

**Hurstbourne Baptist Church; August 9, 2020**  
**Sermon Notes: Galatians 5:22-23**  
**The Fruit of the Spirit: Meekness**

**Review**

- When Christians place their faith in Jesus Christ, they receive a new \_\_\_\_\_ and a new \_\_\_\_\_ (Ezekiel 36:26; Galatians 3:2, 3:5, 4:6; 2 Timothy 1:7).

**What Meekness Is Not**

- Meekness is not \_\_\_\_\_.
- Meekness is not a \_\_\_\_\_.
- Meekness is not a virtue for \_\_\_\_\_ only.
- Meekness is not a virtue of \_\_\_\_\_ and \_\_\_\_\_.

**What Meekness Is**

- Meekness is \_\_\_\_\_ under \_\_\_\_\_.
- Meekness is the combination of both \_\_\_\_\_ and \_\_\_\_\_ of spirit.
- Matthew Henry describes meekness as “the silent submission of the soul to the Word of God.”

**What Meekness Does**

- A Picture of Meekness: \_\_\_\_\_
- The Meek \_\_\_\_\_ in the Lord (37:3)
- The Meek \_\_\_\_\_ in the Lord (37:4)
- The Meek \_\_\_\_\_ their Ways to the Lord (37:5)
- The Meek \_\_\_\_\_ upon the Lord (37:7)
- The Meek do not \_\_\_\_\_ over the Wicked (37:7-9)

**Do the Meek Win or Lose?**

- The Meek will \_\_\_\_\_ the earth (Matthew 5:5; Psalm 37:11).
- The LORD lifts up the meek (Psalm 147:6)
- The LORD dwells with the meek (Isaiah 57:15)
- Consider Moses
- Consider Jesus

**How to Get Meekness**

- On the one hand, meekness is a gift. It is a fruit of the Spirit (Galatians 5:22-23).
- Nevertheless, those who are meek will \_\_\_\_\_ meekness (Zephaniah 2:3).
- Those who are meek will “put on” meekness (Colossians 3:12).

**An Invitation from Our Jesus Christ**

Our final invitation comes from our Lord Jesus Himself: “Come to me, all who labor and are heavy laden, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn from me, for I am meek and lowly in heart, and you will find rest for your souls. <sup>30</sup>For my yoke is easy, and my burden is light” (Matthew 11:28-30).

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**The Fruit of the Spirit: Meekness**

- What we suffer from today is humility in the wrong place. Modesty has moved from the organ of ambition. Modesty has settled upon the organ of conviction where it was never meant to be. A man was meant to be doubtful about himself, but undoubting about the truth; this has been exactly reversed. Nowadays the part of a man that a man does assert is exactly the part he ought not to assert — himself. The part he doubts is exactly the part he ought not to doubt — the Divine Reason . . . We are on the road to producing a race of men too mentally modest to believe in the multiplication table” (G. K. Chesterton, *Orthodoxy*, 31).
- “Have we not reason to lament the want of ‘the ornament of a meek and quiet spirit’ among those that profess religion, and especially in our own bosoms? If this be Christianity, the Lord help us! How little is there of the thing even among those that make great pretensions to the name. Surely (as one said in another case), *Aut hoc non Evangelium aut hi non Evangelici* — ‘Either this is not Gospel, or these are not Gospel-professors.’ And oh! How bare and uncomely does profession appear for want of this adorning. [...] I am not teaching you to judge or censure others in this matter. There is too much of that to be found among us; we are quick-sighted enough to spy faults in others, the transports of whose passions we should interpret favorably. But we have all cause, more or less, to condemn ourselves, and confess guilt in this matter. In many things we all offend, and perhaps in this, as much as in any, coming short of the law of meekness and quietness. We are called Christians, and it is our privilege and honor that we are so: we name the name of the meek and lowly Jesus, but how few are actuated by his Spirit, or conformed to his example! It is a shame that any occasion should be given to charge it upon professors, who, in other things, are most strict and sober, that in this they are most faulty; and that many who pretend to conscience and devotion should indulge themselves in a peevish, forward, and morose temper and conversation to the great reproach of that worthy Name by which we are called” (Thomas Watson, *The Quest for Meekness and Quietness of Spirit*, 81-82).
- “The way prescribed for the attainment of meekness is to seek it. Ask it of God, pray for it. It is a fruit of the Spirit; it is given by the God of all grace, and to him we must go for it. It is a branch of that wisdom which he that ‘lacketh must ask of God,’ and ‘it shall be given him’” (Thomas Watson, *The Quest for Meekness and Quietness of Spirit*, 91).
- “Everything the Lord did is a lesson in humility” (Basil the Great, *On Christian Doctrine and Practice*, 116).
- “Behold, my servant whom I have chosen,  
my beloved with whom my soul is well pleased.  
I will put my Spirit upon him,  
and he will proclaim justice to the Gentiles.  
He will not quarrel or cry aloud,  
nor will anyone hear his voice in the streets;  
A bruised reed he will not break,  
and a smoldering wick he will not quench,  
until he brings justice to victory;  
and in his name the Gentiles will hope.”  
**Matthew 12:18-21; Cf. Isaiah 42:1-3**