called out Miriam and Aaron and made it known very clearly to them that it was through Moses by whom God would speak, and God made it clear to them he was very angry with them. Numbers twelve verse one.

Numbers 12:1-16

1. And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

3. Now the man Moses was very meek, above all the men which were upon the face of the earth.

4. And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

7. My servant Moses is not so, who is faithful in all mine house.

8. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9. And the anger of the Lord was kindled against them; and he departed.

As a consequence, Miriam became a leper, as white as the cloud of God that had enveloped them. Aaron begged Moses for forgiveness, and Moses reached out to God who decided to shun Miriam for seven days. After the week, Miriam returned and the people moved on. Verse ten.

10. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

14. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

15. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Moses, the leader of Israel, was the meekest person God knew at that time. Jesus was also meek, describing himself as meek and lowly in heart and explaining that his yoke is easy and light. When Jesus says he is meek and lowly in heart, I fully accept what He says. I tend to be suspicious of people who tell me they are meek or humble. Those are qualities I accept when I observe them in people. If we are meek and humble, that will be seen by others in how we live our life. Matthew eleven verse twenty-five.

Matthew 11:25-30

25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father: for so it seemed good in thy sight.

27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28. 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.

30. For my yoke is easy, and my burden is light.

In the Sermon on the Mount, Jesus pronounced a blessing on the meek, who shall inherit the Earth. Matthew five verse five.

Matthew 5:5

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

In the New Testament, Paul wrote to Titus and told him that the brethren were to be subject to the authorities and ready to do every good work. They were not to speak evil of people, nor were they to be argumentative. They were to show meekness to all, affirming that meekness is a quality we show by our actions, not by what we say about ourselves. Titus three verse one.

Titus 3:1-7

1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

- 2. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.**
- 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.**
- 4. But after that the kindness and love of God our Saviour toward man appeared,**
- 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;**
- 6. Which he shed on us abundantly through Jesus Christ our Saviour;**
- 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.**

The Colossians were told as the elect of God to have deep mercy, kindness, patience, tolerance, humility, and meekness. Colossians three verse twelve.

Colossians 3:12-17

- 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;**
- 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.**
- 14. And above all these things put on charity, which is the bond of perfectness.**
- 15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.**
- 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.**
- 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.**

The Ephesians were encouraged to walk their walk of faith with lowliness and meekness as part of how they kept the unity of the spirit in the bond of peace. Where we see a divide within the unity of the spirit and bond of peace among the brethren we need to examine if we are walking with lowliness of mind and meekness. Ephesians four verse one.

Ephesians 4:1-6

- 1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,**
- 2. With all lowliness and meekness, with longsuffering, forbearing one another in love;**
- 3. Endeavouring to keep the unity of the Spirit in the bond of peace.**
- 4. There is one body, and one Spirit, even as ye are called in one hope of your calling;**
- 5. One Lord, one faith, one baptism,**
- 6. One God and Father of all, who is above all, and through all, and in you all.**

James explained that it is through meekness we need to receive the engrafted word, the gospel of the Kingdom of God and forgiveness of sin that leads to eternal life. We not only have to receive the word, but we also have to do what is expected of us, and walking with meekness is part of what is expected of us. James one verse nineteen.

James 1:19-25

- 19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:**
- 20. For the wrath of man worketh not the righteousness of God.**
- 21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.**
- 22. But be ye doers of the word, and not hearers only, deceiving your own selves.**
- 23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:**
- 24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.**
- 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.**

In the Sermon on the Mount Jesus proclaimed a blessing on the meek who would inherit the Earth. The meek inheriting the Earth is also shown in the psalms. Psalm thirty-seven verse one.

Psalm 37:1-11

- 1. Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.**
- 2. For they shall soon be cut down like the grass, and wither as the green herb.**
- 3. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.**
- 4. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.**
- 5. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.**
- 6. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.**
- 7. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.**
- 8. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.**
- 9. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.**
- 10. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.**
- 11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.**

We also can see from the psalms that God will guide the meek in judgment and teach the meek His way. God might get our attention before we are meek, but somewhere along our path to salvation we must be meek, submitting ourselves to God and humbling ourselves before Him. Psalm twenty-five verse one.

Psalm 25:1-9

- 1. Unto thee, O Lord, do I lift up my soul.**
- 2. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.**
- 3. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.**
- 4. Shew me thy ways, O Lord; teach me thy paths.**
- 5. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.**

- 6. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.**
- 7. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord .**
- 8. Good and upright is the Lord: therefore will he teach sinners in the way.**
- 9. The meek will he guide in judgment: and the meek will he teach his way.**

God shows he will lift up the meek and cast down the wicked to the ground, almost as if meekness and wickedness are opposites. The path to righteousness is found through meekness. Psalm one hundred forty-seven verse one.

Psalm 147:1-6

- 1. Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.**
- 2. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.**
- 3. He healeth the broken in heart, and bindeth up their wounds.**
- 4. He telleth the number of the stars; he calleth them all by their names.**
- 5. Great is our Lord, and of great power: his understanding is infinite.**
- 6. The Lord lifteth up the meek: he casteth the wicked down to the ground.**

In Proverbs we can see that God gives grace to the lowly of mind. Those who find fault with others, the scorers, God will ignore. Proverbs three verse thirty-three.

Proverbs 3:33-35

- 33. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.**
- 34. Surely he scorneth the scorers: but he giveth grace unto the lowly.**
- 35. The wise shall inherit glory: but shame shall be the promotion of fools.**

A meek person is more likely to assuage an angry person, not because the meek person is weak or scared of the angry person, but because the meek person is likely to be more careful with the words they use, and their answer will turn away wrath. Proverbs fifteen verse one.

Proverbs 15:1-2

- 1. A soft answer turneth away wrath: but grievous words stir up anger.**

2. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

We are told that it is better to be humble and lowly of mind than to be proud. Proverbs sixteen verse eighteen.

Proverbs 16:18-19

18. Pride goeth before destruction, and an haughty spirit before a fall.

19. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

Isaiah writes of the rod that comes from the stem of Jesse, speaking of Jesus Christ, and tells us that with righteousness the poor will be judged and that with equity the meek will be justified. Isaiah eleven verse one.

Isaiah 11:1-4

1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isaiah also writes of a wonderful future time when Lebanon will once again be a land of bounty, when the deaf will hear and the blind will see. It will also be at this time that the meek will see their joy in the Lord magnify. Isaiah twenty-nine verse seventeen.

Isaiah 29:17-20

17. Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

20. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

God explains his omnipotent power and majesty over all creation, and then adds it is the person who is meek, who has a lowly spirit, and who has awesome respect for what God expects of us who God will pay attention to. Isaiah sixty-six verse one.

Isaiah 66:1-2

1. Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

2. For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

Zephaniah encourages us to seek righteousness and meekness before the day of the Lord, so that we do not suffer the wrath of God. Zephaniah two verse one.

Zephaniah 2:1-3

1. Gather yourselves together, yea, gather together, O nation not desired;

2. Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

3. 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.

Paul encouraged the Philippians to do things with meekness while also considering the interests of others as we live our life as Christians. Philippians two verse one.

Philippians 2:1-4

- 1. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,**
- 2. Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.**
- 3. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.**
- 4. Look not every man on his own things, but every man also on the things of others.**

Paul told Timothy if he wanted to reach people with the truth of God that had to be done with meekness, because Timothy would not know up front who God was calling. Similarly today, our message to those not yet called cannot be anything other than a message reflecting meekness. Second Timothy two verse twenty-two.

2 Timothy 2:22-26

- 22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.**
- 23. But foolish and unlearned questions avoid, knowing that they do gender strifes.**
- 24. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,**
- 25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;**
- 26. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.**

When Peter wrote of always being ready to give an answer for the hope that lies within us, he added we have to be ready to give this answer with meekness and respect. First Peter three verse thirteen.

1 Peter 3:13-17

- 13. And who is he that will harm you, if ye be followers of that which is good?**
- 14. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;**

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:

16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

If we give an answer of the hope that lies within us and we arrogantly look down on those not yet part of the household of faith, or we fail to be respectful, we should not expect a positive response from them. We cannot allow ourselves to be entrapped with the false idea that God hasn't called them if we are arrogant or lack respect with these people. Peter also writes that God resists the proud and gives grace to the humble. Instead of seeking our own glory, we seek to humble ourselves knowing that when the time is right for God, God will lift us up. Instead of being arrogant, we need to be vigilant and sober, realistically honest with ourselves as to who and where we are spiritually. It is through this we can resist Satan. First Peter five verse five.

1 Peter 5:5-9

5. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7. Casting all your care upon him; for he careth for you.

8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Paul writes in Romans that thinking soberly is the same as thinking with humility and meekness. He explains that we should not think of ourselves more highly than we should think, but to think soberly, and that requires meekness and humility. It is with a backdrop of meekness and humility that we can navigate the church understanding that no person within the church is more important than

anyone else. It is also with the backdrop of meekness and humility we can see all of us have something to contribute through the spiritual gifts we have been given. Whatever spiritual gifts we have been given, it is through meekness and humility we can maximize the use of those spiritual gifts, and we will be positioned to overcome evil with good. Romans twelve verse three.

Romans 12:3-21

3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4. For as we have many members in one body, and all members have not the same office:

5. So we, being many, are one body in Christ, and every one members one of another.

6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11. Not slothful in business; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13. Distributing to the necessity of saints; given to hospitality.

14. Bless them which persecute you: bless, and curse not.

15. Rejoice with them that do rejoice, and weep with them that weep.

16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

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.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

As we overcome evil with good, that does not give us a license or permission to bring harm to another person. Some people think overcoming evil means destroying anything or anyone we think is evil, and the Bible does not support that. We do not bring harm to another person or their property. Instead, through meekness and humility, we use good when we come face to face with evil. We do not repay evil with evil. In the end, we know when Jesus returns, He will righteously undo all forms of evil so that only good happens. With humility and meekness we will wait for Jesus, and He will destroy evil at His return.

If we want to be seen as wise and knowledgeable of the Bible, we will with meekness do what is expected of us. We will also do what is expected of us, and not be bitter or angry because the truth has been given to us. Through meekness and humility, we will seek peace, we will be gentle, we will be approachable, we will be merciful, we will be doing what is expected of us, and we will do all of this without taking sides or having favorites, and we won't be hypocrites. James three verse thirteen.

James 3:13-18

13. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15. This wisdom descendeth not from above, but is earthly, sensual, devilish.

16. For where envying and strife is, there is confusion and every evil work.

17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18. And the fruit of righteousness is sown in peace of them that make peace.

Moses was the meekest person God knew during the Exodus, and Jesus Christ described himself as meek during his ministry. He pronounced a blessing on the meek explaining the meek will inherit the Earth, reaffirming what was written in a psalm. Each of us needs to pursue meekness and humility so that when Jesus

Christ and God the Father considers who we are, that They will consider each of us to also be meek and humble.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.