

>>>>>> Matthew – Lesson 06 <<<<<<<

1) Ok, picking up where we left off last time...

Matthew 5:6-9 (NASB 2020)

6 “Blessed are those who hunger and thirst for righteousness, for they will be satisfied. (4)

- a) **Hunger and Thirst** – We think of hunger as missing a meal or two in a row, and of thirst as having to wait an hour on a hot day to get a cold drink.
 - i) The hunger and thirst of which Jesus speaks here is of a much more intense sort.
 - ii) This translates to a deep desire for matters spiritual – knowledge of God and his ways – not just a casual interest or passing fancy.
 - iii) I personally can see a direct relationship between this beatitude and that of the poor in spirit.
 - (1) As we said, being poor in spirit is understanding our helplessness and putting our dependence on God.
 - (2) Hungering and thirsting for righteousness speaks to a desire for a relationship with God and Christ and the need to remove sin from our lives so we can be in that relationship.
 - (3) At the heart of this is a need to fill that natural hole that is part of us.
 - (4) So many ignore or become calloused to the existence of that hole, or they fill it with something other than the relationship with God which it is there for.

Why would we not be hungry or thirsty for righteousness?

If we do not feel hungry or thirsty for righteousness, how do we make ourselves hungry and thirsty or can we?

7 “Blessed are the merciful, for they will receive mercy. (5)

- b) **Merciful** – the concept of mercy is shown throughout scripture.
 - i) Mercy is many things.
 - (1) It is giving food to the hungry, comfort to the bereaved, love to the rejected, forgiveness to the offender, and companionship to the lonely.
 - ii) It is therefore one of the loveliest and noblest of all virtues.
 - iii) Christ describes here the act of being selfless – if there was one requirement for being pleasing to God that describes what we need to become, it is selfless.

Considering all the things mercy can be, can one be merciful and selfish at the same time?

8 “Blessed are the pure in heart, for they will see God. (6)

- c) **Pure in Heart** - Throughout Scripture, the heart is used metaphorically to represent the inner person, the seat of motives and attitudes, and the center of personality.
 - i) Pure is from a word meaning to cleanse of dirt, filth, and contamination
 - ii) So, we might rephrase this to say: ***“Blessed are those who have cleansed their hearts of worldly contamination”***.

iii) In context, here then it is pertaining to being free from moral guilt, pure, free from sin.¹³

(1) I would add here – NOT SINLESS but free from sin in our heart.

(2) By that I mean that it may be a little beyond keeping our sins fesse'd up.

(3) It is also keeping our hearts from harboring or holding on to sinful things.

Can we achieve this purity on our own? If YES, then how? If NO, then why not?

⁹ **“Blessed are the peacemakers, for they will be called sons of God. (7)**

d) **Peacemaker** – pertaining to an endeavor to reconcile persons who have disagreements, making peace.¹³

i) We are not a peacemaker by just staying out of or not engaging in conflict ourselves – being a peacemaker involves action not just passive compliance.

ii) People can accomplish absence of strife but only one who belongs to the true maker of peace can be a peacemaker of the type Christ refers to here.

iii) I think there is **possibly** another facet of this we must consider – making the effort to live in peace.

(1) This is beyond just staying out of or not engaging in conflict.

(2) It is trying to be at peace with those around you when they desire conflict – perhaps like turning the other cheek.

(3) Paul uses the term “live in peace” in the benediction of 1 Cor 13 and 1 Thes 5.

(4) He also says:

Romans 12:18 (NASB 2020)

¹⁸ If possible, so far as it depends on you, be at peace with all people.

iv) Again, there is action on our parts here – not just passivity.

Is there a limit on the types of conflicts we should be peacemakers for or is it just any conflict we see arise?

Is there a time or set of circumstance when we should not get involved in peacemaking?

¹³ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 489, 288, 254