

## Measured Back to You

**Matthew 5:1-12:** *“<sup>1</sup> And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: <sup>2</sup> And he opened his mouth, and taught them, saying, <sup>3</sup> Blessed are the poor in spirit: for theirs is the kingdom of heaven. <sup>4</sup> Blessed are they that mourn: for they shall be comforted. <sup>5</sup> Blessed are the meek: for they shall inherit the earth. <sup>6</sup> Blessed are they which do hunger and thirst after righteousness: for they shall be filled. <sup>7</sup> Blessed are the merciful: for they shall obtain mercy. <sup>8</sup> Blessed are the pure in heart: for they shall see God. <sup>9</sup> Blessed are the peacemakers: for they shall be called the children of God. <sup>10</sup> Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. <sup>11</sup> Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. <sup>12</sup> Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”*

- I. Verse 7—“Blessed are the merciful...obtain mercy”
  - A. As we come to verse 7, the sinner is saved. He now has been translated from the kingdom of darkness to the kingdom of light; he now is a child of God as he has been saved.
  - B. Now, he no longer is in the group of the lost and condemned; now, he has transitioned from **1 Corinthians 6:9-11**.
    1. **1 Corinthians 6:9-11** says, *“<sup>9</sup> Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup> Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. <sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”*
  - C. He used to be in the group of fornicators and idolaters and adulterers and effeminate and thieves and covetous and drunkards. He used to look out from that group at the rest of the world.
    1. His response was, “Well, they are just like me. We all have our problems, and I have my own problems.”
    2. That is how he saw the world when he was lost.
  - D. Now, he is saved, and now when he looks out on the world of the lost. he sees it differently now. He sees the world as **1 Corinthians 6:11**.
    1. **1 Corinthians 6:11** says, *“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”*
    2. He sees the world of sinners as “That is where I came from” or “I used to live there.”
    3. He sees the world of sinners and says, “I used to be one of them, but now, I have been washed from my sin. I am set apart for God’s use, and now, I am justified in the name of the Lord Jesus, and by the Spirit of God.”
  - E. Now, the question is, “How shall he view the world of sin that he came out of? What should his attitude be towards the community of sinners that he used to be a part of?”
  - F. Should he say, “I am glad to be gone from that life and from those people. I want to get as far as possible away from those people. I left, and I am gone. I don’t want to be near those people anymore.” Is that what he should say?
    1. Is that what his attitude should be towards the lost that he was a member of?

2. Now, that he is saved, should he turn his back on the lost that he used to be?
- G. Verse 7 has the answer to that question, and the answer is a resounding—No!
- H. Now, that he is saved, God calls on him to be merciful. What does that mean? How is the saved sinner to be merciful to the lost sinner?
- I. The answer to that question lies in the meaning of the word, “mercy,” and mercy is best understood strangely enough from the Latin word for mercy which is *miseracordia*.
  1. *Miseracordia* is made up of 2 words: *misera* and *cordia*.
  2. *Misera* means “misery” or “pain.”
  3. *Cordia* means “heart.”
  4. So, *miseracordia* means to feel the pain or misery of another in the heart.
- J. Mercy for the saved person means to look at a lost person and feel in his heart the misery that the lost person feels of all of the following:
  1. **Matthew 5:3**—“*Being in absolute spiritual poverty because of sin*”
  2. **Matthew 5:4**—“*Being mournful over sin*”
  3. **Matthew 5:5**—“*Crushed to meekness from sin*”
  4. **Matthew 5:6**—“*Starving for righteousness because sin has stripped him of all righteousness*”
- K. Being merciful is to feel all that pain the heart.
- L. For the saved person to be merciful to the lost in verse 7, it means to bring the Gospel to the lost.
  1. The saved person’s greatest act of mercy is to bring the Good News Gospel to the lost. With that great act, God can bring him to Heaven, God can comfort him, God can give him the earth to inherit, and God can fill him with God’s righteousness.
- M. This is the first fruit of a saved person who has come from verses 3-6. They are merciful to the lost.
- N. There was a time when Moses yearned to know more about who God was. That was when Moses said to God that he was just not satisfied with the knowledge he had of God. He wanted to know more about who God was and Moses said to God in **Exodus 33:13**.
  1. **Exodus 33:13** says, “*Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee.*”
  2. God told Moses that He would show Moses more of who God really was. God told Moses, “Okay. I will show you more of who I am.”
    - a. **Exodus 33:17-19** says, “*17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. 18 And he said, I beseech thee, shew me thy glory. 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*”
  3. The great day happened where Moses was put in an opening in a rock while God passed by and as God did, Moses only saw the backside of God, but God proclaimed to Moses who He was in these verses.
    - a. **Exodus 33:20-23** says, “*20 And he said, Thou canst not see my face: for there shall no man see me, and live. 21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: 23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.*”

b. **Exodus 34:6-7** states, “<sup>6</sup> And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,<sup>7</sup> Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.”

- O. The very first quality that God proclaimed about Himself was that He was merciful.
  - 1. The greatest mercy is the Gospel of saving sinners. This is what God loves to do the most. This is the ultimate mercy of God to save sinners from their sins.
    - a. **1 Timothy 2:4** says, “Who will have all men to be saved, and to come unto the knowledge of the truth.”
      - a) In mercy, God wants every person to be saved.
    - b. **2 Peter 3:9** writes, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”
      - a) In mercy, God does not want one person to perish—not one.
- P. When you go to the grocery store, look at the checker and say to yourself, “God is merciful to that person because of God’s intentions.”
  - 1. God intends for that person to be saved; God is not willing that that checker should perish in hell because of sins.
- Q. That is who the merciful God is. He is a Gospel giving God to save the lost from their sins.
- R. Being like the God who saved him becomes a priority for the person who has been saved. When we show mercy by giving the Gospel to the lost, we are like the Lord Jesus.
- S. The supreme tragedy that can happen to a person is for that person to be cast into hell.
- T. That means that the supreme mercy that can be given to a person is to give them the Gospel.

## II. Verse 7—“They shall obtain mercy”

- A. There is a promise to the new believer who has shown that supreme mercy of giving the Gospel to the lost.
  - 1. **Matthew 5:7** says, “Blessed are the merciful: for they shall obtain mercy.”
- B. Here is a promise that shows that God is monitoring how much we show mercy to others, and that determines how much mercy God shows to us. This promise of God showing mercy to the person who shows mercy which is what King David said in **2 Samuel 22:26**.
  - 1. **2 Samuel 22:26** states, “With the merciful thou wilt shew thyself merciful.”
- C. King Solomon said that to show mercy is to benefit yourself.
  - 1. **Proverbs 11:17** reads, “The merciful man doeth good to his own soul.”
- D. Being rewarded with mercy for showing mercy is the same when it comes to forgiveness.
  - 1. There was the Lord with His disciples, and He has just told them to not pray using the same repetitions.
  - 2. However, that is all the Jewish people were taught to do when they prayed. They were taught to use the same phrases in prayer like, “Baruch ata Adonai eloheinu melech ha olam” (“Blessed art thou O Lord our Lord king of the universe”).
  - 3. So, here the Lord told His disciples to not pray using the same repetitious words. One of the disciples was thinking, “Then, I don’t know how to pray.” Jesus taught his disciples and us how to pray in **Matthew 6:9-13**.
    - a. **Matthew 6:9-13** says, “<sup>9</sup> After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.<sup>10</sup> Thy kingdom come.

*Thy will be done in earth, as it is in heaven. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as we forgive our debtors. <sup>13</sup> And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”*

4. There were several points covered in the Lord’s prayer such as the holiness of God; the coming kingdom of God; the will of God; the provision of God; forgiveness; temptation; and the power and glory of God.
5. With all those points covered in the Lord’s prayer, the Lord chose just one point to comment on when He said in **Matthew 6:14-15**.
  - a. **Matthew 6:14-15** states, “<sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”
  - b. It was forgiveness. He chose that point alone because that is the sore point that was the greatest need for the disciples—forgiveness.
  - c. The strong motivation He gave for forgiving was “*If ye forgive men their trespasses, your heavenly Father will also forgive you.*”
    - a) Who does not want to be forgiven by God?
6. The picture that the Lord painted there was like God is holding a handle on a forgiveness valve which is ready to pour out His forgiveness to us. God is watching us to see if we forgive.
7. This same picture of God wanting to forgive us, but waiting to see if we forgive is seen when the Lord said in **Mark 11:25-26**.
  - a. **Mark 11:25-26** says, “<sup>25</sup> And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. <sup>26</sup> But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”
8. It’s that word “may” that reveals that God wants to forgive us, but He is watching to see if we forgive. It is like God’s forgiveness depends on our forgiveness and this was just the point of the parable that the Lord said in **Matthew 18:21-35**.
  - a. **Matthew 18:21-35**—“<sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? <sup>22</sup> Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. <sup>23</sup> Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. <sup>24</sup> And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. <sup>25</sup> But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. <sup>27</sup> Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. <sup>28</sup> But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. <sup>29</sup> And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. <sup>30</sup> And he would not: but went and cast him into prison, till he should pay the debt. <sup>31</sup> So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. <sup>32</sup> Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: <sup>33</sup>

*Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?<sup>34</sup> And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.<sup>35</sup> So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”*

- E. Peter is thinking that if a person does not really repent and reform that he does not have to forgive him. Peter is thinking that he only needs to forgive the person who repents and does not repeat.
1. Peter asks the Lord for the limit—how many times does Peter have to forgive a person who keeps repeating the same sin?
  2. Peter thinks, “Seven. That must be the number, because there are seven days in a week. So, surely the number seven must be the limit as to how many times I need to forgive a person.”
  3. As Peter asks this question, we can already see Peter getting his tally page ready where Peter is going to write down the number of times he has to forgive a person for the same offense. Then, the Lord says Peter’s tally sheet with seven rows is way too small.
    - a. The Lord does not say that Peter’s tally sheet needs to be 49 times larger (as in seven times seven), but the Lord says that Peter’s tally sheet needs to be 490 times larger (as in seventy times seven).
  4. That was the backdrop for the Lord to tell the parable about the King who had a servant who owed him 10,000 talents.
    - a. A talent of gold weighed 72 pounds of gold which today is worth \$1.3 million.
    - b. So, 10,000 talents of gold is worth \$30 billion.
    - c. So, here was the person who owed the King \$30 billion which means that there was no way that he could pay off \$30 billion.
    - d. The King forgave that servant his debt of \$30 billion.
  5. Then, that servant found a person who owed him 10,000 pence. In today’s money, a pence is about \$1.
    - a. This person found a person who owed him \$10,000, and he thought, “\$10,000 is a lot of money, and I am going to get that money back that he owes me.”
  6. That sounds ridiculous. Here was a person who owed \$30 billion, and he asked for the debt to be forgiven. It was, and then, he has a person who owes him \$10,000. That debtor asks him to forgive the debt, and he refuses.
  7. We can just picture that person saying, “\$10,000 is a lot of money, and I am going to get my \$10,000.”
    - a. If we went up to him and said, “Yeah, but your debt of \$30 billion was forgiven when you asked. Why can’t you forgive the \$10,000 that you were asked to be released?”
    - b. The person would say, “That \$30 billion does not matter. It has nothing to do with the fact that the \$10,000 is my money, and he spent it and does not have it. He can’t pay it back because he does not have it. He spent my money, and he does not have my money to give back to me. I intend to get it out of him by putting him into forced labor to pay back every dollar of my \$10,000.”
    - c. That is the picture that the Lord painted for us to understand what it is like when we refuse to forgive and hold a grudge and think vengeful thoughts about getting even with the person who hurt us.

- d. This parable of the \$30 billion forgiven debt and the \$10,000 non-forgiven debt is the Lord's remedy for us to forgive and not be bitter at a person who has wronged us.
- F. The Lord foresaw the problem with a surface forgiveness where a person would say "Yeah, okay. I forgive you."
1. However, inside , we are thinking, "I forgive you, but I won't forget what you did to me."
  2. The Lord added three very important words in **Matthew 18:35**.
    - a. **Matthew 18:35** says, "*So likewise shall my heavenly Father do also unto you, if ye **from your hearts** forgive not every one his brother their trespasses.*"
    - b. "From your hearts" means to forget it.
    - c. "From your hearts" means to burn the record of it.
    - d. "From your hearts" means to love your enemies.
  3. This is the point behind what the Lord meant when He said in **Matthew 7:7**.
    - a. **Matthew 7:7** says, "*Blessed are **the merciful**: for they shall obtain **mercy.***"
  4. It is also the mercy to forgive which makes us just like God who forgave us.
  5. It is right along the lines of when the Lord said in **Luke 6:36-38**.
    - a. **Luke 6:36-38** says, "*Be ye therefore **merciful**, as **your Father also is merciful.***"
      - a) In other words, be so merciful that a little boy might ask you, "Are you Jesus?"
  6. So, the first motivation to be merciful to forgive is to be like God. But, the second motivation to forgive mercifully is in what the Lord said next in **Luke 6:37**.
    - a. **Luke 6:37-38** says, "*<sup>37</sup> **Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:** <sup>38</sup> **Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.***"
- G. That is the principle. When we use a measuring cup to dispense out Mercy and Forgiveness, God looks at the cup and marks the level on the cup that we had for dispensing mercy and forgiveness.
- H. Then, God takes that same measuring cup and fills His mercy and His Forgiveness to the same level that He then dispenses to us.
- I. Or as the Amplified Bible puts it, "*For with the measure you deal out, it will be measured back to you.*"
- J. We can just picture God with a Sharpie ready to mark the measuring cup we use to dispense mercy and forgiveness so that He can fill up His mercy and forgiveness to the same level that He will dispense to us.
1. That is why the merciful are blessed in Matthew 5:7. It is because they shall obtain mercy, and the mercy that they will receive will be to the same level that they dispensed to others.