

THE NORMAL CHRISTIAN LIFE

Studies in the Sermon on the Mount

Part Four

“The Blessing of the Mourning”

I. Review

Welcome to our verse-by-verse study of the Sermon on the Mount in Matthew 5-7; the greatest sermon ever preached by the greatest preacher who ever lived!

It begins with the 8 “Beatitudes”; 8 “Blessed are they...” The last word of the Old Testament was the warning of a curse; but here, Christ begins the New Testament with a pronouncement of blessings! Most preachers blessed their congregations at the end of their sermon; but this Sermon has the blessing at the beginning!

Again we notice these are not the “Do-Attitudes”, they are the “BE-attitudes”; the picture of who we are in Christ!

The first was “Blessed are the poor in spirit, for theirs *IS* the Kingdom of heaven; those who are *IN* Christ are already *IN* the Kingdom! And we saw that this first Beatitude is the foundation for all the rest, indeed, for the rest of the Sermon!

Today, we will consider the 2nd...

Blessed are they that mourn, for they shall be comforted.

Matthew 5:4

I.

The glory of the gospel is that when the Church is absolutely different from the world, she invariably

Let us start, for instance, with our Lord Himself. We, as Christians, are made, we are told by the Bible, after the image and the pattern of the Lord Himself. A Christian is one who is to be like the Lord Jesus Christ. [Read more at location 751](#)

Note: Partakers of the Divine nature in Peter [Edit](#)

But this is what I read in verse 23 of that chapter, 'And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.' Let us, then, try to define this man who mourns. What sort of a man is he? He is a sorrowful man, but he is not morose. He is a sorrowful man, but he is not a miserable man. He is a serious man, but he is not a solemn man. He is a sober-minded man, but he is not a sullen man. He is a grave man, but he is never cold or prohibitive. There is with his gravity a warmth and attraction. This man, in other words, is always serious; but he does not have to affect the seriousness.

The true Christian is never a man who has to put on an appearance of either sadness or joviality. No, no; he is a man who looks at life seriously; he contemplates it spiritually, and he sees in it sin and its effects.

David Martyn Lloyd-Jones

Matthew 5:4

That is, those who, feeling their spiritual poverty, mourn after God, lamenting the iniquity that separated them from the fountain of blessedness.

Adam Clarke's Commentary

It is designed to invite souls to Christ, and to make way for his law into their hearts. Christ's pronouncing these blessings, not at the end of his sermon, to dismiss the people, but at the beginning of it, to prepare them for what he had further to say to them.

Matthew Henry

Matthew 5:3-12

This is another strange blessing, and fitly follows the former. The poor are accustomed to mourn, the graciously poor mourn graciously. We are apt to think, Blessed are the *merry*; but Christ, who was himself a great mourner, says, Blessed are the *mourners*. There is a sinful mourning, which is an enemy to blessedness—*the sorrow of the world*; despairing melancholy upon a spiritual account, and disconsolate grief upon a temporal account. There is a natural mourning, which may prove a friend to blessedness, by the grace of God working with it, and

sanctifying the afflictions to us, for which we mourn. But there is a gracious mourning, which qualifies for blessedness, an habitual seriousness, the mind mortified to mirth, and an actual sorrow. 1

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Matthew 5:4

Our Lord does not define that which causes the mourning, but as the preceding and the following verses all refer to the religious or at least the ethical sphere, merely carnal and worldly mourning is excluded. The mourning referred to must, therefore, be produced by religious or moral causes. Mourners for the state of Israel, so far as they mourned not for its political but for its spiritual condition (cf. similar mourning in the Christian Church, 2 Cor 7:9,10), would be included (cf. Weiss, 'Life,' 2:142); but our Lord's primary thought must have been of mourning over one's personal state, not exactly, perhaps, over one's sins, but over the realized poverty in spirit just spoken of (cf. Weiss-Meyer). As the deepest poverty lies in the sphere of the spirit, so the deepest mourning lies there also. A

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I now rejoice, not that you were made sorrowful, but that you were made sorrowful to *the point of* repentance; for you were made sorrowful according to *the will of* God, in order that you might not suffer loss in anything through us. **10** For the sorrow that is according to *the will of* God produces a repentance without regret, *leading* to salvation; but the sorrow of the world produces death.

2 Corinthians 7:9-10 NASB

Isa 61:1-4

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

Isaiah 61:1-4

But

- (1) Blessed are they who mourn for themselves;
- (2) Who mourn for their Christian brethren;
- (3) Who mourn for the Church;
- (4) Who mourn for the world.

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Matthew 5:4

Sorrow because of the little progress of Christianity.

- 4.** That we are able to do so little.

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Matthew 5:4

Such was the godly sorrow of David (Ps 51:4).

1. The same kind was that of the woman who "was a sinner," and whose conversion is briefly related by St. Luke (chap. 7.).
2. Peter mourned when his Lord looked on him after his cruel denial. He went out and "wept bitterly."
3. Such was the sorrow of the Corinthians (2 Cor 7:11).

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Oh, that my head were waters, And my eyes a fountain of tears, That I might weep day and night For the slain of the daughter of my people!

Jeremiah 9:1

And when He approached, He saw the city and wept over it, **42** saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. **43** "For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, **44** and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."

Luke 19:41-44 NASB

For He grew up before Him like a tender shoot, and like a root out of parched ground; He has no *stately* form or majesty that we should look upon Him, nor appearance that we should be attracted to Him. He was despised and forsaken of men, a man of sorrows, and acquainted with grief;

Isaiah 53:2-3 NASB

It SENDS THE SOUL TO GOD. When the prodigal son repented, he went to his father.

IV. It is FOR SIN IN PARTICULAR. There must, be a particular repentance before we have a general pardon.

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Matthew 5:4

It must be CONSTANT. The waters of repentance must not overflow in the morning, at the first hearing of the gospel; and at mid-day, in the midst of health and prosperity, grow cold and be ready to freeze. It must be a dally weeping, a daily mourning.

(Thomas Watson.)

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Matthew 5:4

What is this consolation? It arises from the satisfaction Christ has made; none so rich, free, and. satisfying as this.

2. Whence does this comfort proceed? From the free favour of God.

3. How is this comfort applied? It is the work of the Holy Spirit.

(R. May.)

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Matthew 5:3-12

Christ begins his sermon with blessings, for *he came into the world to bless us* (Acts 3:26), as *the great High Priest of our profession*; as *the blessed Melchizedec*; as *He in whom all the families of the earth should be blessed*, Gen 12:3. H

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Matthew 5:3-12

The Old Testament ended with a curse (Mal 4:6), the gospel begins with a blessing; for *hereunto are we called, that we should inherit the blessing*. Each of the blessings Christ here pronounces has a double intention: 1. To show who they are that are to be accounted truly happy, and what their characters are. 2. What that is wherein true happiness consists, in the promises made to persons of certain characters, the performance of which will make them happy. Now,

1. This is designed to rectify the ruinous mistakes of a blind and carnal world. Blessedness is the thing which men pretend to pursue; *Who will make us to see good?* Ps 4:6. But most mistake the end, and form a wrong notion of happiness; and then no wonder that they miss the way; they choose their own delusions, and court a shadow. The general opinion is, *Blessed are they* that are rich, and great, and honourable in the world; they spend their days in mirth, and their years in pleasure; they eat the fat, and drink the sweet, and carry all before them with a high hand, and have every sheaf bowing to their sheaf; *happy the people that is in such a case*; and their designs, aims, and purposes are accordingly; they *bless the covetous* (Ps 10:3); they *will be rich*. Now our Lord Jesus comes to correct this fundamental error, to advance a new hypothesis, and to give us quite another notion of blessedness and blessed people, which, however paradoxical it may appear to those who are prejudiced, yet is in itself, and appears to be to all who are savingly enlightened, a rule and doctrine of eternal truth and certainty, by which we must shortly be judged. If this, therefore, be the beginning of Christ's doctrine,

the beginning of a Christian's practice must be to take his measures of happiness from those maxims, and to direct his pursuits accordingly.

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Matthew 5:1-12

This is sincere sorrow for sin, our sin and the sins of others. How careless we are about sin! We excuse it, yet God hates it, and sin breaks God's heart. Beware of the sorrow of this world (2 Cor 7:8-10). Peter mourned with godly sorrow and was forgiven; Judas had remorse - the sorrow of this world - and he took his life.

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