

# Happiness & Satisfaction found only in Jesus

Matthew 5:1 And **seeing** the **multitudes**, he went up into a mountain: and when **he was set**, his **disciples** came unto him: 2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the **poor in spirit:** for theirs is the kingdom of heaven.

4 Blessed *are* they that **mourn:** for they shall be comforted.

5 Blessed *are* the **meek:** for they shall inherit the earth.

6 Blessed *are* they which do **hunger and thirst after righteousness:** for they shall be filled.

7 Blessed *are* the **merciful:** for they shall obtain mercy.

8 Blessed *are* the **pure in heart:** for they shall see God.

9 Blessed *are* the **peacemakers:** for they shall be called the children of God.

10 Blessed *are* they which are **persecuted for righteousness' sake:** for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall **revile you, and persecute you, and shall say all manner of evil against you falsely,** for my sake. 12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

- Jesus sat down to teach them. Sitting down was the idea of speaking something very important. It is the idea of the judge being seated. It is where we get the College and University chairs of different departments. It is saying that authority is speaking. Standing would be for the lesser power.

- The key verse for the sermon on the mount [Matthew 5:20](#)  
 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
- The main theme of this sermon is **true righteousness**
- The religious leaders of the day had an artificial, external righteousness based on the Law
- Jesus is going to teach them about true righteousness that begins internally, in the heart
- The Pharisees were concerned about the smallest details of **human conduct** but neglected the most important matter of **character**
- **What we do flows out of who we are.** It is BE before DO
- Conduct flows out of character
- Jesus does not start His Sermon on the Mount with negative criticism towards the scribes and Pharisees.
- There were 4 primary religious groups in Jesus' day
  - The **Pharisees** who were super concerned about obeying every detail of the law and tradition that they had received from those that came before. They focused on the past

- The **Sadducees** focused on the present. They were the liberals who doubted the supernatural, who modified the Scriptures and traditions to fit their own religious philosophy
- The **Essenes** were ascetics ( or those that practiced severe self discipline )! They separated from the rest of society and lived in remote, barren areas
- The **Zealots** were fanatical nationalists. They were political activists
- In essence, the Pharisees said, "**Go back**"; the Sadducees said, "**Go ahead**"; the Essenes said, "**Go away**"; and the Zealots said, "**Go against.**" The Pharisees were **traditionalists**; the **Sadducees** were modernists; the Essenes were **separatists**; and the Zealots were **activists**. They represented the same primary types of religious factions that are common today.
- Jesus was none of these
  - To the Pharisees He said that true spirituality is internal not external
  - To the Pharisees He said that it is God's way not man's way

- To the Essenes He said that it is a matter of the heart, not the body.
- To the Zealots He said that it is a matter of worship, not revolution.
- He begins with the blessings that righteous character brings on the life of the believer
- The Pharisees **thought that righteousness could be measured by externals, praying, giving, fasting**
- Jesus shows righteousness that flows from within
- Blessed
  - The word means much more than just happy
  - Blessed is a word that means “**divine joy and perfect happiness**”
  - It implies inner satisfaction and sufficiency that does not depend on outward circumstances
  - Blessed is the idea communicated in this verse [John 14:27](#)

**Peace I leave with you,** my peace I give unto you: **not as the world giveth,** give I unto you. **Let not your heart be troubled, neither let**

# it be afraid.

1. Recognizing our spiritual poverty before the Lord **3 Blessed** *are the **poor in spirit:** for theirs is the kingdom of heaven.*
  - a. That means realizing that we are nothing in the presence of God
    - i. This has nothing to do with being poor financially
    - ii. This poor speaks of realizing that you are in such a condition that you can do nothing to help yourself and will have to rely completely on the Lord Jesus and what He will do in your life
  - b. The idea of this beatitude is “o the bliss of those who have realized their own utter helplessness, and who have put their whole trust in God, for thus alone can they render to God that perfect obedience which will make them citizens of the kingdom of heaven!”
  - c. Being poor in spirit
    - i. We lose our self preoccupation
    - ii. We become lost in the wonder of Christ

- iii. We quit complaining about our situation--don't forget we are not worried about ourselves now but Him
- iv. We see others as more important than ourselves. We can now see more clearly their strengths and virtues and our own sins and weaknesses
- v. We now beg God for help because we realize we are powerless
- vi. We will now serve the Lord Jesus on His terms, not ours
- vii. Praising God for His grace and mercy on us is now our theme.

- d. Have you come to realize your sinful condition, that your good works aren't good enough and been saved
- e. Do you continue to realize that it is never about you and how good you are

2. Now that I have recognized my spiritual poverty I grieve over my condition. I am sad, broken, and hungry for help 4

**Blessed are they that mourn: for they shall be comforted.**

- a. Blessed are those who are intensely sorry for their sin, those who are heartbroken for what their sin has done to

God and to Jesus Christ, those who see the cross and who are appalled by the havoc wrought by sin.

- b. I feel a godly sorrow for my sins. This godly sorrow will lead me to repent [II Corinthians 7:10](#) For **godly sorrow worketh repentance** to salvation not to be repented of: but the sorrow of the world worketh death. [11](#) For behold this selfsame thing, that ye sorrowed after a godly sort, what **carefulness** it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.
- c. This sorrow is acknowledging that I have sinned against God [Psalm 51:3](#) For I acknowledge my transgressions: And my sin *is* **ever before me.** [4](#) **Against thee, thee only, have I sinned,** And done *this* evil in thy sight: That thou mightest be justified when thou speakest, *And* be clear when thou judgest.
- d. As we truly mourn over our sin God Himself comforts us! He gives us His grace and mercy. He saves us in spite of us



- e. Does your heart break over your sinfulness and rebellion against God so that you put your faith in Him for what only He could do in you
  - f. Do you continue to feel grief when your sin or rebellion enter your heart
3. Recognizing my poverty and being broken about it bring me to a point of submission to God and to turn from all rebellion against God **5 Blessed are the meek: for they shall inherit the earth.**
- a. This word meek speaks of gentleness. It refers to being mild or soft.
    - i. It is the wild horse that has been broken and is useful for work
    - ii. It is humility. We have mourned our sins and now focus on God's holiness
    - iii. Meekness and gentleness have nothing to do with weakness
    - iv. Meekness is the opposite of violence and seeking vengeance

- v. Pride seeks its own glory while meekness seeks the glory of God
  - b. Meekness is a controlled desire to see the other's interests advance ahead of one's own
  - c. Meekness is me in all I thought that I was humbling submitting to God and His will for my life
  - d. It is taking my strengths and abilities and laying them at His feet for Him to use as He sees fit
  - e. It is me giving up control of my resources because I know that He knows best how to use what He gave me
  - f. Did you come to a point that you wanted to yield to and submit to God
  - g. Do you continue to live there
4. Now that I see where I am and what I have I want Him and what He has **6 Blessed are they which do hunger and thirst after righteousness:** for they shall be filled.
- a. Now I have a strong desire to be holy
  - b. I want to know God, be in fellowship with Him, grow closer to Him

- i. I want this all the time like I feel hunger and thirst
- ii. This is much more than just wanting to grow in the Lord, know more, have another spiritual experience
- iii. There is an intense desire to be holy, to be like God
- iv. There is a hunger and thirst to do God's will, to be conformed to His will
- v. I know Him but I want to know Him better
- c. We will never be satisfied with what we know about Him
- d. When we put aside self, sins, and power and turn to the Lord, we are given a great desire for righteousness. The more we put aside what we have, the more we long for what God has.
- e. You have real spiritual hunger if the following is true
  - i. You are dissatisfied with self
  - ii. You are learning to be satisfied without external things
  - iii. You have a desire for God's Word
  - iv. You enjoy the things of God and seek them
  - v. You are not serving God for what you can get, success, satisfaction, popularity but rather you love Him and what He wants is great
- f. Was there a hunger born in you to know God and love Him

- g. Do you continue to have that hunger
5. What God has done inside of me begins to show in how I treat others. I have received His mercy and grace and now I show that mercy to others **7 Blessed are the merciful: for they shall obtain mercy.**
- a. I now know that I couldn't keep the rules. I realized how poor I was, I was deeply sad over that, I began to submit myself to the Lord, and to seek Him. All that happened on the be level, inside of me.
  - b. Now what happened inside is beginning to affect the outside and how I treat others
  - c. I want to have mercy, to help the hurting, to make a difference in other people's lives
  - d. I want to help even the undeserving
  - e. Mercy is meeting people's needs
  - f. The forgiven forgive
  - g. Has what God did in your heart affected how you treat others? How you accept them?

6. I realize that my relationship with God is not based on a certain criteria of external things that I do. It is not do but be. It is not external but internal **8 Blessed are the pure in heart: for they shall see God.**
- a. A pure heart is an unmixed heart-not divided. Not having different loyalties
  - b. All through the Bible and the world people want to know what they can do to see God. What are the rules, the expectations, the rituals when there is nothing you can do to see God
  - c. It is what God does in you that makes you holy, pure, and ready to see God
  - d. When you are truly born again, truly His, you will only have one major motivating factor in your life and it will be Him, God, the Lord Jesus. **Matthew 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.**
  - e. In Christ we have this holiness, this purity of heart. It is ours completely and truly but that does not mean that we

are living out who we are. Put in practice what you have in position

f. Has God changed your heart? Do you know that? Do you want Him more than anything or anyone else

7. We begin sharing this great work that God has done in us with others **9 Blessed are the peacemakers: for they shall be called the children of God.**

a. We have peace and know how we got it

b. We are to share the peace and bring reconciliation to others **II Corinthians 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of**

**reconciliation;** **19** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. **20** Now then **we are**

**ambassadors for Christ,** as though God did beseech *you* by us: we pray *you* in Christ's stead, **be ye**

**reconciled to God.** **21** For he hath made him *to*

*be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

- c. Earlier He called them to be fishers of men. Here is another analogy, peacemakers
- d. The only true peace that exists is based on a right relationship with God. **Peace Child!**
- e. If you have peace with God you can enjoy the peace of God. If you have peace you can live peacefully
- f. Have you become a peacemaker. Do you share the news of peace with others

8. As we live for Jesus, share His holiness, His message there will be persecution **10 Blessed are they which are persecuted for righteousness' sake:** for theirs is the kingdom of heaven. **11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely,** for my sake. **12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.**

- a. We have seen beatitudes that speak of who we are and then what that makes us do. Now we are in a beatitude about what they do to us
- b. Persecution means that they are pursuing, chasing away in an aggressive manner. It involves cruelty, injury.
- c. Those that were living out the principles of the beatitudes could expect to be hated, accused, talked about by those that do not agree with what the God of heaven says
- d. All that live godly in Christ Jesus will suffer persecution
- e. Have you stood up to persecution to bring honor and glory to Jesus