

International Training for Elders and Responsible Ones

September 2025

GENERAL SUBJECT: CRUCIAL ASPECTS OF MATTHEW 5 THROUGH 7 (Thursday—Second Morning Session)

Message Two

The Blessedness of Those Who Mourn, of Those Who Are Meek, and of Those Who Are the Peacemakers, Called the Sons of God

JL Hymns: 944

Scripture Reading: Matt. 5:4-5, 9

Matt 5:4 Blessed are those who mourn, for they shall be comforted.

Matt 5:5 Blessed are the meek, for they shall inherit the earth.

Matt 5:9 Blessed are the peacemakers, for they shall be called the sons of God.

I. “Blessed are those who mourn, for they shall be comforted”—Matt. 5:4:

- A. To mourn is to feel or show deep sorrow or regret:
 - 1. The entire situation of the world is negative toward God’s economy.
 - 2. God’s glory is insulted, Christ is rejected, the Holy Spirit is frustrated, the church is desolate, self is corrupt, and the whole world is evil.
 - 3. Satan, sin, self, darkness, and worldliness predominate among all people on the earth.
 - 4. God wants us to mourn over such a situation.
- B. A saint who is poor in spirit and seeks God will mourn because the surroundings, the present generation, and the people in the world do not want God, resist God, and rebel against God:
 - 1. The Lord promised that those who mourn on behalf of God will be comforted.
 - 2. Our grieving heart is comforted by gaining God and by coming under His rule; however, our comfort will be greater and richer in the coming kingdom and in eternity future.
- C. A believer who lives in the reality of the kingdom of the heavens often mourns:
 - 1. A saint does not mourn over the tribulations that he suffers but over not gaining God.
 - 2. The object of such mourning is God and His dominion.
 - 3. Such mourning is noble and holy.
 - 4. Those who mourn will be comforted by God.
- D. If we are poor in spirit, surely we will mourn:
 - 1. We will feel sad and sorrowful for the poor situation among God’s people and even for our own condition.

2. The situation among God's people today is really worthy of mourning.
3. For the kingdom life we also need to mourn.
4. We need to mourn concerning ourselves, our society, and today's Christianity.
5. When we look at Christ, we are happy and rejoicing, but when we look at ourselves and others around us, we have to mourn.

II. “Blessed are the meek, for they shall inherit the earth”—v. 5:

- A. To be meek means not to resist the world's opposition but to suffer it willingly.
- B. If we are poor in spirit and mourn for the pitiful situation of others, spontaneously we will be meek:
 1. Toward all people we must be meek.
 2. To have the virtue of meekness means that we do not invade others or fight with them:
 - a. Instead, we are willing to give in.
 - b. The meek give in, do not fight, and do not invade others' territory.
- C. While we are being meek toward other people, we must fight against the power of darkness—Eph. 6:12:

Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

 1. The enemy is not other people.
 2. It is Satan and his angels, the evil powers in the air—2:2.

Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
- D. If we are meek, willing to suffer the world's opposition in this age, we will inherit the earth in the coming age—Heb. 2:5-8; Luke 19:17, 19; Matt. 11:28-30; Num. 12:3.

Heb 2:5 For it was not to angels that He subjected the coming inhabited earth, concerning which we speak.

Heb 2:6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?

Heb 2:7 You have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands;

Heb 2:8 You have subjected all things under His feet." For in subjecting all things to Him, He left nothing unsubjugated to Him. But now we do not yet see all things subjected to Him,

Luke 19:17 And he said to him, Well done, good slave. Because you have become faithful in the least, have authority over ten cities.

Luke 19:19 And he said to this one as well, And you, be over five cities.

Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt 11:29 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.

Matt 11:30 For My yoke is easy and My burden is light.

Num 12:3 Now the man Moses was very meek, more than anyone else who was on the face of the earth.
- E. The Lord Jesus said of Himself, “I am meek...in heart”—Matt. 11:29:
 1. In facing opposition, the Lord Jesus was always meek.
 2. Paul in 2 Corinthians speaks of the meekness of Christ—10:1:

2 Cor 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold

toward you,

- a. Meekness is a virtue of the humanity of Christ by the divine life.
- b. Christ's meekness is not a simple matter, for it is in His humanity and by the divine life.
- c. When the Lord Jesus was on earth, He lived a human life by the divine life.
- d. Through this mingling of divinity and humanity the virtue of meekness was manifested.

3. Christ's meekness is seen in the way He entered Jerusalem as described in Matthew 21:1-11:

Matt 21:1 And when they drew near to Jerusalem and came to Bethphage at the Mount of Olives, then Jesus sent two disciples,

Matt 21:2 Saying to them, Go into the village opposite you, and immediately you will find a donkey tied and a colt with her; untie them and lead them to Me.

Matt 21:3 And if anyone says anything to you, you shall say, The Lord has need of them; and immediately he will send them.

Matt 21:4 Now this took place in order that what was spoken through the prophet might be fulfilled, saying,

Matt 21:5 "Say to the daughter of Zion, Behold, your King is coming to you, meek and mounted on a donkey, and on a colt, a foal of a beast of burden."

Matt 21:6 And the disciples went and did as Jesus directed them,

Matt 21:7 And led the donkey and the colt. And they put their garments on them, and He sat upon them.

Matt 21:8 And most of the crowd spread their own garments in the road, and others cut branches from the trees and spread them in the road.

Matt 21:9 And the crowds who went before Him and those who followed cried out, saying, Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!

Matt 21:10 And when He entered into Jerusalem, all the city was stirred, saying, Who is this?

Matt 21:11 And the crowds said, This is the prophet Jesus from Nazareth of Galilee.

- a. He was "meek and mounted on a donkey, and on a colt, a foal of a beast of burden"—v. 5.
- b. This signifies the meek and lowly state in which the Lord was willing to present Himself.
- c. Christ the heavenly King did not come with haughty splendor but with gentle, humble meekness.
- d. The Lord Jesus came not to fight but to be a meek King.

F. Those who are meek will inherit the earth—5:5:

Matt 5:5 Blessed are the meek, for they shall inherit the earth.

- 1. If we live in the reality of the kingdom of the heavens and partake in the kingdom, we will inherit the kingdom of God—1 Cor. 6:9a, 10b; Gal. 5:21b; Eph. 5:5b.

1 Cor 6:9a Or do you not know that the unrighteous will not inherit the kingdom of God? ...

1 Cor 6:10b ... will [not] inherit the kingdom of God.

Gal 5:21b ... that those who practice such things will not inherit the kingdom of God.

Eph 5:5b ... has no inheritance in the kingdom of Christ and of God.
- 2. Inheriting the kingdom of God is different from entering into the kingdom of God through regeneration:
 - a. Having entered into the kingdom by being regenerated, we now need to grow and develop in the divine life.

- b. As a result of this growth and development, we will inherit the kingdom of God.
- c. We cannot inherit the kingdom of God unless we grow to maturity in the proper development in the divine life.

III. “Blessed are the peacemakers, for they shall be called the sons of God”—Matt. 5:9:

- A. Satan, the rebellious one, is the instigator of all rebellion.
- B. For the kingdom of the heavens, under its heavenly ruling, we must be those who make peace among men—Heb. 12:14:

Heb 12:14 *Pursue peace with all men and sanctification, without which no one will see the Lord;*

- 1. Our Father is the God of peace (Rom. 15:33; 16:20), having a peaceful life with a peaceful nature.

Rom 15:33 *Now the God of peace be with you all. Amen.*

Rom 16:20 *Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.*

- 2. As those born of Him, if we would be peacemakers, we must walk in His divine life and according to His divine nature.
- 3. In this way we will express His life and nature and be called the sons of God.

- C. The blessed peacemakers will be called the sons of God—Matt. 5:9:

Matt 5:9 *Blessed are the peacemakers, for they shall be called the sons of God.*

- 1. The believers are children of God, and then they gradually grow up to become sons of God.
- 2. In His salvation God makes sinners into sons.
- 3. The central thought of the book of Romans is that in His salvation God is making sinners His sons with His life and nature so that they may become constituents of the Body of Christ for His expression:

- a. Romans 8, in particular, emphasizes sonship:

Rom 8 *be omitted.*

- 1) Verse 14 says, “As many as are led by the Spirit of God, these are sons of God.”
- 2) This indicates that we may know that we are sons of God by the fact that we are led by the Spirit.
- 3) The leading of the Spirit marks us out as being sons of God in the growth of life.

- b. Verse 19 continues, “The anxious watching of the creation eagerly awaits the revelation of the sons of God”; this verse speaks of the manifestation, or the appearing, of the sons of God.

- 4. Galatians 3:26 says, “You are all sons of God through faith in Christ Jesus”:

- a. Faith in Christ brings us into Christ and makes us one with Christ, in whom is the sonship.
- b. We must be identified with Christ through faith so that in Him we may be sons of God.

Excerpts from the Ministry:

CONCERNING THE NATURE OF THE KINGDOM PEOPLE

Those Mourning to Be Comforted

Although we should be very happy to hear that we are in the kingdom of the heavens today [Matt. 5:3], in the very next verse the Lord Jesus told us to mourn. Matthew 5:4 says, “Blessed are those who mourn, for they shall be comforted.” It does not seem logical to say that those who mourn are blessed and happy. However, if we pray for a certain period of time, with a spirit filled with the King and the kingdom, we will begin to mourn over the negative situation of today. The entire situation of the world is negative in relation to God’s economy. Satan, sin, self, darkness, and worldliness predominate among all people on earth. God’s glory is insulted, Christ is rejected, the Holy Spirit is frustrated, the church is desolated, self is corrupted, and the whole world is evil. Hence, God wants us to mourn over such a situation. Because the kingdom is in us, we are subdued, controlled, and ruled by the indwelling King. If, while we are under this rule, we look at the environment and the situation of today’s world, we will sigh and mourn.

This mourning, however, is a blessing, for the Lord said that those who mourn “shall be comforted.” If we mourn according to God and His economy, we will be comforted by being rewarded with the kingdom of the heavens. We will see God’s heavenly ruling over the entire negative situation. Many times I have had the experience of mourning and being comforted. Do not be disappointed. We must mourn, yet we are filled with hope. The King is coming, the enemy will be defeated, and the earth will be regained by Christ. Sooner or later, we will be comforted. Is it not a comfort to see so many in the Lord’s recovery seeking the Lord and His kingdom? What a comfort this is to me! If you have never experienced mourning in your spirit, then you cannot realize how sweet and comforting it is to see so many who care only for the Lord’s kingdom. For this reason we love all the dear saints in the Lord’s recovery. All the churches with all the seeking saints are a real comfort to every mourning spirit.

The Meek to Inherit the Earth

The sequence in these verses is very significant. First, we are poor in spirit to receive the King with the kingdom and to contain Him. Then we mourn over the pitiful situation and are comforted. Following this, we have a word about the meek. Verse 5 says, “Blessed are the meek, for they shall inherit the earth.” Some translators have said that the Greek word rendered “earth” should be “land.” But whether we translate this as “earth” or “land,” it refers to the coming subdued world. Today the earth is a worldly kingdom under the rule of Satan. But the day is coming when the Lord, the King, will regain this world. Revelation 11:15 says, “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.” The world spoken of in Revelation 11:15 is the earth in Matthew 5:5.

In Matthew 5:5 the Lord said that the meek will inherit the earth. Those who are poor in spirit in verse 3 and who mourn in verse 4 are now the meek in verse 5. Many Christians do not understand what it means to be meek. It does not mean simply to be gentle, humble, and submissive. To be meek means not to resist the world’s opposition but to suffer it willingly. To be meek means not to fight or to resist. If we are meek, willing to suffer the world’s opposition in this age, we will inherit the earth in the coming age, as revealed in Hebrews 2:5-8 and Luke 19:17 and 19.

Today those who fight are those who gain the land. If you do not fight, you will not receive any territory. This is the reason there are so many wars. Nations wage war with one another to gain more territory for themselves. The human way is to obtain the land by fighting for it, but the way of the kingdom of the heavens is to gain it by being meek. There is no need to fight, but there is the need to be meek. Some of the young people have been shouting slogans about taking the earth. The way to take the earth is not by slogans, shouting, or fighting. The way is through meekness. Blessed are the meek, for they shall inherit the earth. Are you a fighting one or a meek one? If you would inherit the earth, you must be meek. When the Lord Jesus comes back, He will regain the earth. However, when

He was arrested, tried, and crucified at Golgotha, He was meek. As He was nailed to the cross, He did not resist. In every way He was meek, meek to the very end. Eventually, the earth will be gained not by the fighting ones but by the meek ones. Several weeks ago an opposer told one of our brothers, "We are going to stop you!" Time will tell who will be stopped. The fighting ones will be stopped, but the meek ones will not be stopped. Rather, they will inherit the earth. Satan is always fighting, but the Lord Jesus never fights. Instead, He is meek. In this we see that the economy of God is opposite to the economy of man. If you want to gain the earth, you should be meek. If you have not received any territory, this may indicate that you are not yet meek enough. Young people, you must be meek on the campuses. I realize that this is a heavenly language. But the Lord Jesus did not say, "Blessed are those who fight, for they shall gain the earth. The fighters shall take the earth!" Do not say, "Let's take the earth by fighting for it." No, you must say instead, "Let's take the earth by being meek." You may think that meekness is related to material things. However, if you consider the matter carefully, you will see that meekness is not related to outward material things. Rather, it is related to something inward, to what we are in our very being.

Those Making Peace to Be Called the Sons of God

Matthew 5:9 says, "Blessed are the peacemakers, for they shall be called the sons of God." Satan, the rebellious one, is the instigator of all rebellion. For the kingdom of the heavens, under its heavenly ruling, we must be those who make peace among men (Heb. 12:14).

In all the first seven blessings we see that we should not be fighters or troublemakers; rather, we must be peacemakers, always making peace with others. If we are peacemakers, we will be called the sons of God. The sons of the devil make trouble, but the sons of God make peace. As the Son of God, the Lord Jesus made peace with God and man. Now, as the sons of God, we must follow Him to make peace. Then we will be called the sons of God.

Our Father is the God of peace (Rom. 15:33; 16:20), having a peaceful life with a peaceful nature. As those born of Him, if we would be peacemakers, we must walk in His divine life and according to His divine nature. In this way we will express His life and nature and will be called the sons of God. (*Life-study of Matthew*, pp. 166-169, 172-173)

MOURNING AND MEEKNESS

If we are poor in spirit and mourn for the pitiful situation of others, spontaneously, we will be meek. Even if your mother-in-law is in a pitiful condition, do not tell her so. Even the condition of your dear wife may not be very positive in the eyes of the Lord. If her heart and her interests are not for the Lord, and she does not care for the Lord's kingdom, her situation is pitiful. You have the Lord Jesus with the heavenly kingdom in your spirit, but what about your wife? You may be in the highest heaven, but she may be in the lowest hell. Furthermore, consider your children. You may love the Lord to the uttermost, but they may not love Him at all. Therefore, you must mourn for your mother-in-law, your wife, and your children. You must also mourn for your relatives, your colleagues, and your neighbors. Where is one who is truly for the Lord? Look at the deplorable condition of the world today, including that of Christianity. The merchants care only for money, the students care only for their education, and the working people care only for promotions and positions. When we are poor in spirit, we will surely mourn for the whole situation. We will mourn for our environment and for the people around us.

Because we mourn for others, we would never fight against them. Instead of fighting them, spontaneously, we will be meek toward them. If you are not yet meek with your wife, it reveals that you have not been possessed by the kingdom of the heavens. This indicates that other things are still occupying you. If you have been fully occupied within by the heavenly kingdom, you will mourn for your wife and be meek toward her. You will be meek toward every pitiful person. If you are a student, you will be meek toward your teachers and classmates. You will be meek toward others because you

have a deep feeling within about their pitiful situation. Because you have been praying for them in the way of mourning, whenever you contact them, you will be meek.

A WORD ABOUT MEEKNESS

Let me say a further word about meekness. The New Testament tells us that we do not fight against flesh and blood but against the devil, against the enemy of God. We must fight against the devil, God's enemy, day and night. However, we are not to fight against people, not even against those who oppose us. Toward all men, including the adversaries and opposers, we must be meek. Although we fight Satan and the principalities in the air, we do not fight people. Instead, we love them all. Young people, do not go to the campuses to fight with the students. Never say, "We will defeat the students and take the earth!" Do not go to the campuses to fight—go there to be meek. We need to be so meek that, even if a persecutor hits us on the right cheek, we would turn to him the left cheek. To be meek means not to resist or fight back. However, as we turn our left cheek to the persecutor, we should pray, "Lord, bind the powers of darkness!" While we are being meek toward other people, we must fight against the powers of darkness. The enemy is not the people; it is Satan and his angels, the evil powers in the air. (*Life-study of Matthew*, pp. 178-180)