

5:1

And seeing the multitudes. Saw the multitudes (after 4:23), healed their sick, preached the gospel of the kingdom to them, are you all with me? Is everyone with me? Along with the idea of the gospel of the kingdom comes the preparation of the highway for the King, yes? So when Jesus is preaching the gospel of the kingdom, and He's having John the Baptist come before Him to set the highway right for the King, that means that everything that comes with Isaiah, with that whole promise that Jesus being King comes when Christ comes.

5:2

And He opened His mouth, and taught them, saying, 3. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

*Isaiah 35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. 2. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. 3. Strengthen ye the weak hands, and confirm the feeble knees. 4. Say to them that are of a fearful heart, "Be strong, fear not: behold, your God will come with vengeance." 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6. Then shall the lame man leap as a deer and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. 7. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. 8. And **an highway shall be there**, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. 9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: 10. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.*

*Isaiah 40:1 "Comfort ye, comfort ye My people," saith your God. 2. **Speak ye comfortably to Jerusalem**, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. 3. The voice of him that crieth in the wilderness, "Prepare ye the way of the LORD, make straight in the desert a highway for our God." 4. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5. And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. 9. O Zion, that bringest **the gospel**, get thee up into the high mountain; O Jerusalem, that bringest **the gospel**, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, "Behold your God! 10. Behold, the Lord GOD will come with strong hand."*

And so we have the promise of comfort to those who are burdened with their own sin. Jerusalem: a place full of sin. A place so full of sin that the prophets called her "Babylon." Full of sin, and yet a promise of comfort for those who are deep in their own sin. And for lack of a better way to say it, their sin has caused mourning in their life.

Isaiah 57:1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins... 14 And shall say, "Cast ye up, cast ye up, prepare the way, prepare the way, take up the stumblingblock out of the way of my people." 15. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." God says, verse 16. "For I will not contend for ever, neither will I be always wroth: for the spirit should fail before Me, and the souls which I have made. 17 For

the iniquity of his covetousness was I wroth, and smote him: I hid Me, and was wroth, and he went on frowardly in the way of his heart. 18. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

Isaiah 61:1 The Spirit of the Lord GOD is upon Me [Luke 4 says this is Jesus speaking] because the LORD hath anointed Me to preach [the Gospel] 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; 2. to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 4. 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.

He comforts those who mourn so that He can be glorified. Let me take it one step further. He comforts those who mourn for the problems their sin brought them. There is no need for a savior; there is no need for good tidings (Isaiah 61 verse 1); there is no need to be binding up brokenhearted if people are not brokenhearted. This is not a passivity, this is not some sort of “bad rap that I got, and really I have no sin over which to mourn,” No. This is Jesus promising that He has been sent by God, anointed by God.

5:4

Blessed are they that mourn: for they shall be comforted. If context matters at all to you, you’re not going to run for the hills and say that means, “If I don’t get a job, if I don’t get a new house, I will mourn and I have promise of comfort.” Context will not allow that.

I have shown you eight quotations so far in our seventeen weeks in Matthew, of Matthew quoting an Old Testament prophet. And out of those eight times, four of them are from the book of Isaiah. Four direct quotations out of the book of Isaiah. The others are out of Hosea, Micah, and a couple others. And so we know that Matthew has Isaiah on his mind. There’s no need for us to think that this verse stands alone, because if it stands alone there’s a lot of questions that follow. Like, “How much do I have to mourn to be comforted?” “When do I qualify for this thing, this benefit?” And, “What does it mean to be comforted?” Well, it means nothing if you don’t have Isaiah. Because in Isaiah we have people that needed comfort. They needed comfort because they were in mourning, and they were in mourning because of their sin.

When Isaiah says, “Your sins are causing you to receive double, but I’m going to speak comfort to you” (chapter 40), then we have a backdrop that Matthew is writing up against, and we see all of a sudden that you could almost say verse 4 reads, “Blessed are those who mourn over what their sins have caused, for they will eventually find comfort.” You say, “You’re rewriting the word of God.” Well no different than you are when you explain what the Bible means to your children. “What does this mean?” And then we tell them what it means and you’ve basically made your own translation. Don’t be so critical of me.

Those who mourn over their sin will find comfort. And by the way, that is why we can look at verse three and say it fits nicely because you’re “poor in spirit.” Blessed are the mourners when things are not ideal. Blessed are the mourners when they are seeking for relief. If you have not mourned over your sin, you don’t have any clue what the gospel is about. Because Isaiah 61 is very clear that the gospel is preached by the one who comforts the mourner. So everything that comes up in life is related to the gospel.

The gospel! Usually we hear something on the phone saying, “And then I asked her, ‘Have you ever asked Jesus into your heart?’” Stop saying that!!! For the love of God, if you can go to heaven by asking Jesus into your heart, Jesus died for nothing! We don’t get to heaven because we ask for it. We go to heaven because Jesus was already crushed for it, and we accept that, by faith. That is the gospel. Christ was crushed for our sins and got up from the dead. And because of that we live forever if we believe.

This “mourning” of chapter 5 verse 4 is spiritual (see verse 3). If you’re poor in spirit that means in the next verse you’re mourning in spirit. That means it can’t always be seen that you’re mourning. It means there’s going to be times when you’re going to feel unappreciated. There’s going to be times when

people will not be able to tell that you're mourning. But I want to encourage you that Romans 8 says at a particular level the Holy Spirit knows why you're mourning, and He's praying for you. We're talking about some eternally significant mourning. So, if you're not mourning about something on a spiritual level, I'd say there should come a time when you come out of that cloud you're in.

How could we be blessed if we mourn? We're told we're blessed if we mourn for one reason: because we will be **comforted**. I can't think of anything more humbling than thinking of the connection that my sin has with the trouble around me. That's very humbling. Things that I will start out saying, "They should be mourning over that because they..." And then you fill in the blank. I find out I actually had something to do with it.

If God doesn't reveal to us that we're sinful in some way, then we have no grounds for being comforted in that way. And I fear that we are very good at renaming our sin. And then we blame it on the preacher for making us feel bad. That's so strange. I heard someone say it in this way, "Saying that the gun killed the person is like saying that the fork made someone overweight." So, if it's my sin, I can't blame it on the preacher for making me feel bad.

This is interesting. Look at 5:10-12 and you'll see that while you are mourning over sin, and they are mourning over your mourning over sin. It means that your relationship with them has changed. We're not the person we were. And they don't like the new you. And so they find reasons to conveniently discount you as a friend. They'll even say you think you're too spiritual for them, when the truth is you're just so fed up over your own sin.