

## *Matthew Lesson 8 ..... Chapter 5*

Yeshua's ministry to Israel has begun. He sets an example to all Israel of fulfilling righteousness by being baptized. He has shown, through fasting forty days and nights, that at times it will be necessary to overcome the "hunger" of the body or desires of the body, and He clearly modeled how to speak to Satan by using the Word of G-d. These are all huge concepts:

- \*\* the need to fulfill righteousness
- \*\* the need to overcome bodily desires and
- \*\* the power of the Word when dealing with Satan

And as we move forward with the ministry of Yeshua, we see His very first sermon will be what has come to be called "The Sermon on the Mount!" Now Yeshua's knowledge of the true meaning of Torah will begin to unfold.

As we begin to experience this sermon today, there is a common thread that is woven through this entire message. I want you to look for that underlying message, and we will discuss it at the end.

**Matthew 5:1-3** And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: And he opened his mouth, and taught them saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven.

**Isaiah 66:2b This is the one I esteem: he who is humble (poor, ani) and contrite in spirit, and trembles at my word.**

The Hebrew word for poor here is also translated "afflicted." Those in this category may be widows or orphans who are literally dependent on charity to survive. Another way of looking at this concept is to see yourself as totally needy and dependent on G-d. To look only to Him for your sustenance and your purpose and your welfare. It is to think of yourself as unable to survive without G-d. Poor in spirit is a place where you do not see yourself as in control, but as being totally yielded to the Lord. It is being willing to give up homes, finances, and family - everything - to know G-d and to see His kingdom grow. The poor in spirit yearn for G-d's presence in their lives, they pant after Him as a deer pants for water; they are willing to do anything to obtain the Kingdom of G-d! Someone said it is those who are willing to become materially poor to become spiritually rich.

Job repeatedly shows his heart concerning care for the poor as a sign of righteousness, such as in 30:25, "Did not I weep for him whose day was hard? Was not my soul grieved for the poor?"

In **Psalms** the poor or needy one is the special subject of God's care, as in **34:6**, "This poor man cried, and the Lord heard him, and saved him out of all his troubles."

The Prophets rail against the injustice done to the poor, as in **Isaiah 3:14**, "What do you mean by crushing my people, by grinding the face of the poor?"

**Matthew 5:4** Blessed are they that mourn for they shall be comforted.

**Isaiah 61:3** 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.

The ones who mourn are more than likely those mourning over their sin - they don't want to grieve the heart of G-d or they may be mourning over others who are hurting - again showing a heart of compassion.

A couple of weeks ago we learned that one of the titles for the Messiah is "The Branch." Another title the Messiah would be known as is the **Menachem** from the Hebrew Nacham (noon chet, mem), and it means comforter. This would be a ministry of the Messiah. And He sent another Comforter to dwell with believers

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

Blessed are those who mourn. What causes us to mourn? I will suggest that Loss is a cause of mourning - when we lose someone or something we love or cherish, we mourn. In Israel there were many reasons to mourn. So we may ask, what causes loss?

There had been divisions, - as when the Northern tribes split from the 2 tribes in the south. Whenever there is splitting, there is a reason to mourn.

There seemed to always be enemies who wanted Israel destroyed whether it was the Amalekites or Greeks who wanted to destroy them through assimilation, or the Haman's who wanted to annihilate them; the Jewish people have been a target for this kind of hatred - this would cause you to mourn.

Then there is the Temple - the center of Jewish life - and not once but twice it was destroyed. The second time it was destroyed because of baseless hatred. Baseless obviously means there was NO CAUSE for this hatred.

Yeshua had taught of how we are to love one another and strive for unity, yet they hated each other for no reason! And the result was that many lives were lost and the Temple was destroyed - people were taken away to another country - most never returned home.

Do you remember how Yeshua wept when entering Jerusalem. He mourned over the disunity - He wanted to gather them together in unity, but they were not willing to give what unity requires. \*\*What does it require to have unity?\*\*

He even taught people to love their enemies, but to no avail.

These are reasons to mourn.

All this mourning is ultimately connected to sin - our own - or of other people's sin toward us. Sin always brings loss.

Loss brings mourning. We lose something when we refuse to turn from sin. We mourn when we do not allow the inward temple - or our hearts to be changed - and we infect what is meant to be holy.

When there is true grief and repentance over wrong behavior - we mourn. We mourn over loss of unity. Sin brings disunity.

And Yeshua tells us this kind of mourning will bring comfort.

\*\*Name something you have mourned over.

\*\*To mourn is to \_\_\_\_\_



**Where did this concept come from?**

**Isaiah 61:3** To console those who mourn in Zion, To give them beauty for ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of righteousness, The planting of the LORD, that He may be glorified.

These people Isaiah is speaking to are looking at the ruins of the Temple - ruins brought on by idol worship and refusal to do G-d's ways. They lived in false security.

**\*\*How has the Holy Spirit been a comfort to you?\***

**Matthew 5:55** Blessed are the meek, for they shall inherit the earth.

Meek is the Hebrew word "anav." (ayin, noon, veit), and it means

power under control.

The meek are the ones who purposefully limit his or her own power and rights.

**\*\*To limit your own power and rights, what must we do?\***

Where does this concept come from? Were there examples of Meek people in the Bible?

**Numbers 12:3** And the man Moses was very meek, more than any man who was on the face of the earth.

Meekness is a characteristic of the heart. It is a heart that is not puffed up regardless of what position it has been called to or how much power he/she may have.

Can you imagine the prophets who came with the Word of the Lord and were hated and killed? They were a picture of meekness.

**Isaiah 29:19** The humble ones (anavim) also shall increase their joy in the LORD and the poor among men shall rejoice in the Holy One of Israel.

**\*\*Why would their joy in the Lord increase?\***

Yeshua was meek. He was all powerful, yet He said clearly that He came to do the will of His father. He was not here for His own glory.

**Psalm 25:9** The meek (anavim) will He guide in judgment: and the meek (anavim) will He teach His way.

**\*\*Can you be proud and learn the way of the Lord?\***

**Zephaniah 2:3** Seek the LORD, all you meek (anav) of the earth, which have wrought his judgment; seek righteousness, seek meekness (anavah): it may be you shall be hid in the day of the LORD'S anger.

Finally, let's read what Yeshua says about Himself:

**Matthew 11:28, 29** Come to Me, all those laboring and being burdened, and I will give you rest. Take My yoke upon you, and learn from Me, because I am meek and lowly in heart; and you will find rest to your souls. For My yoke is easy and My burden is light.

\*\*In what ways did Yeshua show meekness?

\*\*What do we need to do to be like Him?

\*\*Blessed are the poor, and those who mourn and the meek. Can you replace the words "poor, mourn, and meek" with another word or phrase that shows the same meaning?

### RIGHTEOUSNESS

**Matthew 5:6** Blessed are those who hunger and thirst for righteousness, for they will be filled.

If you hunger and thirst for something, you are no doubt pursuing it. To pursue something means you are running or chasing to obtain it. If you are hungry and thirsty, your efforts are going to go toward finding water and food. The same is true of righteousness.

The promise here is great! Yeshua says, you will be filled. You will get what you are pursuing. Pursuing takes effort!



Where did the concept of righteousness come from? It came from the Jewish Scriptures!

**Proverbs 10:6-7,11,25** Blessings are on the head of the righteous ... The memory of the righteous is blessed ... The mouth of the righteous is a well of life ... But the righteous has an everlasting foundation.

**Isaiah 32:17** The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever."

Remember that Elizabeth and Zechariah were called righteous. This was before the birth of Yeshua!

Anna and Simeon, who were waiting for the Messiah were called righteousness. This was a concept that the Jewish people were very familiar with and it was attainable, for these people are specifically mentioned as being righteous!

**Matthew 5:19,20** Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

\*\*What if you do not care about righteousness? What might the results be?

\*\*What does it mean to be hungry and thirsty for righteousness?

**Matthew 5:7** Blessed are the merciful, for they will be shown mercy.

Everyone is in need of mercy, and this verse is showing us a unique perspective on mercy. When you extend mercy, you are blessed because mercy will then be shown to you.

Where did this concept come from?

Remember in Exodus, G-d had come to the mountain and married His people, giving them the 10 Words or 10 commandments as the Ketubah? This day, G-d was showing His people the love in His heart for them. And what do they do?

**Exodus 32:1-4** When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him. Aaron answered them, Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me. So all the people took off their earrings and brought them to Aaron. He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, These are your gods, Israel, who brought you up out of Egypt.

Though G-d wanted to destroy them, He relented and instead showed unbelievable **MERCY!**

It was at this point that G-d appeared to Moses and, He taught them the 13 attributes of his name.

The first four names G-d taught show G-d's extreme mercy:

-Adonai - G-d knows we are frail and we will Sin.

-Adonai - G-d will forgive the sinner.

-El (A name of G-d) that proclaims His all-powerful status, and this name shows that His mercy surpasses even this power.

-Compassionate (or merciful) (racham) G-d is overflowing with compassion toward our frailty and sees us through eyes of compassion.

Rachamim is the Hebrew word for mercy. It can also be translated as compassion.

It comes from the Hebrew word racham which is the womb.

The womb is **the** most compassionate place. What mom is not miserable at points during the pregnancy, yet, rubs her belly and speaks love to that baby, and delights even at the kicks in the ribs that hurt more and more as that baby grows.

Nothing is as nurturing as a womb where everything is provided - warmth, food, love - everything needed for life.

This is the kind of mercy G-d is saying He has toward us.

This is the kind of mercy He is asking us to show toward others.



**Matthew 5:8** Blessed are the pure in heart, for they will see God.

We see meanings of this phrase in the Hebrew that we would not see in English. Hebrew is L'rara lev - L'rara is pure. In Hebrew there is a preposition in front of the word "pure" meaning "to or unto." And this phrase could be rendered, God is in harmony with the pure heart, or blessings come to the pure in heart.

The lamed in front of the rara also means shepherd. We have need of the Shepherd - He is the One who cleanses our hearts. This is an ongoing process, so we have to be in harmony or have a oneness with Him. A heart that is being rejuvenated and cleansed by the Shepherd is a pure heart - in harmony with Him. In this picture we also see that we must be aware as Jeremiah tells us:

Where did this concept come from?

**Psalms 24:4-5** He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. He will receive blessing from the Lord and righteousness from the God of his salvation.

**Jeremiah 17:9** The heart is deceitful above all things, and desperately wicked: who can know it?

A willingness to be honest with ourselves and willingness to allow Him to cleanse us is essential.

**The pure in heart will see G-d!**

**Psalm 11:7** The upright will behold His face

**Psalm 17:15** I shall behold Your face in righteousness;

So Hebrews tells us to

**Hebrews 12:14**..... **pursue** the sanctification without which no one will see the Lord.

*We see the connection with a pure heart and righteousness and the ongoing process of keeping our hearts pure. It is another quality we pursue!*



**Matthew 5:9** Blessed are the **peacemakers** for they shall be called the sons of God.

What does it mean to be a peacemaker and where did this concept come from?

As we have seen with every single one of these concepts, they come from the Tanach or the Old Testament. There was no New Testament when Yeshua taught. The basis for all He says is in the Tanach - meaning the Torah, the Prophets and the Writings. Yeshua was not creating a new way to live and behave, He was adding to the understanding about how to live each concept out.

**Psalm 34:11-14** Come, you children, listen to me; I will teach you the fear of the LORD. Who is the man who desires life, and loves many days, that he may see good? Keep your tongue from evil, and your lips from speaking deceit. Depart from evil and do good; seek peace and pursue it.

**\*\*Why are peacemakers called the sons of G-d?**

**Job 25:2** ....the One who makes peace in His heights.....

**James 3:18** The seed whose fruit is righteousness is sown in peace by those who make peace.

The Hebrew word "peace" is **shalom**, but it also means wholeness, completeness, to owe nothing.

Only when our relationships are peaceful will there be wholeness and completeness.

Isaiah calls Yeshua the Prince of peace.

**"Aaron's most notable personal quality is that he was a peacemaker. His love of peace is proverbial; Rabbi Hillel said, "Be disciples of Aaron, loving peace and pursuing peace, loving people and drawing them near the Torah." According to tradition, when Aaron heard that two people were arguing, he would go to each of them and tell them how much the other regretted his actions, until the two people agreed to face each other as friends."** Jewish Virtual Library

**\*\*Can you imagine the impact if every believer had the heart to bring people together?**

**2 Corinthians 13:11** Finally, brothers and sisters, rejoice! Strive for full restoration, encourage one another, be of one mind, live in peace. And the God of love and peace will be with you.

**Matthew 7:12** So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.



The petals of this flower are not competing, they all work together to make one flower beautiful!

1. Finally, what new insights have you gained from the Sermon on the Mount?

2. Is there one particular concept that jumped out at you either for yourself or for our world?

3. Did you find a common thread in all of the concepts that Yeshua spoke about?

mourn

mEEK

righteousness

*Can you sum these up with a phrase?*

merciful

pure in heart

peacemakers