

“THE HAPPY WEEPER”
Sermon, Fountain Park Global Methodist Church: August 8/9, 2026
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Text: MATTHEW 5:4

“BLESSED ARE THOSE WHO MOURN, FOR THEY SHALL BE COMFORTED.”
(NASB)

We are currently in the second week of a study of the Beatitudes, the opening sequence of the Lord Jesus’ famous “Sermon on the Mount” as found in Matthew and Luke (where it is sometimes called, the “Sermon on the Plain”).

Last week, Pastor David spoke on the Christ’s first “beatific” point, “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Today’s couplet is like unto it, “BLESSED ARE THOSE WHO MOURN, FOR THEY SHALL BE COMFORTED.” (Matt. 5:4, NASB). These are followed by seven other couplets that then lead into more general form preaching on a number of subjects about what it means to be a citizen of the Kingdom of Heaven.

Let’s take a look at this second couplet of the Beatitudes.

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

Pull out your reporter hats and remember the five “W’s” of the trade: “Who,” “What,” “When,” “Where,” and “ Why”.

“Who” = Those Who Mourn

“What” = Shall be Blessed

“When” = sometime in the future of the mourning (“shall be”)

“Where” = within the Kingdom of God on Earth

“Why” = Because they shall be comforted.

Next, we need to define our terms. (So, I looked them up).

“Blessed” =

- a) to be made holy; to receive Divine favor;
- b) to feel grateful and/or thankful for a sense of well-being;
- c) to enjoy a state of inner peace and/or contentment.

“Mourn” = “The active, outward expression of deep sadness and grief typically following a major loss, such as the death of a loved one, a personal tragedy, or a profound life change.”

“Comforted” = “to receive or experience relief, consolation, or reassurance when feeling sad, worried, or distressed.”

So, using these Google definitions, the second Beatitude can be expanded to say, “Favored of God, destined for a state of thankful contentment and well-being, are those who now bear deep sadness and grief over profound loss (theirs and God’s), for they shall be relieved, consoled, and reassured by the King in the Kingdom of God.”

Okay, perhaps now, we get the general idea. But I used Google for the definitions; I don’t know the ancient Greek or Hebrew with which the original Bible was written, nor am I an expert on the culture of first-century Judah where the Son of God spoke to the people of that time, day, and place. Words alone can mean different things if the context in which they were said is not explored. So....

“To the Law and To the Testimony!” as an Old Testament writer once said. Or, in modern terms, “What Does the Bible Say?” Let’s look for usages of the word “mourn” and see who in the Bible mourned, what they mourned about, and why, to get a bigger picture of what the “mourning” Jesus espoused WAS, and perhaps, what it WASN’T.

Here are some things I found:

- Jesus mourned over the people wounded by the death of Lazarus, even though He knew He was about to raise the man and turn their sorrow into joy (John 11:35).
- He also mourned over Jerusalem’s final rejection of His ministry and His claim to be sent from God, knowing the eventual consequences of that rejection (Luke 19:41-44).
- Paul instructed the churches to “rejoice with those who rejoice, and weep with those who weep”, so that no one would mourn alone (Romans 12:15).
- Paul also instructed a church that was bragging over its tolerance shielding a member found in gross unrepentant sin to instead mourn over the damage being done to the man, the church, and Christ’s public image – and to apply church discipline (later receiving him gladly back when the discipline worked and he repented and changed his behavior) (1 Corinthians 5:2).

- Paul affirmed to another church that mourning was not a sin, that Christians mourn their pain, that this response to suffering was not a denial of the hope of God's provision (I Thessalonians 4:13);
- James admonished party-time Christians whose focus was fulfilling themselves in the joys of this world to stop yukking it up and, if they wanted to receive the blessing of God, to mourn over their willingness to sidle up to the sinful world. (James 4:9);
- The "Love Chapter" in First Corinthians states that real love "does not rejoice in unrighteousness, but rejoices with the truth" (I Corinthians 13:6);
- In the Old Testament, King David, when caught in sin, mourned over the insult he had thrown in God's face – and the damage done to God's name -- by the behavior of one God had blessed and appointed (Psalm 51:4).
- In Malachi, the last book of the OT, when even the priests had turned their backs upon God and instead were praising the arrogant who took what they wanted by force, a group of unnamed believers were so grieved that they gathered together to pray, and God honored them (Malachi 3:14-16).

Even the wimpy Lot in the Old Testament, who had chosen to live in Sodom and Gomorrah because of the gain he could get from those prominent cities (and was willing to throw his own daughters under the bus when his family was visited by angels and the city citizens responded by demanding to rape the Heavenly visitors) ... this man was called righteous by the Apostle Peter in one of his letters, because even being wimpy, Lot mourned and grieved in his soul over the behavior and sin he saw and heard, day after day, happening all around him in that place. (II Peter 2:7-8).

So. Now we know a bunch of examples of what by context is "good mourning". Are there any examples of what might NOT be "good mourning"?

- Toward the end of Revelation, the last book of the Bible, God in fury sends fire that completely and unexpectedly destroys the city that is the great profit center of the AntiChrist's world kingdom. Offshore, captains and occupants of the ships waiting to dock mourn and weep as they witness the permanent loss of their profits and trade (Revelation 18:9-11);
- When at last Jesus Christ returns to Earth as King and Lord, His appearance is heralded first by great convulsions in Nature and the Sky. A great sign appears in the Heavens. The kings and mighty men of the earth run for cover, knowing Who they are running from, and why. Also, it says (in Matthew) that, when this sign appears, "all the tribes of the Earth will mourn" (Matthew 24:30).

When Jesus Christ returns to Earth, the great majority of the human race will respond – with bitter disappointment. Why? Because (as said in the Gospel of John) the Light came into the World, and they loved Satan’s dark sinful wretched kingdom more than the Kingdom – and King – of light. They had bet on the wrong horse – and they knew it.

So... what have we learned by our chasing down these Biblical leads about “Those Who Mourn” who will be comforted?

- Firstly, it is okay to mourn. Mourning – done right – is not condemned by God as a denial of faith. Indeed, it is here praised and mourners here are not chastised for mourning, but given hope and encouragement.
- Secondly, it is not just the “mourning” experience that brings comfort. People can mourn for the wrong reasons. Rather, it is WHY the Kingdom of Heaven people of Jesus’ mourn – what it says about them. And it is the WHO that promises comfort – even if that comfort is not instantaneous in coming.
- Thirdly, from our many Scriptural examples, godly mourning is a response to damage done to people by the effects of humanity’s sin and rebellion – whether ‘deserved’ or not. The presence of sin on Earth affects everybody. Suffering, disease, natural disaster, war, broken families, even the common cold are all the result of a world in which there is sin. God grieves for the suffering of the world’s people. God’s citizens should grieve as well.
- We grieve when the suffering hits us personally. We grieve with others when it hits them. We grieve with those who suffer and do not seem to deserve it (remember the Tower of Siloam). We grieve for the Lost, who God loves and for whom Jesus died, but who are blind and see Jesus as an enemy or a conquered ruler.
- We grieve for what the world could have been... and for what it is. Even silently, we carry grief – mourning – as we just go about our way. We grieve that the true nature of a Trustworthy God is so misunderstood.

But, we do not grieve as those who have no hope.

We carry with our grief the conviction that this is not the end, that joy will come in the morning. Because of the One who promised.

We carry with it the Scriptural promise that “Faithful is He who calls you, and He also will bring it to pass” (1 Thessalonians 5:24). Also, in another place, “He Who promised is faithful” (Hebrews 10:20).

We carry with us the badge of Jesus Christ Himself, the King of Glory, the One who could have changed everything Himself, with just a word – but who instead chose to walk among the suffering world in disguise, Creator in the clothes of a simple carpenter-preacher, enduring ultimate suffering Himself so that the will of the Father could be

done, “entrusting Himself to Him who judges righteously” (I Peter 2:23). Jesus lived a whole life in a sinful world he did not deserve, bearing its pain along with the rest of Humanity, a “Man of Sorrows and Well Acquainted with Grief,” and yet One who said to His followers, “That you may know My joy, and that Your Joy may be full”.

The title of this sermon, “The Happy Weeper,” is paradoxical.

We often associate “Weeping” with feelings of sadness and grief, not with happiness and joy. Yet weeping does sometimes result from a deep feeling of joy and gratitude.

“Mourning” goes far deeper than just emotional weeping. And “joy” is a feeling that goes far deeper than “laughter”.

Jesus Christ during His life on earth modeled walking with BOTH grief and joy – at the same time. One did not negate the other.

He grieved in His spirit. He exulted in His spirit. He kept on keeping on – even when all seemed loss. Because He knew to Whom He Belonged. Even as He laughed, and even as He cried.

The citizens of His Kingdom follow in His footsteps. We laugh. We cry. We suffer – for us, for others, for the world. We bear up under the brokenness that is our earthly home.

And we mourn. We mourn. We mourn – but not as those who have no hope.

For Comfort comes in God’s timing. It’s a promise we can bank on. Because the King of the coming Kingdom said it. And modeled it. And was willing to wait in His own life – even to wait 2000 years, as His name continues to be maligned and His enemies strut around and abuse His patience and curse His authority and trample His followers.

Because He has mourned. And His day of comfort is coming. And so is the day of comfort for those who are the citizens of His at-present invisible Kingdom.

So, Blessed are Those Who Mourn – even if the “Blessing” is, at present, not openly seen. For they SHALL ... in God’s timing ... be comforted.

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