

Humans and Nations (Exodus 3:3,4)

- Self-governing
- Make decisions _____ a moral structure
- Judges _____

Here I am
 versus
 I AM WHO I AM

Eternal God (Exodus 13:13,44)

- Self-existence
- _____ Moral Structure
- Judges _____

Conflict of Sovereignty - our errors

- Rebel - _____ God rather than worship
- Remake - imagine God to be more like _____
- Rewrite - misinterpret _____ to justify our sin

Highlights

- God’s sovereignty over Israel was intended to bring them into a _____ relationship with Him.
- God’s sovereignty over the Gentile nations was a demonstration of His _____ and plan.
- God’s judgment is inevitable, just, and _____.

The New Testament / Church

- The _____ of Jesus as a baby
- My God, My God, why have you _____ Me?
- The _____ of the Holy Spirit
- _____ salvation by _____ not works

His Radical Sovereignty

- Radical permanent _____
- His most radical acts of sovereignty are in our _____.
- His sovereignty is astonishingly compassionate and _____.
- His _____ of His church to build His kingdom

The correct response

- Humility
- Love
- Confidence

- Gentleness
- Meekness
- g4239 πραῦς, praus

“Blessed are the _____, for they shall inherit the earth.” Matthew 5:5

MEEK, MEEKNESS - Vine's Complete Expository Dictionary [EXCERPT]

A. Adjective.

praus or praos (πραῦς, 4239) denotes “gentle, mild, meek”; for its significance see the corresponding noun, below, B. Christ uses it of His own disposition, Matt. 11:29; He gives it in the third of His Beatitudes, 5:5; it is said of Him as the King Messiah, 21:5, from Zech. 9:9; it is an adornment of the Christian profession, 1 Pet. 3:4. Cf. epios, “gentle, of a soothing disposition,” 1 Thess. 2:7; 2 Tim. 2:24.

B. Nouns.

1. prautes, or praotes, an earlier form, (πραῦτης, 4240) denotes “meekness.” In its use in Scripture, in which it has a fuller, deeper significance than in nonscriptural Greek writings, it consists not in a person’s “outward behavior only; nor yet in his relations to his fellow-men; as little in his mere natural disposition. Rather it is an inwrought grace of the soul; and the exercises of it are first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting; it is closely linked with the word tapeinophrosune[humility], and follows directly upon it, Eph. 4:2; Col. 3:12; cf. the adjectives in the Sept. of Zeph. 3:12, “meek and lowly”;... it is only the humble heart which is also the meek, and which, as such, does not fight against God and more or less struggle and contend with Him. This meekness, however, being first of all a meekness before God, is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect” (Trench, Syn. Sec.xlii). In Gal. 5:23 it is associated with enkrateia, “self-control.”

The meaning of prautes “is not readily expressed in English, for the terms meekness, mildness, commonly used, suggest weakness and pusillanimity to a greater or less extent, whereas prautes does nothing of the kind. Nevertheless, it is difficult to find a rendering less open to objection than ‘meekness’; ‘gentleness’ has been suggested, but as prautes describes a condition of mind and heart, and as ‘gentleness’ is appropriate rather to actions, this word is no better than that used in both English Versions. It must be clearly understood, therefore, that the meekness manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was ‘meek’ because he had the infinite resources of God at His command. Described negatively, meekness is the opposite to self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all.