

The King's Recipe for Happiness

Matthew 5:38-45

Intro.

1. In Matthew 5:38-45 Jesus teaches us how a Christian's conduct should distinguish him from people of the world.
2. It is a part of the "Sermon on the Mount" and begins with the word "blessed." There is no question about the kind of life Jesus came to impart. The Master Teacher provides a recipe for happiness. It is not a "short-cut" but a "sure-cut" to happiness.

I. TURN THE OTHER CHEEK (5:39)

1. "But I say to you, do not resist him who is evil; but whoever slaps you and your right cheek, turn to him the other also," (5:39).
 - a. Jesus is not teaching pacifism; he's not talking about war, self-defense, or the necessity of protecting our nation, our homes, or even our lives.
 - b. He is stating a great principle *Do not try to get even; do not seek revenge.*
2. Jesus' life was an example of this behavior.
 - a. Many times he was insulted, but never lashed back.
 - b. Isaiah 53:7.
3. Illustration of the famous surgeon and the artist.

II. LOVE FOR YOUR ENEMIES (5:44).

1. "But I say to you, love your enemies, and pray for those who persecute you," (5:44).
 - a. A hard thing to do but it has happiness wrapped up in it.
 - b. When you pray for others you get a blessings for yourself.
2. The best way to get rid of your enemies.
 - a. A preacher in a meeting awoken in his motel room in the middle of the night by a telephone call, "Preacher, I just can't do it."
 - b. If you cannot pray for people who spitefully use you, you are going to be miserable.
3. The story of "Uncle Matt Duvall" at the railroad machine shop.

III. IMITATE GOD (5:45)

1. "... in order that you may be sons of your Father who is in heaven, for He causes His sun to rise on the evil and the good..." (5:45).
 - a. The story of *Her Father's Daughter* and it's author Jean Stratton Porter.
 - b. The prayer of the bum on skid-row, "Make me like Joe."

CONCLUSION:

1. Being a Christian is the best of two worlds. Are you one?



Walking Thru The Bible MATTHEW

Introduction

AUTHOR: Matthew was a tax-collector in the service of the Roman occupying force and was called by Jesus to 'Follow me' and became one of the Twelve Apostles (Matt. 9:9-13; 10:3; Mark 2:14-17; Luke 5:27-32).

It is said that when Matthew got up from that table to follow Jesus he didn't leave his pen behind. About twenty or thirty years after Jesus went back to heaven the Holy Spirit inspired him to write what we have today as "The Gospel of Matthew."

BACKGROUND: Each Gospel has its own emphasis. The term "Kingdom of Heaven" occurs with such frequency in Matthew that often it is called "The Gospel of the Kingdom."

The Gospel of Matthew was written primarily for Jewish readers. The theme is "The King and His Kingdom." One key word in the book is "fulfilled" for Matthew focuses on how Jesus *fulfills* the promises of a Redeemer made by inspired writer in the Old Testament. (The word is used about 17 times.)

The Gospel and the Old Testament

	Matthew	Mark	Luke	John
Quotes from the O.T	.53	36	25	20
Allusions to the O.T.	<u>76</u>	<u>27</u>	<u>42</u>	<u>105</u>
	129	63	67	125

Nowhere in the four Gospels do we find a single word that Matthew spoke. Yet in his Gospel he gives us the words and works of Jesus Christ, "*the Son of David, the Son of Abraham*" (1:1)

Words of Christ in the Four Gospels

	Matthew	Mark	Luke	John
Total number of Verses	1071	678	1151	879
Verses of Christ's Words	644	285	586	419
Approximate percentage	60%	42%	50%	50%

DESIGN: The book was written to help the Jews understand Jesus as King and to establish his spiritual rule over a spiritual kingdom. In Matthew Jesus' Kingship is alluded to some 10 times: 1:6; 2:2; 5:35; 21:5; 25:34; 25:40; 27:29; 27:37; 27:42. The word "kingdom" is found 54 times.

Matthew talks about the Kingdom of *Heaven* while Mark and Luke describes it as the Kingdom of God. This indicates the kingdom is:

- **Divine**-- its origin is of God above and not man below
- **Spiritual**-- in nature, and not earthly and sensual
- **Universal**-- not a kingdom confined to Palestine, etc.
- **Not National**-- not racial, but a kingdom of faith

Matthew described Jesus as the *Doer* and the *Teacher*. None of the four Gospels is a biography in the modern sense of the word. In fact, John doubted that a complete biography of Jesus could ever be written (John 21:25). There are many details about the earthly life of Jesus that are not given in any of the Gospels.

Matthew does not try to give us a chronological outline of the events in Jesus' life. Rather, he tends to organize and group similar incidents of "doings" and "teachings" together into ten alternating sections. He records more than 20 specific miracles and 6 major messages. Over 60% of his book focuses on the teachings of Jesus.

Matthew points that when he wrote his Gospel God's Kingdom was what the people in the first century was calling the "church" (16:18; 18:17). The Greek word translated *church* means "a called-out assembly." In the NT this word refers to a local assembly of obedient believers. In the OT, Israel was God's called-out people, beginning with the call of Abraham (Gen. 12:1f; Deut 7:6-8). In fact, Stephen called the nation of Israel "the church (assembly) in the wilderness" (Acts 7:38), for they were God's called-out people.

But the NT church is a different people, for it is composed of *both* Jews and Gentiles (Gal. 3:28). Even though Matthew wrote primarily for the Jews, he has a "universal" element in his book that includes the Gentiles. For example, Gentile leaders came to worship the infant Jesus (2:1-12); Jesus performed miracles for Gentiles and even commended them for their faith (8:5-13; 15:21-28). At crisis hour in Jesus' ministry He turned to a prophecy about the Gentiles (12:14-21). Even in parables, Jesus indicated that the blessings which Israel refused would be shared with the Gentiles (22:8-10; 21:40-46) and the Lord's commission involves all nations (28:19-20)

"The Kingdom of Heaven is at Hand"

1. The Revelation of the King (Ch 1-10)
His person (1-4); His principles (5-7); His power (8-10)
2. The Rebellion Against the King -- (Ch 11-20)
3. The Rejection of the King (Ch. 21-27)
4. The Resurrection of the King (Ch. 28)

Matthew Presents "Jesus The King"

1. **A King's Name** -- "They shall call his name *Emmanuel*," 1:23. He had a royal name that declared God's presence.
2. **A King's Position** -- "Out of Judah shall come a *Governor* that shall rule my people, Israel." 2:6. He is over his kingdom, the church (16:18; and see Ephesians 1:22).
3. **A King's Announcement** -- "Prepare ye the way of the Lord; make his paths straight," 3:3. His coming conformed to a Royal visit.
4. **A King's Introduction** -- "This is my *beloved* son, in whom I am well pleased," 3:17. His coming was heralded by John the Baptism, by God the Father and the Holy Spirit.
5. **A King's Authority** -- "He taught them as one having *authority*," 7:29; (28:18-20). The King's authority was absolute-- answerable only to God.
6. **A King's Loyalty** -- "He that is *not with me* is against me, and he that gathereth not with me, scattereth abroad," 12:30. He has a demand for our loyalty.
7. **A King's Enemies** -- "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem and *suffer* many things of the elders and chief priests and scribes, and be killed..." 16:21. Jesus suffered at the hands of the chief priest, Herod, and Pilate.
8. **A King's Love** -- "For the son of man came not to be ministered unto but to minister, and to *give his life* a ransom for many," 20:28. A King's love for his kingdom and subjects, but Jesus is the supreme king, he loved his enemies.
9. **A King's Sacrifice** -- "And they *crucified* him... This is Jesus the King of the Jews," 27:35-37. David suffered at the hands of those who should have loved him- his son Absalom.
10. **A King's Victory** -- "He is not here, *for he is risen*, as he said," 28:6. Victory in battle was the mark of successful kings. Jesus came to do battle against Satan and He won on every encounter (Heb. 4; 12; 1 John 3:8)
11. **A King's Glory** -- "When the son of man shall come... the king shall say... come ye blessed of my father, inherit the kingdom," 25:31-34. "...and then shall he sit upon the throne of this *glory*" 25:31. A King's glory came on his coronation in Heaven upon his victory and conquest.