

The Mind of Christ - Lesson 75  
October 9, 2020

Section 54 The Sermon on the Mount

A. T. Robertson's Harmony of the Gospels

Welcome to a study that began for me many years ago and now I am getting around to recording and sharing some of the things that I learned in The Mind of Christ study with you. We are currently in The Sermon on the Mount that is found primarily in Matthew 5-7, although there are portions of it that are found, and even some additions to it that are found in Luke 6 so we'll be in Luke 6 some today as well as Matthew 5.

We're happy you have joined us. We are making our way through a study of everything Jesus said and everything He did and hopefully it will be a blessing to your life.

Here's what we've done so far in The Sermon on the Mount. We've covered most of the beatitudes. I took a break in the last two weeks and I did a summary of what we have learned thus far. (Now don't ask me exactly why I did it 'there', but I'm following my journals that I put together and that's where I took a break and did some summary.) So, I'm kind of getting back into the beatitudes, the latter part of them, so we will start in Matt. 5:12 and then we'll let you know where we're going after that.

Matthew 5:12 says, "[Rejoice and be glad, for your reward in heaven is great; for so they persecuted the prophets who were before you.](#)" NASB

We're going to jump in there and we're going to talk about the idea of 'rejoice and be glad'. In the midst of persecution, there is something to rejoice about. It's very similar to what we talked about in the idea of trials or suffering that we go through ... that we can count it joy. So there is the ability to rejoice in the midst of suffering and pain and persecution. Our beatitude for today has two words in it ... rejoice and *be glad*.

The Greek word for *rejoice* is Strong's Concordance # 5463 "chairō" (χαίρω). It is also used in James 1:2-3, "[Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance.](#)" The Greek word for is Chiaro (χαίρω) meaning to delight greatly, or exceeding joy. Abraham rejoiced, it says, to see Jesus' day. John 8:56 says, "[Your father Abraham rejoiced](#) (the same word χαίρω) [to see my day: and he saw it, and was glad.](#)" The word here for was glad is Strong's Concordance word #21 in Greek is "agalliao", (αγαλλιαω) as used below.

There is the ability to rejoice in the midst of suffering, pain and persecution. That is the first word in the NIV beatitude, but the second word in the NASB in Matthew 5:12, our beatitude for today. The word used for "rejoice" in the Scriptures below following in the Greek is "agalliao", (αγαλλιαω). This word means to exalt or exult. There is "much leaping", so they really, *literally* mean "jumping for joy". It's a *real* excitement, like a little child maybe for the first time goes to Disney World, or when they get something they *really* wanted for their birthday and they just jump for joy with excitement about it. And that's the word they are using here in regard to the context of persecution they are suffering.

In Luke 10:21 Paul is saying that Jesus rejoiced greatly in the Holy Spirit. In Strong's Concordance, the word "agalliao", (αγαλλιαω) is used for Jesus rejoicing.

The Philippian jailer rejoiced greatly (αγαλλιαω), having believed in God with his whole household. This is found in Acts 16:34.

This same Greek word is used in 1 Peter 1:8 that says when Jesus returns, we may rejoice in great exultation ... (αγαλλοιαω). "...and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory". It's a very expressive line there in 1 Peter 1:8.

In Revelation 19:7 it says, "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." (αγαλλιαω).

In Luke 1:47, in Mary's song she says, "My spirit has rejoiced in God my Savior." Here, the word (αγαλλιασεν) is used again.

John 5:35 says, "He was the lamp that was burning and was shining and you were willing to rejoice (αγαλλιαω) for a while in his light." The people rejoiced for a while when they had the light of John the Baptist.

1 Peter 1:6 says, "In this you greatly rejoice" (αγαλλιαω). *That is because you have a secure place in Christ.* So there are many things the Bible says are causes for "leaping for joy" or "rejoicing".

In view of persecution, we can see through it to some greater, more secure time of joy when we receive our reward in heaven. So, in the midst of persecution you are looking through it like you would a window; and you are seeing something ahead that causes you to rejoice, and that is the fact that you'll be able to have a great reward in heaven.

A good example of this is Stephen who saw Jesus standing in heaven at the moment that he endured his greatest suffering. He was being stoned to death, but in the midst of being stoned he looked into the heavens and he saw his *reward*. He saw Jesus standing at the right hand of God (Acts 7:55). So Stephen was leaping for joy on the inside, while he was experiencing great pain on the outside.

For Jesus, it was "*for the joy set before Him* that He endured the cross and despised the shame" in Hebrews 12:2.

The greatness of this reward is also mentioned here, in Matthew 5:12, because he says that "**your reward in heaven is great**". So Jesus refers to this idea of "much". It is a way to 'qualify' the reward that we get. It is a great reward, it is "much". It is not just a reward; but it is a great reward. The idea of *reward* means "to pay for service" or "wages". It is something you get in regard to something else. There is a *general sense* in which *it is more about a wage, than it is simply a reward*. The owner of the vineyard paid them wages according to Matthew 20:8. It's the same word.

In Luke 10:7 we are told that “the laborer is worthy of his wages.”

In 1 Timothy 5:18 it says the same thing. “The laborer is worthy of his wages.”

*So, a reward can be wages ... it can be something that you earn; a result of action or work that you do. But, it can also be of retribution or punishment, so the reward might not be a positive reward but it may be a negative reward. It could be the wages of doing wrong as in 2 Peter 2:13.*

But mostly, a reward is something that comes in the hereafter. In Matthew 5:46 Jesus says, “What reward to you have if you love those who love you? “If you practice your righteousness before men, you have no reward with the Father”. Or if you pray in order to be seen by men you have received your reward in full. The same is true of fasting in order to be seen of men in Matthew 6:1-8.

In Matthew 10:41-42 says, “He who receives a prophet in the name of a prophet shall receive a prophet’s reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward. <sup>42</sup> And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward.” Jesus speaks of receiving the reward “misthos” (μισθος) of a prophet if they are received ‘in the name of’ the prophet or the righteous man. There He also mentions the name of a disciple who gives a cup of cold water to a little one ... that you will not lose your reward. So, it seems that the reward is tied to ‘acceptance of one’ because of their identity ... out of respect for their *connection with God*. Those who are prophets, those who are righteous men, and those who are disciples will receive their reward because they are connected with God, so the honor due to God is extended to those who represent God upon this earth.

In John 4:36 in talking of the harvest which is ripe, the reaper here is already receiving his wages or reward; the fruit of eternal life. So He’s referring to a reward that is future, but you begin to share in that reward even now. So in regard to eternal life, there is a sense in which eternal life is after you die; but we *now* have eternal life. We have the assurance of it; we have the quality of life that is characteristic of eternal life, and so we are already receiving the reward. There is a sense in which God has already made a down payment. He has given us a partial reward now indicating that He is going to reward us fully after Jesus comes again. The great reward in heaven is part of Jesus’ incentive for His disciples to remain faithful in the midst of persecution.

One of the things that Jesus does hold out so that we will be faithful during a time of persecution is that there is a reward for those who remain faithful to Him. He reminds them that ‘we who are persecuted are part of a long line of others who endured through the ages’ the same treatment. We’re not the first to receive a reward for our perseverance and our faithfulness during persecution. There are many others who have already received that reward. He says in Matthew 5:12, “For so persecuted the prophets who were before you.”

In Matthew 23:32-36 Jesus says that *it is possible for common disciples to be named among the prophets!* In one sense, those who are just common disciples will be grouped with those faithful prophets in the Old Testament who faithfully proclaimed God’s word.

I want to just remind everybody that I'm using The New American Standard Bible. It is a Bible that doesn't read very well because it's very literal, but it is a great study Bible. Luke has something on persecution too. So, we're going to pick up in Luke 6 where Luke gives a fourfold attack on Christians. We're going to pick up there and look at what he has to say.

We'll start with Luke 6:22-23. "Blessed are you when men hate you, and ostracize you, and cast insults at you, and spurn your name as evil, for the sake of the Son of Man.<sup>23</sup> Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets."

Luke 6:23 is much the same as it was back in Matthew 5:12 but Luke 6:22 adds some things to it. So, Luke has something on persecutions. He gives a fourfold attack on Christians. At least they are possible attacks on Christians.

The first attack is when men hate you. So if you are a Christian, there are times when just because of that, people will just hate you, and we see this even in *this* day and age. There are some people who do not *honor* or do not *like* or do not *love* Christians ... they *hate* Christians. He uses the idea of 'when men hate you'.

It's used in Matthew 5:43 "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'<sup>44</sup> But I say to you, love your enemies and pray for those who persecute you,<sup>45</sup> so 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, and sends rain on the righteous and the unrighteous." These are instructions on not hating our enemies. Christians are not supposed to be haters but sometimes people will hate us.

It is also used in Matthew 10:22 where Jesus warns His disciples that they will be hated *on account* of Jesus' name.

Then it is also found in John 3:20, "For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed." So that's one of the reasons why sometimes people hate Christians; because Christians are calling them to come into the light and they don't want their evil deeds to be exposed, and so they hate the light.

In Romans 7:15, Paul talks about the struggle that goes on inside of a person who hates the things that they do.

Luke 14:26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple." It talks here about hating, or in this case, 'to love less'; relatives compared to loving Jesus. So it's used in many different places and many different ways in the New Testament. To be hated by others is strong. It means to be ignored, to be neglected. It is one thing to be hated, but we need to ask the question, 'Where does this hate come from?'

Why would another person hate me just because I'm a Christian? How is it generated? Why does a gospel of love produce hateful opposition to it?

Well, all of those are questions that we're not going to try to answer in depth, but we do need to consider why people would hate us if we are preaching a gospel of love.

The second phrase he uses in Luke 6:22 is to ostracize you. The word 'ostracize' here means to 'limit off' or 'to separate', or 'to sever from the rest', like from society, 'to cut off from intercourse', 'to excommunicate', 'to set apart' or 'to select someone'. The context determines if it is negative, and in this case, it is. To ostracize someone is to set them apart, to not have any participation with them.

In Matthew 13:49 it is used for separating out the good fish from the bad fish, so I guess the bad fish are ostracized...they're separated out. In Matthew 25:32 it talks about separating the sheep from the goats.

So some people are going to 'separate us out'. They are going to treat us as not worthy of their association and are not going to have anything to do with us. So a common tactic of persecution is to separate from people, and to separate those people from their support systems, to isolate them from their loved ones. This goes against God's design. He meant for people to live in community, so we should not be people who ostracize other people; and when we *are* ostracized, if we can remain in Christian community then we're never alone. We have other people who love us and care about us.

The third phrase, insult you, is one that we've already looked at on September 18, Lesson 72. It is the beatitude in Matthew 5:11 "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me," so I'm not going to go back over that one here.

The fourth one found in Luke 6:22 literally means 'to spurn your name as evil'. Now some translations use the words "to curse you" but literally, the translation is to *spurn your name as evil*. Even more literally than that, it means to "cast out the name of you as evil". One's name is a designation of 'who one is'. To cast out the name is to cast out the person ... it is rejection; but then to *assign* the person as evil in the same way you might associate the name "Hitler" with evil, it's truly a curse. It's not something good that people do when they associate your name as evil. And all of this is connected with the phrase here, "*for the sake of the Son of man*". We're not going through these things simply because people don't like us. We're going through these things because people *don't like Jesus*. It's for the sake of His name.

Our *love for Him* is stronger, or it should be, than *man's hate of us*. Our need to be connected to Him or with Him is stronger than our fear of being separated from others, even those who we love. Our respect for Him is stronger than any disrespect others may show to us, and our desire to be under the authority of the name of Christ is stronger than the loss of our good name in the hearing of others.

So, why did I never hear about these kinds of things when I was growing up? We didn't spend much time talking about what I would call the doctrine of persecution. We were too busy talking about other things even though Jesus had a lot to say about how we, as Christians, handle persecution.

Surely Jesus had much more to say about this than most of the things that we fussed about when I was growing up. *The internal discipline required to withstand persecution, and the dedication needed not only to endure it but to rejoice and be glad, takes Christians to a new height of glory and experience unknown by most of this world who live in comfort and luxury.* But yet, we don't talk about this very much, because I think, sometimes, we don't talk about it because we don't believe that, at least in America, we're going to be subjected to persecution. We don't think that persecution is going to affect us, so we don't talk about it. I'm not saying we should 'wish' persecution, but if we were persecuted, there are things that we might experience in our relationship with Jesus that we could not experience in any other way.

Going back to Luke 6:23, it says "[For in the same way their fathers used to treat the prophets.](#)" The prophets were deliberately sent by God to instruct and to warn the people. The treatment of the prophets was *generally* not good. Ahab and Jezebel tried desperately to kill Elijah. Jeremiah was put into a muddy pit. *God took it personally* when these things happened to His prophets. These were His prophets or spokesmen. They represented Him on the earth. They were not to be ignored; they were not to be mistreated. They were to be respected and listened to.

In the latter chapters of Matthew, Jesus speaks often of this, and it forms the *basis* for the prosecution of the Jews which led to the punishment during the time of the destruction of Jerusalem in A.D. 70 at the hands of the Romans. It was a disgustingly brutal destruction of the city and the Temple. If you read the account that's given in Josephus of this destruction you can see that the punishment was great. But Jesus ties the past behavior of the Jews toward the prophets to the destruction of Jerusalem in A.D. 70.

In Matthew 21:11 Jesus entered Jerusalem and the people identified Him as "[the prophet, Jesus, from Nazareth in Galilee.](#)" In Matthew 21:12 -13 when Jesus performs a prophetic act of cleansing the Temple (for the second time), He quotes the prophets, saying, "[It is written, 'My house shall be called a house of prayer'; but you are making it a robbers' den.](#)"

In Matthew 21:23 it reads, "[When He entered the temple, the chief priests and the elders of the people came to Him while He was teaching, and said, 'By what authority are You doing these things, and who gave You this authority?'](#)" Jesus defends His authority by referring to John the Baptist and 'his' authority in verse 25. The Jewish leaders would not answer the question of, "By whose authority did John Baptize" because they feared the crowd. The crowd held that John was a prophet.

In Matthew 21:32 Jesus refers to John again as 'one who is sent, but not believed, by the Jews'.

In Matthew 21:33-41 Jesus tells the parable of the landowner who sent one slave after another to collect the produce and they were killed. And then, he sent his son who was also killed! At the end of the story they would not arrest Jesus because the multitudes held that He was a prophet. Do you see how, in all of these stories, how the reality of the prophets in the past, and in the prophet of John the Baptist, and the Prophet Jesus ... how it figures in to the denunciation of the Jews?

In Matthew 22:5-7, the parable of the wedding feast, it is the King's slaves who were sent to invite others to come in, but they paid no attention to them. Some, they mistreated and some they killed. In the end, an army came and burned their city.

In Matthew 23:1-28 Jesus denounces the Jews but in Matthew 23:29-36 Jesus specifically condemns them for decorating the *tombs of the prophets* while being of the same mind as their forefathers who shed the blood of the prophets! The Judgment is not merely for the past, but what Jesus prophesies is in the future. Jesus, Himself, as God, will send prophets and wise men and scribes who will be killed, crucified and scourged and persecuted from city to city. *The accumulation of the blood the prophets shed is now on the heads of that generation.* All of the blood that was spilled in killing the prophets was now on 'them'.

Remember regarding Jesus' crucifixion, all the Jews made this statement in Matthew 27:25: "His blood shall be on us and our children." Later, in Acts 5:28, they accused the disciples of trying to bring this man's blood on us. Well, they said, "His blood shall be on us and our children" so it was right that they assume that responsibility.

Jesus, in Matthew 23:37-39 weeps over the Jerusalem for killing the prophets and stoning the ones sent, and for spurning Jesus' loving embrace. "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. <sup>38</sup> Behold, your house is being left to you desolate! <sup>39</sup> For I say to you, from now on you will not see Me until you say, 'Blessed is He who comes in the name of the Lord!'"

In Matthew 24 Jesus gets much more specific regarding His prophecy. He says the Temple will come down, *false prophets will arise to counter the true prophets* who proclaim the Gospel, and He makes clear that all these things will come upon this generation...and it did in A. D. 70.

Stephen continued this theme by recounting some Jewish history. In Acts 7:51 in Stephen's conclusion, he equates the treatment of the prophets with resisting the Holy Spirit and then he adds, 'You are doing just as your fathers did'. In Matthew 7:57-58 he said, "Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; <sup>53</sup> you who received the law as ordained by angels, and yet did not keep it."

This indictment against the Jewish people, because they had ignored the prophets, is found throughout the New Testament.

In Acts 13:27, Paul says they did not recognize the utterances of the prophets which are read every Sabbath. So, even though they were *reading the Prophets*, they didn't really understand them, and they ignored what the prophets were saying. In Acts 13:40 he warns them of the things spoken by the prophets will come upon them.

*The rejection of the prophets is of great notice to God and His Son being a prophet likened to Moses if you read Deuteronomy 18:15, being the Greatest One rejected. He was the greatest prophet ever rejected by the Jews.*

According to Hebrews 1:1-2, God uses this means, the prophets and others, to bring Good News to His people; but over and over they would not listen. God does not like to be ignored.

In studying the beatitudes, we often forget the four “woes” that are found in Luke 6:24-26. I am going to read those to you and then we will cover each one of them today.

Luke 6:24-26

<sup>24</sup> But woe to you who are rich, for you are receiving your comfort in full. <sup>25</sup> Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep. <sup>26</sup> Woe to you when all men speak well of you for in the same way their fathers used to treat the false prophets.”

In studying the beatitudes we often, again, forget about these woes. The word “woe” means a calamity. It was used by Jesus in Matthew 11:21 to denounce Chorazin and Bethsaida. In Matthew 18:7 it was used to denounce the world of its stumbling blocks ... or offenses, especially towards children. There are several places in Matthew 23 where it is used in denouncing the scribes and Pharisees for various offenses. He calls them hypocrites, blind guides, serpents and a brood of vipers. In Revelation 9:12 it speaks of three woes that are given on that occasion. This goes back and reminds us of the blessings and the cursings that we’ve talked about already ... that were so prominent in the Old Testament and the cursings or the woes are for not following God.

The woes are directed at the rich, the well-fed, those who laugh now, and those who are spoken well of now. Each of these must be considered in context. None are inherently evil. Each has to have some qualifiers in order for us to understand what they mean.

The rich, here, are selfish and focus on their own comfort without regard for the comfort of others; and they will have their reward now. Because they don’t sacrifice anything for others, what they’re doing is saving up what they have for themselves, and they have their reward now. Jesus is talking here about the “deferred reward” that the rich could have later if they would give up what they have now.

When we get it now, by way of recognition or whatever, we forfeit the reward later. This creates a question in my mind. You know, when you reward somebody now, are you causing them not to be able to get their reward later? For instance, honoring one another seems to be encouraged in Scripture. In Luke 21:1-4 Jesus pointed out the widow who put in her last two mites, although she may not have been aware that she was being pointed out. But in a sense, Jesus was giving her recognition, or a reward.

Romans 13:7 speaks of *giving honor to whom honor is due*, but should we reward people here for their goodness? Are we stealing their future reward? It seems that motive is important here. Why do we do something? Why do we do give a reward or honor? Is it to be praised? Do we do something in order to *get* the reward? If somebody sees it and they thank us or they praise us for it, is that different than us seeking the reward? In Luke 6:24 he says, ‘but woe to you who are rich, for you are receiving your comfort in full.’ NASB

What does “comfort in full” mean? The idea of comfort is some solace or consolation. It can even be an exhortation. It comes from the word “paraklesis” (παράκλησις) which means ‘to call near’. Acts 9:31 speaks of the comfort of the Spirit upon the persecuted church. Romans 15:4 speaks of the comfort of the Scriptures which gives us hope. In 15:5 it says that God gives encouragement, or comfort. 2 Corinthians 1:3-7 speaks of God’s comfort through Christians, and then in 2 Corinthians 7:4 Paul was comforted by his knowledge of the Corinthians and what he had learned about them. (I am filled with comfort; I am overflowing with joy in all our affliction.) In 2 Corinthians 7:6 it is God who comforts the depressed, and in this case, through Titus. In the next verse, it was by Titus’ coming and by relaying the comfort that he saw demonstrated to him for Paul by the Corinthians who had previously pulled away from Paul.

So, there is a sense in which comfort, when it is shared one person to another, is something that circulates, if you will, among us. If I comfort you then you are comforted and you are able then, to comfort me, and then I am able to comfort someone else, so it keeps it in circulation almost like money. Paul goes on to explain in verse 13 by concluding, “For this reason we have been comforted.”

Philippians 2:1 speaks of encouragement using the same word.

2 Thessalonians 2:16-17 says, “Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, <sup>17</sup> comfort and strengthen your hearts in every good work and word.” This is God’s *eternal* comfort by which we are comforted and strengthened in heart for good works. Paul speaks of the comfort he received through Philemon in verse 7. Hebrews 6:18 ties our comfort to two unchangeable things: God’s unchangeable purpose and His unchangeable character.

So, comfort is something that comes into our life that is essential to the sustaining of the spiritual life, but those who spend their money on comfort will have their comfort in full now and they might forfeit the real comfort that comes from God.

All these verses indicate that comfort is a quality of life we can possess *now from God*. Therefore, the comfort Jesus speaks of in Luke 6:24 “But woe to you who are rich” must be some inferior and self-produced kind which has been traded for the real thing. So when it says “you have your comfort in full” He does not mean that they have the comfort of God. They have now, an inferior comfort, they have a comfort that has been self-produced. They produced it by their wealth. They didn’t produce it by relying on God. Jesus adds, ‘in full’. You have received this comfort in full. It’s connected with the ‘receiving’ here. It’s like wages, where you receive the full amount of your wages. It’s used in Matthew 6:2, 5 and 16 regarding ‘giving to be seen’ or ‘praying’ or ‘fasting’ to be seen. They have received their reward in full.

In a different way, in Philippians 4:18, Paul received a gift from the brothers that caused him to be rewarded ‘in full’, and probably talking about how it satisfied him fully, that they would somehow supply his needs. But connecting our verse with Matthew 6, we see that there is a difference between the reward that God gives and one that we seek trying to impress or purchase or manipulate. This contaminates any reward that we might receive.

What must we avoid lest we incur this woe of Jesus? It is not wealth, per se; but seeking *through wealth* to have comfort. The source of comfort is God alone ... not money. We cannot serve both. Any comfort we get from riches is temporary, and it falls short, and it will exempt us from the *true* comfort given by God now and in the life to come.

The next woe is found in Luke 6:25. “Woe to you who are well-fed now, for you shall be hungry.” This has a similar meaning. There is nothing inherently wrong with being well-fed; in fact we would love for the whole world to be well-fed. The problem is when one being well-fed is simply selfishness. The term is ‘having been filled up’. It is found in Acts 14:17. *It was God who gave rains and fruitful seasons satisfying your hearts with gladness.*” The word ‘satisfy’ means ‘to be filled up’, ‘to be sustained’, or ‘to be full’.

In Luke 1:53 in Mary’s song she sings, “He has filled the hungry with good things; and sent away the rich empty handed.” You can see that that statement relates to what Jesus is saying here in Luke 6.

In John 6:12 the result of feeding the 5,000 was that everyone was ‘filled’. In Romans 15:24, Paul talks about being full of enjoyment. The source of filling is God. Jesus is *warning against* self-sufficiency. That’s what He’s talking about here.

The next woe in Luke 6:25 concerns those who ‘laugh’ now. The outcome will be ‘mourning’ and ‘weeping’. *Jesus is not discouraging laughter...* He is putting it all into perspective. For us to “live it up now” while others are suffering and we give no regard for that, is *not* how we should live.

The next woe has to do with ‘speaking well of us’. He says to beware when *all men* speak well of you. False prophets were often distinguished by speaking for hire and saying what others wanted them to say. Balaam is a good example of that although God prevented from doing anything but telling the truth.

I believe what He’s saying here is that if you’re seeking to live your life in a way that people will just say nice things about you, then you will have your reward and you’ve missed the higher calling of God.

Enemies will say bad things about us, but our **goal** is for **God** to say **good** things about us even if no one else does. Jesus is not giving us permission to be obnoxious or difficult just so people will say bad things about us. He just wants us to understand that the person who tries to get people to speak well of them at the expense of conviction and truth and purpose is **compromising**; and I would encourage you to spend some time in Proverbs looking at the idea of flattery ... people who give you compliments. Many will say nice things merely because they want something from someone. It all comes from a self-centered self-sufficient place *instead of* a dependence on God.

That’s where we’re going to draw our conclusion for today. It’s a good stopping place, and we’ll continue next week to talk about the next section of the Sermon on the Mount. We will be back in **Matthew 5:13-20** that is going to compose another whole section.

I hope you picked up on this, and of course, if you haven't already picked up on this, if this is your first time watching the Mind of Christ series, that **this is an in-depth study**. This will probably require you to hit the pause button, look up some Scripture, and meditate on what is being said because I know I am going through it very quickly. But we're trying to **bore down into** the Scriptures and **deeply understand** what Jesus is *saying* so we can understand how He *thinks*, and in doing so we can develop the mind of Christ.

I hope you will join us next time. If you need an easy way to find all of the messages on The Mind of Christ go to our website <https://www.centalsarasota.org/> and you'll find a wealth of material there that we've already archived and it will be readily available to you.

God bless until next time.