

# Matthew Series

Lesson #021

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Dean Bible Ministries

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# MATTHEW

JESUS: KING OF THE JEWS

**How to Be Happy – Part 4**

**Mercy and Compassion**

**Matthew 5:7**

**I. The Setting: 5:1, 2**

**II. The Character and Calling of those who inherit the kingdom, 5:3–5:16**

**Matt. 5:7, “Blessed are the merciful,  
For they shall obtain mercy.”**

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**ἐλεήμων *eleēmōn*  
nom masc plur  
pitiful, merciful**

**Hos. 12:6, “So you, by the help of your God,  
return; Observe mercy and justice, And wait  
on your God continually.”**

**Micah 6:8, “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?”**

**Zech. 7:9, “Thus says the LORD of hosts:  
‘Execute true justice, Show mercy and  
compassion everyone to his brother.’ ”**



**Matt. 5:7, “Blessed are the merciful, For they shall obtain mercy.”**

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nom masc plur  
pitiful, merciful**

**ἐλεέω *eleeō*  
fut pass indic 3  
plur  
to show mercy**

**Heb. 2:17, “Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.”**

# **Genuine Compassion vs. Pseudo-Compassion**

**1. Genuine compassion in the believer is his or her kindness, tenderness, and clemency directed toward others as a human virtue.**

**In mercy the believer seeks to alleviate the suffering resulting from living in a fallen world, or suffering from personal sin, in the life of another.**

**2. Genuine compassion may be expressed in evangelism, through the spiritual gift of helps, intercessory prayer, personal motivation in giving.**

**3. Compassion in particular situations cannot be legislated.**

**4. Compassion is the responsibility of the individual, not something imposed on people by the government through taxation or social welfare programs.**

**5. Pseudo-compassion manipulates people through emotion or guilt. This is often done through the use of images, music, and logical fallacies which heighten emotion and guilt.**



**6. Pseudo-compassion may also be expressed through an “end justifies the means” rationale as in a revolt against authority, illegal political activism, or through the use of political power to achieve goals not delegated by God to human government.**

**Matt. 9:10, “Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples.**

**Matt. 9:11, “And when the Pharisees saw it, they said to His disciples, ‘Why does your Teacher eat with tax collectors and sinners?’**

**Matt. 9:12, “When Jesus heard that, He said to them, ‘Those who are well have no need of a physician, but those who are sick.**

**Matt. 9:13, “ ‘But go and learn what this means: “*I desire mercy and not sacrifice.*” For I did not come to call the righteous, but sinners, to repentance.’ ”**

**Hos. 6:4, “O Ephraim, [Israel] what shall I do to you? O Judah, what shall I do to you? For your faithfulness is like a morning cloud, And like the early dew it goes away.**

**Hos. 6:5, “Therefore I have hewn them by the prophets, I have slain them by the words of My mouth; And your [My] judgments are like light that goes forth.”**

**Zeph. 3:5, “The LORD is righteous in her midst, He will do no unrighteousness. Every morning He brings His justice to light; He never fails, but the unjust knows no shame.”**

**Hos. 6:6, “For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings.”**

**1 Sam. 15:22, “So Samuel said: ‘Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to heed than the fat of rams.’ [cf., Isaiah 11:11–17; Micah 6:8; Psalm 40:7–9]**

**Hos. 6:7, “But like Adam [mankind?] they transgressed the[?] covenant; There they dealt treacherously with Me.”**

**Matt. 12:7, “But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless.**

**Matt. 12:8, “For the Son of Man is Lord even of the Sabbath.”**