

The End of Me — Delivery Transcript

Matthew 5:3–5 (CSB) • Wes Terry • Sunday, March 1, 2026 • Kingdom Culture

⚠ AUTO-GENERATED TRANSCRIPT — verify against the audio before quoting publicly. Produced from a Descript transcription of the Broadview Church sermon recording and lightly cleaned (filler words removed, obvious mis-hears of names and Scripture references corrected). No timestamps. This is not a publication-ready manuscript and it is not Wes's exact words for print. Check any line against the recording before it goes on a graphic, in an email, or in a book.

There's a guy named Abraham Maslow, which many of you will be familiar with if you've ever done any kind of public education or really higher education of any sort. He was a famous American sociologist that came up with a pyramid, but people popularized his views with this pyramid called Maslow's Hierarchy of needs. Has anybody ever heard of that? The Maslow's Hierarchy of needs. I'll show you a little picture representation right here. If you go to the next slide, it starts with physiological needs and he basically his thesis is humans are motivated by certain needs, and until those needs are met, they won't be motivated by anything else.

And the very first thing he talks about is physiological needs like food. And so if you're hungry, you're not going to focus on realizing your potential until you get food in your belly. Can we say amen to that? It's pretty pretty obvious you got to have food in your belly if you're going to be motivated by other things and it just kind of feels intuitive. But he builds upon that. He says then after you get your physiological needs taken care of, then people are going to be focused on safety needs like personal security, employment, resources, health.

Property, etc. And then he says, after people have kind of got those material basics established in their life, then and only then will they seek out love and belonging. Like relationships and friendships and family ties and stuff like that. And if this stuff is not taken care of then this stuff's all going to you know, kind of destabilize and disintegrate and once those things are in place, maybe then you can start building their self-esteem because in his view basically you can't really have self-esteem until you have people telling you to have self-esteem.

You've got to have the opinions of others to build yourself up. And there's two types of self-esteem in his view. There's higher self-esteem, which is like your view of yourself, and then there's lower self-esteem, which is people's view of you, but essentially you need people to like you and you need people to respect you and then think that you're great and then you

need to like yourself. And think that you're awesome. And then after you've done that, then you can self-actualize is the way he talked about it. You can become your fullest potential.

You can be all that you can be. You can grow and pursue growth in every different arena. And that's basically the view. His thesis is that human flourishing comes through the meeting of a hierarchy of needs, starting with the very material and working their way up to the immaterial or the metaphysical. And in some ways you look at a pyramid like that and you say, well, yeah, I guess, duh, I mean, you've got to have your food and stuff before you can care about, you know, reaching your dreams. But in another way you look at a pyramid like this and you might begin to wonder, are there some things missing?

And I think there probably are a few things missing. To me the problem with a pyramid like this isn't so much what's there I think humans need all those things, obviously. But it's the what isn't there that bothers me a little bit, and then it's the order. In which these things are placed. If you look at a pyramid like this, you can kind of see that the beginning and the end of human flourishing begins and ends in you. It builds upon me and everything is about me. The idea that human beings exist for you is a pretty bold claim, but you leverage your relationships, you leverage your property, and it's all oriented towards the self and you almost it's kind of like you use people for the building up of yourself so that you can pursue your dreams, maybe even at the expense of everybody else.

And I think we can all kind of intuitively know that when you live your life for yourself. And there's this kind of me monster at the foundation of your pursuits of human flourishing that it doesn't necessarily produce flourishing in its deepest sense. That you really can't even actualize yourself until you properly understand yourself in light of who God is. And yet there's no place for God on anywhere on this pyramid. And I kind of think if you think about our culture, this is in our culture deep down. It's in the movies that we make, almost every Disney movie.

It's kind of like discover yourself, find yourself, be true to yourself. And reject authority, whether it be parental or certainly religious, insofar as it hinders that self-expression. It's in what Charles Taylor called our social imaginary, meaning the assumptions in our culture that we have about human flourishing and what's desired and what's not to be desired. And as a result, I think even though everybody wants a life of flourishing, by and large, people pursuing flourishing on this grid never truly find it. Because it's missing a very crucial piece and it's really flipped upside down.

And nowhere is that better stated than in the Sermon on the Mount. Jesus in the Sermon on the Mount basically argues that real happiness, the highest human happiness, begins with the end of me. You've got to kind of die to yourself in order to find yourself. You've got to deny this selfish inclination that we are born with, kind of curved in on the self, and learn to

give yourself away to God. To other people in humility and service and that it's in the giving of yourself through love and sacrifice that you ultimately find true fulfillment and happiness.

And again, I don't think that's default mode for most people, but that is essentially what Jesus describes. As a philosopher of sorts. We looked last week at the Sermon on the Mount and said this is Jesus' way of providing a vision for human flourishing. Matthew is very eager to prove that Jesus is the Christ, which in the Old Testament was the title assigned to God's coming king. And God's coming king was going to bring in God's kingdom on earth as it is in heaven. And so when Jesus talks about the kingdom of God in the Sermon on the Mount, he's basically describing how you can experience the culture of heaven and the flourishing of heaven.

Here and now on earth. And the pathway into that flourishing life according to Jesus is by dying to yourself by ending the me monster that drives most people. And so I want us to look at the first three Beatitudes this morning. There are three there I'm sorry, there are nine Beatitudes, depending on how you count them. Some would say eight plus one. There are eight and then the kind of the tone shifts. Some say nine. I actually read one guy that said ten. Pretty creative and how he got to ten, but I'm not quite sure.

We're going to say nine and we're going to do three this morning, and I'm going to call these three Beatitudes the end of me. How to die to yourself so that you can truly truly live. So let's pick it up in Matthew chapter 5. Remember, he's done with his introduction essentially, Matthew who wrote this gospel. This is a biography of Jesus. Jesus has kind of been publicly identified as the Son of God, and Matthew is going to try to prove that he is the Christ. The royal king that will establish God's kingdom.

And so when Jesus gets to the Sermon on the Mount, he's giving the ethics of this kingdom, how the culture of heaven looks and feels, and why that's different than the world. And so he sees the crowds. He's up he's he's right next to a mountain and when he saw the crowds he goes up on the mountain and then after he sat down his disciples came to him. And it's only after those disciples are in front of them that Jesus sits down and he began to teach them, saying, blessed are the poor in spirit.

Blessed are the poor in spirit, because the kingdom of heaven is theirs. Blessed are those who mourn, for they will be comforted. And then blessed are the humble. Your translation may say meek or gentle. Blessed are the humble, for they will inherit the earth. Now he goes on, like I said, there's eight, maybe nine Beatitudes. We're going to go through them eventually in the next couple of weeks, but we're just going to stop right here at these three. And before I explain these three Beatitudes, I want to remind you of something really important that we talked about last week.

These are not commands from Jesus. This is not essentially Jesus saying, you better get poor in spirit if you want God to bless you. Remember, the word blessing, makarios, came from a Hebrew word for flourishing, a life of good fortune, a life the good life, you might say. And so these are not commands from Jesus, more so they are declarations. They are Jesus publicly declaring, people like this have it good. They are living good life. They are flourishing in its highest sense. Which is the second thing you need to remember.

Jesus as a philosopher is kind of painting a picture of flourishing. He, just like Plato and Aristotle and every other ancient philosopher, is trying to, through wisdom, paint a picture of how we should live. Because if you will live this way, Jesus would say, you will experience life as God designed. You will experience true flourishing. And kind of overcome the kind of brokenness in this world. And so Jesus in the Sermon on the Mount is deeply rooted in that wisdom tradition and he's he's he's showing his disciples. What Plato tried to show his disciples and Aristotle showed his disciples, here is the way to true flourishing.

Which makes his statements all the more shocking because he's essentially saying the flourishing life belongs to the poor. And to the grieving and to the meek. And in that culture, in the first century, nothing could be further from the truth. If anybody had a blessed life, it was the rich, the strong, and the connected. And Jesus is saying, no, it's actually the opposite. And if you want to enter God's kingdom. You're going to have to learn the same postures that these people know innately. And so heaven takes worldly values. And it turns them upside down.

That's the thesis of the Sermon on the Mount if you're taking notes. So I want us to go through these three Beatitudes and then we're going to be done. And I want us to kind of understand Technically, what Jesus means by these by these words, because we can read the Sermon on the Mount and a phrase like poor in spirit. And immediately have something come to our mind that may or may not be what Jesus intended. When you're studying the Bible, one of the things you want to try to learn to do is to hear the words that Jesus speaks with the ears that would have first received them.

So you want to try to put your mind into the mind of those original readers, certainly the original audience that would have received this sermon as Jesus gave it. And those were people in Galilee in first century Palestine. Under Roman occupation, by and large, probably Jewish people who were anticipating the coming king prophesied about in the Old Testament. But who were essentially marginalized, lower class, alienated and not well off. They were the wounded, they were the demon-possessed, they were the kind of crazy people with mental illness. They were socio-economically not the best of the best.

In terms of class. Jesus' own disciples were fishermen like James and John. He wasn't, again, posting up in Jerusalem. With the religious elite. These were the opposite of the elites, and those are the ones on the mountain. Those are probably the ones making up the crowd.

And Jesus is saying, you are blessed. And so when he says the poor in spirit, what exactly does he mean? Well again, we've got to understand both words. What does he mean by poor, and what does he mean by spirit? When you translate these words into the original Greek, this is the Greek word *pneuma* and this is the Greek word *tokos*.

It's essentially what it sounds like poor is you don't have very much. It doesn't always mean financially poor, it just means you don't have much of what you have. Whatever you have, you ain't got much. You're poor. And the word spirit, translated *pneuma*, basically just means wind or breath. If you will think of like blowing on your hand that whatever that is, your air, your stanky breath, that that invisible energy, that is your *pneuma*. And in the Bible, there's two forms of *pneuma*. There is you might call it natural wind, which blows in the air and moves the leaves on a tree.

But then there's also an invisible energy in the human person. You might call that your vitality. It's that invisible part of you that gives you your get up and go. And we've all had different levels of get up and go, but whatever that is, that's your spirit. Okay, your spirit is your it's your vitality. It's what makes you go. And in the Bible, that comes from God but can become shaped and influenced in a variety of ways. Typically your spirit is influenced by the circumstances of your life. And it's in that way that the Old Testament uses this word.

In the original Hebrew, it's called *ruach*. *Ruach*, just like *pneuma*, is invisible energy. It's wind like blows on the trees or that invisible energy in your own life. I'll cover you a couple examples if you go to the next slide and show you how this word is used so you can see how Jesus is using it. In Job chapter 12, verse 10, there's a kind of statement on the human experience, and it says that the life of every living creature is in the hand of God. This is the Hebrew word *nephesh*, it sometimes means soul.

But then he says after that, as a parallel as well as the breath of all humanity. This is the Hebrew word *ruach*, which is the Greek word *pneuma*, which is the same word Jesus uses in the Sermon on the Mount. And so whatever this spirit is, it's something given to us by God, but it's also something intrinsic to us. You might say it's your vitality or you could even say your vibe. I don't I would never say vibe, but some people might say vibe. And that's kind of how you see it used in other places in the old testament.

A good example is in the book of Genesis in the book of Job and Proverbs. In Job chapter 7, a little bit earlier than chapter 12, Job is talking about his *ruach*, and he describes it as the anguish of his spirit. In other words, my life energy, my get up and go, is characterized by anguish. Like, ugh, this is terrible. So his it's not his personality as much as it is his spirit, his vibe, his vitality, it's characterized by anguish. A similar kind of use in Genesis 26. Happens to Isaac and Rebecca, which are the mom and dad of Esau.

Esau marries some some pagan women not one but two. And it says these pagan women made life bitter for Isaac and Rebecca. This word translated bitter literally means bitterness of spirit, bitterness of ruach, meaning their life energy was sour. It was it was it was nasty, it was it was bitter. And that kind of shows you that their way of life after Esau married those women. What their get up and go was characterized by bitterness, not joy. Does that make sense? What there it's more than just get up and go.

It's it is that plus some. It's kind of the spirit of a person or the way that they move and live the book of Proverbs uses it again in a similar way. The tongue of that heals is a tree of life, but a devout a devious tongue breaks the spirit. In other words, it's a ruach that is broken, no longer functioning. It doesn't do what it's supposed to do. And in a similar way, that's what's going on in the Sermon on the Mount. Jesus is saying that people who are blessed are people who, when it comes to their get up and go, they do not have very much.

They do not have very much power or energy. They do not have a great amount of get up and go in their life. And so the best picture I think to commute communicate this is the vision of empty hands. When you have empty hands, it's as if I've got nothing left to give. And so in a way Jesus is saying, blessed are the helpless. Helpless because they are out of resources to do what needs to be done. They are poor in relationship to their spirit, their invisible energy. And that dynamic I think captures what Jesus is describing.

Now I know when you hear that you might say, well, I'm not poor in spirit. I got a lot to get up and go. So why can't I be blessed? And I would say, well you can. Jesus isn't saying. That everybody is this. He's just saying these people are close to the kingdom. And the reason that they're close to the kingdom is because they have empty hands. And the reverse would also be true, those who don't have empty hands. It will be more challenging to receive the kingdom. Now, if you do a word study on this phrase poor in spirit, the biggest commentary on Matthew, written by two scholars.

Davies and I think it's Davies and Alison. Doesn't matter. You don't care who they are. But they this is a massive three volume commentary. They spent like twenty-five pages on this word and they actually did a survey of how it's used. Throughout the history of human interpretation. And they notice two things. Number one, this word is often used to convey to convey a religious sense of poverty. In other words, you're spiritually bankrupt. When it comes to what it takes to be righteous before God, you are without resources, you cannot commend yourself.

And it is in that way Jesus is using this term. But they would also say sometimes it's conveying an economic reality. That it's often used of to describe people who are lower class financially, who do not have not just financial resources, but really resources of any sort. And then they also made this claim, which on the surface is a little bit interesting, but they said in

the book of Matthew, Jesus will often use them together. Jesus does, in other words, he doesn't split apart those two. Forms of poverty, but rather he sees them coincide.

In fact, if you read the Sermon on the Mount in Luke's gospel, he doesn't even use the word spirit He just says, blessed are the poor, for they'll inherit the kingdom. He also makes statements in the Gospels that show the difficulty of getting the kingdom when you are. Prosperous and wealthy. An example of this on the screen is Matthew chapter 19. I believe he was talking to a rich person. He wanted to go into heaven. He said, sell everything that you have and follow me. And the and the guy said, no, I can't do that.

I don't want to do that. And Jesus makes this shock shocking statement that when it comes to the kingdom of God It's actually easier for a camel to get through the eye of a needle than for a rich person to enter the kingdom. Now why would Jesus say that? Is he saying rich people don't go to heaven? I sure hope that's not what he's saying. In fact, I know that's not what he's saying. Because Nicodemus was rich and he's going to heaven. And so is Joseph of Arimathea. Because money is not evil.

Money is neutral. It's neither good nor bad. But what is not neutral is the human heart. And what money can sometimes do if you're not careful is because it become a kind of God in your life money can provide for you security and pleasure and sweetness and significance. And what's very common because of our selfish inclination is to let money become that in our life. That's why Jesus in the Sermon on the Mount says you can't serve two masters. And the two masters that he points out is God or mammon.

God or your stuff, because stuff, more than any other thing, will compete for your sense of allegiance, security, and rest in life. And so the poor are blessed. Why? Because they have empty hands. Think of it this way. Because they have empty hands, they can grab the kingdom when it comes. But if your hands are chock full of this world's goods, and you are living as if these this world's goods are where it's at, then when the kingdom of God is offered, You look upon that gift and you look at your full hands and say, why would I need that?

And this is so true. If you think about evangelism, this has been my experience. It's much more difficult to do evangelism with very wealthy Westerners who have no need, no need for God, than it is doing evangelism among the poor and the destitute. Because the poor and the destitute realize I don't have any of that stuff. And when I received God into my life, I f I finally realized God was all I ever needed. And so when you have empty hands, you can grab upon the kingdom of God. Again, you may say, well, I don't have empty hands.

Does that mean I can't be blessed? It doesn't mean that. But what Jesus would say is you need to learn to adopt a posture of poverty. You need to learn to adopt a posture, I'm going to use the word unending hunger. You need to become a kind of person that lives daily upon

God's provision. And even Jesus in the Sermon on the Mount when he taught us how to pray, you notice he said, teaches, he said, give us this day our daily bread. And forgive us or you know how the rest of the prayer goes.

Daily bread. How many of you got more than a day's worth of bread? Most of us. Have probably two or three days. So Jesus, are you saying I can't have bread in the pantry? No, I don't I really don't think that's what he's saying. I don't think he's demonizing I don't think he's demonizing wealth. God blesses a lot of people with wealth. Praise God. I think it's wonderful. But what he is saying spiritually, if you want the kingdom, you need to live as if. God's daily provision is that which gives you what you need.

That's one of the reasons I think the scriptures encourage giving and generosity, because nothing breaks the hold of greed on your life like giving your stuff away. It breaks the power of wealth on your heart so that you don't lose the kingdom of God, because the kingdom of God is for those who have empty hands that freely give and receive and trust in God for their security and sweetness. Blessed are the poor in spirit, theirs is the kingdom of heaven. Then he goes on, blessed are the ones who mourn. Again, this feels kind of counterintuitive, but it's a but it Jesus says it nonetheless.

Those who mourn is not conveying kind of temporary emotional disappointment. Although you can sometimes read it that way, I got to be kind of sad for God to comfort me. That's really not how this word's used in the New Testament or Old. The Hebrew word for this Greek word is typically used of mourning death. It's a kind of mourning that is deep and painful. The grieving that results from losing someone you love deeply. Or something that mattered a great deal to you. That's this kind of mourning. And Jesus says those people are blessed.

Now why would those people be blessed? I think it's because they die to, I'm going to call it self-delusion. Just like the poor in spirit die to a spirit of self-reliance. Those who mourn die to a spirit of self-delusion. Have you ever heard the phrase grieving is a process? There's this lady who wrote a book on the stages of grief. Has anybody ever heard of the five stages of grief? You move in grieving. You can add more, you can probably do less, but basically it starts with it starts with denial, moves to anger.

And then to bargaining. In other words, God, this can't be happening. Anger, God, this shouldn't be happening. Bargaining, God, if this, then that. Then there's just depression. That's the fourth stage. Depression is there's no talking. God's not talking. You're not talking. You kind of feel the full weight of that the loss and what it means. And then finally out of that depression comes the fifth stage, which is acceptance. Now, whether you add more or less, essentially grieving is a process from denial to acceptance. And similarly, Jesus, I think, is describing that dynamic.

That those who are blessed are the ones who can see the world for what it is. In other words, they're no longer deluded that everything is fine. Everything is awesome. The world's awesome. I'm awesome. Can't you see? And I would say, well, can't you see? The world is not very awesome. The world is broken. Death is wrong. Death is an unwelcome intruder. Even Western people, you think about the way that we grieve, we do not like it. It makes us uncomfortable. Sometimes you'll go to funerals and people say they're there.

Don't be so sad. They're up in heaven, having a great time. You stop that sometimes when people say that I just want to say stop talk you stop talking. You stop this that's not helpful. When you love someone and they are taken from you, that is a that is an injustice. That is not right. That's why our hearts react so violently against it. This was not God's design. This is not the way it was meant to be. In the Garden of Eden, they there was no death. Death was a result of human sin and brokenness.

And so Jesus is saying people who can see that there is brokenness in this world, people who can see their own spiritual brokenness, because they see their heart for what it really is, those people are actually blessed even though they grieve. Because those people are uniquely positioned to receive the comfort of God. Now again, I'll show you this in the Old Testament how this word is used. J Isaac, Jacob's, I'm sorry, Jacob, Joseph's father, mourns for his son after he thinks he's dead. The brothers say the brothers sold him into slavery, but they told the dad he was mauled by a was it a lion or something else?

I can't remember. They tell him he's destroyed, he mourned for his son for many days. And his sons and daughters tried to comfort him. Notice how the two words are used together, just like the Sermon on the Mount. But he refused to be comforted. The other time this word is used is by Nehemiah in Nehemiah 1. Nehemiah is not mourning the death of someone, but he's mourning the death of Israel, essentially. He heard that the walls of Jerusalem had been destroyed, that the temple was destroyed, that there was no longer worship taking place in the Holy City.

And so he when he heard these words, he fell down and he wept and he mourned for a number of days. And so for people who mourn in the Bible Death is a very common reason, but there's also mourning the loss of covenant privileges, the loss of the presence of God, the loss of this spiritual inheritance that God's people were promised to enjoy. And similarly, I think when we mourn, if we want to be characterized by what Jesus is describing then we need to become comfortable with mourning those realities. We need to be able to look at this world and say this is not right.

And we need to be able to look at injustice and oppression and the ugliness in our world and not distract ourselves or pretend like it's not there. And I'll be the first to admit it's exhausting to deal with hurting people. Not y'all people, I'm not saying y'all are exhausting, but other people. I know I don't know. I'm not joking. Y'all are exhausting. Everyone's

exhausting. When you're hurting. And the brokenness of the world, it can drain you and make you sad. If you have a heart at all, you feel the weight of that.

And that is something we must adopt if we want to inherit the kingdom of God. In your notes, the kingdom belongs to those with grieving hearts. I'll show you this in a couple of different ways, namely Isaiah chapter 40. Isaiah chapter 40 I think is undoubtedly what Matthew has in mind because Matthew has been quoting from Isaiah 40 from the very beginning of his gospel. Isaiah 40 is the passage where John the Baptist says, I've come to prepare the way. If you go back and read Isaiah 40 verses 1 to 9, that's that what that's all about.

Isaiah 40 opens with the promise, comfort, comfort, my people. Says your God. Why are they comforted? Because the time of your hard service is over. The iniquity has been pardoned. In other words, I'm coming to fix what broke. I'm coming to fix what your sin produced. I'm going to heal you and give you back your land. And that's the prophecy that talks about the coming king and the coming kingdom of God. And that he was going to restore all that the sin had lost. And that's essentially what Jesus is promising to those who inherit the kingdom.

That which causes you to grieve will be swallowed up by the kingdom when it comes. If you go to the next slide, the way that you posture yourself this way is by surrounding yourself with people who are inclined to unflinching honesty. In other words, you need people who will help you be honest with the world, who will not distract you or numb you from the terrible things happening in our world or from what's going on in your own heart. You need people who can know you and you trust them and they love you and they are able to speak into your life and say this it should not be.

You should not be doing these things. This pattern of your life is wrong. Better the wounds from a friend than the kisses of an enemy, right? That's what the proverbs say. You need people with unflinching honesty to help you see what is. Because unless you see, you will not cry. And unless you cry, you will not be comforted. God cannot wipe away tears, you never cry. And if you're not willing to see your brokenness, then how then will you be comforted? Blessed are the heartbroken. Blessed are the ones with grieving hearts.

Because through their unflinching honesty, they will be ready for the kingdom when it comes. And so die to self-reliance and die. To self delusion. Lastly, blessed are the humble, for they will inherit the earth I'm sorry, I think I skipped a slide. I'm not going to go back, but you can see Jesus do these very things. You also see David grieving his sin. And Psalm 51. So if you want to put in your own notes, Psalm 51, John 11, David mourns his sin. David grieves over the tomb of Lazarus. David Jesus grieves over Jerusalem.

He grieves over the tomb of Lazarus. Jesus modeled mourning over brokenness better than any other person. The last one is humility. Blessed are the humble. Blessed are the humble because they will inherit the earth. Again, this word in the CSB is translated humble, and a lot of your translations it's going to say meek or gentle. And unfortunately the idea of meekness has been translated to convey weakness. And weakness is kind of sort of what it's getting at, but it's really a little different than that. The Hebrew word behind this Greek word is the Hebrew word ani.

And when you go in the Old Testament and look at how that word is used, you'll start to notice a theme. Moses is described as the most humble man on the earth, but almost everywhere else this word is used, it conveys this idea of oppression, affliction, or insignificance. And in that way, I think it's a lot different than what people default to in their minds. In Psalm 76 verse 9. God judges the wicked to save the lowly of the earth. He saves the ani by punishing the wicked. In other words, the ani were oppressed by the wicked.

And then God judges them when the kingdom comes. Same idea in Psalm 147, verse 6. The Lord helps the oppressed. Same Hebrew word, ani. But it's translated oppressed instead of lowly. How does he save the humble and oppressed? He saves them by bringing destruction to the wicked. Again, it's this eschatological end times judgment that punishes the wicked and then gives to the humble the inheritance that they were promised. Same idea in Job 36, God rescues the ani by their ani. He rescues the afflicted by their affliction. He instructs them by their torment.

So even though they're suffering, God is teaching them in that suffering. And then finally, Job 24, they push the needy to the road. The poor of the land are forced into hiding. And so the reason that I use the word humiliated in your notes is because the word Jesus uses is conveying that kind of person, a person who is insignificant. A person who is cast aside, a person who is oppressed and afflicted, who doesn't have any social capital or protection. Those are the humble. And again, a lot of us would look at that and say, well I can't be that.

I'm not that. I'm not unimportant. My mom said I'm important. No, I'm just going to, you wouldn't say that. I'm not unimportant. I have this, I have that. Sure. I don't think Jesus is saying everybody is this, but he's saying these people are uniquely blessed. Now why are they uniquely blessed? Why are they close to the kingdom? They're close to the kingdom because their hope is not in this world. Their hope is in the world to come. Their hope is in the kingdom of God. That is why they are blessed because the hope of heaven is what they'll receive.

If you live for this world and the things of this world, if you live as if this world is all that there is. Then it will incline you towards wickedness, and it will incline you towards oppression. And when the king brings the kingdom, that will not be a good day for you. The Lord will judge the wicked and he will exalt the humble. So what is needed is for us to do two

things. One to live with future hope. Not saying you can't have a nice house, not saying you shouldn't be wealthy.

I'm just saying your house and wealth is not the object of your hope is in heaven. Your hope is in the kingdom of God. Your hope is in that kingdom coming on earth as it is in heaven. And then the second thing we got to learn is what I'm going to call unforced humility. It's one thing to be humiliated because you have no choice. It's another thing to humble yourself because you believe that's the posture of the kingdom. The relationship of humility to inheritance comes from Psalm 37. In fact, I put that in your notes if you really want to learn this concept.

Psalm 37 is about the inheritance of the land. And God brings the land to the humble by overthrowing the wicked. But essentially the Psalm says to God's people. Do not take vengeance into your own hands. Do not assert yourself. Do not take vengeance. Do not become angry at the Lord or at them rather patiently entrust yourself to the God who judges justly. A little while in the wicked person will be no more, although you look for him, he won't be there, but the humble will inherit the land. The humble will enjoy abundant prosperity.

Same thing a little later a little earlier in verses 7 and 8. Be silent before the Lord and wait expectantly for him. In other words, future hope. Do not be agitated by the one who prospers in his way, by the person who carries out evil plans. Refrain from anger. Give up your rage. Do not be agitated. It can only bring harm. In other words, humble yourself. Humble yourself. Doesn't mean you don't have power. It doesn't mean you couldn't smother them with a fist. It doesn't mean you're not strong. In fact, every sermon I've ever heard on meekness is that of power under control.

They use the analogy of a horse. Controlled by a bridle. A horse is very strong and powerful, but that power is submitted to the one holding the reins. Or think about your gas pedal pushed all the way to the floor, your RPMs, you know, as high as they can go, but your foot's on the clutch. The car isn't moving because you've you've pressed the clutch down in a similar way you're refraining from anger, you're refraining from vengeance. Why? Because even though they're treating me as though I'm insignificant. Because my hope is not in this world, my hope is in what's to come.

I'm going to entrust myself to the God who judges justly when he brings the kingdom. And so the kingdom of God is for those with future hope. Their hope was in the land, the people of Israel. Their hope was in the promise of God, like Amos 9. 15, I will plant them on their land, and they will never again be uprooted. They'll never be uprooted from the land I've given them. The Lord your God has spoken. Again, put yourself in the shoes of that original audience. These were Jewish people. Waiting for Messiah, who had been robbed and stolen from by Rome.

They had become common day laborers. Even though they used to own a ranch. They used to be imagine being a millionaire and China taking over America. Actually that's not a nice thought. Imagine. Yeah, I'll say imagine you're a Ukrainian and Russian takes over Ukraine. That's not a nice thought either, but let's just go with it. And you used to be a super wealthy landowner, but now you're a day laborer. They stole your money through taxation, through unjust robbery. That's exactly what Jesus is talking to. That's exactly who he's speaking with.

And he's saying you're actually blessed, even though you've been mistreated. Because the kingdom of God belongs to people who are humiliated. The kingdom of God belongs to people who will humble themselves and live not for the treasures of this world, but for the kingdom that is to come. And so we've got to learn to adopt the posture of unforced humility, unforced humility that waits on the Lord, keeps his way, knowing that he will exalt me, and when he exalts me, will inherit the land. And will walk, will watch as the wicked are destroyed.

And in all of these ways, Jesus perfectly embodies these three things. Jesus was poor in spirit, he mourned, and he was meek. Jesus actually uses the word meek to apply to himself. He says, come to me if you're weary and burdened. I'll give you rest because I am meek. I am lowly. I am gentle in heart. Take my yoke upon you, and you'll find rest for your souls. And so the way of the kingdom is not the way of the world. The way of the kingdom takes the values of the world and turns them upside down.

But imagine a culture that embraces these postures. Imagine a local church wherein the people were humble and honest. Imagine a culture wherein the people of God were aware of their need for grace. No peacocks strutting around. You know, they're so high and mighty. Imagine a church where people wept and grieved with those who grieved. And a church wherein there was a hope in the world to come. That is, I think, our calling as Christians in a local church. We're to kind of form a counterculture within our culture that shows a different way, a better way, a higher way, the way of Jesus who had the most power of any person, and he took up a towel and he washed people's feet.

The way of Jesus, who though he was king of kings and Lord of Lords, willingly laid down his life. To be crucified on a Roman cross. His disciples were so slow to get this, just like we're so slow in Mark chapter 8. They think Jesus is going to establish the political kingdom. And when he starts saying, no, I'm actually going to be crucified and beaten and tortured and buried, Peter says, It'll never happen to you, Lord. And Jesus says, get behind me, Satan. And then he makes this statement. He says, if you really want to get the kingdom, if you really want to gain your life, then take up your cross and follow me.

Let a man deny himself, take up his cross and follow me. You've got to die to me if you want to inherit the kingdom of God. Whoever wants to save his life will lose it, but whoever loses his life because of me will save it for what does it benefit someone to gain the whole world

and yet forfeit his soul? The main problem with Maslow's hierarchy is that it doesn't have a place for God. It lives as if the material world is all there is and it's all that matters. And it lives as if you are the most important thing in this world.

And while you are important, your mother wasn't wrong about that, you're not more important than God. And you really can't understand yourself until you understand yourself in light of him. And you will not be able to see that until you do the Beatitudes. Until you become poor in spirit, broken over your sin, dealing honestly with the ugliness, both outside of you and within. And living as though the thing that matters most to you in this life is not the size of your house or your public reputation. But the coming kingdom of God and advancing that kingdom because that's the only kingdom that will really last forever.

And here's the coolest part when you live that way, notice how upside down it is. You start with God, but in finding God, you actually know who you are. You can really discover your truest self, which you are broken, but you are dearly loved. You are so loved by your heavenly father he sent his son to make atonement for your sin. And when you live in light of that love, you are the most confident person in the world. You have a supernatural self-esteem. No one can break you down because who cares what people say when God said a better word.

Love and belonging become flourishing, life-giving relationships. You don't abuse people or leverage them for you, rather you deny yourself and serve them. And through a spirit of service like our Lord Jesus. You let Jesus take care of the rest. Jesus said, seek first the kingdom of God. I'll take care of the safety. I'll take care of the food. All these things will be added unto you. And notice this kind of kingdom, it's not a kingdom of scarcity. This is a kingdom of abundance. Because the kingdom of heaven is led by the kingdom.

The kingdom of the heaven is led by the king of kings, and the king of kings has all the abundance of all the world. And can literally take five loaves and turn and feed five thousand people. You do not have to live from a place of scarcity or selfish advantage. You can deny yourself and go the way of Jesus by going the way of the cross. But all of that begins with dying to yourself. Dying to self-reliance and your delusions that you are someone you're not. Because none of us are who we think we are, we're almost always far worse off than we can imagine.

And until we're willing to look into the mirror of God's grace and deal honestly with our brokenness. Will never experience the comfort of grace and forgiveness. And so if you've never if you've never come to Jesus in that way to receive the kingdom. Then maybe this morning the Holy Spirit would be inviting you to do something like that. I know so many Christians who grow up thinking that they're saved, but their mindset is of this world. It's not of the kingdom of God. The kingdom of God will take the worldly values and turn them

upside down and to the degree that you're living for this culture, you haven't connected the dots.

And so this morning, if you would allow some time for genuine introspection. And present these I don't know these questions of diagnosing self f selfish sinful selfish pride. And spend some time repenting and trusting Jesus. If there's some way I can pray with you for you, I'd be happy to do that as well. But let's take a few moments to respond as the Lord leads.