

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

Memorization Review:

**Read:**

**1** When He saw the crowds, He went up on the mountain, and after He sat down, His disciples came to Him. **2** Then He began to teach them, saying:

**The Beatitudes**

**3** “The poor in spirit are blessed, for the kingdom of heaven is theirs.

**4** Those who mourn are blessed, for they will be comforted.

**5** The gentle are blessed, for they will inherit the earth.

**6** Those who hunger and thirst for righteousness are blessed, for they will be filled.  
(satisfied is my favorite word)

**7** The merciful are blessed, for they will be shown mercy.

**8** The pure in heart are blessed, for they will see God.

Matt 5:1-8 (HCSB)

**Listen:** [www.esvonline.org](http://www.esvonline.org)

**Write:** the Sermon on the Mount in your own hand writing. Deuteronomy 17:18-19

he shall write for himself in a book a copy of this law, approved by the Levitical priests.

**19** And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, **20** that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left

Deut 17:18-20 (ESV)

Matthew 5:8

**8** The pure in heart are blessed, for they will see God.

I think it good to consider the setting and to hear this verse in relationship to the other ‘beatitudes.’

I don’t believe that these statements were chosen randomly, they were selected with great consideration to each other. There is a clear progression of thought and it is to our interest to consider and discover. Important and dangerous to do this, it is important that we not give meaning to meaningless and miss the value all together.

Questions are good way to walk through text.

I suggest this question... Why is this statement “**The pure in heart are blessed, for they will see God.**” placed here? Wouldn’t this be a good starting point? Don’t most want to see God? This Beatitude is not at the beginning or at the end it is actually in the middle. Why here?

I see verse 6 as a type of watershed verse... **Blessed are those who hunger and thirst for righteousness, because they will be filled (satisfied)** The first three beatitudes are concerned with our need, our consciousness of need –

“Poor in spirit, mourning because of our sinfulness, meek as the result of a true understanding of the nature of self and its great egocentricity, that terrible thing that has ruined the whole of life. These three emphasize the vital importance of a deep awareness of need. Then comes the great statement of the satisfaction of the need, God’s provision for it, ‘**Blessed are those who hunger and thirst for righteousness, because they will be filled.**’ Having realized the need, we hunger and thirst, and then God comes with His wondrous answer that we shall be filled, fully satisfied. From there on we are looking at the result of that satisfaction, the result of being filled. We become merciful, pure in heart, peacemakers. After that, there is the outcome of all this, ‘**persecuted for righteousness’ sake**’.

Martin Lloyd Jones ~ from his dictionary sized book on the Sermon on the Mount

**3 “The poor in spirit are blessed, for the kingdom of heaven is theirs.**

**Goes with 7**

**7 the merciful are blessed, for they will be shown mercy.**

Meaning that we don’t know how to be merciful if we don’t know our own spiritual poverty.

**4 Those who mourn are blessed, for they will be comforted.**

**Goes with 8**

**8 The pure in heart are blessed, for they will see God.**

Meaning we can’t be pure in heart until we admit not only our spiritual poverty but that we, by nature, want to be spiritually poor.

The emphasis upon the ‘heart’ in scripture is found throughout. The ‘heart’ of the matter is the heart. Jesus would eventually deal with this in a climactic fashion in Matthew 23

**1** Then Jesus spoke to the crowds and to His disciples: **2** “**The scribes and the Pharisees are seated in the chair of Moses.**” **3** **Therefore do whatever they tell you, and observe [it]. But don’t do what they do, because they don’t practice what they teach.** **4** **They tie up heavy loads that are hard to carry and put them on people’s shoulders, but they themselves aren’t willing to lift a finger to move them.** **5** **They do everything to be observed by others: They enlarge their phylacteries and lengthen their tassels.** **6** **They love the place of honor at banquets, the front seats in the synagogues, greetings in the marketplaces, and to be called ‘Rabbi’ by people.** **8** “**But as for you, do not be called ‘Rabbi,’ because you have one Teacher, and you are all brothers.**” **9** **Do not call anyone on earth your father, because you have one Father, who is in heaven.** **10** **And do not be called masters either, because you have one Master, the Messiah.** **11** **The greatest among**

you will be your servant. **12** Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

**13** “But woe to you, scribes and Pharisees, hypocrites! You lock up the kingdom of heaven from people. For you don’t go in, and you don’t allow those entering to go in.

**14** “Woe to you, scribes and Pharisees, hypocrites! You devour widows’ houses and make long prayers just for show. This is why you will receive a harsher punishment.

**15** “Woe to you, scribes and Pharisees, hypocrites! You travel over land and sea to make one ‘proselyte, and when he becomes one, you make him twice as fit for ‘hell as you are!

**16** “Woe to you, blind guides, who say, ‘Whoever takes an oath by the sanctuary, it means nothing. But whoever takes an oath by the gold of the sanctuary is bound by his oath.’ **17** Blind fools! For which is greater, the gold or the sanctuary that sanctified the gold? **18** Also, ‘Whoever takes an oath by the altar, it means nothing. But whoever takes an oath by the gift that is on it is bound by his oath.’ **19** Blind people! For which is greater, the gift or the altar that sanctifies the gift? **20** Therefore, the one who takes an oath by the altar takes an oath by it and by everything on it. **21** The one who takes an oath by the sanctuary takes an oath by it and by Him who dwells in it. **22** And the one who takes an oath by heaven takes an oath by God’s throne and by Him who sits on it.

**23** “Woe to you, scribes and Pharisees, hypocrites! You pay a tenth of mint, dill, and cumin, yet you have neglected the more important matters of the law—justice, mercy, and faith. These things should have been done without neglecting the others. **24** Blind guides! You strain out a gnat, yet gulp down a camel!

**25** “Woe to you, scribes and Pharisees, hypocrites! You ‘clean the outside of the cup and dish, but inside they are full of greed and self-indulgence! **26** Blind Pharisee! First clean the inside of the cup, so the outside of it may also become clean.

**27** “Woe to you, scribes and Pharisees, hypocrites! You are like whitewashed tombs, which appear beautiful on the outside, but inside are full of dead men’s bones and every impurity. **28** In the same way, on the outside you seem righteous to people, but inside you are full of hypocrisy and lawlessness.

**29** “Woe to you, scribes and Pharisees, hypocrites! You build the tombs of the prophets and decorate the monuments of the righteous, **30** and you say, ‘If we had lived in the days of our fathers, we wouldn’t have taken part with them in shedding the prophets’ blood.’

**31** You, therefore, testify against yourselves that you are sons of those who murdered the prophets. **32** Fill up, then, the measure of your fathers’ sins! ‘ **33** “Snakes! Brood of vipers! How can you escape being condemned to hell? ‘ **34** This is why I am sending you prophets, sages, and scribes. Some of them you will kill and crucify, and some of them you will flog in your synagogues and hound from town to town. **35** So all the righteous blood shed on the earth will be charged to you, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the sanctuary and the altar. **36** ‘I assure you: All these things will come on this generation!

Matt 23:1-36 (HCSB)

The heart...

‘Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies’. ‘the heart is desperately wicked.’

The fallacy of the past has been that the heart is not wicked it is mans environment that corrupts him. This is the argument of Islam and Mormonism. Man is inherently good... If so then what was wrong with the environment of the Garden?

So how then do we receive a pure heart to see God?

Psalms 86:11

NASB: <sup>11</sup> Teach me Your way, O LORD; I will walk in Your truth; Unite my heart to fear Your name. Psalms 86:11 (NASB)

NLT: <sup>11</sup> Teach me your ways, O LORD, that I may live according to your truth! Grant me purity of heart, so that I may honor you. Psalms 86:11 (NLT)

HCSB: <sup>11</sup> Teach me Your way, ‘Yahweh, and I will live by Your truth. Give me an undivided mind to ‘fear Your name. Psalms 86:11 (HCSB)

ESV: <sup>11</sup> Teach me your way, O LORD, that I may walk in your truth; unite my heart to fear your name. Psalms 86:11 (ESV)

**See God**

“now we see through a glass darkly, but then we shall see ‘face-to-face’

Attempts to clean or purify your heart will leave you in the tragic position of the Pharisees of Matthew 23. Be like the Psalmist; depend upon God to give you an undivided heart.