

8-10-2025, COTR

Title: The Path to True, Lasting Happiness

Purpose: Provoke people to have a mindset prioritized by the values and attitudes of the Kingdom of God as taught by Jesus.

Truth for Today: The Beatitudes are a promise of true, lasting happiness if we embrace the values and attitudes taught by Jesus.

Text: Matthew 5:1-4

Topic: Sermon on the Mount, Blessed, Dependence on God, Grief, Grief for Sin

Series Title: 100% Jesus...pure, undiluted truth.

Series Purpose: Provoke people to embrace the spiritual reality that true, lasting happiness is found by following Jesus Christ and obeying His words.

The Path to True, Lasting Happiness

- I. “**Make Room**”, building expansion. Brochure and commitment card
 - A. Guests and internet, please be patient for 5 minutes...talk to church family
 - B. God’s blessing COTR with growth and we need more room.
 - C. Vision/need: pics: Parking paid! KZ, PH, Adult classrooms, RR, Nursing moms, Sanc
 - D. The plan: 2 screenshots: 1st floor, 2nd floor, Architect working on plans
 - E. Approx. 17k s.f. Estimated cost \$4 million; as of July 10th, \$624,500
 - F. Giving: Insert, prayerfully consider cash gift in Sept. and 2-year commitment. I am asking God to help us stay debt free. This is a good investment in the KOG.
- II. Introduction
 - A. New Series: 100% Jesus...pure, undiluted truth
 - B. Text: [Mt. 5:1–12 (NLT)]...as he saw the crowds gathering, Jesus went up on the mountainside and sat down. His disciples gathered around him, ² and he began to teach them.] This is the introduction of the most famous teaching in history. It is called, The Sermon on the Mount. Jesus delivered it on a mountain in Galilee to the crowd of disciples following Him. His words became the foundation of Western Civilization. Today we’ll begin the Sermon on the Mount with ‘The Beatitudes’, in which Jesus tells us how to find true, lasting happiness in this life and in heaven.
 - C. Title: The Path to True, Lasting Happiness
- III. Background of the Sermon on the Mount, Matthew, chapters 5-7
 - A. The Jewish Pharisees taught that righteousness comes by observing external, religious rituals and laws. Jesus proclaimed a radically different way to be in right relationship with God that focused on the heart, repentance, and faith for salvation. The sermon on the Mount expounds on the values of the Kingdom of God and shows how a person in right relationship with God should conduct his life to find true, lasting happiness.
- IV. The Beatitudes
 - A. Def. Beatitudes (8 or 9): Blessed or God blesses. In the beatitudes, Jesus describes the path to a blessed life now and in eternity. Def. Blessed: Happy or fortunate. ⁴ “People who are truly happy.”² Blessing is more than a carefree, materialistic, and pleasure filled life. Happiness may come in this age, but complete fulfillment of Jesus’

promises often requires waiting for the age to come, heaven.³ The blessing comes from God because we make the right choices.

- B. [Vs. 3 (ESV) “**Blessed are the poor in spirit, for theirs is the kingdom of heaven.** (NLT) “God blesses those who are poor and **realize their need for him**, for the **Kingdom of Heaven** is theirs.] *People who are truly happy.*

1. It’s significant that the 1st thing Jesus said about happiness refers to our recognition of our need for God for salvation and our everyday existence. This contrasts with the self-righteousness and pride of the Pharisees or us, i.e., do I depend on myself or on God. “Poor or poor in spirit,” doesn’t refer to a lack of money but means truly happy people are keenly aware of their need for God.^{5,3} They consciously depend on God, not on themselves for everything.¹ [Isaiah 66:2 (NLT) **My hands have made both heaven and earth; they and everything in them are mine...**“**I will bless those who have humble and contrite (Def. brokenhearted for sin¹³) ; hearts, who tremble at my word.**] [John 15:5 (NLT) “Yes, I am the vine; you are the branches...For **apart from me you can do nothing.** Acts 17:28 (NLT) For **in him we live and move and exist...**] For salvation, [Phil. 3:9 (NLT) I no longer count on my own righteousness through obeying the law; rather, **I become righteous through faith in Christ...**]
2. How do we have a heart like this? H.S. conviction and wooing, reaching the end of your rope, or facing death all create an awareness of our need for God.
3. Def. Kingdom of God: God’s reign or kingly rule. Here the kingdom refers to God entering human history with the coming of Jesus the Messiah.³
 - a. The eternal God has and always will reign over everything, but Adam exercised free will and rebelled against God thus allowing satan a temporary, limited kingdom on earth. Salvation through faith in Jesus is a rejection of satan and self-righteousness and a dependence upon God alone for salvation.
4. Life App#1: True happiness isn’t found in material things, money, prestige, accomplishments, or power but in recognizing our need for God in everything.

- C. [Verse 4 (ESV) “**Blessed are those who mourn** (NCV grieve), **for they shall be comforted** (TEV **God will comfort them**) Luke 6:21 (ESV)...“**Blessed are you who weep now, for you shall laugh.**]

1. Def. mourn: Dual meaning, (1) Grieving over loss and (2) Grieving over our sin and the sins of others.
2. Grieving over loss: God blesses us now by comforting us when we feel the pain of loss. We live in a world where sin and satan cause heartache, pain, and death and we can’t change it. Jesus can help us. Messianic prophecy, [Is. 61:1–3 (NIV) The Spirit of the Sovereign LORD is on me...**He has sent me to bind up the brokenhearted...to comfort all who mourn,**³ and provide for those who grieve...to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair...]
- a. One day the feeling of painful loss will come to an end. This is a blessing of the kingdom of heaven to the poor in spirit.⁸ [Rev. 21:4 (ESV) He will wipe away every tear from their eyes, and death shall be no more, neither shall

there be **mourning, nor crying, nor pain** anymore, for the former things have passed away.”]

3. Life App. #2: Satan and sin cause loss that makes us grieve; Jesus wants to comfort us in our pain. **Prayer**
4. Grieving/ mourning over our sin and the sins of others: Our modern pleasure-loving generation takes a lighthearted attitude to the serious issues of life. In their *or our* seeking after self-gratification and pleasure they *or we* don’t grieve over sin or evil. Because they *or we* do not grieve over what is wrong in themselves, they *or we* do not repent; and because they *or we* do not grieve over the evil, need, and pain in their or our community, they *or we* do little to make things right. Because they *or we* are not moved by the plight of the poor and the suffering, they *or we* make no move to help the world’s unfortunates. It may be that Jesus is saying that our values are wrong and that it is those who mourn over the evil in our world, those who mourn over the way God’s ways are so often neglected who are the truly blessed ones. The **Psalmist** said. [**Psalm 119:136 (ESV)**] **My eyes shed streams of tears, because people do not keep your law.**]⁷
5. Life App. #3: When we grieve over our sin and the sins of others, our hearts are in tune with God.

V. Conclusion/ Response

- A. If we turn our heart in the direction of the Beatitudes, we’ll truly be living a blessed life now and for all eternity. Today’s message is 100% Jesus...pure, undiluted truth.
- B. For the **Pharisees religion** was about **external rituals** and laws. For **Jesus, true religion** is about the heart. [**Pr. 4:23 (NLT)**] **Guard your heart above all else, for it determines the course of your life.**] Our heart is our passion, desires, will, thoughts
 1. **Prayer:** Lord, help me have a heart that depends on you for everything, (2) Help me have a heart that is grieved by sin in my own life and in the lives of those around me. (3) Lord, help me set things right in an upside-down world and care for the needs of others.
- C. **Souls:** Do you recognize your need for God to save your soul? Have you done anything about it? Now is the time. **Problem-Solution-Decision; I believe in Jesus** and want to **commit to follow Him.**

VI. Bibliography/ Resources: Logos Bible Software and Library, Platinum Edition, was used to prepare this message.

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2. Newman, B. M., & Stine, P. C. (1992). [A handbook on the Gospel of Matthew](#) (p. 105). United Bible Societies.
3. Blomberg, C. (1992). [Matthew](#) (Vol. 22, pp. 97–98). Broadman & Holman Publishers.
4. Morris, L. (1992). [The Gospel according to Matthew](#) (p. 95). W.B. Eerdmans; Inter-Varsity Press.

5. Jamieson, R., Fausset, A. R., & Brown, D. (1997). [*Commentary Critical and Explanatory on the Whole Bible*](#) (Vol. 2, p. 17). Logos Research Systems, Inc.
6. Blomberg, C. (1992). [*Matthew*](#) (Vol. 22, p. 99). Broadman & Holman Publishers.
7. Morris, L. (1992). [*The Gospel according to Matthew*](#) (pp. 97–98). W.B. Eerdmans; Inter-Varsity Press.
8. Nolland, J. (2005). [*The Gospel of Matthew: a commentary on the Greek text*](#) (p. 201). W.B. Eerdmans; Paternoster Press.
9. Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Mt 5:4). Broadman Press.
10. Jamieson, R., Fausset, A. R., & Brown, D. (1997). [*Commentary Critical and Explanatory on the Whole Bible*](#) (Vol. 2, p. 17). Logos Research Systems, Inc.
11. Lange, J. P., & Schaff, P. (2008). [*A commentary on the Holy Scriptures: Matthew*](#) (p. 102). Logos Bible Software.
12. Weber, S. K. (2000). [*Matthew*](#) (Vol. 1, p. 59). Broadman & Holman Publishers.
13. An American Dictionary of the English Language

VII. Supplemental Material

- A. Context: Jesus instructed them in view of His announcement of the coming kingdom (4:17). Natural questions on the heart of every Jew would have been, “Am I eligible to enter Messiah’s kingdom? Am I righteous enough to qualify for entrance?” The only standard of righteousness the people knew was that laid down by the current religious leaders, the scribes and Pharisees. Would one who followed that standard be acceptable in Messiah’s kingdom? Jesus’ sermon therefore must be understood in the context of His offer of the kingdom to Israel and the need for repentance to enter that kingdom. The sermon did not give a “Constitution” for the kingdom nor did it present the way of salvation. *The sermon showed how a person who is in right relationship with God should conduct his life.* While the passage must be understood in the light of the offer of the messianic kingdom, the sermon applies to Jesus’ followers today for it demonstrates the standard of righteousness God demands of His people. Some of the standards are general (e.g., “You cannot serve both God and money” [6:24]); some are specific (e.g., “If someone forces you to go one mile, go with him two miles” [5:41]); and some pertain to the future (e.g., “many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name?’ ” [7:22])
- B. We can bring nothing to God. *The poor in spirit* realize they are completely and utterly destitute without God. They recognize their complete dependence on God. They “know their need of God”. It’s opposite of the Pharisaic pride in their own self-righteousness. Isaiah 66:2 “This is the man to whom I will look,” the Lord says, “he that is humble and contrite in spirit, and trembles at my word” ⁴
- C. The qualities Jesus mentioned in this list, “the poor in spirit,” “those who mourn,” “the meek,” etc., obviously could not be products of Pharisaic righteousness. The Pharisees were concerned primarily with external qualities, but the qualities Jesus mentioned are internal. These come only when one is properly related to God through faith, when one places his complete trust in God.¹

- D. For *blessed* many translations use expressions of a somewhat secular nature, such as “fortunate” “happy” These bring out the joy that is conveyed by Jesus’ word, but not its full religious content.⁴
- E. Nor is it the kind of poverty against which people rebel, but rather one that the poor in spirit accept, as pointing to the reality that they can bring nothing to God. *The poor in spirit* in the sense of this beatitude are those who recognize that they are completely and utterly destitute in the realm of the spirit. They recognize their lack of spiritual resources and therefore their complete dependence on God (cf. Goodspeed, “those who feel their spiritual need”; *NEB*, “know their need of God”). It is the opposite of the Pharisaic pride in one’s own virtue with which Jesus was so often confronted (and which has all too often made its appearance in later times). “This is the man to whom I will look,” the Lord says, “he that is humble and contrite in spirit, and trembles at my word” (Isa. 66:2). These are the poor in spirit.⁴
- F. An important change in tenses separates vv. 3 and 10 from vv. 4–9. In the first and last Beatitudes, Jesus declares God’s kingdom to be present for those who are blessed. In the intervening verses he refers to future consolation. Partial recompense may come in this age, but complete fulfillment of Jesus’ promises often requires waiting for the age to come. Numerous passive voice verbs function as divine passives; e.g., “they will be comforted” means *God will comfort them* (v. 4).³
- G. New Testament occurrences of *basileia*, under the influence of the Hebrew *malkuth*, most commonly refer to *God’s reign* or *kingly rule*. Specifically, “the kingdom” depicts the irruption of God’s power into history in a new and dramatic way with the advent of Messiah Jesus.³
- H. What is the Kingdom of God? New Testament occurrences of *basileia*, under the influence of the Hebrew *malkuth*, most commonly refer to *God’s reign* or *kingly rule*. Specifically, “the kingdom” depicts the irruption of God’s power into history in a new and dramatic way with the advent of Messiah Jesus.³ A large consensus and a vast array of scriptural data support a two-pronged focus in which the kingdom is both present and future (both in Jesus’ day and our own)—contrast, e.g., Matt 12:28; Luke 7:22–23; 17:20–21 with Matt 6:10; Luke 13:28–29; Mark 9:47. The kingdom is not currently a geographical entity, but it manifests itself in space and time in the community of those who accept the message John and Jesus proclaimed and who begin to work out God’s purposes on earth—personally, socially, and institutionally³
- I. It is not easy to think that Jesus is speaking of those who have suffered bereavement, for example, and saying that they are not really in an unhappy situation because one day they will be consoled. It is much more likely that he is referring to a more fundamental kind of mourning. Perhaps we should bear in mind that typically the worldly take a lighthearted attitude to the serious issues of life, a fact that is very evident in our modern pleasure-loving generation. In their seeking after self-gratification and pleasure they do not grieve over sin or evil. Because they do not grieve over what is wrong in themselves, they do not repent; and because they do not grieve over the wrong they share with others in the communities in which they live, they take few steps to set things right. Because they are not moved by the plight of the

- poor and the suffering, they make no move to help the world's unfortunates. It may be that Jesus is saying that our values are wrong and that it is those who mourn in the face of the evils that are part and parcel of life as we know it, those who mourn over the way God's cause is so often neglected and his people despised, who are the truly blessed ones. The Psalmist could say: "My eyes shed streams of tears, because men do not keep thy law" (Ps. 119:136). It is to such that Jesus holds out the prospect of ultimate consolation. Now they mourn; but now is not always. God's ultimate triumph, and with it the comforting of those who have grieved over evil, is sure.⁷
- J. Messianic prophecy, [Isaiah 61:1–3 (NIV) The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, ² to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, ³ and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair...]
 - K. This has application of comfort today and ultimately in heaven. People who mourn recognize their needs and their helplessness to change the circumstances. and present them to the One who is able to assist.¹
 - L. John 14:16 (ESV) And I will ask the Father, and he will give you another Helper (*KJV Comforter*), to be with you forever,
 - M. Mourning includes grief caused by both personal sin and loss and social evil and oppression⁶
 - N. Sorrow should make us look for the heart and hand of God and so find the comfort latent in the grief.⁹
 - O. Evidently it is that entire feeling which the sense of our spiritual poverty begets; and so the second beatitude is but the complement of the first. The one is the intellectual, the other the emotional aspect of the same thing. It is poverty of spirit that says, "I am undone"; and it is the mourning which this causes that makes it break forth in the form of a lamentation—"Woe is me! for I am undone."¹⁰
 - P. This mourning in God (by His Spirit), after God (His blessings), and for God (His glory), includes not only mourning on account of sin, but also on account of its consequences; more particularly, is it the expression of a state of mind when the world, with its possessions and pleasures, is no longer capable of satisfying, gladdening, or comforting. Those who thus mourn are to be comforted—of course, in the same sense in which they mourn; but their consolation is to be absolute (see Rom. 8:18; 2 Cor. 4:17; John 14:3). This comfort necessarily implies the forgiveness of sins; it also includes the promise that their godly sorrow shall, in every respect, be removed by the kingdom of heaven, which is promised to the poor in spirit.¹¹