

# Just What Is Happiness?

*Matthew 5:1-2*

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*<sup>1</sup> When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him.*

*<sup>2</sup> He opened His mouth and began to teach them, saying,*

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## **1. Introduction**

- We've looked over the Beginning aspects of this message already - took two weeks - BUT we're ready to go into the actual text...
- We looked a number of things that gives us some perspective as we move along into the first part of the text...
  - What exactly did Jesus mean by the "Blessed"
    - Happiness
    - The prospect of enjoying what, until now, was a singular attribute of God. (Not any shared Deity)
  - We looked at the Biblical Context:
    - Old Testament - ended with the prospect of a curse in Malachi
    - New Testament - begins with Jesus 1<sup>st</sup> sermon and the promise of Blessedness "if"
  - The Paradox presented
    - Poor in Spirit, Mourners, Meek, Hungry and Thirsty, merciful, pure in heart, peacemakers, persecuted, & reviled
    - Redefining what it is that makes men happy - Solomon's Example; Belshazzar's example
  - The Religious Context
    - Pharisees - Tradition and Legalism
    - Sadducees - In the Present and Modernism/Liberalism
    - Essenes - Separation from the world around us
    - Zealots - Political Overthrow

- Jesus said that Happiness was to be found - not on the outside, but rather it was an internal matter of submitting the heart to God.

### **A. It's important to study this.**

- You see? **Really important.**
  1. *Number one, because the Sermon on the Mount will show you the absolute necessity of the new birth.*
  2. *The Sermon on the Mount Clearly Points To Jesus*
  3. *It Is The Only Way To Happiness For Christians*
  4. *It's The Best Means I Know Of For Evangelism*
  5. *Because It Pleases God*
- And then **lastly**, we should study the Sermon on the Mount and live it **because it pleases God.**
  - And you know, **that's a privilege**, that **sinful William Farrow**, just plain old me, like Paul was singing, **just ordinary me could please God.**
    - What **an incredible thought.**
    - **Plenty of reason** to study the Sermon on the Mount.
    - **Plenty of reason** to give ourselves to it.
- Let me have you **look as we close at the first two verses** just to take it a step further.
  - **The occasion** - we've **seen the context.**
- I just want to **share some other points just very briefly.**
  - The occasion, **verse 1.**
  - "*And seeing the multitudes* - " we'll stop there.
  - Jesus **always cared for the multitudes.**
  - And you know it says in Matthew 9:36, Matthew 14:14, and Matthew 15:32, all three, **that when he saw the multitudes he had what?**
    - **Compassion.**

- Jesus saw that multitude of people.
  - The multitude is described in verse 23 to 25 of chapter 4.

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*“Jesus went about all Galilee teaching in their synagogues, preaching the gospel of the kingdom, healing all manner of sickness, all manner of disease among the people. His fame went throughout all Syria. They brought unto him all the sick that were taken with diverse diseases and torments, those which were possessed with demons, and those who were epileptics, and those who had the palsy. And he healed them, and there followed him great multitudes of people from Galilee, Decapolis, Jerusalem, Judaea, and even beyond Jordan.”*

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- Here is **this mass of humanity** coming from north, south, east and west, following him.
  - And **when he sees them, as always, his heart is broken.**
  - You know, when he **saw them hungry, he gave them food.**
  - And when he **sees the spiritual hunger of their hearts,** the deepest thing that is in him is **God reaches out to give them what they need.**
- There was **a wonderful attraction to Jesus Christ.**
  - Crowds just **surged after him:**
    - **Sick,** demon possessed, Pharisees, Sadducees, Essenes, Zealots, ritualists and harlots, Pharisees and publicans, scholars and illiterates, refined and degraded, rich men and beggars, a motley bunch.
    - But Jesus is **always the attracter of men** and there’s some **strange attractiveness** in Jesus Christ that **knows nothing of class, knows nothing of money.**
- And I think it’s so beautifully **summed up in the words of the apostle Paul** that

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*“in Jesus Christ there is neither male or female, Jew or Gentile, bond nor free, neither Greeks nor barbarians.”*

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- So there was **a general thrust toward Christ of the multitude.**

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*“And He saw the multitude and he spoke.”*

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- And I **add this**.
  - His message **really wasn't to them**, even.
  - But He **wanted them to hear it**.
  - They **couldn't live it out**.
  - They **couldn't know** this blessedness, **but they could at least know that it was available**.
  - And so **they were the secondary audience**.
  - But they were **what prompted the message** because he **wanted them to hear it and be attracted to it**.
  - So we **see the context and the occasion**.
- And then **a word about the preacher**.
  - **Who is the preacher?**

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*“He went up into a mount. He was seated. His disciples came to him and he opened his mouth and taught them saying - ”*

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- Folks, **the greatest preacher that ever lived**, that's who the preacher is.
  - **“Of whom** they said

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*never a man spake like this man,”*

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- **of whom** they said,

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*“He spoke as one having authority not as the scribes and the Pharisees.”*

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- You **know what they meant?**
  - He **didn't quote** any sources.
  - He **didn't quote** any old rabbis.
  - He spoke **like he had authority on his own**.
- Of whom the **woman of Samaria** said,

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*“Come and see a man who told me all things whatsoever I have done.”*

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- Oh, **what a preacher**.

- This sermon is **one of the greatest illustrations of homiletics** I have ever seen.
  - It's got **three points**.
  - It **can't get any better** homiletics than that.
  - A fantastic introduction, **the introduction and then the first point**,
    - the citizens of the kingdom.
  - And then the **second point**,
    - the righteousness of the kingdom.
  - And then the third point,
    - the exhortation to enter the kingdom.
- And then in **the last part of chapter 7**,
  - the **effect that the sermon had**.
  - It's **homiletic**.
  - It **flows beautifully**.
  - It **moves from one thing to the other**.
  - The **transitions** are magnificent.
    - The **master preacher**.
- He had **structure**.
  - He had **power**.
  - He had a **divine commission**.
- To one of the **Old Testament prophets** God had said,

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*“I will make thy tongue cleave to the roof of thy mouth. Thou shalt be dumb and not be to them a reprover,” Ezekiel 3.*

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- But **later on**, God came back to that same prophet in **chapter 33 and said**,

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*“Now the hand of the Lord was upon me in the evening. My mouth was opened and I was no more dumb. And then the word of the Lord came unto me.”*

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- You know, **our Lord Jesus Christ**
  - **with all the power** that he had,
  - **with all the intellect** that only God could have **to develop** a sermon like no other sermon,

- **yet restricted his mouth until** God's sovereign will and timing opened it.
- He **had not only** power in structure, **but a** divine commission.

## 2. *The context, the occasion, the preacher. The setting?*

### A. The Context

- We spoke of the context already

### B. The Occasion (v1)

- Look at verse 1 again.

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*“He went into a mountain.”*

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- He **selected a pulpit**.
- And by the way, it’s **beautiful to note** that the Greek adds *“the mountain,”* **the mountain**.
- **What** mountain?
  - Oh, **no mountain in particular**.
  - As one writer said **it’s just a slope that slopes**
    - right down **the north shore**,
    - the **sea of Galilee** right to the water,
    - lovely, beautiful, green, sunlit,
    - **one of the most magnificent scenes** you’d ever seen in your life
- ...to **sit right there on the mount** where Jesus gave this tremendous sermon
  - and just look down to **the rippling waters of the sea of Galilee**,
  - **surrounded** by the gentle **hills of Galilee** on the right and the golden heights on the left,
  - and at the **beginning of the Jordan river** ascending down the Jordan valley,
  - until it **finally comes to the Dead Sea**,
  - to the **right and over the hills to the west** the valley of Sharon,
  - and **then the Mediterranean**.
- And there **on that little hill** sat Jesus and spoke.

## C. The Preacher

- And it wasn't **anything but a mountain** but the Greek says "the mountain."
  - And it **isn't "the mountain"** because of **what mountain it was**, but of what mountain he made it to become.
  - It wasn't a "the mountain" **till He gave this sermon**, and then it was "the mountain."
  - It was **"the mountain"** when **Matthew wrote** it and it was "the mountain" **because that's where Jesus taught**.
  - **He made it** "the mountain."
- He **had a way of sanctifying** the very insignificance of the place and setting it apart as "the mountain."
  - And throughout **all the hundreds of years since**, the Christians have **always remembered** where that mountain was.
  - It's **just a little slope**, but it's "the mountain."
  - Why? **He made it "the mountain."**
- And the style? **What of the style?**
  - **Not just** the context, the occasion, the preacher, the setting, but the style.
  - **He was seated.**

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*"And when he was seated he opened his mouth and taught them saying"*

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- He **sat down because**, you see, that was the **traditional way** a rabbi taught.
- And **when** a rabbi was just **talking**, and **standing**, and **walking around**, it was unofficial.
- But when he **sat down – bang – boy**, that **was official**.
- That **was official**.
- We **even have that today**.
  - **When a professor is given** an assignment at a university, we say he is given the chair.
    - And **from the chair**, he teaches.
  - The Catholic Church tells us the **Pope speaks ex cathedra**.



- You know **what that means?**
- **From his seat**, from his chair.

#### D. The Preacher's Authority

- When a man **sat down to teach**, that was **authoritative**.
  - That was **official**.
  - And what Jesus was saying was **not some random thought**.
  - It was **the official manifesto of the king**.
  - A **manifesto** of the king.
- **"He opened his mouth"** is a colloquialism in Greek
  - beautiful colloquialism.
  - It is **used of solemn, grave, dignified, serious, weighty statements**.
  - This is **not just off the cuff**.
  - This is **dignified, solid, grave** teaching.
- And also this phrase, **"He opened his mouth,"** is used in some extrabiblical references to **speak of somebody who really shares his heart intimately**.
  - So it was **official**.
    - It was **solemn**.
    - It was **serious**.
    - It was **dignified**.
    - And it was **his heart**.
- And **who were** the recipients?
  - Oh, it's right here **in verse 1**.

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*"His disciples came to him."*

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- You see, **they were the primary target because they were the only ones who could know** the blessedness of which he spoke.
  - They were **the only ones** who could **live the Sermon** on the Mount.
  - They were **the only ones** who could follow it through.
  - They were **the only ones** who could carry it out, because they were **the only ones** who were **partakers** of God's **own power and presence in their life**.

- It was **only possible for them**.
- And by the way, beloved, **let me add this**.
  - It's **only possible for you as you know** Jesus Christ.
  - It's only possible **as you are a partaker** of the divine nature.
    - The late archbishop **Magee**, England once said that it

*...was impossible to conduct the affairs of the English nation on the basis of the Sermon on the Mount because the nation was not loyal to the king.*

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- He **was right**.
  - You **can't live** the Sermon on the Mount **unless** you know the king.
- And **many people have tried** to take the Sermon on the Mount and **turn it**
  - **into a social gospel**, try to make it into a social gospel.
- But that **doesn't make it**.
  - By the way, that effort **doesn't happen much anymore** because the two world wars kind of rattled us out of that thing.
  - **Making** the Sermon on the Mount **the social gospel** was hit pretty hard by world wars.
  - **Will Durant**, the world known historian said,

*"In any generation there may be eight or ten persons who will be alive in the sense of continuing influence three hundred years after.*

*"For instance, Plato still is, and Socrates still is, but in all of western civilization," says Durant - who is not a Christian - "the person who stands out above all others is Christ. He undoubtedly was the most permanent influence on our thoughts but not on our actions and that's an important modification. Our actions are very seldom Christian but our theology often is. We wish we could behave like Christ."*

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- And what Will Durant is saying - and this **was in the Chicago Tribune** some bit ago - what he's saying is you can't live the Sermon on the Mount.
  - His **teachings are great**. **We just can't make them work**.

- And the **reason is because** he's not a partaker of the divine nature.
- There's **no resource**.
- So Jesus **taught His disciples because they alone** could live it out.
  - **They alone** could fill it out.
  - **They alone** could carry it out.
  - And **you and I who know that same** Christ can know the same blessedness.
- Finally, the teaching itself **comes in verses 3 to 12**,
  - blessed, blessed, blessed, blessed.
- Oh, it's a **tremendous lesson** people.
  - **What he has to say to us here** is profound, life changing.
  - I believe **our church will be different** when we get through this.
  - I **don't believe you can** study the Sermon on the Mount and be the same.
  - **I can't**.
  - God's **already been doing things in my heart**.
  - Let's **commit ourselves** to be the kind of people God wants us to be.
  - **Remembering this**, that we have the capacity **if we know the Lord Jesus Christ** to see this **a reality** in our lives, to **his glory and our blessedness**.

### 3. *The Communicating of the Sermon (Matthew 5:1, 2)*

- Before getting into the details of the Sermon on the Mount, Scripture gives us a few introductory notes about the setting for the Sermon.

#### A. **The Compassion in the Communicating (Matt. 5:1, 2)**

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**5** *And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. <sup>2</sup> Then*

*He opened His mouth and taught them, saying:*

*(Matthew 5:1–2, Cp. Luke 6:20–26)*

*The Beatitudes*

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- The phrase “*Seeing the multitudes*” **speaks of the compassion** of Christ.
  - The word translated “*seeing*” indicates more than just visual sight, but seeing with perception.
  - **Jesus perceived** the spiritual condition of the people and desired to help them spiritually, so He “*went up into a mountain ... and taught them.*”
  - Compassion for the people **should be more involved in the motivation for preaching and teaching** of the Word of God.
  - **Too often**, however, such things as **popularity, pride, and a paycheck** motivate a lot of teaching and preaching.

**B. The Capability for the Communicating  
(Matthew 5:1, 2)**

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*“He went up into a mountain ... and taught them”  
(Matthew 5:1, 2).*

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- “*He*” who preached the Sermon on the Mount was **the most capable teacher and preacher Who ever** set foot on the earth.
  - However, it **must be noted** that teaching and preaching were **not Christ’s main purpose** in coming to earth.
  - His **main purpose** was the cross.
    - **Some talk** about Christ as simply **a great teacher or great healer** but **ignore His greatest work, namely, the cross.**
  - However, **if you** leave out the cross, **you leave out** the Gospel **and the main reason** for Christ’s being on earth.

**C. The Country for the Communicating (Matthew 5:1)**

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*“He went up into a mountain” (Matthew 5:1).*

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- This was **done to provide** a better teaching situation.
  - In the mountain would be **plateaus for a large gathering** of people and would **also provide** better acoustics—
  - **in some** mountains there are **places where the acoustics are unbelievably excellent**—
  - one can hear a person speak **clearly even if a great distance separates** speaker and listener.
- The **location** of this mountain has **never been ascertained with detailed accuracy** other than it was located **in the area of the Sea of Galilee and Capernaum.**
  - Interestingly, **Luke reports** that Christ spoke the sermon on a “*plain*” (Luke 6:17).

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*17 Jesus came down with them and stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon,*

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- This has **given support for thinking** that Luke’s account of the sermon was **a different time and place** than the one in Matthew.
- **Some even call** Luke’s report the **Sermon on the Plain in contrast to** Matthew’s report called the Sermon on the Mount.
- However, the “*plain*” of Luke could **simply be the plateau in the mountain** of the Matthew sermon.

#### **4. *The Crowd for the Communicating (Matthew 5:1, 2)***

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*5 And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. <sup>2</sup> Then He opened His mouth and taught them, saying:*

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- **A few details are given** about the crowd which were **privileged to hear** Christ declare the Sermon on the Mount.
  - What **a tremendous privilege** they had.

- Yet most of them, like our day, did not appreciate their spiritual privileges.

### A. The consecrated in the crowd.

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*“His disciples came unto him” (Matthew 5:1).*

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- These disciples included more than just the twelve select disciples.
  - These included many followers of Christ.
  - They were the consecrated ones.
  - They saw more in Christ than most of the people saw.

### B. The curious in the crowd.

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*“Multitudes” (Matthew 5:1).*

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- Christ spoke to more than just the disciples.
  - *“The people”* of Matthew 7:28 supports that conclusion as well as our introductory text.
  - This is the curious crowd.
  - They did not follow Christ out of loyalty but out of curiosity.
  - Christ was good entertainment—especially His miracles—as far as this crowd was concerned.
    - Sadly - many “crowds” are much the same today...
      - Present for the “show”
      - Music, healings, “miracles”, etc.
    - They only saw Him as the biggest show that had come along in their lifetime.
    - Many of this group were later converted but too many of them were untouched by Christ and went their way especially when Christ’s teaching pricked their hearts.

## 5. The Character of the Communicating (Matt. 5:1, 2)

- Here we note some general details involved in Christ’s proclaiming the Sermon on the Mount.

## A. The posture for the communicating.

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*“When he was set” (Matthew 5:1).*

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- **Sitting down to teach** was the **traditional** way of doing **such things** in those days.
    - **Sitting down** in a teaching context **spoke of authority**.
    - This **helps us to understand** better the statement,
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*“The scribes and the Pharisees **sit in Moses’ seat**”  
(Matthew 23:2).*

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- **Significantly**, the crowd **commented after this Sermon on the Mount** that Christ
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*“...taught them as one **having authority**” (Matthew 7:29).*

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- Indeed, when **Christ speaks**, it is the **voice of authority** speaking.

## B. The plainness of the communicating.

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*“He opened his mouth, and taught” (Matthew 5:2).*

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- **Two important truths are taught** in this statement **about plainness** in communicating.
  1. ***First, clarity.***
- The words of our text **indicate Christ articulated **plainly and clearly**** so the people **could hear clearly** what He said.
  - You **do not have to be a speech major or gifted** with great eloquence **to be a preacher**; but **you must speak with clarity**, **otherwise** folk will not know what you have said.
    2. ***Second, courage.***
- The plainness here **also involves courage** to speak **unpalatable truths clearly**.
  - God’s preachers **must speak clearly** the truth ****be it popular or unpopular.****

## C. The profitableness of the communicating.

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*“Taught them” (Matthew 5:2).*

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- When Christ spoke, He **taught people**.
    - He **did not entertain or** only give folk a bunch of information to store in their heads.
    - **Rather**, He gave them truth to guide their living.
    - Many sermons given today do not teach.
    - They may entertain, but they **do not teach doctrine or duty**.
    - Such sermons are not very profitable for the people **though they may be popular**.
  - 6. *The consecration in the sermon (Matthew 5:3–12)*
    - Our Lord **starts with the most needful** of the principles that He will give and dwell upon -
      - One cannot pursue and put into practice, let alone even understand **and** make good personal and right sense of the teaching **unless they are Born Again people!**
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<sup>3</sup> *“Blessed are the poor in spirit,  
For theirs is the kingdom of heaven.*

<sup>4</sup> *Blessed are those who mourn,  
For they shall be comforted.*

<sup>5</sup> *Blessed are the meek,  
For they shall inherit the earth.*

<sup>6</sup> *Blessed are those who hunger and thirst for  
righteousness,  
For they shall be filled.*

<sup>7</sup> *Blessed are the merciful,  
For they shall obtain mercy.*

<sup>8</sup> *Blessed are the pure in heart,  
For they shall see God.*



<sup>9</sup> *Blessed are the peacemakers,  
For they shall be called sons of God.*

*10 Blessed are those who are persecuted for  
righteousness' sake,  
For theirs is the kingdom of heaven.*

*11 "Blessed are you when they revile and persecute you,  
and say all kinds of evil against you falsely for My sake.*

*12 Rejoice and be exceedingly glad, for great is your  
reward in heaven, for so they persecuted the prophets who  
were before you. (Matthew 5:3–12)*

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## *The Content of the Sermon*

### **A. The First Beatitude - The Dazzling Crown**

- The **dazzling crown** of the Sermon on the Mount is **the first part which is commonly known** as the “Beatitudes.”
  - These beatitudes **speak of consecrated living**.
  - **Some list** the number of beatitudes as **eight**, others as **nine** - **depending on whether** one counts **all the “blessed” words** **or** combines the **persecution beatitude into one**.
  - We have **listed the beatitudes as nine**, for we have **divided the persecution beatitude into the two parts**.
- It is important to note that the word “**blessed**,” which is the hallmark of the beatitudes, **means happiness**.
  - In its use in the Sermon on the Mount, it is **not “happy” in the sense of** happenstance or luck or chance; but “happy” **in the sense of the highest form of** happiness, joy, and blessing that one can have.
  - It is happiness **as a result of the inward spiritual condition of man**, **not the outward** material or physical condition.
  - **The word** translated “*blessed*” in the Sermon on the Mount **is, in fact, translated “happy” in five other passages** in the KJV.
  - While the meaning of the word **can involve material prosperity**, **here** in the context of the sermon it **obviously**

involves **spiritual prosperity**, something **far greater** than mere material prosperity.

- It is also **important to note** that the word **“beatitude”** which is **not found in the Bible**, is simply **a synonym for “blessed.”**
  - It can be said that the **beatitudes are attitudes** that **should be in us**, if we are to be **consecrated to the Lord**.
  - **Christ’s exhortation** in the Sermon on the Mount **is that we should be in these attitudes.**

## **B. The Beatitude for the Poor (Matthew 5:3)**

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*“Blessed are the poor in spirit; for theirs is the kingdom of heaven” (Matthew 5:3).*

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- There are **two parts in each** of the first seven beatitudes.
  - They are **the requirement** in the beatitude and **the reward** in the beatitude.

### *1. The requirement in the beatitude.*

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*“Poor in spirit.”*

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#### *a. It Involves Right Knowing - Poverty*

- To be **poor means to know yourself rightly**
  - Even as believers we **have nothing to offer God** in the pursuit of **His purposes and His Kingdom**

#### *b. It Involves Right Perception - In Spirit*

- To be **“poor in spirit”** is to **recognize your spiritual poverty** before God.

*“It is a consciousness that we are nothing in the presence of God”  
(Martyn Lloyd-Jones).*

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#### *c. It Involves Right Understanding of Cause*

- It **does not involve any human failure, except** the understanding that **we are a part of a sinful race** - descended from Adam.
  - **It is the condition needed** for one to come to Christ for salvation.
- It **does not mean poor in earthly wealth.**

- St. Francis Assisi was the leader of this error (poor in wealth or possessions) in the Roman Catholic Church.
- Material poverty does not guarantee spiritual blessing - just check the nearest rescue mission for proof of that statement.
- We are sinners and stand in lack because of the same issue that **all men have struggled and do struggle with...**
  - It is only when we see the need that is ours **that men can become redeemed**
  - It is only when we come to grips with the FACT that, **though we are believers, we still need** the blessing of God **to move forward** in any fashion in the service of God.
- It is important that four things be true of us if we are to fulfill that use God is putting forth for us here:
  1. **First**, we dare not fall short
  2. **Second**, we do not put our faith in any ability that rest in self
  3. **Third**, we see to it that we constantly and effectively call upon the Lord **for HIS enablement.**
  4. **Fourth**, It is important that we give God proper glory and credit **for all** that He gives to us **and that** we are able to do because of His benefit.
- So, the Poor in Spirit are the ones **who reap the reward here...**

## 2. The reward in the beatitude.

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*“Theirs is the kingdom of heaven.”*

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- The “**kingdom of heaven**” speaks of the Messianic rule of our Lord Jesus Christ” (Lawlor).
  - This reward is not one of subjects but of rulers.

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*“Hath made us kings and priests unto God and His Father” (Revelation 1:6);*

*“If we suffer, we shall also reign with him” (2 Timothy 2:12).*

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- This is **a great reward in at least three ways.**

*a. First, the reward is prestigious*

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“Kingdom”

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- No earthly position is as high as the heavenly kingdom
  - Also - it is important that we do not think of this Kingdom in human terms.
  - It is **NOT a matter of US ruling**.
  - It is **not a matter of us gaining** pleasure or benefit - at least not in an earthly sense.

*b. Second, the reward is pure*

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“of heaven”

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- It **will not corrupt us** as so many earthly rewards do).
  - Nor can we corrupt it, as we do so often as earthly “good things”.

*c. Third, the reward is permanent*

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“heaven”

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- Accompanying the above, we conclude that this reward is not temporal but eternal.
  - God gives the best rewards, **but mankind is forever sacrificing all for man’s lesser rewards** which do not satisfy or last.
  - When we see and realize the reward of being “*Poor in Spirit*” we **will realize satisfaction eternally!**

**C. The Beatitude for the Sorrowful (Matthew 5:4)**

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“*Blessed are they that mourn; for they shall be comforted*”  
(*Matthew 5:4*).

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- This beatitude **is a paradox to human reasoning**.
  - Mankind does not think of joy for mourning, but that is what the beatitude says—happy (“*blessed*”) are those **that mourn**.
  - Many spiritual things are indeed **a paradox** to human reasoning.

## 1. The requirement in the beatitude.

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“Mourn.”

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- The verb “*mourn*” means “*to mourn, lament ... bewail ... be sad, sorrowful*” (Zodhiates).
  - It means **genuine, not artificial**, mourning.
  - The mourning here is **not about the loss of** a job, finances, friends, family **or other** secular or material loss **but is a mourning caused by sin.**
  - It is **godly sorrow over one’s sin** and **also the sin of society.**
  - This mourning **relates to the first beatitude in that the first beatitude acknowledges** one’s sin, while **this beatitude grieves over it.**
    - The first beatitude **recognizes one’s sin;**
    - the second **shows remorse over it.**
- This second beatitude is **illustrated by the Apostle Paul** when he said,

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*“O wretched man that I am! who shall deliver me from the body of this death” (Romans 7:24).*

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- It is **illustrated by the Psalmist** when he said,

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*“For mine iniquities are gone over mine head ... I am bowed down greatly; I go mourning all the day long” (Psalm 38:4, 6).*

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## 2. The Procedure in the Beatitude

- **The Apostle John** give us a **fabulous example** of what it is to “**Mourn**” over our sinful failings in **Revelation 2:**
  - a. The Command (Revelation 2:5)**

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*“Remember therefore from whence thou art fallen, and repent, and do the first works” (Revelation 2:5).*

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- The command is **threefold.**

## 1) Remember.

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*“ ... from whence thou art fallen.”*

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- We need to remember what it was **like when we were joyously and lovingly devoted** to Christ.
  - To remember and compare our former days with today **can cause the conscience** of the backslider **to experience shame and remorse** and **lead to repentance**.

## 2) Repent.

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*“Repent.”*

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- When we fail spiritually, we make **excuses, blame many other people and factors and even God**.
  - But making excuses and blaming others is **not what Christ commands here**.
  - It is to repent, which is to confess our sin, acknowledge it, and turn away from it.
  - The charge to “repent,” is repeated to **five of the seven churches** (Revelation 2:5, 16, 21; 3:3, 19).
  - The **two churches exempted** of the charge to “repent” had **no indictments** of which to repent

## 3) Return.

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*“Do the first works.”*

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- Repentance is not just words, it is also works - returning to **holy conduct neglected by sin**.
  - True repentance leads to return of holy conduct.

### *b. The Caution in Our Mourning (Revelation 2:5)*

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*“Or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent”  
(Revelation 2:5).*

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- Failure to repent will result in judgment.
  - Two things are said about the judgment.

## 1) The speed of the judgment.

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*“Quickly.”*

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- **We learned in Revelation 1:1** about the speed of Divine judgment.
- 

*1 The Revelation of Jesus Christ, which God gave Him to show His servants—things **which must shortly take place.** And He sent and signified it by His angel to His servant John,*

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- Repent **while you have opportunity.**
- **Delay can bring** damnation.

## 2) The severity of the judgment.

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*“Remove thy candlestick out of his place.”*

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- **An outwardly thriving church will decline spiritually if it has left its first love for Christ, and unless that love returns,** the church **will quickly become an also-ran** with no light of worth.
  - The organization **may remain but** the light will be gone.
  - **Many churches are like that today.**
  - They have **nice buildings** and **nice offerings** and even **nice crowds but they have no light.**
  - **Ephesus experienced** that judgment.

*“The lamps which once shone so brightly, and especially in the renowned capital of Ephesus, have been taken out of their place, and the gross darkness of Mohammedanism now wraps its deadly folds around these seven cities of proconsular Asia. A like removal awaits the western profession of Christianity” (Walter Scott).*

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### *c. The Charge (Revelation 2:7)*

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*“He that hath an ear, let him hear what the Spirit saith unto the churches” (Revelation 2:7).*

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- This is a **charge for good stewardship** of spiritual privileges.

- This charge to **listen to the message** of the Spirit is **made to all seven of the churches** (Revelation 2:7, 11, 17, 29; 3:6, 13, 22).

### 1) The manner of the charge.

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*“He that hath an ear, let him hear.”*

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- This means to **listen attentively, respectfully, and earnestly to the message** of the Word of God.

### 2) The message of the charge.

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*“What the Spirit saith unto the churches.”*

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- The Spirit’s message is **not a TV sporting event or some other entertainment** show.
  - It is a **message from the Word of God** (“*the sword of the Spirit*”—Ephesians 6:17).
- 
- **Back to the 2<sup>nd</sup> Beatitude...**

#### 3. *The reward in the beatitude.*

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*“They shall be comforted.”*

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- **The comforting here is done by the great spiritual comforter, the Holy Spirit, **Who**, in the Scripture and by the Savior, is called “*Comforter*”** (John 14:15-17).

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*<sup>15</sup> “If you love Me, keep My commandments. <sup>16</sup> And I will pray the Father, and He will give you another Helper, that He may abide with you forever—<sup>17</sup> the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.*

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- The fact that **mourning precedes comforting** in the **time sequence** reminds us of **the basic spiritual truth that the negative often must precede the positive.**
- We **must be convicted before** we are converted.



- **We cannot have conversion without the condemning of sin, which brings conviction of sin and then mourning over sinfulness.**
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- Let's pray.
  - Father, it's with great joy that we embark upon this adventure of studying this marvelous truth. We thank you, our Lord, for bringing us this far to the place where our hearts are open and ready to receive it. Father, we know that the reception is only for those who love the Lord Jesus Christ, only those who have living within them the very life of God could know the blessedness of God. Teach us, Father, the power of this message in our lives and in our world. We praise you in Christ's name. Amen.