

SERMON ON THE MOUNT
 Delivered to **DANVILLE BAPTIST CHURCH**
S.S Lord's Day Sept. 11th 2016
 Elder **Jeff E. King Th.M.**

Point #7 Mt. 5:4 is the (2nd) beatitude and the seventh point.

Mt. 5:4

Blessed *are* they that **mourn**: for they shall be comforted.

Mt. 7:1-14 is the message to the sermon's seventh point.

Mt. 7:1-14

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

From our sermon on this subject: Most probably understand this as "sins of others" but I highly doubt it.

We are to mourn for those who mourn-

Rejoice with them that do rejoice, and weep with them that weep.

Note: But this is, the sin of our nature, indwelling sin, which is always working, and is a continual grief of mind. (Gill)

- **This virtue causes inward reflection.**

- **See:** Judge not, that ye be not judged.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Since being "**born again**" we have entered into a much different life.

We have been given a New Kingdom and Covenant

Different **desires** (hunger and thirst after righteousness).

Different way of **thinking** (meekness).

Different **priorities** (merciful).

And different **standards** (mourning). Remember:

Luke 12: 47-51

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. **48** But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. **49** I am come to send fire on the earth; and what will I, if it be already kindled? **50** But I have a baptism to be baptized with; and how am I straitened till it be accomplished! **51** Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

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7 *Ask*, and it shall be **given** you; **seek**, and ye shall **find**; **knock**, and it shall be **opened** unto you:

8 For every one that **asketh receiveth**; and he that **seeketh findeth**; and to him that **knocketh** it shall be **opened**.

9 Or what man is there of you, whom if his son **ask** bread, will he **give** him a stone?

10 Or if he **ask** a fish, will he **give** him a serpent?

11 If ye then, being evil, know how to **give** good gifts unto your children, how much more shall your Father which is in heaven **give** good things **to them that ask him**?

Now we have different **benefits**:

We have entered into a relation with a heavenly Father.

Pay close attention to what that means. See **verses 7-11** again.

You are reading some of the details of this eternal covenant.

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (This is also our moral law- in this respect we are not **antinomian**)

The Golden Rule.

Notice the arrangement concerning the rules of this covenant/kingdom.

Mt. 22:36-40

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind.

This is the **first** and great commandment. And the **second** is like unto it,
Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and **many there be which go in** there at:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and **few there be that find it**.

This stresses the negative not the positive. We should mourn/grieve over our sins, but it is a sad fact that most will never experience what we have.

Blessed *are* they that **mourn**: for they shall be comforted.

Note: All Greek references are from Thayer or Vine.