# **The Beatitudes- Part 7 - Merciful**

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Sermon on the Mount / The Beatitudes / Matthew 5:3–16; Matthew 5:3–12;

 [Matthew 5:3-16](https://ref.ly/logosref/BibleNKJV.Mt5.3-16)

[Mt 5:7](https://ref.ly/logosref/BibleNKJV.Mt5.7) “7 Blessed are the merciful, For they shall obtain mercy.”

Merriam-Webster’s Collegiate Dictionary defines Mercy - compassion or **forbearance** shown especially **to an offender** or to one subject to one’s power

Forbearance - **a refraining from the enforcement of something (as a debt, right, or obligation) that is due**

The Greek work here ἐλεήμων (eleēmōn) [ele-e-mon] literally means **“one who shows mercy”**

‘The Greek eleos (mercy) … deals with what we see of pain, misery and distress, these results of sin, the fruit of our action; and the Greek charis (grace) deals with the sin and guilt itself. The one extends relief (mercy), the other pardon (grace); the one cures, heals, helps (mercy), the other cleanses and reinstates (grace).

The characteristic of one who is merciful is one of the attributes of God first. In [Psalm 103:8](https://ref.ly/logosref/BibleNKJV.Ps103.8) “8 The Lord is merciful and gracious, Slow to anger, and abounding in mercy.” God Himself is described as merciful.

In [Ephesians 2:4](https://ref.ly/logosref/BibleNKJV.Eph2.4) God is described as being rich in mercy, just a few short verses before grace is described in salvation:

[Ephesians 2:4](https://ref.ly/logosref/BibleNKJV.Eph2.4) “4 But God, who is rich in **mercy**, because of His great love with which He loved us,”

[Ephesians 2:8](https://ref.ly/logosref/BibleNKJV.Eph2.8) “8 For by **grace** you have been saved through faith, and that not of yourselves; it is the gift of God,”

In [Exodus 34](https://ref.ly/logosref/BibleNKJV.Ex34) Moses goes up upon Mt. Sinai with two stone tablets he had carved to replace the ones Moses had broken and the Lord met with him there and proclaimed [Ex 34:5-7](https://ref.ly/logosref/BibleNKJV.Ex34.5-7) ... “The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, 7 keeping mercy for thousands, forgiving iniquity and transgression and sin...”

God Himself is the model “merciful one” and it is promised that His mercy’s never come to an end but are new every morning.

 [Lamentations 3:22-23](https://ref.ly/logosref/BibleNKJV.La3.22-23) “22 **Through the Lord’s mercies we are not consumed**, Because His compassions fail not. They are new every morning; Great is Your faithfulness.”

Mercy and Grace then are like two sides to a coin. A simple way to see these is to say it something like this:

God’s Mercy is His NOT giving us what we deserve. His Grace then is His GIVING us something we do not deserve. In that picture we see that the debt we owe, the debt of our sin is death ([Rm 6:23](https://ref.ly/logosref/BibleNKJV.Ro6.23) “23 For the wages of sin is death...”) God’s mercy is shown to those who receive His grace ([Eph 2:8](https://ref.ly/logosref/BibleNKJV.Eph2.8) “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,”) [Rm 6:23](https://ref.ly/logosref/BibleNKJV.Ro6.23) “23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”

To whom much is given, much is required. Mercy has been given you, Mercy is required of you.

1. **Mercy extended to those in need** - The Good Samaritan [Luke 10:25-37](https://ref.ly/logosref/BibleNKJV.Lk10.25-37)

a. A Man is traveling from Jerusalem to Jericho and is mugged, beaten and left for dead by the side of the road:

i. The Priest - travels to the opposite side of the road to avoid even coming close to him

ii. The Levite - also travels to the opposite side of the road to avoid coming close to him

iii. A Samaritan - [Lk 10:33-35](https://ref.ly/logosref/BibleNKJV.Lk10.33-35) “33 But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. 34 So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35 On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’”

iv. [Luke 10:36-37](https://ref.ly/logosref/BibleNKJV.Lk10.36-37) “36 So which of these three do you think was neighbor to him who fell among the thieves?” 37 And he said, **“He who showed mercy on him.”** Then Jesus said to him, “Go and do likewise.””

b. [Micah 6:8](https://ref.ly/logosref/BibleNKJV.Mic6.8) “8 He has shown you, O man, what is good; And what does the Lord require of you **But to do justly,** **To love mercy**, And to walk humbly with your God?”

c. [Proverbs 11:17](https://ref.ly/logosref/BibleNKJV.Pr11.17) “17 **The merciful man does good for his own soul**, But he who is cruel troubles his own flesh.”

2. **Mercy extended to those who have wronged YOU** - **Offense**

a. [Luke 17:1](https://ref.ly/logosref/Bible.Lk17.1) **It is impossible that no offenses should come**, but woe to him through whom they do come!

i. In every one of our lives we will be faced with being wronged.

ii. Four ways offense comes:

1. Someone **said** something you feel like they shouldn't have.

2. Someone **didn't say** something that you felt they should have said but they didn't.

3. Someone **did** something you think they shouldn't have.

4. Someone **didn't do** something that you think they should have done.

[Matthew 18:21-35](https://ref.ly/logosref/BibleNKJV.Mt18.21-35) “Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven. Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ Then the master of that servant was moved with compassion, released him, and forgave him the debt. “But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’ So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’ And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?’ And his master was angry, and delivered him to the torturers until he should pay all that was due to him. “So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Put simply if you refuse to forgive, the prison you put yourself in is of your own doing. And you will stay in that prison until you choose to forgive. That’s right it is a choice. it is not a choice that offenses will come, remember Jesus words: “It is impossible that offenses will not come.” It’s bound to happen, but forgiveness on the other hand, now that is a choice. In this parable Jesus breaks down the debt owed by us, the debt owed us by others and they release of that debt.

God as the righteous King forgives us, releases us of a huge debt: ten thousand talents, in today’s dollars about **Ten Billion dollars**. It is hyperbolic in the sense to reveal what we owe in our debt of sin before a righteous God

We as the released servant have a debt owed to us through an offense of another: 100 Denarii Again hyperbolically small to show in God’s eyes the difference in the weight of the offense. This was 1 days wages per denarii so at $10.00 per hour that’s $80 times 100 equals about $8,000 dollars.

10 Billion Dollars vs $8,000 Dollars.

**We who have been forgiven much demand justice from one whom owes us such a small debt by contrast.**

With: Forgive not 70 times but 70 times 7 times, Jesus was not giving a teaching on math He was saying more than you can count. Forgive and keep forgiving, here let me tell you a story.

And He bookends this parable on the back end by saying this: “So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Forgiveness to God is a huge deal. Forgiveness to each of us should be a huge deal!

The word Jesus uses in [Luke 17](https://ref.ly/logosref/BibleNKJV.Lk17) for offense is σκάνδαλον “Skandalon” and it means: a trapstick, a crooked stick on which the bait is fastened; which the animal strikes against, and so springs the trap.

If you spring the trap and find yourself ensnared there is only one way out from it: Forgiveness. We say in the same manner as the ungrateful servant “Pay me what you owe” ([Mt 18:28](https://ref.ly/logosref/BibleNKJV.Mt18.28)) “You OWE me an apology” You have wronged me and I am OWED. Blessed are the merciful, to extend mercy is to forgive. It is to give up your “right” to what is owed you from the offence for the sake of forgiveness. It flows from knowing God in His great MERCY Forgave YOU!