

Rev. Dustin Daniels | River Bible Church  
**Matthew 5:1-2 | The Pursuit of True Happiness**  
June 12, 2022

**WELCOME:**

- Please turn your Bibles to Matthew 5.
- Bibles in back—our gift to you.

**REVIEW:**

We have been studying the Gospel of Matthew verse by verse for the past five months.

In chapter one, Matt has taught us that Jesus Christ is the King of kings—which also means that Jesus is the Son of God and the Son of Man.

Matthew provided great insight into Jesus' earthly lineage along with His miraculous birth.

In chapter two, Matthew showed us that there is always a remnant of people willing to go out of their way to worship God.

We saw this with the Magi and learned the importance of that unique visit.

Matthew also showed us that even though Jesus is the Son of God, Jesus doesn't get a pass on the troubles of this world.

From infancy, Jesus' life was filled with drama—and we saw that when King Herod tried to kill Jesus.

In chapter three, Matthew also introduced us to John the Baptizer, who preached a message of repentance.

Jesus called John the greatest prophet to ever live.

~~What? Was John greater than Moses or David?~~

~~Why would Jesus make this bold proclamation?~~

~~Because John had the privilege of introducing Jesus to the nation of Israel.~~

In chapter four, Matthew then showed us how and why Jesus was baptized and then immediately tempted by the Devil for 40 days and 40 nights.

After overcoming all those temptations, Jesus officially started His ministry by calling the first set of Disciples.

two sets of brothers  
Peter, Andrew, James, and John were called from fishermen to fishers of men.


And these <sup>Disciples</sup> men were by Jesus' side for the next several years.

They heard Jesus teach and preach.

They were also an eyewitness to the miracles of Jesus.

Last Sunday, we discussed the “why” of Jesus’ teaching, preaching, and miracles.

And then Matthew showed us the connection of Jesus’ miracles to the Kingdom of God.

And all that sets us up for today—Matthew chapter five. 

Today’s text is a seismic shift in the Gospel of Matthew.

### INTRODUCTION:

Today we begin with an overview of the greatest sermon ever preached.

We know this sermon as the “Sermon on the Mount.”

The Sermon on the Mount is found in Matthew chapters 5–7.

~~If you have a red letter Bible, you're going to see a whole lot of red over the next couple months—pages filled with Jesus' words.~~

This sermon has been one of the most studied discourses in the world.

It's been studied by Jews, Christians, atheists, and all flavors and denominations of different religions.

And the reason that Jesus' sermon has been the most studied and scrutinized sermons on the planet is that it is the source of truth.

No other book has been cited more than the Bible.

~~The Bible has been the subject of countless other books and articles.~~

No book other than the Bible has as many other books written about this Book!

And specifically, we can say the same thing about Jesus' Sermon on the Mount.

Matthew's account seems to be a shortened report of Jesus' sermon.

The sermon itself can be read in about twenty minutes.

Although we're going to study Jesus' sermon verse-by-verse— it's important to know that the sermon itself is one continuous message from the Lord Jesus.

The theme of the Sermon on the Mount is the Kingdom of Heaven.

That's why Matthew gave us an overview of Jesus' teaching, preaching, and miracles last week.

Jesus performed miracles because the Kingdom of Heaven is now on Earth.

Jesus' miracles validated who God the Father said Jesus was at His baptism.

Jesus' miracles served as messianic credentials.

Messianic / Messiah / The Christ / God's anointed Man

So, in other words, Jesus' miracles were verification of His divinity.

And because the Kingdom of Heaven is now on Earth, there is a new King who leads, judges, and even blesses His people in new ways.

Please note here, from the very start— Jesus never talks about politics or any type of social reform, *in this sermon.*

People have tried to turn this sermon into a mantra for the the so called "Social Gospel," but it's not.

And because Jesus doesn't address social or political issues, the Sermon on the Mount is one of the most misunderstood messages that Jesus ever gave.

The principles discussed in the Sermon on the Mount are contrary to those of human governments.

The world's ways are about external things—what you do.

God's ways are about internal things—who you are.

The world's ways are physical and political

God's ways are moral and spiritual.

One of the keys to understanding Jesus' sermon is found in

**Matthew 5:20**—For I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will never get into the kingdom of heaven.

The religious leaders had an artificial, external righteousness based on the Mosaic Law.

Righteousness = a right way of living.

So, these guys looked good on the outside, because they followed the rules, but here's the thing—and it's crazy to see this...

Following the rules, as they did, prevented them from loving God and loving people.

Consider the Prodigal Son's brother.

Following rules without a change in our hearts is called religion.

We tend to think, or maybe were even taught, "*If I do this, God will do that.*"

That kind of thinking and teaching is not based on relationship, it's based on a formula that always breaks down.

But, as we're gonna find out, Jesus is not looking for obedient robots, or huge crowds to where He can charge admission to put on a show.

Jesus is looking for Disciples—*He's looking for people whose* people's lives are messy, but yet their heart is tender.

How's your heart this morning?

It is tender? Is your life messy?

We'll good, you're in the right place and this sermon is for you.

Because Jesus is interested in your character.

Character involves certain characteristics that will flow willingly from your heart.

Now Within the Sermon on the Mount, there is a certain context that we tend to miss today, because we're not first century Jews.

The overall context is that Jesus is correcting the false teachings of the rabbis.

He is correcting their interpretation of the Torah—Mosaic Law—Gen. Ex. Lev. Num. Deut.

And as we said over the past several months, Jesus is the new Moses.

That's a bit scary because Moses is the law giver.

Moses taught righteous actions, but Jesus teaches righteous attitudes that lead to those actions.

Jesus doesn't demand only pure hands but a pure heart.

Moses taught that we are to do right.

However, Jesus came to fulfill the law because we can't do anything right, spiritually or morally speaking.

At one time or another, we were all far from God.

So Jesus came from Heaven to Earth to fulfill the law— so that we can be right.

Dear friends, the Sermon on the Mount restates the entire OT Law in two chapters.

That's the genius of it.

The Sermon on the Mount clearly shows our dire situation before a holy God.

Jesus reveals how we will never fulfill God's perfect standards on our own in this sermon.

And since we cannot live up to His divine standards, we need someone outside of this world who will enable us to meet His standards.

Lastly, the Sermon on the Mount gives God's pattern for happiness.

I've joked many times from this pulpit that you'll never hear me preach a sermon on how to live your best life now.

Well, the Sermon on the Mount is as close as we're going to get.

Because, believe it or not, God does want us to be happy.

Many Christians walk around acting like they've been baptized in prune juice.

Their face is all sour—

Now, I'm not giving you a bait and switch here.

I'm not talking about the so called prosperity Gospel.

~~Because, believe it or not, God is very interested in our happiness.~~

But here's the thing, our happiness must come through holiness.

We as finite and flawed people can't define true happiness.

So it's in Jesus' sermon where He defines happiness for us.

What is His definition of happiness?

Let's find out!

*\*Please stand for the reading and honoring of God's Word.\**

**SCRIPTURE: Matthew 5:1-2 CSB**

**Matthew 4:25**— Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan.

**Matthew 5:1**— When he saw the crowds, he went up on the mountain, and after he sat down, his disciples came to him.

**Matthew 5:2**— Then he began to teach them, saying:

**Matthew 5:3**— "Blessed are the poor in spirit, for the kingdom of heaven is theirs.

**Matthew 5:4**— Blessed are those who mourn, for they will be comforted.

**Matthew 5:5**— Blessed are the humble, for they will inherit the Earth.

**Matthew 5:6**— Blessed are those who hunger and thirst for righteousness, for they will be filled.

**Matthew 5:7**— Blessed are the merciful, for they will be shown mercy.

**Matthew 5:8**— Blessed are the pure in heart, for they will see God.



**Matthew 5:9**— *Blessed are the peacemakers, for they will be called sons of God.*

**Matthew 5:10**— *Blessed are those who are persecuted because of righteousness, for the kingdom of heaven is theirs.*

*\*\*This is the Word of the Lord for River Bible Church.*

**EXEGESIS:**

**Matthew 5:1**— *When Jesus saw the crowds, he went up on the mountain, and after he sat down, his disciples came to him.*

Matthew, our Gospel writer, refers to the crowds in verses 23-25 from last week.

These crowds are following Jesus primarily because of His miracles.

It's the miracles, not teaching or the preaching, that made Jesus so popular with the crowds.

*We know that*  
Jesus had great compassion for the crowds.

**Matthew 9:36**— *When he saw the crowds, he felt compassion for them, because they were distressed and dejected, like sheep without a shepherd.*

Back to verse one.

**Matthew 5:1**— *When he saw the crowds,*

Jesus does something here that other preachers don't do—

*Not Jesus*. Although Jesus has compassion for the crowds, He doesn't cater to them.

Jesus is not impressed with large crowds—because Jesus wants disciples.

And we're going to see this play out in a moment.

**Matthew 5:1**— *When he saw the crowds, he went up on the mountain,*

Jesus is moving away from the crowds.

Most other preachers are going to stay where the action is.

Jesus has a plan—He chooses to hike up a hill.

This hike gives him time to pray and think.

It's as if he is testing the crowd.

Will they follow Him and become Disciples?

Or are they only interested in becoming physically healed—and then walking away?

*Now* We are not exactly sure of the location of this mountain.

As far as we know, this mountain is not rugged terrain like we usually think of.

Instead, it's probably a really a large hill.

Luke's Gospel confirms that.

The definite article “the” mountain, not just “a” mountain—hints that this is a prominent place by the locals.

Most likely, it was close to Jesus' hometown of Capernaum.

There is a place called Tabgha that fits this description well.

It's a beautiful grassy hill about two miles outside of Capernaum.

Tabgha is the traditional site of Jesus' sermon.

It sits on a ridge of hills just outside of the town.

It offers a gorgeous view of the Sea of Galilee.

There are remains of a small Byzantine chapel (probably from the 4th century) that was built to commemorate Jesus' sermon.

There's also a twentieth-century church that marks this site the same today.

Regardless of location, in Matthew's Gospel, mountains/hills are significant.

In fact, Matt records Jesus on a mountain seven times in his Gospel.

1. at his temptation (4:8),
2. here in the Sermon on the Mount (5:1).
3. when he went away to pray (14:23),
4. when he healed and fed the multitudes (15:29–38),
5. during the transfiguration (17:1),
6. when he gave the Olivet Discourse (24:3)
7. and the Great Commission (28:16),

Why does Matthew take the time to correlate Jesus and mountains?

Remember Moses and *Mount* Sinai?

It's on a mountain where God speaks to Moses and gives him the Ten Commandments.

So Matthew portrays Jesus as a new Moses here in chapter five.

And while Mount Sinai was cold, bleak, and barren, this Mount of Beatitudes is warm with beautiful landscapes and grassy slopes.

At Mount Sinai, God shows up surrounded by thunder and lightning.

People were so scared they told Moses, "*We don't want to talk to God. That's your job.*"

But, at the Sermon on the Mount, Jesus sits with the people without fear and trembling.

**Matthew 5:1**— *When he saw the crowds, he went up on the mountain, and after he sat down,*

Jesus sits down.

When a rabbi sits down, this signals a formal time of teaching.

Even today, we speak of professors holding a "chair" in a university.

We use the terminology—Chairman of the Board.

It signals that they have authority on the subject matter they teach.

**Matthew 5:1**— *his disciples came to him.*

The disciples recognize that this is now a time of formal teaching and gather around Jesus.

It would be similar to our small groups today.

Many of us gather around a table, or maybe we set up chairs in a circle...

The same thing is happening here.

The Twelve probably formed a circle around Jesus.

They are sitting at his feet.

**Matthew 5:2**— Then he began to teach *them*,

Isn't that interesting?

Who's the *them*? The Disciples!

Jesus is not focused on the crowds.

He's not preaching to <sup>The Crowd</sup> ~~them~~ like I am to you this morning.

Yes, the crowd was free to stand around or maybe sit down themselves and listen in,

but the Sermon on the Mount was given primarily to Jesus' disciples.

Luke's Gospel confirms this—

**Luke 6:20**—Then looking up at his disciples, he said:

So even though Jesus had compassion for the individual people in the crowds—the problem, however, is that Jesus didn't necessarily want crowds of people—he wanted disciples.

And it's His disciples that we see Jesus preach to.

So what's Jesus do next?

**Matthew 5:2**— Then he began to teach *them*,

God delivered the sermon.

It's been said, "*The greatest Preacher who ever lived preached the greatest sermon ever preached.*"

Jesus didn't quote any other source in His sermon.

So if you have my notes for today's sermon, you'll see a dozen or more sources that I cited in the bibliography.

Why? Because I don't stand up here on my own authority—bad idea!

I have the privilege of standing on the shoulders of theological giants.

The rabbis of Jesus' day did the same thing.

When they preached, they would read the text and then expound on it by saying something like, "*Rabbi so and so says this, and Rabbi so and so says that.*"

Rabbi's quoted other Rabbi's because everyone had their own interpretation of these texts.

And we hear preachers do a variation of this today.

Many give a sermon that has three points with a C.S. Lewis quote.

But, what we're going to see Jesus do throughout the entire Sermon on the Mount is preach and proclaim the divine interpretation of the Hebrew Bible.

Jesus will give a correct hermeneutic to the Torah—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Your translation may say this in verse two, "*Then He opened His mouth and taught them.*" (NKJV, ESV, NASB)

That phrase may sound a little odd and redundant to us.

*Of course, Jesus opened His mouth to teach. How else would He?*

That phrase is a Jewish expression stating what Jesus is about to say is profound.

So we better pay close attention.

**Matthew 5:2**— *Then he began to teach them, saying...blessed.*

- Blessed are the poor in spirit,
- Blessed are those who mourn,
- Blessed are the humble,
- Blessed are those who hunger and thirst for righteousness,
- Blessed are the merciful,
- Blessed are the pure in heart,
- Blessed are the peacemakers,
- Blessed are those who are persecuted because of righteousness,

Now at this point, the disciples and the crowd have to be a bit confused.

The beginning of the Sermon is filled with what's called a list of beatitudes.

<sup>bee-ah-tee</sup>  
Latin word *beati, beatitudes*— is translated “blessed.”

One of the reasons that everyone is confused by what Jesus is preaching is because of how the OT ends.

They have no idea that they are now living in a new era—and the era is called grace.

The last book in the OT is Malachi.

The last message to the Jews is this:

**Malachi 4:6**—“I will come and strike the land with a curse.”

The Old Testament ends with the warning of a curse.

And yet Jesus begins preaching about blessings.

The Jews were used to hearing about this prophecy of doom.

And Jesus doesn't shy away from those prophecies— they're called prophecies of woe.

Remember when Jesus warned the Pharisees by saying, “*Woe to you, scribes and Pharisees, hypocrites!*” (Matt. 23:13).

But here, with the beatitudes, these are prophecies of weal, not woe.

Jesus brings blessings to His Disciples.

Jesus uses the word “blessings” nine times at the beginning of His sermon.

So we should probably slow way down and figure out what He means by that word blessed—before we move on.

The Greek word is makários (ma-car-e-ohs) which literally means happy.

Makarios corresponds to the Hebrew <sup>ash-le</sup> 'ashrê, meaning “blessed,” “happy,” “carefree” and “fortunate”— all at the same time.

The English language doesn't contain <sup>one</sup> a single word that translates this well or encompasses the full meaning.

So we have to use other adjectives to understand the concept.

~~There is no one English word for makários (ma-car-e-ohs)~~



*Because*  
The English word *happy* is based ~~the word~~ *hap*, which means chance, as in “whatever happens” or “happenstance.”

The English words happy and blessed, *in and among themselves*, are inadequate.

*21<sup>st</sup> century*  
Our definition of happy *pollutes* the meaning of what Jesus is saying.

Happiness to us *refers* to how we feel about someone or something at the moment.

Happiness drives our emotions.

That is not what Jesus is preaching here *at all*.

Our happiness is circumstantial— which is not good.

When our happiness is based on circumstances, our happiness becomes temporary.

Our happiness is derived from whether we had a *good* day or not.

Our happiness depends on other people.

Have you ever thought about that?

That we allow others to control our happiness/lives?

Regardless, the word *happy* is bankrupt of its true biblical meaning.

So most translators use the word *blessed* in the beatitudes.

Blessed is a better word, but it still doesn't convey the rich meaning that Jesus is communicating here.

But here's the picture.

When Jesus says, “Blessed” —

Jesus is describing a person who is favored by God.

And because of God’s favor on this person, the person can’t help to be “blessed,” “happy,” “carefree” and “fortunate” all at the same time.

**KEYPOINT 1:**

*“Blessed” implies an inward satisfaction that does not depend on outward circumstances for happiness.*

So imagine the Disciple's reaction to when Jesus started His sermon with the word, “Blessed.”

To a Jew, this meant “divine joy and perfect happiness.”

We see this concept in Psalm 1 with a beatitude.

**Psalm 1:1**—Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;

A person blessed by God doesn’t listen or care what the ungodly have to say about any subject matter.

A person blessed by God will not stand in their way or try to change their mind.

A person blessed by God certainly isn’t going to sit down with them and listen to them rant, rave, and scoff about their opinions.

Why?

**Psalm 1:2**—but his delight is in the law of the Lord, and on his law he meditates day and night.

Blessedness flows from being chosen by God.

And because God has shown mercy and grace to save our wretched souls, we cannot help but spend time with Him and His Word.

We spend time with Him because we love Him.

We love Him because He first loved us. (1 John 4:19)

We spend time with the people and the things we love.

What's the result of having this divine favor?

*God changes us*

An inward change in our thinking, hearts, and behavior. — *Head, heart hands*

**Psalm 1:3**— He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

Being blessed by God is not something that we earn—its a gift.

Jesus says that real happiness—blessedness—comes from mature character.

*Mature character takes time - Similar to a tree growing & producing fruit.*

External worldly forces cannot deprive us of our inward spiritual character.

That's why hypocrites within the faith can't be hypocrites long.

Their sin will always be exposed. (Numbers 32:23)

It may take years or even decades—but it will come to light.

*Now, we have a problem w/ Jesus sermon. But here's the problem as we move forward with Jesus' sermon.*

*IT'S the same problem that the Jews had in the first century.*

**Matthew 5:3**—"Blessed... are the poor in spirit, for the kingdom of heaven is theirs.

Poor is spirit means that we are spiritually bankrupt.

*We don't know anything about the spiritual life.*

Wait a minute, Jesus! Time Out!

Don't you mean, *Blessed are the seminary graduates, for they can read Hebrew and Greek.*

**Matthew 5:4**—Blessed are those who mourn,  
for they will be comforted.

Jesus, I don't want to mourn/sad.

Don't you mean—*blessed are the joyful, for they are content with themselves and don't need others.*

**Matthew 5:5**—Blessed are the humble, for they will inherit the Earth.

Oh, Jesus, I'm not liking the sound of this at all.

Don't you mean *blessed are the arrogant and powerful, because they have their inheritance now!*

**Matthew 5:6**—Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

Jesus, that doesn't sound right either.

Don't you mean, *blessed are those who hunger and thirst for the good things in life, for they will be physically satisfied.*

**Matthew 5:7**—Blessed are the merciful,  
for they will be shown mercy.

Come on, Jesus, that may sound good in theory, but that will never work in the real world.

Don't you mean, *blessed are the merciless, for they will accumulate it all.*

Don't we believe that *blessed are the self made men who climb over the backs of people to get what they deserve?*

And so goes the Sermon on the Mount—with Jesus turning the world's values on its head.

Over the next several months we going to learn 3 pursue 1 true happiness from God's perspective.

We will see Jesus addresses false faith.

He addresses anger, adultery, divorce, lies, love, giving, serving, praying, fasting, possessions, and anxiety.

Jesus then ends His sermon with how to enter the Kingdom of God/Heaven.

How do we get our ticket to Heaven?

Jesus starts with the Kingdom at the beginning of his sermon and also ends with it.

## **PREACH**

I want to end today's sermon by looking at our keypoint again.

*"Blessed" implies an inward satisfaction that does not depend on outward circumstances for happiness.*

So, what outside circumstances, people, and events are stealing your true happiness today?

What things are you worried about, that you have zero control over?

*A better question.*  
 What do you have control over?

It's not outward, it's inward. (Mind and Heart)

**+** Let me give you <sup>four</sup> ~~three~~ examples that are modern day joy stealers.

1. Watching the news. *- There is a difference in checking / watching*
2. Engaging within social media.
3. The discussion of politics *- hot topic that's divisive.*
4. *Too much screen time*

The more time you spend in that world—

The more time you are involved in arguing about the woes of human government, current events and politics—

The more miserable you will be.—

Why do these three things bring misery?

Because you don't have any control of what's going to air on the news.

You will never convince anyone of anything on social media.

*Lastly*, when it comes to politics, as Christians we know how God uses politicians for His glory and our good. [ ]

We know how the story ends.

*Lastly - too much screen time prevents the deepening of human contact / relationships*

However, you get to choose what you do with your free time.

Jesus will never chase you down and force you to do something you don't want to do.

He loves you and allows you to choose for yourself.

The Rich Young Ruler is an example of this.

However, please know this.

The kind of blessings we're talking about here, within the Sermon on the Mount, are for disciples of Jesus.

The world can not and will not experience true happiness. — Ever,

For anyone to experience what Jesus preaches, starts with being born again.

Are you? Are you born again?

Have you confessed your sin?

Have you confessed Jesus as Lord of your life?

Do you believe that Jesus walked out of His own grave to prove that He is God?

→ After being dead for 3 days

If not, that's where it starts dear friend.

For those of you who are disciples of Jesus—go therefore, into the Verde Valley and be disciple makers, And proclaim what true happiness is.

**PRAY/Benediction:**

Philp 2:7 — May the peace of God, which surpasses all understanding, guard your heart & mind in Christ Jesus.

## **BIBLIOGRAPHY:**

### ***PREACHING BIBLE:***

*Christian Standard Bible*. Nashville, TN: Holman Bible Publishers, 2020.

### **BIBLES:**

*The Apostolic Bible Polygot*. edited by Charles Van der Pool. Newport, OR: The Apostolic Press, 2013.

*American Standard Version*. Oak Harbor, WA: Logos Research Systems, Inc., 1995.

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

*The Holy Bible: King James Version*. Electronic Edition of the 1900 Authorized Version. Bellingham, WA: Logos Research Systems, Inc., 2009.

*Legacy Standard Bible*. Irvine, Ca: Steadfast Bibles, 2021.

*New American Standard Bible: 1995 Update*. La Habra, CA: The Lockman Foundation, 1995.

*The New King James Version*. Nashville: Thomas Nelson, 1982.

### **PARAPHRASE BIBLES: (Used as Commentaries)**

Biblical Studies Press. The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible. Biblical Studies Press, 2005.

Peterson, Eugene H. *The Message: The Bible in Contemporary Language*. Colorado Springs, CO: NavPress, 2005.

*The New International Version*. Grand Rapids, MI: Zondervan, 2011.

*The Everyday Bible: New Century Version*. Nashville, TN: Thomas Nelson, Inc., 2005.

Tyndale House Publishers. *Holy Bible: New Living Translation*. Carol Stream, IL: Tyndale House Publishers, 2015.

*GOD'S WORD Translation*. Grand Rapids: Baker Publishing Group, 1995.

### **COMMENTARIES:**

Blum, Edwin A., and Trevin Wax, eds. 2017. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers.



- Blomberg, Craig. 1992. *Matthew*. Vol. 22. The New American Commentary. Nashville: Broadman & Holman Publishers.
- Boice, James Montgomery. 2001. *The Gospel of Matthew*. Grand Rapids, MI: Baker Books.
- Brown, Jeannine K. 2015. *Matthew*. Edited by Mark L. Strauss and John H. Walton. Teach the Text Commentary Series. Grand Rapids, MI: Baker Books.
- Bruce, F. F. 2014. *Matthew*. Open Your Bible Commentary. Bath, UK; Nashville, TN: Creative 4 International.
- Crossway Bibles. 2008. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles.
- Doriani, Daniel M., Hans F. Bayer, and Thomas R. Schreiner. 2021. *Matthew–Luke*. Edited by Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar. Vol. VIII. ESV Expository Commentary. Wheaton, IL: Crossway.
- Doriani, Daniel M. 2008. *Matthew & 2*. Edited by Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani. Vol. 1. Reformed Expository Commentary. Phillipsburg, NJ: P&R Publishing.
- Fruchtenbaum, Arnold G. *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*. Vol. 1. San Antonio, TX: Ariel, 2017.
- Gaebelein, Frank E., D. A. Carson, Walter W. Wessel, and Walter L. Liefeld. 1984. *The Expositor's Bible Commentary: Matthew, Mark, Luke*. Vol. 8. Grand Rapids, MI: Zondervan Publishing House.
- Hendriksen, William, and Simon J. Kistemaker. 1953–2001. *Exposition of the Gospel According to Matthew*. Vol. 9. New Testament Commentary. Grand Rapids: Baker Book House.
- MacArthur, John F., Jr. 1985. *Matthew*. MacArthur New Testament Commentary. Chicago: Moody Press.
- MacArthur, John F., Jr. 2013. *One Perfect Life: The Complete Story of the Lord Jesus*. Nashville: Thomas Nelson.
- O'Donnell, Douglas Sean. 2013. *Matthew: All Authority in Heaven and on Earth*. Edited by R. Kent Hughes. Preaching the Word. Wheaton, IL: Crossway.
- Kasdan, Barney. 2011. *Matthew Presents Yeshua, King Messiah: A Messianic Commentary*. Clarksville, MD: Messianic Jewish Publishers.

Rubin, Barry, ed. 2016. *The Complete Jewish Study Bible: Notes*. Peabody, MA: Hendrickson Bibles; Messianic Jewish Publishers & Resources.

Sproul, Robert Charles. 2013. *Matthew*. St. Andrew's Expository Commentary. Wheaton, IL: Crossway.

Turner, David L. 2008. *Matthew*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic.

Wiersbe, Warren W. 1996. *The Bible Exposition Commentary*. Wheaton, IL: Victor Books.

**DICTIONARIES | ENCYCLOPEDIAS:**

Faithlife, LLC. 2022. "Tabgha." Logos Bible Software. Computer software. *Logos Bible Software Factbook*. Bellingham, WA: Faithlife, LLC. [https://ref.ly/logos4/Factbook?ref=bk.%25Tabgha\\_Place](https://ref.ly/logos4/Factbook?ref=bk.%25Tabgha_Place).

**SERMONS:**

Tom Nelson, Denton Bible Church, Matthew 5:1-12

<https://www.gty.org/library/sermons-library/2197/happiness-is>

<https://www.gty.org/library/sermons-library/90-188>

<https://www.ligonier.org/learn/sermons/beatitudes-part-1>