

**SERMON ON THE MOUNT**  
 Delivered to **DANVILLE BAPTIST CHURCH**  
*S.S Lord's Day Sept. 4<sup>th</sup> 2016*  
**Elder Jeff E. King Th.M.**

**Point #6**

Mt. 5:5 is the (3<sup>rd</sup>) beatitude and the sixth point.

**Mt. 5:5**

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

Mt. 6:19-34 is the message to the sermon's sixth point.

**Mt. 6: 19-34**

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart (soul/mind= purity/impurity) be also.

**Note:**

**Meekness includes freedom from pretension.** *The unwarranted assumption that one is deserving of merit, or behavior indicative of such an assumption;* (Free Dictionary)

Meaning you have to think about others. **For where your treasure is, there will your heart be also.**

Being this virtuous means, most of the time, your wants are not what you are concerned about.

**The difficulty of what is being taught**, lies in the unnatural thought process, which is, not thinking always about yourself. If you always do or think of what is natural to you, virtue would not be your strong suite.

This is for disciples. Not for everybody.

22 The light of the body is the eye: if therefore thine eye be single (sound- mind's eye), thy whole body shall be full of light.

23 But if thine eye be evil (diseased/indicates degeneracy from original virtue), thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

**Righteous indignation aside**, if we are what comes most natural to us, angry, hateful and vindictive, we cannot claim this virtue as our own. Passive, timid or docile cannot claim this virtue as well.

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

"Meekness is a grace which Jesus alone inculcated, and which no ancient philosopher seems to have understood or recommended." **Webster's 1828**

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**The following is an example Christ gives us of serving mammon:**

25 Therefore I say unto you, **Take no thought** for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you **by taking thought** can add one cubit unto his stature?

28 And **why take ye thought** for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore **take no thought (be not anxious)**, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

**Note: taking thought**= reasoning or logic. (Inward abilities)

**1.** Quietness of spirit and **2.** Humility of soul. These two definitions show that meekness is more of an inward sense rather than an outward display. **Webster's 1828**

32 (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

**The Gentiles did not have a reputation (at this time) of walking by faith.**

(They basically received no spiritual gifts up to the time of Christ. No prophets, law/bible (O.T.), promises from God, temple or hope.

33 **But seek (to seek [in order to find out] by thinking, reasoning)** ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Verses above and below basically say don't think (give no thought) but this verse says **seek!**

34 Take therefore **no thought**-μεριμνάω merimnaō (**anxious**) for the morrow: for the morrow shall take **thought**-μεριμνάω merimnaō (**anxious**) for the things of itself. Sufficient unto the day is the evil thereof.

Take care of today, for tomorrow will have its own (ego) evil.

Note: All Greek references are from Thayer or Vine.