

'Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.' But how then? women are much addicted to these things, therefore the Holy Ghost mentions these particulars. But, saith he, 'Let it be the hidden man of the heart, in that which is not corruptible.' What is that? what particular will the Holy Ghost instance in for the hidden man of the heart? Even, saith he, 'a meek and a quiet spirit, which is in the sight of God of great price.' Give me any scripture that puts such a commendation upon any particular grace. Indeed we have in effect other commendations, that come to as much, of faith,—for that is the great grace of the covenant by which Christ is made ours,—but for an explicit expression almost of any grace whatsoever, a meek and a quiet spirit is of great price with God, or, as some of your books have it, is much set by. Why would you have brave clothes and ornaments? You account them to be precious; to have costly laces and costly dressings and attire—you think to go in things that are costly. Ay, but what are these to God? As if the Holy Ghost should say, If you have but the plainest garment you are as acceptable with God; he looks into the inward man. Now to see a

man or woman to have brave clothes, and have a froward, perverse spirit, oh, such are loathsome to God,—God looks upon those as having an ugly dress upon them. But now though you be never so clothed outwardly, yet have you a meek and a quiet spirit, and that from the grace of the Spirit of God in you? Oh, saith the Holy Ghost, here is an ornament! this is of great price with God; it is much set by with God; oh be in love with it. You use to say when you have a friend comes to you, If I did but know what you love I would have it for you. Now women and others say thus to God: Oh that I did but know what thou dost love, what God doth most value! Can you say, as in the presence of God, that if you did but know what God loved most you would endeavour to the uttermost you could that God should have it? Now behold here what the Holy Ghost saith. The Holy Ghost saith this to all women,—and so it is true of men and women and servants,—that a meek and a quiet spirit is of great price with God. Therefore now though you cannot remember other things, yet go away and conclude I have been indeed of a froward and pettish temper heretofore,—and oh the sins that I have committed in my frowardness!—but the Lord hath commended meekness to me. The text saith that they are blessed, and another scripture saith that it is much set by of God. Oh the Lord give us meek spirits that we may be blessed!

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## SERMON XII.

OR,

### MEEK PERSONS SUBJECTS FOR CHRIST TO COMFORT.

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*'Blessed are the meek: for they shall inherit the earth.'*—MAT. v. 5.

God doth not prize the gay things in the world. Gold and silver and land and possessions and crowns, what are these to God? Wherefore the Lord saith in Isa. xl., that 'all the nations of the earth are to him but as the drop of the bucket, and as the small dust of the balance; nothing, yea, less than nothing.' He doth not regard the nations of the world with all their pomp and glory, but now a meek and a quiet spirit God prizes; that is high in God's esteem, that is worth a great deal with God, though all the

nations of the earth are no more worth than a little dust is worth. Blessed then is the meek.

We add further, Blessed is the meek, for they are the subjects that Christ is anointed by the Father to comfort, to preach glad tidings to. Surely then they are blessed. I say, Christ, as he is anointed by the Father to preach the gospel to the poor, and to those that mourn, so unto the meek; in Isa. lxy., 'The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the

meek.' The truth is, they are sad and disconsolate; therefore in the forefront Christ is designed by the Father to preach good tidings to the meek, and therefore they must needs be blessed that the Father hath sent Christ unto to preach good tidings.

And then, thirdly, Surely they are blessed; for this meekness, or ability to moderate and order anger, God himself accounts it his own glory, therefore it must needs put a glory upon those that are meek. In Exod. xxxiv. 6, where God would shew his glory, this is among the rest, 'The Lord, the Lord God, merciful and gracious, long-suffering.' That he is able to moderate his anger when he is provoked, and to be long-suffering with men, that is the glory of the Father.

Yea, and it is the glory of Christ. In Psalm xlv. you have a prophetic psalm of Christ, setting him out in his glory. And observe, when the Holy Ghost would set out Christ in his glory, what he saith of him: 'Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness.' Here is the majesty of Christ set out, and his glory; and meekness is one thing that is made that puts the glory and majesty upon Christ. Therefore blessed are the meek.

And then for the Holy Ghost. You know that he appears in the likeness of a dove, which, they say, hath no gall, which is an emblem of meekness; so that the meek have that that is the glory of the Father, the glory of the Son, and the glory of the Holy Ghost upon them. Blessed, then, are the meek.

Again, further, Blessed are the meek; for meekness it is an argument of their election. It is a fruit of God's eternal love to them, of God's electing love. Wherever there is true Christian meekness, we may conclude that that soul was thought upon from all eternity by God, elected unto eternal life. In Col. iii. 12—you that are acquainted with Scripture, you cannot but know these things—'Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering, as the elect of God.' That as if the apostle should say, Would you make it appear that you are the elect of God, put on then the bowels of mercy and kindness and meekness. It is not an argument that a man is the elect of God because he hath means coming in, because he hath excellent parts of nature and honours in the world, and because he gets a great deal of money; this is no argument of God's election. But meekness and loving-kindness and long-suffering, these are the things that are the fruit even of election.

And then the meek they are blessed, because meekness it is a special fruit of the Holy Ghost in the hearts of the saints, and an argument of the Holy Ghost's dwelling there. In Gal. v., you have there the most full setting out of the fruits of the flesh and the fruits of the Spirit that I know in all the book of God. Now mark, in the fruits of the flesh you shall find anger and wrath; and when he comes to set out the fruits of the Spirit, there saith he in the 22d verse, 'But the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.' You shall find in setting forth the fruits of the Spirit, though there be many words, yet the most of them are but as it were *synonyms* of meekness. As now the fruit of the Spirit is love; you know a meek spirit and a loving spirit have great likeness one to another. And joy, there is none have of that sweetness of spirit as meek ones; and peace, they are those that are of peaceable dispositions, and long-suffering, and gentleness, and goodness; and then he comes with meekness. The truth is, in these there is meekness; but all these words are here mentioned by the Holy Ghost on purpose to set out the excellency of this grace of meekness; therefore he names so many graces that are so near akin to this grace of meekness. And as kinsmen look one like another, so do these graces that are so near akin, and this is the fruit of the Spirit. Passion and anger is the fruit of the flesh, the fruit of the devil in the heart; but meekness is the fruit of the Spirit. Therefore blessed are the meek.

And then meekness it hath in it magnanimity; it argues a magnanimous spirit to be of a meek and quiet spirit. Men do think that their passion and forwardness doth argue them to be of brave spirits, of jolly spirits; and no men do pride themselves more in the bravery of their spirits than forward people, especially in the time of their passion. But certainly a meek spirit is the most brave spirit in the world; and that is the judgment of the Holy Ghost in Prov. xvi. 32, 'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.' Why, what greater bravery and magnanimity is there than in soldiers when they come to take cities; and men that are full of courage, we account them to be men of brave and excellent spirits. Ay, but would you know who are the men and women that the Lord looks upon as the most brave and excellent spirits; they are the meek ones: 'He that is slow to wrath is better than the mighty; and he that ruleth his spirit than he that taketh a city.' It may be thou thinkest thou canst do no great service for God; others are employed in great and brave works, and do much in a little time; but canst thou rule thy spirit with this grace of meek-

ness, it is a more brave exploit, and more honourable in the eye of God, than if thou wert able to overcome a city. Surely there is much spoken of this grace in Scripture to shew how blessed they are.

And then meekness we find it much the walking worthy of our calling; in Eph. iv., those that are called to partake of the grace of the gospel, they never walk so worthy of it as in this grace of meekness: 'I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith you are called.' Now how should we walk worthy of the vocation wherewith we are called? The Lord hath called you out of your natural estate, out of darkness into light, and he would have you walk worthy of this calling. Oh, saith a poor soul, how is it possible for such a poor creature as I am to walk worthy of such a glorious calling? What! for the Lord to let others to go on in the way of sin and death, and to call me out of that way to the kingdom of his dear Son, what can I do to walk worthy of this calling? If there were anything in the world wherein I might testify my walking worthy of this glorious mercy of God to me, I would do it. Why, would you fain walk worthy of your calling? mark what follows in ver. 2, 'With all lowliness and meekness, with longsuffering, forbearing one another in love.' Here is the way to walk worthy of our calling; it is the way of walking worthy of all mercies, of God's delivering of us from our bondage, when we can in 'meekness and lowliness, and longsuffering, forbear one another.' This is the walking worthy of our calling.

Now I come to that which I have here in the text: 'For they shall inherit the earth.'

It is as strange a promise as any we have in Scripture; as much against carnal reason as anything almost in all the book of God. 'Blessed are the meek.' Ay, you will say, they are blessed; they may get to heaven when they die, but they are like to suffer a great deal of wrong while they live. Nay, if we do put up wrongs, and bear with others that do us injuries, we may have wrongs enough, and we may quickly lose all that ever we have; this is the reasoning of a carnal heart. But Jesus Christ, if you dare trust him, he professes that of all men in the world the meek are those that shall inherit the earth—it shall be better with them in the earth than with other men.

Now you will say, 'Can that make them blessed, that they shall inherit the earth?'

To that the answer is: Yes, that way of inheritance of the earth is a great blessedness, and a certain argument of a man blessed by God, not because he shall have riches in the earth, but he shall inherit it as a child of God, he shall have the right into the things of the earth as an heir. Men may have the things of the earth by a donation from

God's bounty, and so I do not think they are usurpers of what they have; God gives it them as a prince or judge should give a malefactor somewhat to maintain him for his diet two or three days after the sentence of death till he comes to be executed. Now he doth not usurp his meat that he doth eat, for it is given him freely. So wicked men they have the things of this earth in that way given them by donation to live; though the sentence of death be upon them, and though they have forfeited all the comforts of this world, it is given them, but they do not inherit. They have not that right to the things of this earth as they are co-heirs with Jesus Christ. Now this is a blessed thing to have all our right restored in Christ, even in the things of this earth, and to have it upon such a tenure. Certainly this love of God comes from the same fountain from whence Jesus Christ himself came, though the things that are enjoyed are but outward in themselves. Those that have the care of God, the fatherly care of God, upon them here in this world to supply their wants, to help them in all their necessities, that have the influences of the love of God let out into them through all the comforts of the creature, that they can see God's love in them, and that have all things here in this earth sanctified unto them for the furtherance of their eternal good, 'blessed are they, for they shall inherit the earth.'

And there are some things else that we find in Scripture that Christ intends to his saints here upon the earth; for the Scripture tells us there shall be new heavens and new earth—not only new heavens, but new earth, wherein dwells righteousness. And so this blessedness may be fulfilled at that day when the new earth shall be: and in Rev. v. 10, 'And hast made us unto our God kings and priests; and we shall reign on the earth.' I will not meddle with that matter of controversy about this, but take the words of Scripture as they lie. There is certainly a reigning of the saints upon the earth some way or other, for the Scripture holds it out in so many words, it is so. Why then those that are meek ones they shall have a great share in this reigning with Christ, even upon the earth.

Ay, but why meek ones rather than others?

Why, all God's people shall have one inheritance here in this world. It is said of Abraham, in Rom. iv., that he was 'the heir of the world;' and so all the seed of Abraham doth inherit Abraham's inheritance, and every one of them is an heir of the world here as well as of heaven. But why the meek ones? Surely there is a special connexion between this promise of inheriting the earth and meekness. That I will shew you in divers particulars. As,

First, Because those that are meek, they are not given so to wrangling as other men are; they love to

be quiet, and so by that means they enjoy their estates more comfortably here upon the earth. Men and women that are froward and passionate, and love wrangling and suing and lawing, many times they rend their estates, and squander away a fair inheritance that their parents have left them. There are many men of such disposition, as that for a good use, for the maintenance of the gospel, they would grudge at five shillings; yet to have their wills in a way of law upon their neighbours they care not though they spend a hundred pounds; yes, five hundred pounds. Do not you often hear them say, Well, I will have my will though it cost me a brace of hundred pounds? Oh thou art a resolute, froward fool. But didst thou ever say, We will have the gospel set up among us whatsoever it cost us? For a good use nothing comes from thee but as it were thy heart-blood, but now for thy will thou canst spend. Well, many times God lets thee do so, and yet it may be thou hast not thy will neither; but now a meek one saves all this, and so comes to live a great deal better here in the earth; and that is the first thing wherein meek ones have the advantage here of the earth.

And then, secondly, That they have, though it be but a little, yet they have it with quietness and comfort. Now 'a dish of green herbs is better with peace and quietness, than a stalled ox where there is contention.' Why, a poor man and his wife, that sits but at a stool, and hath but a little piece of bread and small-beer, and yet live sweetly together and meekly, why, they enjoy more comfort in this earth than your great men do that have great tables, but yet are froward; when their diet is brought up to their table, why, this meat is not well dressed, and this bread is not well baked, and this servant doth thus and thus! Men that have a great deal of business in the world, and have froward spirits, why, they enjoy nothing at quiet of all they have; but now the meek ones, though they have but a little, yet they have it with comfort, with peace and quiet, and so they may be said to inherit the earth rather than others; the truth is, you do not enjoy the things of the world any further than you do with quiet.

Thirdly, Meek ones surely they shall inherit the earth, because meekness is such a beautiful grace that nobody will harm. Who will harm you if you follow that which is good? Such as live meekly and quietly in a family, everybody will be ready to maintain their cause; and so they come to have benefit here in the earth rather than others.

Fourthly, The meek shall inherit the earth. Why, those that are meek they are more drawing than others; as, for instance, if you should want a servant into your family, whom would you inquire for? would not you have a man or maid-servant to be of a meek and quiet spirit? And if you hear that they are of a

froward, passionate spirit, Oh, say you, they shall not come into my house, and so you lose your good service by that means; and another servant that is of a meek and quiet spirit, Nay, saith a master or mistress, I will have this servant though I give them more wages. Now here you see how the meek come to inherit the earth rather than other. Why, if a man be to seek a wife, one of the first qualities that he will look after is to see whether she be of a meek spirit; and if she be not, let her have what she will else, she is oftentimes rejected; but now let them be of meek and quiet spirits, though their portion be the less, yet they are accepted: so that meekness helps in the things of this earth. If a man were travelling, he would rather lie in an inn where the host and servants are of quiet spirits, than in another place where they are not; meekness doth much advantage the inheriting of the earth even in these things.

Fifthly, Wherever there is meekness, there the soul doth give up its cause to God; whatsoever wrongs a meek man hath here in this world, he doth interest God in his cause, and by that means he comes to enjoy a great blessing in this earth. I beseech you mind this: I say a meek man is said to inherit the earth more than another, because his spirit comes to be so ordered that whatsoever wrongs he suffers in the world, he can keep his heart quiet, and by that means can interest God in his cause, and when you have once interested God in your cause, you are like to do well enough. As now sometimes when men cannot get some debts, if they can make the debt to be the king's, they could get it that way a great deal better than any other way. So now is there any cause that thou wouldst fain have success in here in this earth? It may be thou wilt be wrangling and quarrelling thyself, and think to get it by thy own strength, and making of friends; this will not do it, a hundred to one but thou wilt miscarry. But now if thou canst with meekness give it up to God, turn it over to God, and interest God in this cause, certainly then thou wilt have success in it, and so thou wilt come to have thy mind and will even here in this world. I will give you an excellent scripture for this; in Num. xii., you have Moses commended there for the meekness of his spirit: 'And the man Moses was very meek above all the men that were upon the face of the earth.' I remember Ambrose saith concerning Moses, that all his great works did not make him so honourable as his meekness did; and Chrysostom gives the reason why God would speak face to face with Moses rather than with any other—it was because of his extraordinary meekness; and the Jews have this tradition, that when Moses was to die, God came to him and embraced him, and sucked out his soul. However the tradition is, the soul is very dear to God, and if ever God would draw a soul out such

a way, it would be the soul of Moses. And now see how he doth interest God in a great cause, and how God doth take it. We shall find in this chapter that Moses had a great deal of wrong done him; it is said that Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married, and they said, 'Hath the Lord spoken only by Moses?' &c.; 'And the Lord heard it,' saith the text. They came and wrangled with Moses: What is this Moses? As if they should say, What! hath the Lord spoken to Moses alone? he would take all upon himself, and he would lift up himself above others. Ay, but Moses is but an ordinary man as others are, and hath married an Ethiopian woman, and so they spake against Moses. But now you do not hear that Moses began to exclaim against them, and cry out against them. No; but 'the man Moses was very meek above all the men that were upon the face of the earth.' Mark, now, how this meekness did interest God in his cause: And 'the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle.' The Lord spake suddenly; he breaks, as it were, forth from heaven. As if God should say, What! is that servant Moses, that meek servant of mine, wronged? I will quickly appear for him. Mark, Moses was not sudden in passion, and therefore God was sudden. You are very sudden in your passion and anger, but if you would be less sudden in avenging yourselves, God would be more sudden in appearing for you. The Lord spake suddenly, 'Come out you three to the tabernacle of the congregation: come out; I will judge the cause, saith the Lord. Then it follows in the 5th verse, 'And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle'—the Lord comes down from heaven to right his meek servant Moses—'and called Aaron and Miriam, and they both came forth.' Just as if a father that hath his children wrangling one with another, he calls those that did the wrong. Well, stand you forth. Then mark; 'And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house.' Mark, in the 2d verse, 'And they said, Hath the Lord spoken only by Moses? hath he not spoken also by us?' Moses doth not come and tell them, Well, God hath spoken by others, but not so as by me; no, Moses doth not so. But now mark, God saith, 'If there be a prophet, I will speak to him in a dream, and vision, and my servant Moses is not so;' now mark how God takes the part of a meek servant of his: ver. 8, 'With him will I speak mouth to mouth, even apparently, and shall in dark speeches, and the similitude of the Lord stand he behold: wherefore then were ye not afraid to speak

against my servant Moses?' then ver. 9, 'And the anger of the Lord was kindled against them, and he departed.' Moses when he was wronged he was the meekest man upon the earth; his passion is not stirred, but God's anger is stirred. The less the anger of Moses is stirred, the more is the anger of God stirred for him to vindicate him in his cause. You think, Oh how others wrong you, and your anger is stirred presently. Ay, but you do not interest God in the cause by this means; whereas if you were but meek, God's anger would be kindled for you; and do you not think that the anger of God being kindled against those that do you wrong will sooner right your cause than when your own anger is kindled? And so I find that when David, in Ps. xxxviii. 13, had wrong, and yet was very meek in his wrong, God was interested in the business. He complains of his wrong before: 'My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long.' Well, was David's spirit stirred now in anger and frowardness? No; but, saith he, 'I as a deaf man heard not; and I was as a dumb man that openeth not his mouth.' Though they did speak mischievous things against me, I as a dumb man opened not my mouth. And mark in the 14th verse, 'Thus I was as a man that heareth not, and in whose mouth there are no reprofs;' but then in the 15th verse, 'For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.' Here is the reason that made him so meek: O Lord, saith he, when they thus spake against me and wronged me, I was as a deaf man, and I heard not; I opened not my mouth: and the reason why I did not was because I had a God to trust in. O you that are carnal indeed, and know not the way of God, when you are angry you have nothing to help you but the raising of the passion of your anger. Ay, but a saint of God hath something else to help him: saith he, 'I did hope in thee, O Lord, thou wilt hear.' Mark, I heard not, but, Lord, I hope in thee that thou wilt hear. The less thou dost hear when thou art wronged, the more will God hear. Oh that we had but such a spirit as the servants of God had in former times. Moses and David here, oh how do they interest God in the cause!

Sixthly, The meek shall have blessings here upon the earth because there are so many gracious promises; besides this, made to them of very great mercy that will help them even in the earth. This promise that you have here, it is in Ps. xxxvii. 11. It is a promise that was in the time of the law; and mark, Christ would shew that the entail is not cut off, it is renewed again in the gospel, though the promise of outward things in other places are but in the general,

that godliness hath the promise of this life, yet Christ will single out particular promises for the meek ones. In Ps. xxv. 9, 'The meek,' saith the text, 'will he guide in judgment, and the meek will he teach his way.' Oh what a promise is here! it is worth all your estates. If you were but acquainted with Scripture, you would account this promise worth thousands. Give me one scripture where the qualification of the subject is named in so few words twice; the Lord loves the subject here, as if he delighted to have the very name in his mouth. He doth not say, The meek will he guide in judgment, and teach *him* his way, but the Lord loves to have the name in his mouth; Oh the meek, the meek, twice together, I love him, and I will guide him in judgment, and teach him his way. Now this promise, it is to be understood of guiding in judgment and teaching a man his way in anything; as, for instance, suppose a man hath an outward business befallen him in this world that hath a great deal of difficulty in it, so that he knows not what in the world to do to extricate himself out of the way. A meek spirit when he is in straits, the first thing he labours to do is this, to quiet his spirit in reposing him on God, and then when he hath quieted his spirit he looks up to the promise, Lord, hast not thou said, the meek wilt thou guide in judgment, thou wilt not leave him to his own thoughts, to his own spirit; the counsel of the froward is carried headlong, but the meek wilt thou guide in judgment. Thou hast a promise that God will guide thee to order any affairs in the world, if thou canst but overcome thy passion; and there is nothing will help a man more for understanding and judgment than meekness and quietness; therefore in Prov. xvii. 27, 'He that hath knowledge spareth his words, and a man of understanding is of an excellent spirit.' But in the original it is, a man of understanding is of a cool spirit. Men that are of hot spirits, hot-brained men, hot-spirited men, they think they have understanding more than others; but the Holy Ghost saith otherwise—the man of understanding is of a cool spirit. There is a great advantage that meekness hath even in a natural way to help a man's spirit, but much more when there is a promise too that he will teach them. There are many other promises in Scripture tending to the same thing. In Ps. lxxvi. 9, 'When God arose

to judgment to save all the meek of the earth.' When God comes to arise to judgment abroad in the world, the Lord doth not care for froward spirits, Let them go, saith God, those whose spirits are upon every little occasion set on fire; but when God arises to judgment he will be sure to look to the meek ones. And then in Ps. cxlix. 4, 'For the Lord taketh pleasure in his people; he will beautify the meek with salvation.' Meekness is a beautiful grace, and the Lord will beautify the meek with salvation; and in Isa. xxix. 19 there is a promise to the same effect; but that one more in Zeph. ii. 1, 2, there is a notable promise when there shall be times of common calamity. 'Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.' Then mark, ver. 3, 'Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.' You will say, Through God's mercy I find I have some power over my passion. Ay, but mark, are you meek? seek the Lord then, and seek meekness still, and then it may be 'you shall be hid in the day of the Lord's anger;' as if the Holy Ghost should say, If there be any man in the world hid, you may be he. Oh these are the men that are public blessings in the places where they live. The prayers of the meek ones shall prevail with God, not the prayers of the froward. When you that are froward come to seek God, why, you cannot lift up your hands without wrath and without doubting; but seek ye the Lord, all ye meek of the earth. Oh the promises that God hath made to those that are the meek ones in the earth! and all these tend to the strengthening of this great promise that is here, 'The meek shall inherit the earth.'

Now the main thing that hath been spoken hath been but in way of explication, to shew you how this promise is made good, 'that the meek shall inherit the earth.' But now we shall come to the application of it. This meekness is like our salt, that in everything we have some need of it to season our lives; the lives of men and women are unsavoury in the places where God hath set them, because of the want of this grace of meekness.