

## SERMON OUTLINE

**SERMON TITLE:** The Magnificence of Mercy

**SERMON REFERENCE:** Matthew 5:7

**LWF SERMON NUMBER:** #1660

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## 1) INTRODUCTION

- a) The Lord Jesus Christ gave us the Beatitudes, and He begins each one of them with the word “blessed.”
  - i) The word “blessed” means more than “happy.”
    - (1) It means “fulfilled,” “with joy,” “complete,” and “to be congratulated.”
      - (a) All of these words are wrapped up in the Greek word for “blessed.”
- b) Matthew 5:1-7
  - i) Matthew 5:3
    - (1) The word “poor” here does not mean “without much;” it means “without anything.”
  - ii) Matthew 5:4
    - (1) “Mourn” means “genuine, Godly sorrow that brings repentance.”
  - iii) Matthew 5:5
    - (1) “Meekness” means “submission to God;” it is strength that has been conquered and now controlled.
      - (a) When we see what we are in and of ourselves, and we repent of that sin with Godly sorrow, then we yield ourselves to God.
  - iv) Matthew 5:6
    - (1) This righteousness is Jesus Christ Himself.
      - (a) It is not our own righteousness or self-righteousness.
      - (b) It is the righteousness that comes by faith in the Lord Jesus Christ.
    - (2) When we see that we are lost sinners, when we repent of our sin, when we yield our hearts to God, and when we hunger and thirst for Jesus, then God does something in our hearts, and we’re born again.
      - (a) We then begin to act like a born-again person.
  - v) Matthew 5:7
    - (1) This is a God-like characteristic that is in the hearts and minds of those who have been born again.
      - (a) Those who have received mercy will show mercy.
- c) Mercy is not just softness.
  - i) Mercy is also not mere sentiment.
    - (1) It’s not seeing someone hurting and in trouble and weeping for this person.
      - (a) This may be sentiment, but it’s not mercy.
- d) Mercy is compassion in action.

## 2) THE BEAUTIES OF MERCY

- a) The quality of mercy is one of the most beautiful characteristics of God.
  - i) When we are merciful, we are acting like God.
- b) Lamentations 3:22-23
  - i) God links mercy with compassion.
  - ii) Every morning, we can wake up and greet the mercy of God.
    - (1) For us to fail to live another day, God does not have to take our lives but just stop giving us life.

- (2) Every day is a gift from God.
- c) Ephesians 2:4
  - i) God counts His riches, not in silver or gold, but in His mercy.
- d) Ephesians 5:1
  - i) “Followers of God” in this passage literally means “imitators of God.”
  - ii) Jesus illustrated this in the parable of the Good Samaritan.
    - (1) Luke 10:25-28
      - (a) This lawyer got the answer right, but he didn’t know the Lord.
        - (i) He was looking for a loop-hole in the law.
        - (ii) We can be 100% right and still go to Hell.
          - 1. We may know the plan of salvation, but we’re not saved by the plan of salvation.
            - a. We’re saved by the Man of salvation.
      - (iii) Matthew 2:3-8
        - 1. When King Herod wanted to know where Jesus Christ was going to be born, he asked the scribes and was told that Jesus would be born in Bethlehem.
        - 2. But not one of them went to Bethlehem to bow a knee to the Lord Jesus.
          - a. They knew it, and yet they missed it.
- (2) Luke 10:29
  - (a) He did not want to love anyone he didn’t have to love.
  - (b) He did not want to show mercy to anyone he didn’t have to show mercy to.
- (3) Luke 10:30
  - (a) Jerusalem was the Holy City set upon a hill, and Jericho was a heathen city down on the banks of the Dead Sea.
    - (i) Rahab lived in Jericho.
  - (b) The man in this passage pictures mankind going away from God.
- (4) Luke 10:31
  - (a) The priests were the religious people of that day.
    - (i) They were the teachers and performed all of the rituals and sacrifices.
  - (b) This priest represents ritualism.
    - (i) Many churches today are filled with ritualism.
  - (c) The priest just passed by.
- (5) Luke 10:32
  - (a) The Levites were the keepers of the law.
  - (b) This Levite represents rules.
    - (i) The law can describe us and condemn us, but the law can’t redeem us.
  - (c) Perhaps the Levite thought the beaten man had received just what he deserved, traveling alone in an unsafe place.
    - (i) This is what the law does.

- (6) Luke 10:33-35
  - (a) The Samaritans were a mongrel race.
    - (i) They were the ones left behind after the captivity.
    - (ii) They intermarried with the pagan people around them.
    - (iii) They were despised by the Jews.
  - (b) The Samaritan represents the Lord Jesus.
    - (i) The Lord Jesus was despised, rejected and hated of men.
  - (c) Oil in the Bible represents the Holy Spirit, the Comforter.
    - (i) The oil was to comfort.
      - 1. It represents the ministry of the Holy Spirit.
  - (d) The wine represents the blood of Jesus Christ.
    - (i) The wine was to cleanse.
  - (e) When the Samaritan first met the man, the Samaritan was riding, and the man was on the ground.
    - (i) After the good Samaritan met him, the man was riding, and the Samaritan was walking.
      - 1. This is a picture of substitution.
        - a. The Lord Jesus takes our place, and we take His.
  - (f) The Samaritan pays for the man's care, whatever it costs.
    - (i) This is a picture of salvation.
      - 1. The Lord Jesus came to where we were, He had compassion upon us, He brought us to His house of mercy, and He paid the price.
- (7) Luke 10:36
  - (a) The Lord Jesus has shown each of us mercy.
  - (b) Mercy is compassion in action.
  - (c) We need to learn the message of mercy.
    - (i) Not with the indifference of the priest and Levite.
    - (ii) Not with the iniquity of those who beat the man.
    - (iii) But with the involvement that life calls for.
- e) There are three classes of people in life who are also found in Luke 10:
  - i) The beater-uppers
    - (1) These are those who would rob, kill and destroy.
    - (2) This includes the pornographer, the liquor dealer and the abortionist.
    - (3) There are people who have been bruised and battered.
      - (a) Some are wounded domestically, some are wounded psychologically, and some economically.
      - (b) Some are sexually abused.
      - (c) Some are wounded spiritually by cults, false doctrine and liberalism.
  - ii) The passer-uppers
    - (1) These have their names on church rolls.
  - iii) The picker-uppers
  - iv) Each of us are in one of the above categories.

- (1) Either we are like the thieves who said, “What’s yours is mine, and I’m going to get it.”
- (2) Or, we are like the priest and Levite who said, “What’s mine is mine, and I’m going to keep it.”
- (3) Or, we are like the good Samaritan who said, “What’s mine is mine, but you can have it if you need it. I’m here to share, to serve and to minister.”

### 3) THE BASIS OF MERCY

- a) There can be no mercy without truth.
  - i) Psalm 85:10
- b) All real mercy is rooted in truth.
  - i) To show mercy is not to minimize sin.
  - ii) When you show mercy, you withhold judgment.
    - (1) To withhold judgment means that judgment is really needed and expected.
    - (2) Mercy is the withholding of judgment.
- c) God does not deal with us on the basis of fairness but on the basis of mercy.
  - i) God is not fair.
    - (1) When we expect someone to be fair to us, that means that we get what we deserve.
      - (a) We get what we have coming to us.
    - (2) We don’t deserve anything.
    - (3) When a person is looking for fairness, he’s not happy when he gets what he deserves because he thinks he deserves it.
      - (a) He is only angry because he didn’t get it sooner and doubly angry that someone else got more.
  - ii) God is just and merciful.
    - (1) The justice of God says that sin must be punished.
      - (a) Once we see this truth, then we cry out for mercy.
    - (2) If we refuse the shed blood of the Lord Jesus, there is no hope for us.
      - (a) Hebrews 10:28-29
        - (i) Each of us either walk under the blood of Jesus or over the blood.
        - (b) If we refuse the Lord Jesus in this life and trample over His blood, it will be unthinkable for us to then come to the final judgment and beg God for mercy when He put His darling Son on the cross and bankrupt Heaven in order to buy us salvation.
      - (c) If a man despised Moses’ law and died without mercy, how much sorer punishment for those who trample beneath their feet the blood of the covenant?

### 4) THE BLESSINGS OF MERCY

- a) Matthew 5:6-7

- i) This does not mean that we are forgiven because we show mercy.
- ii) It means that we show mercy because we are forgiven.
  - (1) The more mercy we show, the more mercy we get.
  - (2) We show mercy because we have received mercy.
- b) James 2:13
  - i) There is judgment, but mercy overcomes it.
  - ii) But we will have judgment without mercy if we show no mercy.
- c) Psalm 18:25
  - i) When we are upright, then we show mercy.
  - ii) But we can't get mercy until we have first come the route of being poor in spirit, repenting of our sin, yielding to God, and receiving Jesus Christ, God's righteousness.
    - (1) And when we receive mercy, we show it.
      - (a) Those who have received mercy know how to show it more than anyone else.
      - (b) It is no wonder that those who have not received mercy don't show mercy.

## 5) CONCLUSION

- a) If God in love has forgiven us, how much more should we forgive one another?
- b) Matthew 5:7
- c) Have you received mercy?
- d) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
- e) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
  - i) Romans 3:23
  - ii) Romans 10:9-10
  - iii) Romans 10:13
  - iv) Acts 16:31
  - v) John 3:16