

August 6, 1994, Shabbat Morning Sacrifice Boston

Blessed Are the Poor in Spirit — the Ones Who are Needy

*(We sang, "I love your salvation, your law is my delight . . .")*

To sing that song, you have to strain your voice to hit the notes. It's one of the best songs I know for straining your voice and exercising your vocal cords. You have to really exert energy in that song. If we are not all doing it together (you and me) then it's no good — it doesn't ascend.

It's like Chetz Baruk — he has a gift of music and he strains when he sings. I followed him in that song and I exerted myself. Did you really have to strain when you sang that song? Some did and some didn't.

Sameach — It's really true. When we were singing I could clearly hear some people across the room, but you might wonder about the person beside you — if they are even singing at all.

We have to be that way even in speaking. Do you want to sing it again and strain your voice to reach the high notes? It might be hard to strain, but continue to strain and you'll come along. Don't think you'll enter the kingdom unless you really exert energy! You can't be passive.

Racham — The words of that song invite you to learn — you're calling forth worship from your heart. "I will sing of the kindness!" You have to exert energy from your spirit to sing the words.

*(We sang it again)*

Isa 49:25 speaks about the promise of saving our children. It's an actual promise to us (it belongs to us) that He will do it. It is a certain type of person who is in the covenant. One who has made a covenant — who He has entrusted His spirit to, are eternally sealed with His spirit. You can almost know and tell who has this seal and who doesn't. We are coming to really realize this. You can always tell by a person's actions who is submissive and who isn't (but we can make a mistake).

Being submissive is a sign, just as love is a sign. *"They'll know you are My disciples, if you have love for one another"* Jn 13:35. Submission is a sign, just like love is a sign — it's an indicator — it has significance. We are to love as Messiah loved. Submission is a sign that a person is humble (that they fear Messiah). If you work together and are not submitting to your brothers and sisters (like at the cafe) and you are argumentative — then that's a sign of unsubmitiveness; of not loving as a disciple loves, Jn 13:35.

Unity is a sign that we believe — those who believe will be one! Jn 17:21; Ps 133. And separation negates oneness. Submission is a sign of humility — that you have been broken by the gospel to the point that the Holy Spirit can enter your heart. When you fall on the Stone you are broken, but if it Stone falls on you, you are broken beyond remedy. You have to be broken to receive the spirit that's in the Stone. You come here and you fall on it (you prostrate yourself) and you are broken. The spirit that's in the Stone enters your heart and your sealed and you have a sign — humility, a submissive love — the fruits of the spirit. *"Blessed are the poor in spirit, for theirs is the kingdom of God."* Isa 49:25 — You can see it's a statement — "I will save your children". The "your children" here — find out who they are. If you are the "your" that means you are a parent and you're humble and needy. You are poor in spirit; you have made a covenant; you have been broken and have received the spirit. You are kind, lowly, you love — you have all the signs of being a disciple. You have passed out of death and into life and you're humble and can receive grace to deal with every situation, every circumstance. You're submissive when someone comes to you with correction and not arrogant, defensive. You are not operating by the flesh anymore — you're commandable. We can see who the "you" are. *"I will save your children."* Of course the "your" are parents who are needy enough to pray for their children.

You can tell by looking at Ps 72 that it is talking about the poor in spirit all the way through. Vs 2 says He will judge the poor and needy with justice. Even in the world the poor will be judged. It says somewhere that He will judge between the poor and the poor (the workers versus those on welfare). Those who live on welfare don't work because they can make as much

money being on welfare. They even have more children to get more money. They are worse than the rich — very arrogant people. He will judge the poor with justice.

Even the guys who clean up the sidewalk around the cafe who come in to the cafe every morning and we give them coffee and a muffin. At least they have a job and they don't rob and steal. You can commended them for that.

Isa 72:4 — Says that He will bring justice to the poor and the needy of the people. He will save the children of the needy — they are the poor in spirit (not necessarily physically poor). When I was growing up we were considered poor, but we never went without a meal or clothes because my daddy worked at a factory every day of his life, in fact he worked overtime sometimes, and he brought home his \$50.00 and we always had money. But he didn't get a car because he said it was too expensive and he couldn't afford to do that and raise the children too. We rode the trolley everywhere (and my daddy would ride his bike to work) and we walked to church and others would pass us in their cars. We were considered poor by other people, but my daddy worked all his life.

He will save the poor in spirit. Ps 70:5 — Look up *needy* (# 34 in Hebrew in the concordance) — it's a person who feels needy — who feels his need and inadequacy, his desperate condition — someone who needs our Master. The *needy* here in verse 5 are in the covenant. You need Him, you want Him, you cry for Him. He will save *your* children — He doesn't promise to save the children of the ones not in the covenant. If you seek Him, He will let you find Him. Ps 102:28 — The children of those who are servants will continue — the descendants of those who are servants will be established forever.

Isa 49:25 — The *your* is the needy parents. If you'll look in Mt 5:3 you can see that the *blessed* are the spiritually poor, not the physically poor — those too lazy to work. I'm not saying certain people on welfare can't be saved — there might be certain reasons why they can't work. We are not condemning everyone on welfare, but most of them take advantage of the government — they are worthless people.

In the concordance, the Hebrew #34 means the *needy* in the sense of want, especially in a feeling of being destitute. What does *destitute* mean? Even in the sense of a beggar — but not necessarily a beggar on the street. A true disciple is like a beggar, and one beggar tells another beggar where the bread is — not one getting all the bread for themselves and not telling anyone. We're that way — the poor in spirit.

Mt 5:3-10 are all the "blessed" people. For sure the children of the parents who are that way will be saved (other children might be saved, Ex 18, but especially the children of the "needy"). The parents see their need, their desperate condition, and He won't ignore their cries — they see their destitute condition to raise their children. If a parent is needy he is crying out, praying to make up for his lacks. He will save those who are seeking help because they are poor in spirit. *"I rise before the dawn and I long for help . . ."* That's why He says He will save the children of the needy. If you're not seeking help, you're not poor and needy. Understand? Don't think that if you're not needy and poor in spirit that He will save your children! *"Blessed are the poor in spirit — the kingdom belongs to them."* Not just because they are poor in spirit, but because of what the poor in spirit do — the poor in spirit ask for help, they are seeking Him.

So you see in Mt 5:3-10 who the blessed people are. Verse 11 — The people who are persecuted are blessed — they are the needy ones in need. If you look up the word *need* — you'll find out if you are going to inherit the kingdom or not. You have to be needy spiritually — the poor in spirit are always needy spiritually — they always need Him! We see our impoverishment. The needy are able to humble themselves — the humble of heart. They are more than willing; they have a willing heart and a willing spirit. They are diligent to do what is set before them to do. You can tell at the cafe who is crying out and who isn't. The last thing a needy person would be is lazy because they are always seeking Him. They see their impoverishment and they seek Him for help.

1 Chr 28:9-10 — speaks about what Solomon would have to be like to prosper spiritually — *"Serve Him with a whole heart and a willing mind . . ."* *Single-minded* means without an undivided heart. A humble, needy person will search out the commandments, because they are

not written to arrogant people, but to the needy. They have a Bible and they love it. If you don't love the Word, there is something wrong with you because Yahshua is the Word. Disciples love the Word.

Isa 62:12 — The Edah will be called Derushah someday because all of them are needy and they got what they needed. They are necessary, needed, essential for God's purpose — for Him to go on in His creation. Derushah means essential, indispensable like oxygen is to a persons life. Grace is like oxygen — the poor in spirit can't do without it. Your spirit can't function without grace — try not breathing for awhile! Are you too arrogant to breathe? No!

Some people are not humble enough to receive grace. They are dead; obviously there is no life coming from them. If you're dead your source of life is cut off — you're cut off from the vine. The good fruit proves a person is a disciple. Jn 15:5 — A humble person cannot do anything without Him. Verse 8 — If you are not bearing much fruit, you're cut off from the vine. How do you produce much fruit? By being humble, gentle, receiving your brothers at work (if someone tells you to do something and you are unwilling to do it — you can tell that you are dead — you don't have life — you're not seeking our Master — your oxygen supply is cut off and you're dead!).

*"Blessed are the poor in spirit"* — They endure with grace. the poor in spirit see their impoverishment and do something about it. Your body sees its need and takes a breath. Try not taking one! You are under the law of Messiah — you are needy. The humble receive grace.

Isa 49:25 & Ps 72:4 — Who is He going to defend? Who is He going to fight for? Those who are oppressed. He will fight against those who contend with the needy, those who oppress the poor in spirit.

Zeph 3:9-13 — He will remove all those who are not poor in spirit because they are dead. Why? What do you do with dead people? You don't touch them — they have to be dragged out by the young men who aren't yet spiritually ministering in the Body and they are unclean for 7 days. You don't leave dead bodies lying around! They start smelling up the whole Edah by their attitude ("I don't have to do this or that!"). 1 Jn 1:6 — it's the same as having leprosy and they

should be put out of the camp. It's obvious who's receiving life and who's not. Do you see your need — your desperate situation? If you are under the law of Messiah you'll see your need. Do you need the next breath of life coming in? "*Blessed are the poor in spirit . . .*" You see your impoverishment — your only relief is loving our Master, abiding in the vine and producing much fruit.

1 Cor 11:18-19 — The people who aren't building up in the Body and the people who are (promoting love and unity). The ones building up aren't perfect — they might momentarily lose control, but they check themselves and come back. They are needy.

In the Hebrew (#34) — *needy* — is a wish for something you lack or you feel a lack of Him and you desire to draw near. Draw near to Him and He'll draw near to you. The poor in spirit are always drawing near to get oxygen. When you're not breathing you need air. You want more — you need something necessary (essential) for your existence.

"Poor in spirit" means your spirit knows it depends upon the Holy Spirit for life because you're needy. Mt 5:3 — "Blessed are the spiritually needy" — one who feels or senses their need. You are saved when you sense your inadequacy to do anything on your own strength. Like me when Win Savorey comes to visit today. I sense my need for our Master. I can't do it on my own strength. I need His strength.

Jn 15:5 — We can do nothing without our Master — that's those who are saved. If you are saved, that means you. If you aren't you don't have that sense of need. "Blessed" is the one who feels his need so as to seek for grace. If you don't you are worthless. If you need air what do you do? You breathe! Just like David was in Ps 70 — He was so needy. The needy are desperate for His grace.

1 Pet 4:11 says we can do nothing except by the strength and grace He supplies. "*If any man serves, let him serve by his own strength*" — Right? No! If you do it means you don't have eternal life. Our spirit is made for His spirit. He made us to dwell with Him — our spirit with His spirit. He didn't make us to dwell alone. We have a vacuum, a void inside without His spirit.

Jn 7:17 — Faith comes by hearing God speak. When you heard the Good News you said, "That's what I've been waiting for!" The Father draws people to Yahshua. No one can come to Him unless the Father draws them. He draws those who are willing to do His will. Religions are always trying to re-link people to God.

It's wonderful that we have the Good News, the ministry of reconciliation — of making people friends with God. People will be drawn to us — outsiders are going to attach themselves to us through our lovingkindness towards them (just a little bit of kindness). People in the world don't know Yahshua. When you are in a car and you let someone go in front of you and that person waves — you re-link them to God by your kindness. there is something done in their heart. A lot of people are kind only when someone is looking — this is not kindness Rom 11:22; Jude 21.

We can re-link people to God by showing kindness to them — making them friends with God — the people who know their need. *"Blessed are the poor in spirit, for theirs is the kingdom of heaven."* We will be called Derushah someday. We won't need to be the Edah anymore. We are the essential necessary part that God needs before He can get on with His eternal purpose. He says we are essential. Heb 3:6 says we've got to hold on to that boast. If we don't, we have lost vision of why we are here. What does it say about His house? You are that house if you hold onto that boast until the end. When you say "house" it means we're His dwelling place. Did the first church do it? No — their house fell. Their source was cut off. They were finished eating but when they got through they went on but no one got anything to eat for many years, until these times.

If you're eating from the source you'll know it and others will know it because your life will surely show it. How do you show it? We know we've passed out of death into life because we're needy — we need Him! We wake up and are lying in bed and we know we need Him. Now we know what our Master meant when He said, *"Blessed are the poor in spirit . . ."*

A person poor in spirit is not causing division because they are always breathing grace. If a person is factious, always causing division, never re-linking — expel them after the first

warning — they are worthless, of no account — the eternal fire is reserved for them. So when someone comes to you, you're not defensive — you receive. We're not religious, we are a chain — linked together that will finally bind the evil one and cast him into the abyss for 1,000 years. A chain is only as strong as its weakest link. All of us, each link must be filled with the Holy Spirit. We re-link ourselves to Him and one another.

Keli — One end of the chain is linked to our Creator, and now we are bound to Him and to one another. If the links are not together you have to get rid of them.

We will drink judgment on ourselves if we don't discern the Body. It would be better to excommunicate yourself from the table than to drink judgment on yourself. But we probably won't see this if we don't discern the Body. Let's be saved if we're not! Say, "Hey, I need Yahshua. I'm not saved, I've never been saved, I need to be saved. I'm not even the weakest link yet." We have to be re-linked. We let Yahshua be our strength. In our own strength we are not even a link. How are you going to be a strong link? Whoever has His spirit is a strong link in the chain.

You can see when you try to pull a car. Either the chain breaks or the bumper pulls off. We can't be like that. We all have to have His strength — serving by His strength.

Racham — we've got to start representing what God represents. It is wonderful that we have a cafe here in Boston. We can represent His life to others. I'm so thankful for this.

A woman sat at the bar stool at the cafe the other day and said she had never seen anything like our cafe. We're representing our Master — we're introducing Yahshua to Boston. No one can work there with a bad attitude — being defensive. We're not going to have a cafe if people work there with bad attitudes — we'll close it first. We have to be filled with the Holy Spirit to work there. We're representing Him.

Hayah — That's what I'm thankful for — that we can be ambassadors and we can represent Him to others. It's sad that creation doesn't know the One who created them. We're not perfect, but we can represent Him. He is going to bring judgment to the earth — hearing this caused me to really see my need for Him. I'm thankful we are being brought back to the garden.

The state of perpetual need is normal. Let's keep the links strong — and then the chain will be strong.