

Chapter 1 : W. A. Criswell Sermon Library | The Terrible Meek

The terrible meek; this plain humble farmer Shamgar with an ox goad in his hand; his battlefield was a country road or a country field. And he didn't need to be elected to any high office, he didn't need to be placed on any pedestal; he didn't need to aspire to any hero's part to do a wonderful thing for his God and for his country.

It goes much deeper than that. Notice the formula here—"I will bless you so that you will be a blessing. In other words, the blessing, favor, and grace of God always comes to us on its way to someone else. We are not just blessed, we are to be a blessing. This is really the only way the Beatitudes make sense. Why else would the poor in spirit, the mournful, and the meek be blessed or happy? These are the exact opposites of what we most often think of as conditions for happiness or counting our blessings, and yet Jesus begins the Sermon on the Mount with these marks of blessing as indicative of the kind of people through whom the kingdom of heaven is going to become a reality on earth. The Beatitudes show us the marks of an authentic disciple of Jesus, those who embody his character, and what those disciples are, they are for the world. The Beatitudes are set up in such a way that they build on one another, and they seem to do so in sets of three. We might think of them as thesis, antithesis, synthesis—the first one of the three makes a proposition, the second provides an antidote to the first, and the third one combines the first two. So when Jesus talks about the poor in spirit, our clue to what that means is found within the context of his own life and character. If we want to know what being poor in spirit looks like, we turn to Jesus as the first example. Matthew gives us a clue about poverty of spirit early on in chapter 3 when Jesus comes to be baptized by John. Now, why would the Son of God need baptizing for repentance from sin? When it comes to holiness, Jesus has it all. And yet, down into the water he goes and the voice of God speaks: The Servant was a messianic figure, the one who would do for Israel what she could not do for herself, and suffer on her behalf. As Paul puts in Philippians 2, Jesus: And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross Jesus is the Servant who embodies obedience to God. Then, immediately after his baptism, Jesus obeys the leading of the Holy Spirit and goes out into the wilderness where he denies himself food for 40 days. He denies himself so that he can be filled by God in preparation for his ministry. Satan tempts him to use his power to make bread, to use his power to impress the people, to use his power to rule the world like Caesar, and yet Jesus denies himself all these things in favor of his mission—in favor of obedience to God. He endures severe poverty of body and spirit and denies himself what the world offers via Satan, in order to gain a different kind of life and different kind of messiahship. The one who is poor in spirit recognizes that he or she has nothing to offer God on his or her own, that their life has no purpose apart from God. They obey God not out of obligation, but out of a desire to gain something better—the kingdom of God. The poor in spirit are those who voluntarily empty themselves so that they can be filled by God. The prospect of being poor in spirit and denying ourselves is perhaps the toughest hurdle to overcome in order to become a disciple. As I said last week, the Jesus way is a foreign way to us. We are used to being more dependent upon ourselves than on God. Care for nothing except yourself. The only vice is weakness and the only virtue is strength. Be strong, be a superman. The world is yours if you can get it. Jesus calls his disciples to the opposite worldview. Care for everything except yourself. Strength is found in weakness. Be weak, be a servant, be totally dependent upon God. Even death has no hold on the poor in spirit, for they have already chosen the way of the cross and the promise of resurrection. Jesus says that the poor in spirit are blessed for theirs is the kingdom of heaven—of course it is. They receive the kingdom because nothing else is in their way! They embrace the life of the kingdom when it comes because they have already been living it—living in full dependence on the king. They are blessed because their poverty of spirit enables them to bless others. Some people say that religion is an escape from the world. We can only do that, however, if we have first become poor in spirit, until we have first taken off our blinders that cause us to ignore the pain around us every day. So what we have here in these first two beatitudes is a paradox. Blessed are those who mourn for they will be blessed with strength—strength to go into the world and enter its pain. The blessing is a vocation. We work for the kingdom in the present while we await its completion in the future. Blessed are the poor in spirit thesis ,

blessed are those who mourn antithesis. Now we come to the third beatitude which synthesizes the first two: Not in the beatitudes, however. Here, meekness is a combination of two elements: Those who both want nothing from the world and, at the same time, are willing to share everything with it are the meek. The spirit of self-denial and the spirit of service come together to make a new being—the most formidable person on earth—the terrible meek. There he stands, silent and strong. He could not be bullied or bought because he wanted nothing from Pilate or the religious leaders—nothing except to give his life for the pain of the world—the pain of the very people who were crucifying him. Pilate seems afraid of him, the tough Roman guard at the foot of the cross and the condemned convict on the other side of him both recognized his strength. This is the kind of strength that even death cannot defeat. Jesus never raised a sword, and yet he defeated the Roman empire. He never said a word his captors, and yet his silence spoke volumes. He took on the worst pain a human could imagine, and yet he did so willingly. You simply cannot defeat a person like that. Tom Wright puts it this way: The future of the world will be in the hands of those who love and serve the world. Terrible meekness is the way of the disciple. Blessed are the poor in spirit. Blessed are those who mourn. Blessed are the meek. Such as these will characterize the life of the kingdom. In these three beatitudes, Jesus strips away the things that prevent us from being true disciples: He replaces them with a spirit of self-denial, a deep compassion and love for a world in pain, and a terrible meekness that will ultimately win the earth. These are the ways of the kingdom. All of us have been called by Jesus to be disciples. We have all been blessed so that we will be a blessing. How will you live that blessing this week? What will you deny yourself in order to gain a further glimpse of the kingdom? What do you need to give up in order to realize the blessing? Where is the world in pain around you? How will you enter into their pain and bring healing, with strength? And where in your life do you need to take a principled stand? Where would a terrible meekness, a strength from conviction, begin to change things? How might your non-anxious, self-differentiated presence make a difference in your office, your home, your school? They are part of the rule of life. May we receive the blessing, so we can be one.

Chapter 2 : The Terrible Meek Broadway @ Little Theatre - Tickets and Discounts | Playbill

*The Terrible Meek [Charles Rann Kennedy] on calendrierdelascience.com *FREE* shipping on qualifying offers. This is a pre historical reproduction that was curated for quality. Quality assurance was conducted on each of these books in an attempt to remove books with imperfections introduced by the digitization process.*

You who listen on the radio are sharing with us the services of the First Baptist Church in Dallas. This is the pastor bringing the early morning service entitled The Terrible Meek. It is a message from the third chapter of the Book of Judges. And it is a message built upon the lives of the first three judges. If you will open your Bible to the Book of Judges, chapter 3, verse 7, you can easily follow the morning message. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim — just the plural of Baal. Whenever you begin serving one idol you do not stop; you begin serving idols plural — and the groves. And the Spirit of Lord came upon him, and he judged Israel, and went out to war: And the land had rest forty years. And Othniel the son of Kenaz died. The second judge [Judges 3: And the children of Israel did evil again in the sight of the Lord: And Eglon gathered unto him the children of Ammon and Amalek and went and smote Israel, and possessed the city of palm trees. Shows how steeped and how compromised in idolatry and iniquity the people had become. It was only after eighteen years of severe oppression that they cried unto the Lord — And the Lord raised up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. And he brought the present unto Eglon the king of Moab: And when he had made an end to offer the present, he sent away the people that bare the present. But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: And Ehud came unto the king; and he was sitting in a summer parlor, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his stomach. When he was gone out, his servants came; and when they saw that, behold, the doors of the parlor were locked, they said, Surely he covereth his feet in his summer chamber. And they tarried until they were ashamed: And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them. And he said unto them, Follow after me: And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. So Moab was subdued that day under the hand of Israel. And the land had rest eighty years. So, I thought instead of taking it in the order that I read it, I thought this morning we would just go the other direction; we would take the third one, then the second one, then the first one. So the first one we take up this morning is Shamgar. Shamgar was a farmer, and somewhere in southern Palestine he was taking care of his little tract of land. Evidently, he was plowing in the field with his oxen. And while he was there in the field with his oxen, he found himself suddenly surrounded by a band of six hundred, or more, Philistines. They were the precursors of an invasion. And this humble farmer who had nothing in his hand but the rude implement of his toil; he had an ox goad; he had a long pole, six or eight feet long and on the end of it fastened a short iron prong. When this humble farmer named Shamgar found himself surrounded by this band of Philistines, this humble man Shamgar took that ox goad and suddenly attacked that band of uncircumcised Philistines. And so fearlessly and so ruthlessly did he assail them that they turned and fled before him; but he relentlessly and mercilessly pursued them. And when the day was done, there were six hundred of those invaders that lay dead around him. That was a most unusual thing. So much so, that God used him to deliver Israel from a terrible invasion from the land of Philistia [Judges 3: Now, just to mention that is to bring to mind the power latent in these humble and unobtrusive and unostentatious and devoted humble God-fearing people. I remember as a boy growing up in one of the meanest towns that ever was established on the face of the earth; and the boys in it were just as villainous and sorry and mean as they could be. I remember a bully in that group, and he was constantly picking on another boy. Now these fellows are about sixteen years of age,

old enough in a city to be formed into these fighting gangs. And this bully was constantly oppressing and ridiculing and shaming this other lad. And the bully was constantly trying to get him to fight him; and the other boy never would fight. It was just one of those developments in the small town. That other boy was always cowering and always running and always ducking out and refusing to fight. I want you to know that upon a day, back there in that long ago time, when those pioneers went out there to that far northwestern country, most of them lived in half dugouts. Did you ever see a half dugout? Most of those people lived in half dugouts, and in one of those half dugouts, practically all of the kids of that little town got inside and that bully and that other boy. And that bully doubled up his fists, after he shoved that boy into the center of the ring, and said, "Now, you will fight! It was an amazing thing, and when the thing was over, that bully had two of his eyes closed; he could hardly see. He had his nose mashed all over his face. He was beat up! And when that band of uncircumcised, blaspheming Philistines came out of the plains of the Mediterranean to humble, to oppress, to overcome, to make conquest of those hillbillies up there in the Judean part of Palestine, the first one they came across was this farmer, Shamgar. And when Shamgar got through with that invading band, can you imagine those that escaped, what they said back home in the camps of Philistia? I take it for granted that God meant by that that this man so overwhelmed them, this humble farmer so beat them until Philistia never dared to invade Israel for hundreds of years. It was not until the time of Saul that you find any record of another invasion of Judea from Philistia. The terrible meek; this plain humble farmer Shamgar with an ox goad in his hand; his battlefield was a country road or a country field. He took just what was in his hand, an ox goad. And he stood right where God had placed him, out in a country field, and there he did a great thing for his Lord, and he delivered Israel. Why, it thrills your heart just to think about those things — thrills your soul just to recall people like that. God said to Moses. The devil trembles before a man like that; a humble man who has it a rule in his life, "All of my employees, I try to win to Jesus. You would think that the service station was a place to fill up the car with gasoline and oil and to check the water and the tires and the battery. His service station incidentally may sell gasoline and oil and give away free air and water, but the real purpose of his service station is to talk to people about Jesus. You would think that his office was a private altar, a sanctuary where people came to find God. These are the terrible meek. I do not know the name of this quiet English girl, who on the streets found a ragged boy, encouraged him to come to her little Sunday school, and, when the boy was derelict, go after him and bring him back; finally, won him to the Lord. And through his offices, and the influence of his life, and the example of what he did, and the encouragement of his voice, there were millions who came to know Jesus all over the great Far Eastern Orient. Now, let us take the second one: And Eglon was the king of Moab, and he came across the Jordan and conquered Israel, and they served Eglon eighteen years. Now, what kind of a man is this that delivered Israel out of the hands of Eglon? Now this man Ehud, he was one. Here is the way that the Book describes him: The Hebrew says a man maimed, shut up, bound, at his right side. So Ehud was a man whose right arm was withered or cut off or maimed, or in some way impotent. Well, whatever it was, that right arm was useless, and it dangled at his right side. You have translated "left-handed. Ehud had a withered right hand, or, in some terrible accident, it was cut off, and he was maimed in his right hand. Now, that was the thing that made it possible for him to do this unusual thing of delivering Israel. His strength lay in his maiming; it lay in the impotency of his right hand, and this is the reason, this is the story. Now, I want you to see this: Oh, there are going to be six men lying out there dead before you know it. You can just see it! And the same way back there; girded around, and a dagger held in that girdle, and that right hand right at the hilt — you would unconsciously watch it, if he was your enemy. Let me illustrate that: Do you remember that story? When Joab met Amasa, both of them great men of war, Joab was girded around — the outside of his garment was girded all the way around — and the dagger stuck in the right side. And when Joab walked to meet Amasa, in some way that dagger fell out, and Joab, when he picked it up, picked it up with his left hand. And when Amasa saw it in his left hand, he thought nothing at all, and he ran to salute Joab, and Joab, with his right hand, held the beard of Amasa; and Amasa never thought of that dagger in his left hand. And when Joab embraced Amasa, Joab took that left hand and thrust that dagger under his fifth rib. And Amasa lay wallowing in his own blood on the ground [2 Samuel That gave Ehud the great opportunity because nobody was looking for that left hand, and especially when the right was maimed

and the clothing was opened on the left side.

Chapter 3 : Meek Cutoff - Wikipedia

The Terrible Meek As I wrote earlier Sara and I are reading through The Christ of the Mount by E. Stanley Jones while she gets ready to leave for work in the morning. This book is a classic study through the Beatitudes, especially how the blend together in our lives to demonstrate God's life to the world.

History[edit] In there were rumors circulating among the emigrants on the Oregon Trail that the Walla Walla and Cayuse Indians might possibly attack the settlers in the Blue Mountains of Oregon or along the Columbia River. Reports of threats came in conjunction with the murder of two Frenchmen in the area. Meek was unemployed at the time but was considered to be someone who was familiar with eastern Oregon. When he offered the emigrants an alternate route to avoid the Blue Mountains many decided to follow him. Blazing a new trail[edit] Meek led the wagon train southwest through the Malheur Mountains. They followed the Malheur River for the first two days but were then forced into the hill country. As they progressed the road became stonier. It was so hard on the oxen that several died each day. Sarah breathed her last breath at this camp and was laid to rest beneath the sagebrush. He went down to the river and found a native stone that he smoothed, then he carved this inscription: S Chambers, Sep 3rd The very next day the train experienced its most difficult ascent. In order to reach a ridge west of the North Fork of the Malheur River, the emigrants were forced to climb a steep, narrow ravine choked with boulders. One emigrant wrote about moving "ten thousand stones" in order to make a roadbed. Some of the wagons were damaged during the 1, foot climb, but they were soon repaired and the wagons continued over the hill and down to Cottonwood Creek. But now it was a drought year, the lakes were small and everything looked different. They continued south along the Silvies River and out into the lake-bed where they turned west. As they made their way to Silver Creek there were some in the forward company who insisted they continue west to find a pass over the Cascades. Meek wanted to follow Silver Creek to the north, but they refused to follow him. On September 11, James Field wrote in his diary: It was his intention to follow down Crooked river to the Deschutes and down it to the old road, but when he came to the marshy lake spoken of last Sunday, the company refused to follow him if he made the circuit necessary to get around it upon Crooked river again so he struck off in a westerly direction in order to get upon the main Deschutes River. He well knew that there was a scarcity of grass and water across here and so informed them, but it was nearer and they would have him go it, and now blame him for coming the route they obliged him to. Here the emigrants camped in and around what they called the "Lost Hollow. As emigrants further back in the train continued to arrive, circumstances in the camp became desperate. Water quickly became scarce and many ran out of their staple supplies. In a weakened condition, more travelers became sick. Camp fever and other ailments began to overcome large numbers, especially the children and elders. However, there was always enough grass and water to get by. But now as the train became stalled at the Lost Hollow tensions reached a boiling point. Scouts were sent out in all directions looking for water and they searched for long distances but all came back empty handed. In , Betsy Bayley recalled this event in a letter written to her sister in Ohio: We camped at a spring which we gave the name of "The Lost Hollow" because there was very little water there. We had men out in every direction in search of water. They traveled 40 or 50 miles in search of water but found none. You cannot imagine how we all felt. Go back, we could not and we knew not what was before us. Our provisions were failing us. There was sorrow and dismay depicted on every countenance. We were like mariners lost at sea and in this mountainous wilderness we had to remain for five days. At last we concluded to take a Northwesterly direction. After we got in the right direction, people began to get sick. The name came from the story later circulated by some of the emigrants. The Herrens reported that if they had remained at their campsite they could have filled a blue bucket with gold nuggets. This place has never been found, but if it exists it is thought by some to be between Wagontire Mountain and the south fork of the Crooked River. Their goal was to follow the Crooked River. The smaller group with Solomon Tetherow continued west along the north side of Hampton Butte and then followed Bear Creek. Meek traveled with this smaller company. With the help of a Native American who guided the group to water for a blanket, they reached the Deschutes River where Cline Falls is today, and then followed the

Deschutes north. This group suffered more for lack of supplies, so they sent a relief party ahead to The Dalles. The relief party thought it would be a two-day journey, but it took them ten days. When they arrived at The Dalles they were in a starving condition and so weak that some of the men needed help dismounting their horses. They had all traveled a long distance without water, and the whole train stopped to rest on the 27th. On that day Samuel Parker entered in his diary: May codent get to water and water was taken to them, 32 in number. Heare we beried 6 persons. Parker later added these remarks: Tuck what is called Meeks cutoff - a bad cutoff for all that tuck it. They hurried to the Mission at The Dalles where they convinced Black Harris, a mountain man, to return to the falls with a crew and equipment to help the emigrants cross. In this way Meek made his escape, and the crew sent to help the pioneers arrived in time to help the over 1, people cross with their wagons. The wagons were taken completely apart to facilitate the dangerous crossing. Some of the emigrants crossed from the low banks, using their wagon box as a boat and guided by ropes over the swift current. Others used a rope and pulley system above the high walls of the narrows about two miles downstream. It took nearly two weeks to cross everyone in the wagon train. The starving and exhausted emigrants finally reached The Dalles beginning around the 2nd week of October, having suffered 23 known deaths and probably many more. It is estimated that another 25 of the exhausted emigrants died after reaching The Dalles.

Chapter 4 : The Terrible Meek – Broadway Play – Original | IBDB

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Chapter 5 : The Terrible Meek - Lifestream | Wayne Jacobsen

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Chapter 6 : The Terrible Meek | Samuel French

The Terrible Meek sermon, keyed on the Gospel of Luke by the editors of Sunday Sermons preaching resources -- serving the preaching community since

Chapter 7 : The Terrible Meek | Bob Kaylor

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Chapter 8 : The Terrible Meek (September 12, edition) | Open Library

The Terrible meek; a one-act stage play for three voices: to be played in darkness Item Preview remove-circle Share or Embed This Item.

Chapter 9 : The Terrible Meek - Broadway Tickets, Reviews, News, Info, Photos, Videos

The spirit of self-denial and the spirit of service come together to make a new being – the most formidable person on earth – the terrible meek. They are terrible because they want nothing, hence they can't be tempted or bought, and they are terrible because they are willing to go to any lengths, even unto death, on behalf of others.