

LORD HAVE MERCY | Dave Geldart | Matthew 5:7 | Oct 16, 2022

1. Morgan reads Beatitudes

2. (Speeding WARNING story)

- a. This Friday afternoon:
 - i. I had to go shoot a house on the north west end of JC
 - ii. I'm not a criminal
- b. Put on the most recent Jan 6th hearing in my earbud and embraced the 35 min drive
- c. Exited 295 from i70 on 77N
- d. Past Ash St, then the Walmart Neighborhood Market on the right
- e. Cruising down the hill.

f. Then right under the bridge for HW 18

- i. I spotted a police suv.

g. And I did what most of us do in that moment -----

- i. Slam on my breaks
- ii. I had no idea what the speed limit was
- iii. But I was cruising

h. Then, that sinking feeling when I saw the lights turn on. For me.

- i. Busted. -- And I knew I'd likely been speeding
- ii. So I sat there on the side of the highway with my window down and the officer running my information back in his vehicle, and my mind raced through the reality of what was likely coming
 - 1. I was going to get a ticket
 - 2. It would be expensive.
 - 3. Then my car insurance would go up – for years
 - 4. I even thought, what if someone I know sees me pulled over!
 - 5. What if the realtor I'm meeting just up the street drives by and sees me like this?

i. When's the last time you were in a moment like that?

- i. When you sit in helpless dread about what's about to happen
- ii. Maybe you got pulled over this week!
- iii. Or you wronged someone and you knew it
- iv. Or you had a fight with your spouse or roommate and you said or did something you regret
- v. **Or maybe you get to that moment of helpless dread through no direct fault of your own**
- vi. The shellshock of betrayal from a loved one or friend
- vii. Maybe something heavier like a difficult diagnosis

- viii. Or a lost job
- ix. Or maybe financial strain came home in a very real way and you're just not sure how you're going to make ends meet.

j. **We all find ourselves in moments like that.** And there's not much we can do but wait in our anxiety and attempt to pray

i. **When's the last time you were in a moment like that?**

k. **Can you feel my great relief** when the officer hands me back my license and says I'm going to let you off with just a warning today?

i. That wave of relief.

ii. That crashes on the shore of your anxiety and lifts your spirit up in a great swell of happiness?

iii. In a moment everything changes.

iv. The sun comes out and you get to drive away scott free!!!

l. That's what mercy feels like.

3. **We are in a sermon series on the Beatitudes:** Jesus' teachings at the beginning of his famous sermon on the mount about what the "blessed life" – the good life, the happy life, is like in His Kingdom.

4. **Today we're studying Matthew 5:7, Blessed are the merciful,** for they will be shown mercy.

a. **The big idea for us today comes at the beginning.** I'm just laying it out there, and we'll unpack it during our time of study together:

b. You'll be happy and fulfilled when you receive and give mercy as a settled lifestyle.

i. Worked for me on Friday afternoon!

c. **Christfollowers lives are happy and rich and deeply satisfying and joyful when their default engagement with others is overwhelming mercy. This is made possible by the overwhelming mercy Christfollowers have and continue to receive from God themselves.**

5. This sounds nice.... But is really tough to do in our life and culture.

6. An Ohio Pastor who's been influential in my life and Ben Deaver's as well, named **Gary DeLashmutt, says this about Jesus' teaching here in the beatitudes:**

a. He explains how to get into God's kingdom right now (not in the next life), and he describes what life in God's kingdom looks like. On both counts, he speaks as a kind of spiritual revolutionary because his message runs directly contrary to the religious and ethical and philosophical teaching of his day. In a sense, Jesus was forming a counter-culture that would challenge the status quo, and this teaching was his manifesto. It doesn't take long to see that is just as revolutionary today.

i. <https://teachings.dwellcc.org/teaching/234>

7. **It's as Global Catholic University professor Dr. Aaron Urbanczyk, notes:**

- a. In the Judeo-Christian tradition, it is a virtue to “tolerate much, forgive all, and condone nothing”. This is common moral sense. We tolerate the imperfections and sins of others, forgive them from the heart (as Christianity and other religions wisely urge), and yet never condone evil. ...But... [in our culture] we now “condone much, tolerate little, and forgive nothing”.

i. <https://isi.org/modern-age/a-return-to-human-nature>

8. **Mercy, as we’ll talk more about in a minute, is deeply intertwined with forgiveness, compassion, and lovingkindness.**
 - a. And that’s gone largely out of style in our culture today. And in many of our churches.
 - b. And so Jesus’ teaching here in the Beatitudes about who is the truly blessed, flourishing, happy, satisfied person, and what characterizes their lives in His Kingdom fall in sharp contrast to the mainline of our culture’s practical values.
9. **A modernized Beatitudes, lensed and distorted** through our culture, might be something more like:
 - a. Blessed are those who demand for themselves, for they will be seen as strong.
 - b. Blessed are those who hold on to their outrage, for they will be justified.
 - c. Blessed are those who type strong words on social media for they will be noticed.
 - d. Blessed are those who refuse to compromise, for they will be respected.
 - e. Blessed are those who never back down, those who are inflexible, virtue signal, and shout down, and double down on their demands.
 - f. Blessed are those who overcome their opposition through force, for they will win.
 - g. Blessed are those who show no mercy, for they will live secure.
10. **But the counter-cultural Jesus teaches us** about the upside down values of his kingdom. Upside down from our culture’s perspective.
 - a. But perhaps we’re the ones who are upside down?
11. Instead. Jesus, the Creator God of the entire universe and the designer of life teaches us Blessed are you when you’re merciful. When you choose the path of humility. Seeming Weakness. Blessed are you when ppl reject and despise you for your trust in JC. When you’re disrespected. When you lose. Even when you’re poor and broken and sad.
12. **Blessed are the merciful, for they will be shown mercy.**
 - a. This is the word of The Lord
13. **Pause here:**
 - a. **Where do you feel this dissonance in your experience?**
 - i. The tension and disconnect in your heart as you consider these countercultural “blessed” life markers?
 - b. Please identify one in particular for this morning
 - c. In the privacy of your own your mind, tell God I’m feeling dissonance with _____.

14. Let's look a little more into what mercy actually is:

15. Original root Greek word here is **eleison** – say that out loud with me (aye lay e saun)

a. Even today in many catholic, eastern orthodox traditions, the **Kyrie Eleison** is still included in regular liturgy. Literally means Lord have Mercy.

i. A phrase found throughout the Bible!

ii. Throughout the Psalms especially King David's

iii. In Matthew 15:22: the Canaanite woman cries out to Jesus, "Have mercy on me, O Lord, Son of David." (Ἐλέησόν με κύριε υἱὲ Δαβίδ)

iv. Matthew 17:15: "Lord, have mercy on my son" (Κύριε ἐλέησόν μου τὸν υἱόν)

v. Matthew 20:30f, two unnamed blind men call out to Jesus, "Lord, have mercy on us, Son of David." (Ἐλέησον ἡμᾶς κύριε υἱὸς Δαβίδ)

vi. In the Luke 18:9-14 the despised tax collector who cries out "Lord have mercy on me, a sinner" is contrasted with the smug Pharisee who believes he has no need for forgiveness.

b. Eleison – mercy – means full of compassion, grace, pity.

i. Can refer to giving forgiveness to those who've done wrong or owe you a debt

ii. Can refer to sparing another from some difficult labor

iii. Also showing active kindness to the destitute or afflicted

c. The key here is ACTIVE – not passive.

i. Actively showing mercy, kindness, compassion to those in need

ii. Can't be just thoughts

d. Not ONLY withholding the bad someone may be due, But actively moving forward to extend them help and healing.

i. Mercy is usually costly to the giver.

16. **One of the best examples of this kind of mercy is in Jesus' parable of the Good Samaritan in Luke 18.**

²⁵ On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"

²⁶ "What is written in the Law?" he replied. "How do you read it?"

²⁷ He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'"

²⁸ "You have answered correctly," Jesus replied. "Do this and you will live."

²⁹ But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?"

³⁰ In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he

came to the place and saw him, passed by on the other side.

³³ But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵ The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

³⁶ "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"

³⁷ The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."

17. This is mercy.

- a. **Jews and Samaritans were social enemies.** They avoided each other whenever possible. Each thought they were right and the other misguided and repugnant. **Can you think of any factions in our society today who regard one another that way?**
- b. Yet this despised Samaritan in a surprising and offensive twist (to the Jewish leaders) ends up being the only one who showed the hurting man real mercy.

18. The religious leaders both saw, but averted their gaze and moved away from the beaten man, unwilling to slow down enough to be inconvenienced.

a. But the SAMARITAN, (back in v33-35)

b. He saw AND TOOK PITY

i. Remember that word is deeply intertwined with the action of mercy!

c. He stopped.

d. Took on some extra risk – robbers in the area. Made himself vulnerable.

e. He moved toward the hurting man

f. Touched him.

g. Took out his own med supplies and bandaged his wounds.

h. Pouring on his own stores of oil and wine as disinfectant and salve

i. He picked him up and put him on his OWN donkey.

j. And He walked.

k. Took him to an inn. Stopped again. And took care of him – all night.

l. The next day he paid the innkeeper 2 days wages in advance to continue to look after him.

m. Then promised to pay whatever more was needed when he came back.

n. He was coming back.

i. He was not staying detached. He was committing himself to engagement for the long haul.

19. This is mercy. Practical, real life, mercy. And it's what Jesus says each of his followers should be doing regularly.

- a. Blessed are the merciful, for they will be shown mercy
- b. Note: NOT an earning sense in this, though it could seem that way in English.
- c. Jesus is NOT saying people must be merciful to others IN ORDER TO BE RIGHT WITH GOD. To earn his forgiveness and mercy.
- d. Instead he's telling us how life works in his kingdom. And what kind of lifestyle his followers should be living as they interfaced with others.

20. HOW are we to do this?

- a. Kyrie Eleison -- Lord, have Mercy
- b. **You know the old trueism: You can only give what you already have.**
 - i. To give Mercy in Jesus' Kingdom, you have to first RECEIVE IT!
- c. **If we're to become the Good Samaritan, and live lives of active and practical mercy, we must first become the wounded man.**
 - i. We must first realize that we ARE that wounded man. And experience our own overwhelming mercy from Christ.

21. God himself is the ultimate Good Samaritan. The one who has mercy.

- a. **And he's Always been that way.**
- b. **"The Lord is gracious and full of compassion, slow to anger and great in mercy. The Lord is good to all, and His tender mercies are over all His works." Psalm 145:8-9**
- c. This is our God.
- d. **And ever since the Fall**, since our ancestors Adam and Eve chose to rebel against God and his way, everything has gone sideways
 - i. **Instead of the blissful and fulfilling life promised by the devil**, instead we've staggered into desert lands, and fallen prey to evil.
 - ii. **As Revelations 3**, Jesus says to group of people a lot like us here in America
 1. **You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked.**
 2. Delirious and dying and helpless in a ditch. Utterly unable to save ourselves.

22. In fact, in the NT, in Ephesians 2 (1-7), Paul reminds the church there:

- a. **And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air . . . carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus"**

b. **ALL OF US by default are dead and poor** and blind and naked. Dead in our sins and utterly unable to live a life able to save ourselves.

c. **BUT GOD,**

i. BUT GOD who is not only merciful – but RICH IN MERCY – has moved toward us. In Christ.

23. Jesus is the Greatest Samaritan!

a. **He saw us**, when we were his professed enemies, rebels dying in a ditch

b. **HE TOOK PITY** – mercy

c. **He stopped.**

i. Took on some extra risk – he became like us and came here. Became vulnerable.

d. **He moved toward us** when he didn't have to

e. With his own hands, the very hands of GOD, **he touched us.**

f. **He lifted us up.....Taking the full weight of our sin** and shame and brokenness upon himself.

g. **He got off the donkey** he'd ridden into Jerusalem.

i. **And walked on his own feet toward the hill of Golgotha** where he would give his life for you and for me.

h. He did not stay distant from the problem of human suffering, but instead became part of it

i. **His own bleeding hands who spread wide for us upon the cross.**

i. So that as Isaiah 53 prophesied of the Messiah, BY HIS WOUNDS, we could be healed!

j. **His blood poured out like water**, the wine of the new covenant – our standing with God NO LONGER based on our own righteousness, but upon HIS RIGHTEOUSNESS

i. Given to us as a surprise and elating gift!

24. **He who was rich in mercy** – himself chose to stand in the gap, and **become the one person for whom Matthew 5:7 would fail.** Mercy himself took our sin upon himself, and was shown no mercy. By the people, by God.

a. Forsaken and abandoned. Unforgiven and alone. In our place on that cross.

b. **He became the man on the road in our place.** And in his need, no one came. No one stopped.

c. Everyone saw. But no one moved in to save.

d. He died so we wouldn't have to.

25. **And on the 3rd Day he was raised back to life by** God forever to be established as the rightful giver of life and forgiveness and mercy to all who call upon his name.

a. **Because of Jesus and what he did for you, this beatitude can hold true forever.**

b. Blessed ARE THE Merciful – FOR THEY WILL BE SHOWN MERCY

26. And like the Good Samaritan, **he's coming back.** To make all things right.

27. And in the meantime he's given us **his Holy Spirit, as a DOWNPAYMENT** of his promise to care for and provide for us forever.

- a. **And He works to this day through his Spirit to draw all who are broken and hurt** and afflicted and guilty and without hope and bandage them up. Heal them more and more deeply. Pouring on the wine of healing and gladness SO THAT we can become positively, overwhelmingly overflowing with his life. And become rich in mercy ourselves.
- b. **So that we may become his hands and feet. And go out into the byways.**

28. Mercy Begets Mercy

- a. **Out of the overflow of the mercy we've received from God through Jesus, we can give it freely and recklessly to others.** Knowing we can't pour out fast enough into others, so greatly and gushingly is his flow of grace to us moment by moment.
- b. **It's the cup that pours out that's constantly full - to the brim, overflowing,** sloshing over. Because we all need it.
- c. **So that those who give out mercy become themselves increasingly glad** and satisfied and fulfilled themselves.
 - i. And this giving of mercy IS For our own deep joy and satisfaction
- d. **For the healing of the world**
 - i. You can only give what you already have.
 - 1. So He moved first. So that we can show others mercy OUT OF THE overflowing abundance of mercy we've received.
- e. **And for the glory of God the Father**
- f. **1 Peter 1:3 "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead."**

29. **Blessed are the merciful,** for they, as children of God, have been shown incredible mercy by Him through Christ, and will continue to experience it and a deeply happy life as they give it away.

30. Application:

31. Experience God's mercy toward you

- a. **1st time decision to trust him as Lord**
 - i. Call to trust him today!
- b. **Remember who you are, who he is, what he's done, and what you've received.**
 - i. Feelings can come and go.
 - 1. And we're not constrained to our emotions in order to be merciful.
 - ii. But if you struggle consistently to remember and experience afresh the grace and mercy you've received in Christ, there may be something wrong.
 - 1. Not that you've lost your salvation or anything.

2. We all live in a world that doesn't work right, that we weren't made for.
3. Where moth and rust destroys
4. Where thieves come and steal
5. Beat us up and leave us bleeding on the side of the road.
6. Perhaps you've even experienced the pain of rejection from others who claim to follow God pass you by and continue on their way
- iii. **Something's not quite right and needs to be addressed** if you want to be able to grow and move forward and yet you feel stuck.
- iv. **Often these blocks are God's invitation** to lean more deeply into what he's wanting to heal in you.
 1. Usually this involves other people.
 2. The family of God
 3. Trusted friends
 4. Oftentimes he uses professional counselors in this healing process.
- v. **If you'd like help determining how to take that next step** in your own healing, our staff would love to talk with you.
- c. **You can also use our website, tallgrassatthewell.church**, click on Resources, then Counseling for a curated list of recommended local counselors as well as other local recovery and care groups that could be helpful.

32. Act mercifully this week

a. Toward to yourself

- i. For some of us, **it seems easier to be kind, compassionate, merciful to others and harder to act that way toward ourselves**
 1. I can sure relate to that.
- ii. In fact, I'd argue that our ability to act mercifully to others **will be limited** by the degree to which we're able to act mercifully toward ourselves
- iii. Next steps to be merciful to yourself:
 1. Practice healthy habits
 2. Rest
 3. Talk to yourself, not just listen to yourself
 4. Forgiveness – work through with help of counselor
 5. Be kind to yourself – Andrew Peterson music video

b. Act merciful to others

- i. **Who do you see every day that needs mercy?**
 1. **Maybe it's the person you're thinking of right now, hoping it's not them!**

2. Open your eyes, see.
3. Then have compassion.
4. Slow down and STOP.
5. Engage.
6. Do something to lift their burden. Forgive them their debts.
7. And be willing to pay the cost.

ii. Maybe it's someone random. Someone you don't really know.

iii. Maybe it's someone close to you.

1. Your husband or wife
2. Your child.
3. Your father
4. Your roommate.
5. That person in your small group.

iv. Maybe it's coming close and being willing to slow down and engage relationally.

1. Maybe you need to take them out for lunch or a drink.
2. Have them over on Friday night
3. Maybe you need to help someone out financially.
4. Or with your skills
5. Maybe you see the great need for foster care, adoption, or child advocacy and need to take a next step to actually get in the pipeline
6. Maybe you see a coworker or friend at small group who is in great need of spiritual help. And you'd choose to meet with them to read the bible or study through a book, even though you don't feel READY.

v. Who is the Lord bringing to mind right now?

c. What's a next step you need to take in response to this teaching?

33.PRAY