
FOR THE PASTOR · HEBREW, GREEK AND LUTHER

Lesson 12

All Saints' Day

Revelation 7:(2-8) 9-17 · Matthew 5:1-12

הַלְלֵנוּ יְיָ שִׁירֵנוּ לִיהוָה שִׁיר חֲדָשׁ

PSALM 149:1A

μακάριοι οἱ καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τὸν θεὸν ὄψονται

MATTHEW 5:8

κήρυξον τὸν λόγον

"Preach the word" (2 Timothy 4:2)

WHAT THIS LESSON BRINGS

- ✠ **The four readings** of the Sunday: Old Testament, Psalm, Epistle and Gospel.
- ✠ **The notes on the text:** the passage in sections, with Luther and the confessors quoted word for word, each with its source.
- ✠ **The Hebrew sheet and the Greek sheet:** the verse word by word, with its reading, its literal translation and the week's keys.

November: the tenses of the verb

Lessons 12 to 16 · All Saints to Advent I

Five Sundays: All Saints, the end of the church year and the beginning of the new one (Advent I, November 29). In Hebrew: "hallelujah" as a complete sentence, the three-letter root and the yiqtol, emphasis by repetition (anokhí anokhí), hinení with the agreement of the adjective, and the prophetic weqatal — the promise told as if already fulfilled. In Greek: makários and the future "they will see," the neuter with the genitive ("the things of Caesar"), οὐ... ἄλλά, the present imperative ("watch") and the Advent title: ho erchómenos, "the one who comes."

Lesson 12

All Saints' Day

First Reading	Revelation 7:(2-8) 9-17	The multitude that no one can count
Psalm	Psalm 149	"Sing to the LORD a new song" (hallelujah!)
Epistle	1 John 3:1-3	"we shall be like him; for we shall see him as he is"
Gospel	Matthew 5:1-12	The Beatitudes

Notes on the Text — Matthew 5:1-12 • the Beatitudes

Matt. 5:1-2 • "he went up into a mountain... and he opened his mouth, and taught them"

*"Here the evangelist makes a preface and a display of how Christ presented himself for the sermon he meant to give: that he goes up on a mountain, sits down and opens his mouth, so that one sees he is in earnest. For these are the three things, as the saying goes, that belong to a good preacher: first, that he steps forward; second, that he opens his mouth and says something; third, that he also knows how to stop."*¹

*"The second is that he opens his mouth. This too, as was said, belongs to a preacher: that he not keep his mouth shut, and not only carry out the office publicly, so that everyone must be silent and let him step forward as one who has divine right and command, but also that he open his mouth boldly and with good courage, that is, that he not be silent about the truth and what he has been commissioned to preach, nor mumble, but confess it without fear or terror and say it plainly and bluntly, regarding no one and sparing no one, let it strike whom or what it will."*²

Matt. 5:3 • "Blessed are the poor in spirit"

"So Christian faith goes through the matter: it looks neither at poverty nor at riches, but at how the heart stands. If a greedy belly lurks in it, he is called rich in spirit; and, on the other hand, poor in spirit is the one who is not attached to it and can let it go from the heart [...]. It does not mean that one should run away from goods, house, property, wife and child, and wander about

the land burdening other people, as the Anabaptist sect does, who accuse us of not preaching the gospel rightly because we keep house and property and remain with wife and child. No: such mad saints he does not want. Rather it is like this: whoever can let house, property, wife and child go with the heart, even though he lives in them and stays with them, supports himself with them and serves out of love, as God has commanded, and yet has it so set that, where need requires, he can leave it all at any hour for God's sake — if you are so disposed, you have left everything; so that the heart is only not held captive, but remains clean from greed and from clinging to comfort and confidence in all things. And a rich man may well be called poor in spirit, and need not therefore throw away his goods [...].”³

“Now look also at the promise that Christ adds when he says, ‘For such is the kingdom of heaven.’ This is indeed a great, excellent, glorious promise: that, in return for being gladly poor here and caring nothing for temporal goods, we are to have in heaven a beautiful, glorious, great and eternal good; and because here you let go a small crust, which you may use anyway as long and as far as you have it, you are to obtain in exchange a crown, so that you are a citizen and lord in heaven. [...] But with these very words he shows that no one grasps this unless he is first a true Christian. For both this point and all the others that follow are pure fruits of faith, which the Holy Spirit himself must create in the heart. Where faith is not, the kingdom of heaven will also stay outside, nor will poverty of spirit, meekness, and so on follow; there will be nothing but scraping and greed, quarreling and uproar over temporal goods.”⁴

Matt. 5:7 · “Blessed are the merciful”

“This too is a fine fruit of faith, and follows well on what went before: whoever is to help and further others so that everything goes rightly everywhere should also be kind and merciful; that is, he should not soon make an uproar and rage where something is still lacking and does not go as it should, as long as there is hope of improvement. For this too is one of the virtues of false holiness: that it can have no compassion or mercy toward the frail and weak, but wants everything kept most strictly and chosen most purely; and as soon as there is a little failing, all grace is over, and there is nothing but raging and storming. Thus St. Gregory also teaches us to recognize such people, when he says: ‘True righteousness has compassion; false righteousness, indignation.’ True

holiness is merciful and compassionate, but false holiness can do nothing but be angry and rage [...].”⁵

“This, then, is one part of mercy: that one gladly forgives sinners and the frail. The other is that one also does good to those who suffer outward need or require help, which is called the works of mercy, from Matthew 25. The proud Jewish saints cannot do this either, for there is nothing there but sheer ice and frost, indeed a heart hard as a stump and a stone, and not a drop of blood of desire or love to do good to the neighbor, just as there is no mercy to forgive sin [...].”⁶

Matt. 5:11-12 • “Rejoice, and be exceeding glad: for great is your reward in heaven”

“These are sweet and comforting words, indeed, which ought to make our heart cheerful and courageous against every kind of persecution. Should one not esteem the dear Lord’s word and comfort more highly and dearly than the raging, threatening, banning, cursing and thundering of a powerless maggot-sack or of the shameful pope? Even if he pours out upon us the dregs and the whole hell of his disfavor and curse like a cloudburst — since I hear that my Lord Christ is so heartily pleased with it, and bids me myself be glad about it, and promises such an excellent reward besides: that the kingdom of heaven shall be mine, and everything that Christ has together with all the saints and the whole of Christendom; in short, such a treasure and comfort that I would not exchange it for all the goods, joys and stringed music of the whole world, even if all the leaves and all the grass were nothing but tongues praising and extolling me. For here it is not a Christian, nor even an angel, who pronounces me blessed, but the Lord of all angels, at whose feet both they and all creatures must fall down and worship.”⁷

“See, in this way we should learn a little to use such words and to profit from them, since they do not stand there in vain, but were spoken and written for our strength and comfort. With them he arms us, as our dear teacher and faithful shepherd or bishop, so that we are ready and unafraid to suffer when all kinds of plague and misfortune are laid upon us for his sake, both in words and in deeds, and can despise everything that confronts us and steer against our own reason and our own heart.”⁸

The Epistle • 1 John 3:1-2 • “Behold, what manner of love the Father has bestowed on us”

“Behold, what manner of love the Father has given us, that we may be called sons of God, and are.’ Here is that forge and furnace: that Christ so loved us and obeyed the Father, who gave us the Son, that through him he might redeem us. Whoever thinks on this in his mind cannot fail to bear fruit; for the heart says to itself, ‘What shall I render to the Lord for all that he has rendered to me?’ (Ps. 116:12). [...] ‘What manner of love’: [...] that is, how magnificent a love. This is stronger and more forceful than if he had said ‘grace.’ But he said that his love is the highest, provoked by no merits or works, but by love alone, and moreover toward us, enemies and persecutors of God and of Christ. [...] ‘That we may be called sons of God’: it is not enough to say that we are friends, but that we are called sons of God. This love could not be expressed more forcefully.”⁹

“It has not yet appeared what we shall be.’ John sets before us the Son of God hidden [...]. The world is one lid, the flesh the second, the devil the third. Through all these lids I must break through by faith, which is taken from the Word. Therefore we are sons of God not by sight but by faith in God. [...] ‘But we know that, when he appears, we shall be like him.’ Like him we shall be, not the same, as Pythagoras thought. [...] Nevertheless we shall be like him. God is life; therefore we too shall live. God is just; therefore we too shall be filled with righteousness. God is immortal and blessed; therefore we too shall enjoy eternal blessedness, not as it is in God, but such as belongs to us. ‘We shall see him as he is’: where there will be no more lid, we shall look upon God as he is.”¹⁰

Luther on the greek verse • Matthew 5:8

*“See, that is why Matthew wrote this display beforehand: that Christ, as a **true preacher**, goes up on the mountain and boldly opens his mouth, teaches the truth, and rebukes both false doctrine and false life, as we shall hear.”¹¹*

HEBREW • Lesson 12

VERSE OF THE WEEK — Psalm 149:1

te-hi-la-tó shir **kha-dásh** shí-ru la-A-do-nái ha-le-lú Yah
תְּהִלָּתוֹ שִׁיר חֲדָשׁ שִׁירוּ לַיהוָה הַלְלוּ יְהוָה
his praise a new song sing to YHWH praise Yah!

biq-hál kha-si-dím
בִּקְהָל חֲסִידִים
in the assembly of the faithful

Continuous reading: **halelú Yah, shíru la-Adonái shir khadásh, tehilató biqhál khasidím**

Literal translation: “Praise Yah! Sing to YHWH a new song, his praise in the assembly of the faithful.”

HOW TO READ IT (review + new keys)

1. **Review:** שִׁירוּ (shíru) and הַלְלוּ (halelú): the plural imperative ending in -ú from October (*lekhu*).
2. **NEW** — “hallelujah” is a complete Hebrew sentence: הַלְלוּ יְהוָה (halelú Yah) = “praise Yah!” *Yah* is the short name of YHWH (the “-jah” of “hallelujah”). Every time the congregation sings hallelujah, it is speaking Hebrew.
3. **NEW** — the adjective comes after: שִׁיר חֲדָשׁ (shir **khadásh**): first “song,” then “new.” In Hebrew the adjective follows the noun.
4. חֲסִידִים (khasidím), “the faithful / the saints”: from the root of חֶסֶד (khésed, “steadfast love, loyalty”); the *khasíd* is the one who answers with loyalty.
5. בִּקְהָל (biqhál) is בִּי (bi-, “in”) + the “of” form (construct) of קָהָל (qahál, assembly): the word that the Greek of the Septuagint often translated as *ekklesia*, “church.”

GREEK · Lesson 12

VERSE OF THE WEEK — Matthew 5:8

ma-ká-ri-oi hoi ka-tha-rói te kar-dí-a
μακάριοι οἱ καθαροὶ τῇ καρδίᾳ
blessed the pure in heart

hó-ti au-tói ton the-ón ópson-tai
ὅτι αὐτοὶ τὸν θεὸν ὄψονται
for they will see God

Continuous reading: makáριοι hoi katharói te kardía, hóti autói ton theón ópsontai

Literal translation: “Blessed are the pure in heart, for they themselves will see God.”

HOW TO READ IT (review + new keys)

1. **Review:** the article + adjective makes a noun: οἱ καθαροὶ (hoi katharói), “THE pure” — like ὁ ὑψῶν ἑαυτὸν (ho hypsón heautón, “the one who exalts himself”; article + participle) in September.
2. **NEW** — μακάριος: (makários), “blessed, happy”: the word that opens each of the nine Beatitudes. It is a declaration, not a wish: Jesus declares them happy.
3. **NEW** — the future “will see”: ὄψονται (ópsontai): future of *horáo* (to see); the root of this future (*op-*) is the same as that of “optics.” The future says what has not yet happened: “they will see.”
4. τῇ καρδίᾳ (te kardía): the dative from October — pure “in respect of the heart.”
5. καθαρὸς (katharós, pure): the source of “catharsis.”

Notes

- 1 Martin Luther, *Wochenpredigten über Matth. 5–7* (1530–1532; printed 1532), Wittenberg, on Matt. 5:1-2 (WA 32, 302) — translated from the German.
- 2 Martin Luther, *Wochenpredigten über Matth. 5–7* (1530–1532; printed 1532), Wittenberg, on Matt. 5:1-2 (WA 32, 304) — translated from the German.
- 3 Martin Luther, *Wochenpredigten über Matth. 5–7* (1530–1532; printed 1532), Wittenberg, on Matt. 5:3 (WA 32, 308-309) — translated from the German.
- 4 Martin Luther, *Wochenpredigten über Matth. 5–7* (1530–1532; printed 1532), Wittenberg, on Matt. 5:3 (WA 32, 309) — translated from the German.
- 5 Martin Luther, *Wochenpredigten über Matth. 5–7* (1530–1532; printed 1532), Wittenberg, on Matt. 5:7 (WA 32, 321) — translated from the German.
- 6 Martin Luther, *Wochenpredigten über Matth. 5–7* (1530–1532; printed 1532), Wittenberg, on Matt. 5:7 (WA 32, 322) — translated from the German.
- 7 Martin Luther, *Wochenpredigten über Matth. 5–7* (1530–1532; printed 1532), Wittenberg, on Matt. 5:12 (WA 32, 339-340) — translated from the German.
- 8 Martin Luther, *Wochenpredigten über Matth. 5–7* (1530–1532; printed 1532), Wittenberg, on Matt. 5:12 (WA 32, 340) — translated from the German.
- 9 Martin Luther, *Lectures on the First Epistle of John* (1527), Wittenberg, on 1 John 3:1 (WA 20, 693-694) — translated from the Latin.
- 10 Martin Luther, *Lectures on the First Epistle of John* (1527), Wittenberg, on 1 John 3:2 (WA 20, 697-698) — translated from the Latin and German.
- 11 Martin Luther, *Wochenpredigten über Matth. 5–7* (1530–1532; printed 1532), Wittenberg, on Matt. 5:1-2 (WA 32, 305) — translated from the German.

Sources

Biblical texts. Hebrew: the Leningrad Codex in the Open Scriptures electronic edition (Westminster Leningrad Codex, with morphology), free to use. Greek: SBL Greek New Testament (SBLGNT), free to use, with the morphology of MorphGNT. English: Bible quotations are the King James Version (1769) in the updated English used by the Sunday School and the app; the Catechisms and the Confessions follow the Concordia Triglotta (1921). The glosses and the literal translations on the sheets are the course’s own, made directly from the original text.

Glosses and keys. To prepare the glosses and keys, public-domain dictionaries were consulted: Brown, Driver and Briggs (1906), Strong (1890) and Abbott-Smith (1922). No text is reproduced from them: the explanations on the sheets are the course’s own.

For teaching at home and at church

What the pastor prepares, what the children learn and what the family reviews at home all come from the same Gospel of the Sunday.

HEBREW - Lesson 12

VERSE OF THE WEEK — Psalm 145:

te-hi-la-tô	shir kha-dâsh	shir ru la-A-do-nâi	ha-le-lû Yah
תְּהִלָּתוֹ	שִׁיר חַדָּשׁ	שִׁיר לַיהוָה	הַלְלוּ יְהוָה
his praise	a new song	sing to YHWH	praise Yah

biq-hâl kha-sî-dîm
בְּקִהְל חַסִּידִים
in the assembly of the faithful

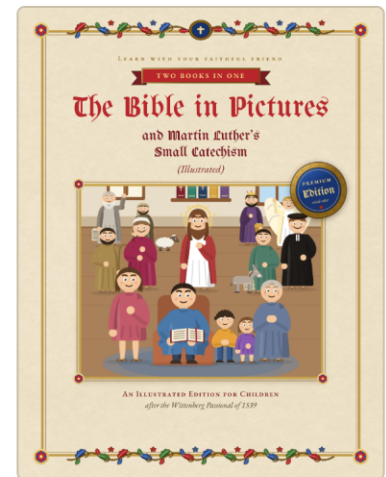
Continuous reading: hâleli Yah, shiru la-Adonai shir khadash, rishlati biqhal khaadim
Literal translation: "Praise Yah! Sing to YHWH a new song, his praise in the assembly of the faithful."

HOW TO READ IT (review a new topic)

1. Review: שִׁיר (shir) and הַלְלוּ (haleli) the plural imperative ending in -û from October (Leviticus).
2. NEW — "haleliyah" is a complete Hebrew sentence: הַלְלוּ יְהוָה (haleli Yah) = "praise Yah!" Yah is the short name of YHWH (the "yah" of "haleliyah"). Every time the congregation sings haleliyah, it is speaking Hebrew.
3. NEW — the adjective comes after שִׁיר חדש (shir khadash) first "song," then "new." In Hebrew the adjective follows the noun.

חַסִּידִים (khasidim), "the faithful / the saints" from the root of חָסַד (khesed), "small/little love, loyalty"; the khesed is the one who answers with loyalty.

בְּקִהְל (biqhal) (biq-, "in") + the "al" form (connective) of קָהַל (qahal, assembly) the word that the Greek of the Septuagint often translated as ekklesia, "church."



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