

**Sermon on the Mount #8**  
**Blessed are the Pure in Heart!**  
Matthew 5:3-12

**I. Sermon on the Mount: Brief Refresher (Mt.5:48)**

A. Jesus' called us to pursue a lifestyle of obedience that seeks to be perfected (mature in our obedience). Walking mature in our obedience is relative in this age and absolute in the age-to-come. In this age, we never attain to perfection in the absolute sense. We are to walk in the fullness of the light that we receive from the Spirit. This includes declaring war on all our lust that the Spirit reveals.

*Mt. 5:48 You shall be perfect (walk in all the light you receive) as your Father...is perfect.*

B. The pursuit of 100-fold obedience includes making a covenant with our eyes (Ps. 101:3; Job 31:1), bridling our speech (Jas 3:2; Eph. 4:29-5:4), managing our time (for service and prayer with the Word, (Eph. 5:15-16) and money to increase the Kingdom beyond our personal comfort and honor (Mt. 6:19-21) as we engage in communing prayer with the Holy Spirit (2 Cor. 13:14).

C. In the sermon on the mount Jesus gave six practical areas in which we must wage war against lust (1 Pet. 2:11): anger (spirit of murder, Mt. 5:21-26), adultery (spirit of immorality, Mt. 5:27-30), disregarding the sanctity of marriage (spirit of treachery, Mal. 2:13-17 or disloyalty that disregards the sanctity of marriage, Mt. 5:31-32), false commitments (spirit of manipulation that seeks to promote ourselves, Mt. 5:33-37). To use "spin" to present ourselves in a false way about our commitments in the past and the present (by lack of follow through), demanding personal justice (spirit of pride or bitterness that insists on our personal rights, Mt. 5:38-41) and refusing to retaliate (spirit of revenge or animosity in relationships, Mt. 5:42-47).

D. Jesus also describes five "grace-releasing activities" in our secret life that position our heart to receive more strength in the grace of God. Our heart receives more grace as we consistently and secretly serve and give (charitable deeds: giving service and/or money (6:1-4, 19-21), pray (6:5-13), bless adversaries (forgiving, 6:14-15; 5:44) and fast (6:16-18). The progressive working out of this lifestyle within the context of our devotional life as the Holy Spirit disciplines us into someone that resembles Jesus and brings glory to God is what happens when these methods are embraced and pursued.

**II. The Eight Beatitudes: Brief Definitions (Mt. 5:3-12)**

Introduction: True spiritual reality is defined by the 8 beatitudes. This is the character of Jesus, true christlikeness! These describe what pleases God and what Jesus has in mind for creation and will duplicate in the nations through His ministry as King. Implied in all of God's commands is the promise of the enabling grace to walk out the command. Thus, all 8 beatitudes are a part of our inheritance and are doable by the grace of God active in us. God will bless the pursuit and progressive attainment of these 8 expressions of grace in the heart.

**A. Being poor in spirit** (theirs is the kingdom of heaven, Mt. 5:3) – to acknowledge that we are in great need of help to sustain wholeheartedness. This is to understand, that we are in a serious dilemma in needing a breakthrough (insight/power) in our heart for godliness.

**B. Mourning for breakthrough** (for they shall be comforted, Mt. 5:4) – to be convinced (grieved) at the human condition and our personal inability to live the Christ life, and to be desperate enough to be "extreme" in our pursuit of a progressive breakthrough of insight (revelation) and power (divine enablement) in our heart and ministry.

**C. Walking in meekness** (shall inherit the earth, Mt. 5:5) – to walk in the fasted lifestyle (voluntary weakness) or to have a servant spirit in the use of our natural strengths (time, money, energy, reputation, authority, etc.). Humility or meekness speaks of using our resources with a servant spirit, as we lay down personal rights in serving without regard for receiving the reward (honor, money) from people.

**D. Hungering for righteousness** (for they shall be filled, Mt. 5:6) – sustained faithfulness in seeking God with wholeheartedness through changing circumstances and seasons of our life.

**E. Relating to others with mercy** (for they shall obtain mercy, Mt. 5:7) – having a tender spirit in how we treat others in light of receiving God's mercy in our many failures (Ps. 18:35; 130:3-4).

**F. Being pure in heart** (they shall see God, Mt. 5:8) – breakthrough of purity in our thoughts (bitterness, immorality) and motives (helping people for their benefit without any personal gain).

**G. Becoming an anointed peacemaker** (called sons of God, Mt. 5:9) – anointing to bring peace (reconciliation) to that which is out of God's will (restoring relationships, bodies, legislation).

**H. Enduring persecution** (theirs is the kingdom, Mt. 5:10-12) – bearing the counterattack for plundering Satan's Kingdom because we operate in the power of grace and stand for righteousness.

**III. Blessed are the Pure in Heart! (they shall see God!)**

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

Blessed are  
Happy are

**Definition:** Pure (katharos) – To be clean, clear, unmixed, unalloyed... in a spiritual sense, to be clear or pure of the pollution and guilt of sin.

**A. The eight attitudes given at the beginning of “The Sermon on the Mount” are at once the heart reality of the disciple of Jesus that produces the behavior described throughout chapters five through seven and also the process that a disciple of Jesus regularly goes through as he pursues the righteousness described within the sermon. The beatitudes produce the behaviors and the behaviors throw us back into the beatitudes on a deeper plane.**

**B. Within the context of the sermon on the mount, to be pure in heart is to have a breakthrough of purity in our thoughts (bitterness, anger, immorality) and motives (helping people for their benefit without any personal gain). Living our lives victoriously in our actions (seen behaviors) from the power that comes by the grace of God gained through a secret history in private with and for our Father. The Father is in the secret place and is the motivation and power behind what we do for Him that is seen outwardly towards others. Matt 6:4 (charitable deeds); Matt 6:6 (prayer); Matt 6:18 (fasting).**

**C. Psalm 24 is the Old Testament parallel to this beatitude and as close a definition of being pure of heart and ascending to the hill of the Lord to see Him as is in there is in scripture.**

*Psalms 24:1-9* 3 Who may ascend into the hill of the Lord? or who may stand in His holy place? 4 He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully. 5 He shall receive blessing from the Lord, and righteousness from the God of his salvation.

**D. According to John the beloved, who rested on Jesus chest, no one has seen God the Father in this life at any time. Accordingly, John recorded the words of Jesus on the subject when Jesus clearly stated that “God is Spirit, and they that worship Him must worship Him in spirit (secret/sacred communion) and in truth (reality)” and as the “expressed image of the Father” Jesus says, “if we have seen Him we have seen the Father!”**

*1 John 4:12* No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. (seeing God through seeing the manifested love of God).

*John 14:9* ...He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?

**E. Jacob new that he had wrestled with God when he wrestled with the Angel described as a Man (Gen 32:24) and named the place of that experience “Peniel” which means “the face of God” being surprised that he lived to tell of it!**

*Gen 32:24* Then Jacob was left alone; and a Man wrestled with him until the breaking of day.

*Gen 32:30* ...Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved."

**F. Moses is a “shining” example of someone who pursued God with passion and became a friend of God, speaking to Him face to face. An examination of the “face to face” passages of the scripture indicates that it is an audible voice experience with different manifestations of God’s person.**

*Exodus 33:11* So the Lord spoke to Moses face to face, as a man speaks to his friend.

*Numbers 12:6-8* Then He said, "Hear now My words: if there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. 7 Not so with My servant Moses; he is faithful in all My house. 8 I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the Lord. to speak against My servant Moses?"

*Numbers 14:14* ...They have heard that You, Lord, are among these people; that You, Lord, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.

*Deuteronomy 5:4* The Lord talked with you face to face on the mountain from the midst of the fire.

**G. In the experience with God on the mount, Moses asked to see God in His Glory and in the subsequent conversation God makes it clear that all that can be handled with such a request is to be found in revelations of His declared and manifested “goodness” and love!**

*Exodus 33:18-23* And he said, "Please, show me Your glory." 19 Then He said, "I will make all My goodness pass before you..."

**H. Jesus, as the “brightness of His glory, and the expressed image of the His person,” is God and has come in the flesh (Heb 1:3). Whether as the Angel of the Lord in a pre-incarnate visitation, or “the Word made flesh” in the incarnation, or in His appearing as the resurrected God-Man, Jesus is God and God is Spirit and these three are One. He is good and goes about doing good on the earth and is seen in His goodness and love to and through the pure in heart.**

*1 Corinthians 13:12* For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.