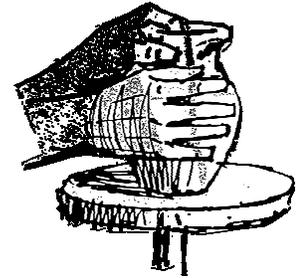


His Workmanship Westside

*"For we are His workmanship, created in Christ Jesus for good works."
—Ephesians 2:10*



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Isaiah 64:8

Blessed Are the Meek, Beatitudes Part 3, by John Piper

Meekness begins and ends with God.
What Does Meekness Have to Do with God? The most important question that we can ask of every beatitude is, "What does this beatitude have to do with God?" The reason this question should be uppermost in our minds is that if we don't have an answer to it, we will not be able to fulfill the aim of our Lord in the sermon on the mount. He said in Mt 5:16, *"Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven."* Jesus preached this sermon so that his Father would get glory for the way disciples live. His aim was to create a lifestyle in His disciples that would make people think about the value of God. But if meekness is what some people are like just because they always got beat down as a kid or because their parents never raised their voices or because they have some peculiar metabolism, then how would that meekness call attention to the glory of God? Jesus does not care about the reformation of manners or the transformation of personalities for their own sake. The first petition of the Lord's Prayer, which stands at the center of this sermon, is "Hallowed be Thy name!" This was the passion of our Lord's life. Therefore it is our

passion. So we must ask, "What does meekness have to do with God? How does becoming and being meek promote the holiness of God's name?" In answering this question we discover that meekness is a beautiful attribute, even though it may be very painful.
An Allusion to Psalm 37:11, the Meek Wait for the Lord. It is almost certain that Christ's beatitude is a quotation or allusion to Psalm 37:11: *"The meek shall possess the land, and delight themselves in abundant prosperity."* In the Greek Old Testament (Septuagint) the words of Psalm 37:11 are almost identical with Matthew 5:5: *"The meek shall inherit the land."* The word for "land" in Greek and Hebrew also means "earth." So what does meekness mean in Ps 37, and what does it have to do with God? Notice the parallel between Ps 37:11 and 9: *"The meek shall possess the land,"* v. 11; *"Those who wait for the Lord shall possess the land,"* v.9b. We can conclude first that the meek are people who wait for the Lord. But what does it mean to wait for the Lord? We get a picture of those who wait for the Lord, the meek, in Ps 37:5–8: 5) *Commit your way to the Lord; trust in Him, and He will act.* 6) *He will bring forth your vindication as the light, and your righteousness as the noonday.* 7) *Be still before the Lord, and wait patiently*

for Him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices! 8) Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil. What are meek people like? They commit their way to the Lord and trust in the Lord to act, 37:5. They are quiet or still before the Lord and do not fret over evildoers or others who prosper, 37:7. They refrain from anger and forsake wrath, 37:8.
A Portrait of the Meek. Let's put all this together in a portrait of the meek.
1. They Trust in God. Meek people begin by trusting God, Ps 37:5b. They believe that He will work for them and vindicate them when others oppose them. Biblical meekness is rooted in the deep confidence that God is for you and not against you.
2. They Commit Their Way to God. Meek people entrust their lives to the Lord, Ps 37:5a. The Hebrew word for "commit" means literally to "roll" or run down, remove, wallow, seek. Meek people have discovered that God is trustworthy, and so they roll their way—their business, their problems, their health, their relationships, their fears, their frustrations—they roll all this onto the Lord. They admit that they are insufficient to cope with the obstacles,
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**“Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering.”
—Colossians 3:12**

complexities, and pressures of life, and they trust that God is able and willing to sustain them and guide them and protect them.

3. They Are Quiet before God and Wait for Him. Next, according to Ps 37:7a, meek people are quiet or still before the Lord and wait patiently for Him. First, they discover that God can be trusted. Then, second, they commit their way to Him. And then, third, they wait patiently in stillness for the work of God in their lives, Ps 46:10. This doesn't mean they become lazy or inactive. It means that they're free of frenzy. They have a steady calm that comes from knowing that God is omnipotent, that He has their affairs under His control, and that He is gracious and will work things out for the best. Meek people have a quiet steadiness about their lives in the midst of upheaval.

4. They Don't Fret over the Wicked. Meek people don't fret themselves over the wicked who prosper in their way, 37:7b. They refrain from anger, 37:8. Their family and work and life are in God's sovereign hands; they trust Him; they wait patiently and quietly to see how His power and goodness will work things out; and so the setbacks and obstacles and opponents of life do not produce the kind of bitterness and anger and fretfulness that is so common among men.

So the portrait of meekness, based on the closest Biblical parallel to the third beatitude in Ps 37, is that it begins by trusting God. Then it commits its way to the Lord in the confidence that He will use His power and mercy to do good for us. Then it waits patiently and quietly for the outcome. And, finally, it does not give way to anger, worry, and fretfulness when

faced with opposition and setbacks. Thus, it is clear already in this preliminary sketch from Ps 37 that meekness has very much to do with God. It consists in a peaceful freedom from fretful anger and is based on trusting God, rolling all our ways onto Him, and waiting patiently for Him. Meekness has very much to do with God.

**M—Mighty
E—Even-tempered
E—Educable
K—Kept under control**

The Meekness of Moses. Miriam and Aaron criticized Moses severely in Num 12:1-4. They spoke against him because of the Cushite woman whom he had married, and they said, “*Has the Lord indeed spoken only through Moses? Has he not spoken through us also?*” The Lord heard it and suddenly said to Moses and to Aaron and Miriam, “*Come out, you three, to the tent of meeting.*” This is where the Bible inserts the parenthetical statement, “*Now the man Moses was very meek, more than all men that were on the face of the earth,*” Num 12:3. In the next verses the Lord rebuked Miriam and Aaron and vindicated His servant Moses.

Between Opposition and Vindication. Now what was the point of calling Moses meek in this context—right between bitter opposition and God's vindication? The point is that meekness means committing your cause to God and not needing to defend yourself. Just where we would expect Moses to justify himself against the charge of Miriam and Aaron, the text says he was the meekest man on the earth and he did not say a word. Instead, he waited patiently for the Lord. He did not fret over his siblings' critical words. And God came to his defense—He vindicated him.

5. Meekness Refrains from Revenge and Defensiveness. So we can add to our portrait of meekness this: not only does it trust God, commits its way to God, waits patiently for God, and refrains from anger—it also refrains from revenge and defensiveness. Meekness gives place to wrath and leaves its vindication (justification) with God. Meekness is the power to absorb adversity and criticism without lashing back.

Receiving the Word with Meekness. James had in mind two kinds of people when he wrote, “*So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God. Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls,*” Jas 1:19-21. He pictured on the one hand a person who does not like to listen to what others have to say, especially if they speak with authority. This person is quick to speak and swiftly becomes angry if the words of others cross his opinion or call his behavior into question. He is not receptive to the Word of God. He filters it through his own desires and receives it selectively, cf. Pr 1:22-30; 9:7-8; 13:1; etc. On the other hand James pictures the meek person who is slow to speak, and quick to listen, 1:19. This person recognizes the limitations of his knowledge and the fallibility of his thinking, and so he is eager to listen and learn anything valuable that he can. If he hears something new or contrary to his own view, his first reaction is not fretful anger. He is slow to anger. He listens and considers. And when it comes to the Word of God, he receives it with meekness.

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Psalm 133:1

Let your faith be seen in 2014
"I rejoice to see your good order and the steadfastness of your faith in Christ."
—Colossians 2:5

Meekness, from p. 2

6. Meekness Is Teachable. So the new feature of our portrait of meekness is teachability. To receive the Word with meekness means that we don't have a resistant, hostile spirit when we are being taught. That doesn't mean we are gullible. It doesn't even mean that we will never get angry about what some people teach. Jas 1:19 says that we should be "slow to anger," not that we should never experience anger. Jesus said, "I am meek and lowly in heart," Mt 11:29, but He became grieved and angry at the hardness of the Pharisees, Mk 3:5, and He drove the merchants out of the temple and turned over their tables, Mt 21:12ff. Meekness does not mean the absence of passion and conviction and even indignation for the glory of God. But it does mean that we don't have hair-triggers. It means that our disposition is one of readiness to listen and learn. It means we are seeking the truth. It means we are slow to write a person off, slow to condemn, slow to anger. Let us be as wise as serpents and as innocent as doves in discerning what is meekness and what is pride.

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Two women went to visit one of the elderly shut-ins of the church. They knocked on the door and heard, "Come in, it's unlocked!" Entering the kitchen, the women saw the trash can that was filled and overflowing. The sink was filled with dirty dishes, with more on the kitchen table. The cabinets were open and on the bare side. They moved from the kitchen to the living room, with the elderly sister sitting in a wheelchair and the room itself in much the same shape as the kitchen. They sat down and visited for a few minutes, then got up, and told the sister as they left, "If you need anything, let us know!"

Sometimes we miss the obvious opportunities to show mercy to one another.

Discipleship Here At Home

Colorado Clerks Issue Gay Marriage Licenses, from p. 4

factor in economic, emotional, and educational attainment—"bears no rational relationship to any conceivable government interest."

Mesa County Clerk Sheila Reiner noted that clerks must weigh the risk of issuing licenses that might become invalid vs. violating people's rights by declining to do so. Ortiz said he read all three of the rulings affecting Colorado, but the Boulder ruling persuaded him to issue the licenses, especially its reference to Augustine's belief that an unjust law is no law at all. "The scale of justice started leaning toward individual rights for me," said Ortiz, who married his friends Bob Hudson and Mike Lawson.

Same-sex marriage is legal in 19 states and DC, but it's in limbo in much of the rest of the nation. The string of states taking aim—not only at marriage law, but the democratic process—now numbers 16, thanks to the politically correct ideas of Judge Crabtree.

There is no guarantee the nation's highest court will take the case when it returns in October. But situations like the one in Colorado add to the pressure for a final, definitive ruling on gay marriage in the U.S. Every American—regardless of marriage opinion—should agree that judicial tyranny (where one judge can thwart the will of millions of voters) hurts the democratic process. Until these courts are reined in, every state's laws are fair game.

PRAY FOR healing, protection, help, and comfort here and away

Logan Corray—virus, exacerbating asthma

Brittany Tope's grandmother—

Ed Fink—prostate cancer; current treatment for brain tumors

Giles Free—seizure last month; confined at home

Mina Gonzalez's granddaughters, **Juliet**—

broken collarbone; **Bella**—broken arm

Sue Witherington, Brett's grandmother—breast cancer has returned

Shirley Barrett, Rod Green's mother—home from hospital for respiratory ailments

Rhonda Love, friend of Judy Strand—terminal cancer; young mother studying with Jim & Vicki

Gregg Geis's friend **Becky** in CA—terminal cancer; searching for the truth

David Hull, friend of Randy Reames—passed away last week of leukemia; leaves wife & 5 kids

CHRONIC CONDITIONS

Logan Corray; Addison Tope; Christian Harrod; Rocco Jr; Pat Wilkes—asthma

Bill Dennis—heart issues

Autumn Hadders—epilepsy; celiac disease

Danielle Huelsman—vertigo, CV syndrome

Kirk Johnson—worsening MS; needs quick meals to heat up, like soup

Menards—aging; **Lloyd**, diabetes, weak;

Virginia, macular degeneration; high BP

Sandra Perry—neuropathy from diabetes

Cheryl Reames—diverticulitis; fibromyalgia

Nell Free—pacemaker, heart; back pain

Judy Sartin—spinal stenosis; arthritis

Judy and Mike Strand—both beginning treatment for hepatitis

Lynda Szymanski—COPD, lung weakness

Job concerns **Linda Szymanski**

Directory Updates

Terry and Tianna Smith have chosen to work and worship with us—please add:

18 S. Zinnia Way, Lakewood 80228

Terry 303-718-0198 awalkin@aol.com

Tianna 303-718-3514

tianna.m.smith@gmail.com

Tianna school: Student Box #51305

403 S. Adair St, Clinton, SC 29325

Strand change: Mike and Judy

240 B Street, Golden 80401

720-775-2797

Travel **Tracy** and **Jordan Corray** are in

Mexico. **Caleb Howell** is in OK. The

Gintchins are in Bulgaria. The **Maillouxes** will return from their travels tomorrow.



Exposing current thoughts & trends

Rocky Path for Rocky Mountain Marriages, by Tony Perkins

Dozens more gay couples received marriage licenses in Colorado last Friday as Pueblo County joined Boulder and Denver Counties in flouting the Colorado constitution's ban on gay marriage. Pueblo had served 25 couples by the end of Friday, including two people from Mississippi who heard the news while traveling through Colorado and decided to get a license, Clerk Gilbert Ortiz said.

Colorado's 2006 voter-approved gay marriage ban remains on the books. But state District Judge Andrew Hartman said it is "hanging on by a thread" following rulings by another state court and the 10th U.S. Circuit Court of Appeals. The county clerks are violating their oaths of office just one day after Hartman ruled Thursday that the Boulder clerk can continue issuing licenses. Denver County has granted more than 50 licenses and Boulder some 135 licenses to gay couples since the county clerk started issuing licenses two weeks ago when the 10th Circuit found Utah's gay marriage ban unconstitutional. The ruling became law in all six states covered by the 10th Circuit—including Colorado—but the panel immediately put it on hold while Utah appeals to the U.S. Supreme Court.

Last Wednesday, eight years after Colorado voted to protect natural marriage, Adams County District Judge C. Scott Crabtree struck down Colorado's ban, joining other judges who have decided they know better than millions of voters (855,126 in Colorado alone). Crabtree also placed his ruling on hold while the legal battle plays out.

Colorado Attorney General John Suthers had sought to block the issuing of licenses, warning of "legal chaos." Thursday he pledged to go to the state Supreme Court as soon as possible "to prevent a legal patchwork quilt from forming." Democratic Gov. John Hickenlooper asked Suthers, a Republican, not to appeal. "The decision on marriage by Judge Crabtree puts Colorado on the right side of history," Hickenlooper said.

In the Boulder county clerk aftermath case, Hartman found that issuing marriage licenses was harmless and an acceptable form of civil disobedience. But he required that all couples be warned their marriage could lack legal value if a court later upholds Colorado's ban. His decision left clerks around the state trying to figure out what to do.

Like several overreaching judges before him, Crabtree took his cues from the twisted application of the 14th Amendment. "The existence of civil unions is further evidence of discrimination against same-sex couples and does not ameliorate the discriminatory effect of the Marriage Bans," he ruled. Crabtree claimed that natural marriage—which is in fact the biggest

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meets at
13789 W. 8th Avenue
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720-295-4530

Pastors

Larry Campbell (303) 246-8810
DeWayne Howell (303) 973-7283

Preacher

Jim Reingrover (303) 973-5102

info@thechurchingolden.com

Assembly Schedule

Sunday

Bible classes	9:00 am
Morning assembly	10:00 am
Afternoon assembly	1:30 pm

Wednesday

Bible classes	7:30 pm
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Sunday morning

- **adult Bible class, Lessons from Deuteronomy**, Larry Campbell

- **Sermon**, "Knowing and Imitating the Lord," Jim Reingrover

Sunday afternoon

- **Sermon**, Larry Campbell

Wednesday night adult Bible class, Proverbs, Jim Reingrover