



World Christian Fellowship

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Beatitude 03- Mourn over sin.

Matthew 5:3-4, *“Blessed are the poor in spirit, For theirs is the kingdom of heaven. ⁴Blessed are those who mourn, For they shall be comforted.*

Jesus said, “Until you come to the point of your recognition of your utter bankruptcy that you have achieved nothing, you will never enter the kingdom of heaven.” In the same kind of paradox, Jesus here says, “The only people who are truly happy are those who mourn.”

In one of the great psalms of David, he recites the depths of pain that the heart knows in the disappointments and sorrows of life.

Psalms 55:4-8, *My heart is severely pained within me, And the terrors of death have fallen upon me. ⁵Fearfulness and trembling have come upon me, And horror has overwhelmed me. ⁶So I said, “Oh, that I had wings like a dove! I would fly away and be at rest. ⁷Indeed, I would wander far off,*

*And remain in the wilderness. Selah ⁸I would hasten my escape
From the windy storm and tempest.”*

That is the cry of a man who wants to escape the pain and sorrow of life. David, in that psalm, echoes the desire of fallen humanity, a cry for freedom, for a life on wings, a cry uttered by all who yearn for comfort in a life of pain, for rest in a life of sorrow, disappointment and bitterness.

People long to get away, to look away, to run away, to find the place where sorrow does not exist, where pain is not present, the place of perfect calm and peace and comfort, a place that is hidden and elusive.

What Jesus is saying here is that the sad become the happy. It is the mourners who enjoy comfort.

Contrary to the whole structure of human expectation.

The pleasure, the drive for amusement, entertainment, thrills, the mania that seeks the next high, the money, the energy, and enthusiasm expanded in living it up. All those things are an expression of the world's aim to avoid mourning.

Yet Jesus said, “Happy are those that mourn.”

Luke 6:25, *Woe unto you that laugh now, for you shall mourn and weep.*

This is really a new approach to life. It condemns the shallow, superficial laughter of life, the frivolous happiness of the world, and pronounces true blessing and true happiness and true joy and true comfort and true peace on those who mourn.

1. What does it mean to mourn?

There is a lot of mourning, sorrow, and sadness in life.

There are nine different Greek words used in the New Testament to refer to grief.

There are nine different Greek verbs used to describe sadness.

There need to be a lot of words because sadness is a large part of life. The whole of man's history is the story of tears, and sorrows. Sad to say, it is not going to get any better as history goes on. It is, in fact, going to become worst.

Matthew 24:4-8, *And Jesus answered and said to them: "Take heed that no one deceives you. ⁵For many will come in My name, saying, 'I am the Christ,' and will deceive many. ⁶And you will hear of wars and rumours of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. ⁷For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and*

earthquakes in various places. ⁸All these are the beginning of sorrows.

We have not seen anything yet compared to the sorrow that awaits the ungodly world.

What kind of sorrow that brings sadness and therefore blessedness and comfort?

Scripture talks about different kinds of mourning, and sorrow.

There is a proper sorrow in life.

There is an expected sorrow in life, sorrow in relation to earthly life that is reasonable and even helpful. Weeping, sorrowing, mourning, grieving is a part of human life in general. In fact, it is a gift from God.

It is a gift from God.

When something tragic occurs in your life or in your family, when something profoundly painful occurs, God has designed tears and sadness and grief to release that pain and to be part of a healing process.

When pain is bottled up and kept inside, it can poison the emotional system, and mourning and sorrowing releases that poison. We give vent to that grief and that is a way that God

has granted to us to release the otherwise ongoing pain. It is very natural to mourn over certain things.

Abraham justifiably wept when his wife died.

Genesis 23:2, *So Sarah died in Kirjath Arba (that is, Hebron) in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her.*

Psalm 42:1-3, *As the deer pants for the water brooks, So pants my soul for You, O God. ²My soul thirsts for God, for the living God. When shall I come and appear before God? ³My tears have been my food day and night, While they continually say to me, "Where is your God?"*

The psalmist in agony and tears because God has not appeared in the midst of his suffering and bitter loneliness.

Forsaken by God, it appeared, pursued by his enemies, mocked and scorned, and where was God in the moment of his pain? Tears were a very normal response to the sadness and bitterness of his lonely heart.

2 Timothy 1:3-4, *I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, ⁴greatly desiring to see you, being mindful of your tears, that I may be filled with joy,*

Paul was talking about Timothy weeping because of the tears of defeat and discouragement.

Sometimes life's defeats, battles lost become the source of great sorrow and great tears.

Jeremiah the prophet had been called by God to preach to Israel and to tell Israel that judgment was coming. The very message from God just caused the prophet to burst forth in tears.

Jeremiah 9:1, *Oh, that my head were waters, And my eyes a fountain of tears, That I might weep day and night For the slain of the daughter of my people!*

There was so much grief in him that he could not weep enough to get it out. He would have wished that his whole head would have been a fountain of waters so that there would have been a full releasing.

The psalmist was grieved over loneliness.

Timothy was grieved over discouragement, and

Jeremiah was grieved over the anticipated judgment of God.

Mark chapter 9, tears ran down the face of a father who brought his demon-possessed son to Jesus.

Mark 9:23-24, *Jesus said to him, "If you can believe, all things are possible to him who believes."* ²⁴*Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!"*

These were tears of earnest love shared from the heart of a father to his beloved son.

Luke chapter 7, a woman came to the Pharisee's house where Jesus was reclining, and she brought an alabaster box of ointment. She stood at His feet, weeping, and began to wash His feet with the tears that came out of her own eyes and wiped them with her hair. The Pharisees questioned why Jesus would allow this woman to do that because she was a known sinner. He said that it was because she had been forgiven much that she loved much, and those were tears of worship. Those were tears of devotion.

Whether they are tears of loneliness or discouragement or tears of love over one who is about to be judged by God or tears of anxiety and concern and care or tears of earnest love from a father to a son, tears of worship, tears of devotion, they are all a gift from God to release the sorrow of the heart.

Jesus Himself wept over the city of Jerusalem.

Jesus Himself shed tears when He came to the grave of Lazarus.

Those were tears of compassion and love.

Mary Magdalene when Jesus was crucified, wept.
Those were tears of loss, tears over death.

Tears are a part of human life. Sorrow is a part of human life, and sorrow is a gift from God to release the pain of inward grief so that it does not poison us.

Ecclesiastes 3:4, *A time to weep, And a time to laugh; A time to mourn, And a time to dance;*

But there is also an improper or illicit kind of sorrow. It is possible for humans to sorrow a foolish kind of sorrow. When a man mourns that he cannot satisfy his impure lust.

Amnon, 2 Samuel 13, mourn and become sick until he could express his lust toward his sister Tamar. A sick and perverted sorrow.

Ahab, he mourned because he lusted for Naboth's vineyard.
1 Kings 21:4, *So Ahab went into his house sullen and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, "I will not give you the inheritance of my fathers." And he lay down on his bed, and turned away his face, and would eat no food.*

Sorrow based on overwhelming selfishness.

The depressing sorrow of one who has become the centre of his whole world.

This can show up in a lot of ways.

Sometimes when someone in a relationship dies and someone's sorrow goes on and on in an abnormal way. I wonder if that is sort of almost monastic self-effort at making atonement, some act of penance because of guilt over serious mistreatment of that person when they were still here.

David is an illustration of this kind of abnormal sorrow. **Absalom**, tried to dethrone his father. Absalom was a wicked son. He was a son who tried to lead a coup to take his father's throne. Absalom was proud. Absalom was selfish. Absalom hated his father. He was egotistical about his looks. He was enamoured with his hair, according to **2 Samuel 14**. He was in love with his hair. He plotted against David, drove him from Jerusalem, took over the palace, and planned to wipe out his father's friends and forces.

But instead, David won. The coup did not work. David won and Absalom was flying through the woods and got his hair caught in a tree and was slain. David had told his soldiers before the battle, "*Deal gently for my sake with the young man, even with Absalom.*" **2 Samuel 18:5**.

When David heard that he was dead, David began to cry and mourn.

2 Samuel 18:33, *Then the king was deeply moved, and went up to the chamber over the gate, and wept. And as he went, he said thus: "O my son Absalom—my son, my son Absalom—if only I had died in your place! O Absalom my son, my son!"*

Best thing that ever happened to you was the death of Absalom. This is ridiculous. I appreciate the sentiment, but the idea is stupid.

The nation needs you, David, not Absalom!

What do you mean, "Would, God, I had died"?

You want Absalom to be their king?

You want a sinful, wicked, proud rebel to rule?

What was he doing?

David had this inordinate kind of sorrow that comes about when a man knows he has failed miserably to be what he ought to have been in the life of his son. Attempted purification by which he could atone for the guilt of the failures that he had experienced as a father.

It is no doubt that Absalom's death was part of the payment for sin with Bathsheba, that adulterous relationship that David had. God had told David he would pay fourfold for his sin.

2 Samuel 12:5-6, *So David's anger was greatly aroused against the man, and he said to Nathan, "As the Lord lives, the man who has done this shall surely die! And he shall restore fourfold for the lamb, because he did this thing and because he had no pity."*

He did, fourfold.

- The baby of that union died,
- his daughter Tamar was violated incestuously,
- his son Amnon was slain, and
- Absalom was killed.

Why is he mourning over this worthless son?

It was a kind of an expression of David's deep guilt.

The soldiers were ashamed of their victory because it brought such sorrow to the king. The soldiers were ashamed that they had defeated the rebellion. Joab, who was the general of the army.

2 Samuel 19:6, *in that you love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well.*

That is an inordinate, foolish sorrow, the sorrow of guilt, the sorrow of a father who failed.

Those are some illustrations of a normal kind of mourning, categories in which mourning, grief and sorrow is normal as it releases that emotion. Some that are improper, the inordinate, unnatural, prolonged sorrow of those who have trouble getting rid of their guilt.

Some people have come to this Beatitude and thought that that is what it is talking about.

It is just talking about general sorrow.

Sorrow does teach us, it does enrich us!

It is a lot nicer to sentimentalize it than it is to be in it. But there is far more here than just some generic kind of mourning and sorrow for which we can enjoy some comfort from somewhere.

We are talking about another kind of sorrow here. Paul was referring to godly sorrow.

2 Corinthians 7:9-12, *Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.*

¹⁰For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.

¹¹For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter. ¹²Therefore, although I wrote to you, I did not do it for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.

What is godly sorrow?

It is not the sorrow of the world.

Godly sorrow produces repentance.

Repentance brings blessing and comfort.

We are talking here not about just generic sorrow in life but about godly sorrow that is linked to repentance.

The issue here is not mourning over human circumstances, but it is mourning over sin.

They are bankrupt. They are poverty stricken. They look at themselves and they find absolutely nothing, a recognition

they have nothing, and they have achieved nothing. They are nothing but crouching, cowering, shamed beggars who have no resource or no capacity to help themselves.

They are destitute spiritually, and they can only beg for grace and mercy. Those are the people He is talking about, and those people in that condition mourn over that condition, and it is a mourning over their sinful situation.

Those are the only people who enter the kingdom, who enjoy the comfort of the kingdom. Entrance to the kingdom begins with an overwhelmingly helpless feeling of spiritual poverty and bankruptcy of soul.

The longer you are a Christian, the more deeply you feel that way.

As a person who has been a Christian a long time, I do not look at my life now and say, when I became a Christian, I really had nothing to offer the Lord, and I had nothing to commend myself.

But in the intervening years, **have I certainly achieved a great deal?**

Not so!

In the intervening years, I have achieved nothing by which to save myself. I have a better understanding now of my spiritual

bankruptcy and my inability in the flesh to please God than I even did when I was converted.

As long as we live on this earth as kingdom people, we will have an overwhelming sense of spiritual poverty.

We will say like what **Paul** said, *“In my flesh dwells no good thing.”*

Or as **Isaiah** said, *“All my righteousness is filthy rags.”*

It was there at the start and it is still there.

If it was not there at the start for you, and it is not there now, then there's good reason to ask whether you are really a Christian?

Such poverty of spirit leads to mourning over sin. True mourning over sin springs out of this bankruptcy.

The beggarly say, “Woe is me; I am undone.”

Look again at David.

After his sin with Bathsheba, he not only saw how bankrupt he was, but he was broken-hearted. He was moved so deeply, and his soul was so wrenched over his sin to the very depths that he wrote two psalms.

Psalm 51 about confession of his sin.

Psalm 32 in which he poured out his penitent heart.

Look at Job. He had everything. He was so rich. But in the end, after he had truly seen God.

Job 42:6, *Therefore I abhor myself, And repent in dust and ashes."*

Now, the word "mourning" is the strongest of those nine Greek verbs. It is reserved for mourning for the dead, the most final of all causes for human grief.

It is that passionate lament over the loss - the permanent loss of one deeply loved.

In the Septuagint, that is the Greek translation of the Old Testament, it is the word used of Jacob's grief when he believed Joseph his son was dead.

Mark 16:10,

Revelation 18:11,

Revelation 18:15,

Revelation 18:19,

It has to do with sorrow over death, which is the ultimate source of human suffering.

It is the choice of words that the Lord Jesus used here!

Matthew wrote this word that means sorrow over death - a deep, lasting, inner mourning, not just some outer wailing as other words reflects, but a deep sadness on the inside. It was that very sadness that came out of the heart of David.

Psalm 32:3-4, *When I kept silent, my bones grew old Through my groaning all the day long. ⁴For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Selah*

David was in deep agony until he confessed his sin. His body was failing.

Psalm 32:5, *I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions to the Lord," And You forgave the iniquity of my sin. Selah*

Vitality is literally in the Hebrew "life juices." Saliva, the fluid that works in the nervous system, his blood, all the flow of the life juices was constricted by the fact that he would not repent of his sin, and the consequent guilt was literally drying him up and his body was wasting away.

David had to release that deep grief, that deep sadness over his sin. When he did, he enjoyed the freedom of forgiveness that comes from God.

Psalm 51:1-4, *Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions. ²Wash me thoroughly from my iniquity, And cleanse me from my sin. ³For I acknowledge my transgressions, And my sin is always before me. ⁴Against You, You only, have I sinned, And done this evil in Your sight— That You may be found just when You speak, And blameless when You judge.*

In other words, he could not get rid of it. It is ever before him. He could not get it out of his mind.

Psalms 32:1-2, *Blessed is he whose transgression is forgiven, Whose sin is covered. ²Blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no deceit.*

It was in his conscious mind all the time and causing him such deep sorrow until he unloaded it in the confession and the repentance that is expressed there.

Happy is the man who confesses his sin. Happy is the man who repents. That is the comfort he is talking about. It is the comfort that comes in forgiveness.

When the sinner comes to the place of recognizing spiritual bankruptcy, when the sinner comes to the place of deep grief, sorrow over sin, and comes before God in penitence and asks for mercy and grace, he receives the comfort of forgiveness.

In life, there are tears of loneliness.

In life, there are tears of rejection, frustration, unfulfillment, and defeat.

But nothing breaks the heart like sin.

David's heart was literally broken.

Jesus says that is where we need to come, to the place where we mourn over our sin.

Sometimes people will come, hear the gospel, make a profession of faith, and then they disappear.

People will ask What do you think was the cause of that?

Apparently, there was not a true sadness and sorrow over their sin.

Anything short of that can make the experience shallow, and no fruit comes out of that shallow ground. Happy are the sad who are sad over their sin.

Ongoing sadness in the Christian life?

The longer you are a Christian, the sadder you are over your sin. What makes you sadder than you used to be is you keep assuming that you ought to grow out of this. There is a place in life for fun and there is a place in life for joy, and the Lord wants us to rejoice, all of that. But there's always that nagging reality in the life of a true Christian, that deep-felt grief and sorrow over sin until it is repented of.

James 4:8-9, *Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. ⁹Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom.*

Time to stop laughing, time to turn off the playfulness and foolishness and stupid silliness of the world and take a serious look.

There is a certain ongoing brokenness in the life of a Christian. Ezekiel said in

Ezekiel 21:9-10, *Again the word of the Lord came to me, saying, ⁹“Son of man, prophesy and say, ‘Thus says the Lord!’ Say: ‘A sword, a sword is sharpened And also polished! ¹⁰Sharpened to make a dreadful slaughter, Polished to flash*

like lightning! Should we then make mirth? It despises the sceptre of My son, As it does all wood.

Do you understand the seriousness of the times?

God has taken His sword out.

God is about to come against Judah in judgment.

Is this a time for laughing?

Do we understand the impending judgment of God in our own society?

Isaiah 22:12-13, *And in that day the Lord God of hosts Called for weeping and for mourning, For baldness and for girding with sackcloth. ¹³But instead, joy and gladness, Slaying oxen and killing sheep, Eating meat and drinking wine: "Let us eat and drink, for tomorrow we die!"*

There are people, according to

Proverbs 2:14, who delight in the perverseness of evil.

2 Thessalonians 2:12, there are those who rejoice in iniquity.

Even in the church today and among many Christian people, there is a defective understanding of sin and triviality that is not consistent with the Word of God.

We can become very warped by the world around us.

The kind of sorrow that comes over our own sin.

This is the path to blessedness. It is how you get into the kingdom.

- When you no longer mourn over your sin, you will no longer repent.
- When you no longer repent, you will no longer confess.
- When you do not confess, you will have barriers between you and God, and you will forfeit His blessing.

If you want to be happy, repent.

The answer to true happiness is mourning over sin, that washes the soul and that sets the blessedness loose.

When you face your spiritual bankruptcy, you could respond in several ways.

The Pharisees, they would deny it and put on a fake front and live a life of deception. Some people do that. We hear testimonies about that all the time. They just come to church and go along with the crowd and do what everybody expects them to do for their parents' approval or affirmation from their friends. They live a life of deception. That is what the Pharisees did.

Or when you come to your realization of spiritual bankruptcy and the reality of sin, you can admit it and just make resolutions to try to fix your life.

There were people like that probably during the time of Jesus who heard His teaching and thought, “I have got to go home and fix myself.”

Or you could be like Judas. You could see the sin in your life and become so despairing about it that your hopelessness leads you to suicide. That is the sorrow of the world that leads to death.

But the right response is not to admit it and cover it up, not to admit it and try to change it yourself, not to admit it and despair to the point where you die, but to admit it and come to God for grace and mercy, which He promises to give.

Prodigal son in Luke 15, he did it right!

He got out there, spent everything he had, wasted all his spiritual opportunity, ended up working as a feeder of pigs, and since he had no food, he ate what the pigs eat. He was the son of a preeminent and wealthy father, eating pig slop, having lived a dissolute life of iniquity.

But he did the right thing, he admitted it, he went home, he said to his father, “I have sinned against you and I am not even worthy to be called a son.” He came back in bankruptcy of spirit. He came back in spiritual poverty. He came back penitent. The father embraced him, took him in, and blessed him.

We are not talking about wallowing in self-pity. There is no place for that. That is selfish, egocentric stuff. People wallow in self-pity because they want attention from other people, because they want everybody focusing on them.

We are talking about godly sorrow where you see your sin, you face your sin, you give your sin to the Lord, you ask Him to give you the strength to turn from it, and you receive the full forgiveness and joy that God graciously gives.

Psalm 51:17, *The sacrifices of God are a broken spirit, A broken and a contrite heart— These, O God, You will not despise.*

God never rejects the person who comes like that.

That is how you come into the kingdom when you are ready to mourn over your sin and reach out to God and receive the forgiveness He offers.

Then you live your Christian life that way. Paul is mourning in Romans 7.

Romans 7:14-15, *For we know that the law is spiritual, but I am carnal, sold under sin. ¹⁵For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.*

Romans 7:17-18, *But now, it is no longer I who do it, but sin that dwells in me. ¹⁸For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.*

Romans 7:24, *O wretched man that I am! Who will deliver me from this body of death?*

This is not a momentary phase in Paul's life, this is a way of life. He was wearied by this incessant battle.

Romans 8:23, *Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.*

He was tired of the battle.

For us, this really becomes a way of life. You come into the kingdom, mourning over your sin, and for the rest of the time you are mourning.

2 Corinthians 5:2, *For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,*

We groan. If you are not mourning over your sin, if you are not continually forsaking your sin, there's reason to ask whether you are a kingdom citizen at all. You may be deceived.

The verb here is *pentheō*.

It was used also by Paul in 2 Corinthians 12. It characterizes the deep grief, the deep inner grieving that here is in the present tense, continuous.

Luther, in his Ninety-five Theses (which in many ways launched the Reformation) said that our entire life is to be a continuous repentance and contrition, and he was right.

Psalm 38:4, *For my iniquities have gone over my head; Like a heavy burden they are too heavy for me.*

Even Jesus, having to cope with all this sin around Him, though He Himself was sinless, was called a man of sorrows acquainted with grief.

There is no record anywhere in the New Testament of Jesus laughing. He was angry, hungry, thirsty, but nowhere does it ever say he laughed. But he did weep. And it must have been a rather constant sorrow in His case.

John 8:57, *Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"*

Why would they say that?

He was young at the time. He was in His early thirties, why would they say, “not yet fifty”?

Maybe His sorrow aged Him.

2. What is the result of this kind of sorrow?

What does it produce?

“If you mourn in this manner, you will be comforted.”

Mourners are not happy because they mourn, because their mourning is comforted. There is no happiness in the sorrow of the world.

They mourn, but there is never any real comfort because the comfort is forgiveness.

To come out of the presence of the Lord, having confessed your sin, and to know there is full and complete forgiveness.

“Blessed are those who mourn, for they alone shall be comforted.”

The emphatic use here of the pronoun to emphasize they are the only ones who will be comforted.

Only those who mourn over sin know true forgiveness.

The most comforting reality of all realities is that all your sins are forgiven in Christ. There is nothing between you and God and you are free to enjoy the fullness of His blessing.

There is no comfort for the world.

There is no one to dry their tears because they are not tears of penitence. But we who mourn, weeping tears of penitence are comforted because of forgiveness.

What does the word “comfort” mean?

Parakaleō, it means to be comforted. To call someone alongside to help, para, alongside, someone comes alongside, kaleō, called alongside to help.

God is called alongside of us in our mourning, and He helps us. He admonishes, consoles, sympathizes, encourages, strengthens, and restores as a part of forgiveness.

As our mourning rises to Him, His unsurpassed and matchless forgiveness flows to us and there is dispensed to us His care and comfort and strength.

This is not just talking about some future event, not just the messianic kingdom, as some have suggested, or everybody would be comfortless until then.

Some people have tried to put this Sermon on the Mount in the millennial kingdom, which leaves all of us comfortless until we get there.

When we get there will be in our glorified state, and we will not be mourning about anything. That is a foolish way to interpret this.

God is a God of comfort now!

2 Corinthians 1:3-4, *Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, ⁴who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.*

He is a God of comfort now and He provides comfort now to everyone who penitently mourns over sin and cries out for the provision of forgiveness, which God has provided in Jesus Christ. Someday,

Revelation 21:4, *And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying.*

There shall be no more pain, for the former things have passed away.”

There is that final experience when all tears are wiped away, but until then, even now, God provides for us continual, ongoing comfort.

Matthew 11:28-30, *Come to Me, all you who labour and are heavy laden, and I will give you rest. ²⁹Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰For My yoke is easy and My burden is light.”*

The Lord lightens the load by forgiving us, taking off the hand of chastening and placing on us the hand of blessing.

Conclusion:

How can you become a mourner?

If mourning is the way to that parental, ongoing, moment-by-moment forgiveness which is the way to happiness and blessing, how can you be that kind of person?

Hardness of heart.

Eliminate the hindrances.

What are the hindrances to this kind of mourning?

Hardness of heart.

Resisting the Holy Spirit.

Hebrews 3:7-8, *Therefore, as the Holy Spirit says: "Today, if you will hear His voice, ⁸Do not harden your hearts as in the rebellion, In the day of trial in the wilderness,*

A stony heart cannot mourn. Its void of all grace, the plough of the Word cannot break it up. It just treasures up wrath against the day of wrath. Do not let yourself become hard-hearted.

What causes hard-heartedness?

a) Love of sin.

Nothing freezes the heart and makes it harder than the love of sin. This is what makes the heart stony.

b) Hopelessness/ despair.

I am beyond help.

I am too far gone.

Life is too unfair.

hey literally underestimate and undervalue God's power and minimize the sacrifice of Jesus Christ on the cross.

Jeremiah 18:12, *And they said, "That is hopeless! So we will walk according to our own plans, and we will every one obey the dictates of his evil heart."*

Because there is no hope, there is no way out.

I will just do whatever want to do. That is the language of despair. Despair hides mercy behind a black cloud. The Lord is gracious, but despair does not believe that.

c) Arrogance.

I am not that bad. I am not so bad I need to be penitent.

Genesis 19:20, *See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live."*

Foolish doctor would treat a deadly disease as if it were a cold. So, the sinner who, in conceit, will not see the ugliness of his sin is a fool. If it cost the death of Jesus Christ, it is serious.

d) Presumption.

Presumption is the idea that I am good enough.

Some expression of faith under the category of cheap grace will surely be enough for me.

I am a good husband.

I am a good father.
I am a moral person.
I am a religious person.
I believe in God and that should be enough.
I do not need to grovel.

Isaiah 55:7, Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the Lord, And He will have mercy on him; And to our God, For He will abundantly pardon.

e) Procrastination.

Hebrews 3, *“Today if you will hear His voice, harden not your heart.”*

Some people just keep pushing it off and the heart gets harder and harder and harder.

The folly of postponing mourning over sin to a convenient time that never shows up. The sooner the sin is dealt with, the sooner the comfort comes and with it the happiness. Do not be a fool.

f) Superficial.

Some people just never want to think deeply about anything - least of all their sin. They are shallow thinkers.

They trivialize life at every point. Everything is a source of laughter for them.

Amos 6:5-6, Who sing idly to the sound of stringed instruments, And invent for yourselves musical instruments like David; ⁶Who drink wine from bowls, And anoint yourselves with the best ointments, But are not grieved for the affliction of Joseph.

People who improvise to the sound of the harp. Like David, compose songs for themselves and drink wine from sacrificial bowls, anointing themselves with the finest of oils, yet they have not grieved. That is typical of the world. They are at a party.

Who is going to grieve in the middle of a party?

That is why.

James 4:9, “Let your laughter be turned into mourning.”

So, the first great hindrance is a hard heart, and hard hearts are the result of the love of sin, hopelessness, arrogance, presumption, procrastination, and superficial.

One way to look beyond that is to look at the cross of Christ. If that cannot break your heart, I do not know what can.

Study the penitence of Scripture. Job, David, Isaiah, Jeremiah, Ezekiel Peter, Paul, et cetera, listen to them as they say with David, *“My sin is ever before me.”*

Understand what they understood about the power of sin, that sin tramples on God’s law, that sin slights His love, that sin grieves His Spirit, that sins spurns His blessedness, that sin affects us drastically, it makes us impure, it robs us of joy and reward, it spoils our glory. It leaves us vile and useless.

Though made in God’s image, men without God become like beasts that perish.

Pray for a contrite heart.

Ask the Lord to break your hard heart.

How do you know are you a mourner?

Are you sensitive to sin or do you take pleasure in it?

Does it grieve you?

Do you mourn over the sins of others?

Do you mourn over the sins that you see in the people you know and the people you do not know?

Do you mourn over sin running rampant in the world?

Do you mourn mostly over your own sin?

Is your repentance real or are you like Saul?

“I have sinned” but had no shame because he immediately said, “honour me before the elders,” to Samuel!

Do you mourn the fact that the Father's world has been polluted by sin?

Do you mourn the fact that Christ's church is polluted by sin?

Do you mourn the fact that your own life is polluted by it?

If you genuinely grieve in your heart over your sin and long to turn from it and seek the forgiveness of God and the blessing that He brings.

If you are a mourner then you are comforted.

Do you know the joy of forgiveness?

Do you have a happy heart despite your mourning?

Are you at the one hand contrite and broken before the Lord and at the other hand relishing the unlimited grace and mercy dispensed to you?

Are you constantly going between sorrow and joy that should show up in true humility?

Those who are spiritually bankrupt and those who mourn over their sin they enter the kingdom!

If that is not you, then you are not in the kingdom. But God invites you to be a mourner and to come with a broken spirit, realizing you bring nothing but reach out for the mercy and grace of God provided through the sacrifice of Jesus Christ who paid the penalty for your sins.

Take the gift, mourning over your sin, and enjoy the happiness that God provides.

That is Jesus' invitation.