

Rev. Dustin Daniels | River Bible Church

Matthew 5:3 | Spiritual Sadness

June 26, 2022

WELCOME:

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

REVIEW:

Several Sundays ago, we started in a new section of Matthew's Gospel— known as the Sermon on the Mount.

We learned that Jesus preached several other sermons throughout the Gospels, but the Sermon on the Mount is His manifesto.

It's the most misunderstood and misinterpreted discourse on the face of the planet.

So we're taking our time to go through Jesus' words, verse by verse, to make sure we can grasp what Jesus is saying and then apply His words to our life.

The Christian life isn't only about learning - faith who works is dead.
In other words, we experience God verse-by-verse... so that we can share the Gospel day-by-day.

Last week we studied the first beatitude, and we learned that when Jesus says "Blessed," he refers to divine happiness.

We learned that the Greek word is makários (mac-car-e-ohs) which literally means happy.

Because divine happiness is very important to Jesus.

He says makários (blessed) nine times in the first twelve verses of Matthew chapter five.

Divine happiness reflects the joy, and contentment within the Triune God Himself.

There is an unspeakable sense of supernatural joy within the relationship between God the Father, God the Son, and God the Holy Spirit.

And it's out of God's internal and relational contentment that He chooses to bless His children with the same kind of intrinsic happiness.

So as we learn about God's definition of happiness through these Beatitudes—we must also unlearn the world's definition.

We have to unlearn that happiness is not based on external things.

Regardless of what we think or have been taught, happiness doesn't come from outside sources—it comes from within.

Our happiness, as children of God, is based solely on the grace, mercy, and forgiveness of Jesus Christ.

And the cool thing is that nobody can't take that away, unless we let them.

If our boss is happy, then so are we, but if he's not—I'm not happy either.

If we're not feeling well, then we're not happy.

If our financial situation stresses us out, then we're not happy.

And when we're not happy, we tend to take out our unhappiness on others.

Yes, we will have bad days—no doubt about that.

And I'm not downplaying the tragedies that happen in our lives either.

The world is broken. It's been broken since Genesis 3.

As Christians, we know and understand the world's brokenness much more than the world does.

And we also know that the world is trying to fix the brokenness through external means: 1) politicians 2) education 3) religion or the lack thereof.

But dear friends, we have been sold a lie.

And the lie is this—that happiness is dependent on other people or material things.

At some point in our lives, we believed...

If I could make a little bit more money—

If my spouse would straighten up—

If my kids would listen—

If my boss would take my suggestions—

If my customers ^{weren't} ~~were's~~ so high maintenance—

If...If...If...(you fill in the blank.)—I would be finally happy.

And what feeds this lie are the things we discussed several Sundays ago.

We said that if you want to be miserable—watch the news.

If you want your joy stolen—engage within social media.

Because the media industry feeds on two lies: 1) fear 2) pleasure.

The world says that its pleasure that brings happiness.

The world says—and most American churches today have joined the parade—

If you avoid pain, steer clear of trouble, and refuse to allow yourself to be disappointed or frustrated—

you can have your best life—right now!

All we have to do is sidestep pain, and we'll be happy.

We've all tried it.

All of us have a variation of the same story—and at the end of the day—it didn't work—

The world's way to happiness is temporary at best.

The problem with all of these external modes of happiness is that they all lead to one thing.

And that is a shallow life—because physical things don't touch our soul.

If we're honest with ourselves this morning—maybe we can admit that we learn much more about ourselves in times of pain and sorrow.

If you take someone who has never read the Bible or heard the Gospel, give them a Bible and tell them to skim through it.

It will be obvious to them that sorrow is foundational to our lives.

Ecclesiastes 7:4—The heart of the wise is in a house of mourning, but the heart of fools is in a house of pleasure.

Dang.

Doesn't he have that backwards?

Maybe King Solomon isn't as wise as we thought.

When we started studying the Sermon on the Mount several weeks ago, we discussed how Jesus' teachings are also paradoxical.

Last week we started with the first Beatitude—where Jesus taught us that if we want ~~to~~ Heaven.

We must confess our spiritual bankruptcy before God.

I don't know about you, but that was a heavy message.

I'm surprised that you showed back up today!

And that's the beauty of the True Church.

That someone can stand up here and teach and preach God's ways—which offend us all, and yet it's in the offending—

It's in the breaking of our pride—

And as we'll learn today, it's in our sorrow—

That God renews our minds and softens our hearts.

So we're going to be studying the second Beatitude today.

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

Jesus was known as a man of sorrows.

+ **Isaiah 53:2** ³ **ESV**—He (Jesus) was despised and rejected by men, a man of sorrows and acquainted with grief;

So our Lord knows what He's talking about here as he preaches the Sermon on the Mount. Today's Beatitude.

The question is, do we? If not, are we willing to learn? Are we teachable this morning?

Well, let's find out.

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

SCRIPTURE: Matthew 5:3 CSB

+ **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: *Last Week*

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

So, blessed are those who realize their spiritual poverty.

And today, we look at our spiritual sadness.

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

In other words, Jesus is saying, "*Happy are those who are sad.*"

Now, let Jesus' statement set in for a moment.

How in the world are we supposed to make sense of, "*Happy are those who are sad?*"

We've been taught that misery is not the key to life.

All of us have lived our lives not to be sad.

So maybe it's our translation. Let's read some others...

LSB, ESV, NASB, NKJV—~~Blessed are the poor in spirit, for theirs is the kingdom of heaven.~~ Blessed are those who mourn, for they ~~will~~ shall be comforted.

NLT—God blesses those who mourn, for they will be comforted.

NCV—They are blessed who grieve, for God will comfort them.

GNB—Happy are those who mourn; God will comfort them!

YLT—'Happy the mourning—because they shall be comforted.

All these translations are saying the same thing but in different ways. ^{slightly}

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

The second Beatitude is like the first on the surface—it seems like a contradiction.

The paradox is evident to us.

It appears that Jesus has the purpose of life backwards—because the world and our culture has taught us—

To mourn is to be unhappy, right?

To mourn is to be miserable.

But that is not what Jesus is saying at all.

Jesus is saying something we don't want to hear this morning.

So if you thought last week's message was a bit tough to swallow— just wait— because these Beatitudes build upon one another.

As they build upon one another, God removes our pride, arrogance and ego at the same time. ^{Abolishes} ^{Erases}

~~So what's Jesus doing?~~

Jesus is righting the wrong ways of the world.

Jesus is correcting the lie that we've been fed.

Jesus means exactly what He's saying—

KEYPOINT #1:

There is a type of human sadness that leads to divine happiness.

In fact, we see Jesus double down on this Beatitude in Luke's Gospel.

Luke 6:25—Woe (cursed) to you who are now laughing, for you will mourn and weep.

- life is one big joke

Dang!

So yes, Jesus turns the world's principles upside down with the Sermon on the Mount.

He is undoing everything we've ever known about happiness.

Why? Because Jesus loves us.

And people who love you tell you the hard things you don't want to hear.

Jesus knows that "*All sunshine makes a desert.*"

We can relate to that, can't we?

We live in a desert! We know the value of physical water.

And the same thing can be said spiritually.

It's out of unconditional love that Jesus gives us spiritual water this morning.

So let's dive in...

Matthew 5:4— *Blessed are those who mourn...*

Jesus is referring to a specific group of people—"are those"

Because not everyone mourns.

People who don't mourn are not only unhealthy spiritually, but they are unhealthy emotionally and physically as well—

Because God had designed our bodies to mourn.

It's a part of human life.

Weeping, mourning, and sadness is a gift from God.

The ability to weep and cry is by God's design.

If we don't process our mourning in a healthy way, the stress of holding that sadness inside poisons our entire emotional system.

KEYPOINT #2:

God designed us to shed tears.

Crying is nothing to apologize for.

Crying releases pain.

Sorrow and lamentation are a part of the overall healing process.

But, when we keep our pain inside and bottle it up, it poisons our emotions.



Matthew 5:4— Blessed are those who mourn,

Looking back at the OT, we see some kind of sorrow nearly on every page starting in Genesis chapter 3.

Sorrow is so important from God's perspective that He had the prophet Jeremiah write an entire book about it—Lamentations.

The oldest book in Scripture is not Genesis—it's Job.

Sorrow and mourning are so deeply ingrained into our lives that there is no way we can or will ever get around them.

Our question at this point is, mourn for what?

Who and what are we mourning for?

Well, there are nine different Greek words used in the New Testament regarding sorrow.

Nine different words!

Of the nine Greek words, Jesus chooses a particular word for emphasis—

~~Just~~ ^{Jesus} like last week when talking about *poor in spirit*.

Jesus didn't only choose the word poor, but begging poor—*ptōchos* (*pit-toe-hose*)

He does the same thing here for this Beatitude—

Jesus chooses the word *pentheō* for mourning.

Pentheō is the strongest of all nine verbs regarding sorrow.

Pentheō represents the most severe grief a person could ever feel.

The Greeks usually reserved *Pentheō* for grieving over the death of a loved one.

It's used ten times in the NT, but here's the fascinating thing.

It's only used one time, referring to the death of someone.

Let me give you an example—

Mark 16:9— *Early on the first day of the week, after Jesus had risen, he appeared first to Mary Magdalene...*

Mark 16:10— *She went and reported to those who had been with him, as they were mourning (Penthos)...*

So the question is, if the strongest Greek term used for mourning is only used once about someone's death in the NT, how else is it being used?

Let me read you one verse that summarizes the other nine.

James 4:8— *Draw near to God, and he will draw near to you. Cleanse your hands, sinners, and purify your hearts, you double-minded.*

James 4:9— *Be miserable and mourn (Pentheō) ... Let your laughter be turned to mourning (Penthos)...*

If the first Beatitude has to do with spiritual poverty—the second builds on that foundation and refers to spiritual sadness because of our personal sin.

KEYPOINT #3:

The poor in spirit become those who mourn.

So we can see how the first Beatitude is connected to the second.

KEYPOINT #4:

Spiritual poverty leads to spiritual sadness.

This Beatitude is not mourning the death of person—no matter how painful that is.

It's not connected to some substantial loss in your life—whether it's your job or your home—no matter how devastating that can be.

Jesus is not referring to mourning the social sins that the world rejoices in—

Jesus isn't even talking about spiritual sins like unbelief and ingratitude.

However, God does comfort all of us when we mourn all those things.

He is concerned about all of the legitimate sorrows of His children.

And God promises to comfort and strengthen us when we turn to Him for help.

But those sorrows are not what Jesus is talking about here in His sermon.

So, what is He talking about?

KEYPOINT #5:

Jesus is referring to our personal mourning regarding our personal sin.

When we come to terms with how grievous and how offensive our personal sin is to a holy God—

We can't help but do something with that revelation.

2 Corinthians 7:10—For godly grief produces a repentance that leads to salvation without regret, but worldly grief produces death.

Mourning over our personal sin produces godly repentance.

Godly repentance changes us to hate the sin we used to love and to love the God we used to hate—or ignore at best.

Let me give you two examples of Biblical repentance.

After King David, [a man after God's own heart], sinned by 1) sleeping with another man's wife and 2) murdering her husband.

After he did those horrid things and was called out on his sin, David eventually wrote this.

Psalm 51:1—Be gracious to me, God,
according to your faithful love;
according to your abundant compassion,
blot out (erase) my rebellion.

Psalm 51:2— Completely wash away my guilt
and cleanse me from my sin.

Psalm 51:3— For I am conscious of my rebellion,
and my sin is always before me.

Psalm 51:4— Against you—you alone—I have sinned
and done this evil in your sight.

Psalm 51 is a great example of how spiritual sadness changed him.

After Job had everything taken away from him, Job demands to speak with God for all the pain and affliction and sorrow that has come upon him—

God steps in, has a brief conversation with Job—

And God tells Job to put on his big boy pants and asks him questions that Job cannot answer.

After that conversation, Job responds...

Job 42:5— *I had heard reports about you, but now my eyes have seen you.*

Job 42:6— *Therefore, I reject my words and am sorry (grieving/mourning) for them; I am dust and ashes.*

The kind of sorrow ~~and mourning~~ that Jesus refers to begins in our head, changes in our heart, and overwhelms our physical, emotional, and spiritual life.

Psalm ¹¹⁹139:136— *My eyes pour out streams of tears because people do not follow your instruction.*

We could all scratch out “people” and replace it with our own names.

The only sorrow that brings spiritual life—

The only type of sadness that brings spiritual maturity—is godly sorrow.

A sorrow over our sin that does something— it changes us and leads to repentance.

Repentance is the turning away from our sin and a turning to Jesus.

Godly sorrow is linked to repentance, and repentance is linked to godly sorrow.

They are two sides of the same coin.

Matthew 5:4— *Blessed are those who mourn,*

Two things to note here—

True mourning over our personal sin does not focus:

1. on ourselves.
2. on our sin.

KEYPOINT #6:
Biblical mourning focuses on God.

And the reason we focus on God is that He is the only one who can forgive us of our sins.

BTW, mourning for our sin is not a one-time event.

Penthos (mourn) is a present participle, meaning that our mourning over our sin is a continuous action.

~~So, in other words, if we continually mourn— we will be continually comforted.~~

Ongoing mourning plays out when you're reminded of something from your past.

It could be a song on the radio—and it brings us back to a time in our lives that we were ashamed of.

Maybe you're shopping and you see someone who reminds you of someone else that you've sinned against.

Maybe it's a particular aroma—you were somewhere you never should have been.

Perhaps it is a photograph that brings specific memories back.

Or maybe the Lord brings to mind a certain situation as you read Scripture and study His Word.

Dear friends, it's at that moment where God is doing something remarkable in your life.

God is purging you of your old self by bringing back some of these memories.

You are no longer that person, if you're a child of God.

And if you're a child of God, God wants you to mourn that sin as sin.

He wants you to see what He see's.

And if possible, God wants you to go and make things right with that person.

Romans 12:18— *If possible, as far as it depends on you, live at peace with everyone.*

There is peace within the perfect relationship of God the Father, God the Son, and God the Holy Spirit that we as humans cannot comprehend.

And by living at peace with people you've sinned against or maybe they've sinned against you—we do experience a portion of God's peace on Earth.

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

The pronoun for "they" *autos*.

"They will be comforted."—The pronoun is emphatic.

Jesus says that the only people who will be comforted over their personal sin are those who mourn over it before a holy God.

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

Parakaléō—comes Paraclete —from The Comforter—Advocate—The Holy Spirit.

Notice how the comfort that Jesus refers to comes after our obedience to mourning our sin.

+ **KEYPOINT #7:**
God's comfort comes after our mourning.

As we continually mourn, we will be continually comforted.

The comfort is the forgiveness that comes from mourning over personal sin.

As often as we confess our sin, He is faithful to forgive (1 John 1:9)—

And as often ~~as long~~ as we mourn over sin, He is faithful to comfort.

Now comfort does not come in the sadness itself.

So, where's the promise of God's comfort in all this?

+ **KEYPOINT #8:**
Our mourning leads to God's comfort, and God's comfort leads to our happiness.

Godly mourning brings God's forgiveness.

God's forgiveness brings about God's comfort.

Happiness comes with what God does in response to our mourning over our sin.

Mourning over our personal sin is not only a physiological or emotional experience that makes us feel better.

It is a supernatural experience.

And the whole thing is a gift from God because it's God who reveals our sinfulness.

It's God who created our bodies to mourn.

It's God who renews our mind.

It's God who softens our heart.

And it's God who allows us to participate in the process of mourning.

KEYPOINT #9:

When we mourn our sin, we deepen our relationship with God.

We join in a newfound communion where God allows us to experience the reality of His forgiveness!

And God's forgiveness is revealed in our comfort.

And it's only in God's forgiveness that we experience true happiness.

Have you ever had someone look at your life—mess— and then ask you why you're so happy?

From their perspective, you have no reason to be happy, yet you are.

And they don't get it.

Because sin and happiness are totally and utterly incompatible.

Until our sin is forgiven, we will never experience true happiness.

And the forgiveness of our sins only comes through the person and work of Jesus Christ.

So what Jesus is teaching us today is that even though He's done all the work—

Jesus lived a perfect life— because we haven't.

Jesus died a substitutionary death— because we couldn't.

And Jesus walked out of his grave three days later, proving that this Beatitude is true.

PREACH

Where do we start with spiritual sadness?

What does true mourning over sin look like for us today?

What are the next steps?

We start with prayer— because God is the only one who can wake us up from our stupor—our propensity toward sin—and our love of sin.

If we love our sin, we'll never mourn it.

And if we have the opportunity to commit the same sin again and not get caught, that means we love it.

It doesn't ^{necessarily} mean that we don't love Jesus. ^{That may be true} _{certainly} It reveals how quickly we forget Jesus' love.

And it's through prayer where God will teach us how to mourn.

There are also two things to watch out for as we begin this mourning process:



The first is our hard heart.

When we don't mourn our sin, we won't confess it either.

And if we don't confess our sin, we won't experience God's forgiveness of it.

For us to mourn our sin means, we have to give ^{sin} it up—

And our hard hearts don't like to give things up easily.



The second thing that prevents mourning is the sin of *Presumption*.

We take God's grace for granted—"God will forgive me!"

I'm already forgiven!

If we have this kind of attitude towards sin - I wouldn't be so sure.

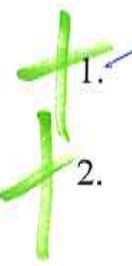
We cheapen God's grace, mercy, and forgiveness by not going through the painful process of spiritual sadness. *-mourning over sin like we mourn the death of someone we love.*

we are to work out our salvation w/ fear & trembling. (Philp 2:12)

So a hard heart and the sin of presumption are two things that prevent us to mourn our sin.

so you know

Let me give you two attributes that will encourage you ^{because you know} because you're on the right track.



the Attitude of Divine Happiness,

1. We're happy because we've gone/going through the process of mourning—there is an unspeakable, supernatural joy in your life.
2. You're sensitive to your sin, others sin, and the worlds sin—and it breaks your heart.

Spiritual sadness is like a physical operation.

We all have this disease called sin.

And it's through this operation of spiritual sadness where God spiritually heals.

The disease of sin hurts.

The solution to our sin ~~was~~ cost Jesus his perfect life.
The operation for the cure hurts.

The recovery from the operation lasts a lifetime.

Mourning ^{sin} is not a phase in life—it's a way of life.

It's an ongoing brokenness.

The longer we walk with the Lord, the more we mourn our sin.

Here's the good news—

But all this pain is temporary—it only lasts in this lifetime—if you're a disciple of Jesus.

Let me end with this.

Revelation 21:1—Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.

Revelation 21:2— I also saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband.

Revelation 21:3— Then I heard a loud voice from the throne: Look, God's dwelling is with humanity, and he will live with them. They will be his peoples, and God himself will be with them and will be their God.

Revelation 21:4— He will wipe away every tear from their eyes. Death will be no more; grief, crying, and pain will be no more, because the previous things have passed away.

Dear friends, we only have a few more moments within this life to grieve over our sin.

This life is so short. It's so temporary compared to the gift of eternity.

Don't wait to mourn—for you don't know what your life will be like tomorrow.

JAS 4:14

The sooner you mourn for your sin—

The sooner you'll receive forgiveness and experience the happiness—the blessedness that Jesus promises. *in this Beatitude*

Blessed are those who mourn, for they will be comforted.

PRAY/Benediction:

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Tommy Nelson, Denton Bible Church. Matthew 5:1-12