

# How to Become Pure in Heart

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

## I. Verse 3-11—*“Blessed”*

### A. Verses 3 to 11 all start with the word, “Blessed.”

1. People in verse 3 who are poor in spirit are called “blessed.”
2. People in verse 4 who are **mourning** are called “blessed.”
3. People in verse 5 who are **meek** are called “blessed.”
4. People in verse 6 who are **hungry and thirsty for righteousness** are called “blessed.”
5. People in verse 7 who are **merciful** are called “blessed.”
6. People in verse 8 who are called **pure in heart** are called “blessed.”
7. People in verse 9 who are called **peacemakers** are called “blessed.”
8. People in verse 10 who are “**persecuted for righteousness’ sake**” are called “blessed.”
9. Finally, the people in verse 11 who are **maligned and reviled and persecuted and have all manner of evil spoken against them** are called “blessed.”

### B. What the world calls “blessed” is clearly not the same as what the Lord Jesus called “blessed.”

1. The world calls people “blessed” who are happy because everything is **going their way**. The world says, “That person is blessed with a great life.”
2. When the world sees a person who has **lots of money** and can buy whatever he wants, the world says, “That person is blessed with lots of money.”
3. When the world sees a person who has **great relationships with his family and with friends**, then the world says, “That person is blessed with a great family and a great network of friends.”
4. When the world sees a person with a **great job**, then the world says, “That person is blessed with a great job.”
5. When the world sees a person with a **great marriage** who is madly in love, the world looks at that person and says, “That person is blessed with a great marriage.”
6. When the world looks at a person who is **always going to parties**, the world calls that person “blessed.”
7. When the world looks at a person who is **cheerful and is really good-natured**, the world says, “That person is blessed with a good nature.”

### C. None of those things are referred to here in verses 3-11. Clearly what the world calls blessed is not the meaning here in verses 3-11.

### D. As a matter of fact, it is just the opposite.

1. When verse 3 says that the poor in spirit are blessed, the world protests and says, “The poor are not blessed, but the rich are blessed.”
2. When verse 4 says that those that mourn are blessed, the world says, “Those that mourn are not blessed, but those that are joyful and happy are blessed.”
3. When verse 5 says that the meek are blessed, the world says, “Give me a break. The meek and humble are trampled on in life, and they are not blessed. Only the strong and proud can be blessed!”
4. In verse 6, it says that the hungry and thirsty are blessed.
  - a. The world says, “What? The hungry and thirsty are not blessed. The filled and satisfied are blessed.”
5. In verse 7, it says that the merciful are blessed.

- a. The world says, “No. It is those that keep for themselves. The keepers that are blessed.”
- 6. In verse 8, it says that the pure in heart are blessed.
  - a. The world says, “Pure in heart? **Who cares about the heart?** I want to know what a person does outwardly. I don’t care about a person inwardly. It is the outwardly good people that are blessed.”
- 7. In verse 9, it says that the peacemakers are blessed.
  - a. The world comes back with “Peacemakers get hurt; it is the victors and the conquerors that are blessed.”
- 8. The icing on the cake is verses 10 to 11 which say that the persecuted and reviled and maligned are blessed.
  - a. The world says, “Not a chance! It is the protected and helped and the praised and the noble that are blessed.”
- E. There is a disconnect between how the world and how we see blessings versus the blessing that is described in verses 3-11.
- F. The world refers to happiness as how the sea is on the surface which is changeable—calm in the morning and by afternoon choppy and stormy. It is like the difference between being young and getting old that Solomon referred to in **Ecclesiastes 12:1**.
  - 1. **Ecclesiastes 12:1** says, *“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”*
    - a. When King Solomon wrote here about how the youth should remember God, he is talking about the importance of remembering God when a person is young and enjoying life because a young person has no worries. He has health, and he has the excitement of learning new things. He is not worried about where his food will come from or where money will come from.
    - b. Those are the days when a person is young that Solomon calls before evil days come.
  - 2. Solomon means that a young person is not experiencing the evil days when life is no longer enjoyable.
  - 3. When a person is a child and life is great with no worries or cares, that is the time to build the foundation to make God enjoyable.
  - 4. When Solomon is talking about before or after the evil days come, Solomon is referring to the water on the surface of the ocean—calm and peaceful during the time when a person is a child; or turbulent with no peace during the time that the person becomes an adult.
  - 5. But, God is not referring to that kind of happiness that is on the surface of the water—at one time calm and at another time choppy and stormy.
  - 6. But, that is not the meaning of the word, “Blessed,” as used here; it is much deeper. This blessedness is inward, abiding, and is not dependent on the circumstances of life.
    - a. With this word, “blessed,” God is referring to that calm in the ocean at 200 feet where nothing changes down there.
  - 7. It is a deep abiding happiness that is not dependent on circumstances of life. It is what the hymn is referring to when it says:

*There's a peace in my heart that the world never gave,  
A peace it cannot take away;  
Tho' the trials of life may surround like a cloud,  
I've a peace that has come there to stay!  
Constantly abiding, Jesus is mine.*

8. Outward prosperity cannot give it, and outward poverty cannot take it away. It is a peace that is deep down—peaceful and unaffected.
  - G. Solomon is saying that when a person is a child and not worrying about how many centrifuges Iran has to enrich uranium for a nuclear bomb, that is the time to build a life in that child at the deep level—at 200 feet below the surface.
    1. That is the time to do what Solomon said in **Proverbs 22:6**.
    2. **Proverbs 22:6** says, “*Train up a child in the way he should go: and when he is old, he will not depart from it.*”
      - a. Children must be trained when they are young which is why it is so heartbreaking to see children who are not trained in the home to love God and who are not coming to church.
      - b. It is so tragic when children are just left for the TV or the video game to train them up in the way that they should not go. That is a tragedy.
    3. Solomon was saying how important it is for a child to build a life at the 200 feet level below the surface of the water where all is peaceful.
  - H. So, the meaning of “blessed” in these verses refers to the peace that comes 200 feet below the surface of the water that changes with the circumstances of life.
    1. One minute, all is calm, and then comes the phone call where a loved one is in the hospital. All of a sudden, the surface of the water changes by a circumstance.
    2. One minute, you feel great, and then, you go to the doctor who says, “You have cancer.” All of a sudden, the surface of the water changes because of a circumstance.
  - I. With all those changes in circumstances, the water condition is peaceful at 200 feet.
- II. Verse 8—“*In heart*”
- A. In verse 8, the Lord Jesus says, “*Blessed are the pure in heart: for they shall see God.*”
  - B. Here is a description of a person who has a pure heart.
  - C. Here is a focus on the heart of man. What is the heart of man?
  - D. The heart of man is what man is thinking and wanting.
    1. The heart of man thinks about things, and the heart of man desires and yearns and plans and wants. That is what the heart of man does.
    2. The heart of man is on the inside of man versus what is on the outside of man.
    3. The question is, “What is the focus? Is it on the inside or on the outside?”
  - E. As far as the religious leaders were concerned (the Pharisees), it was clear that the emphasis is on the outside of man.
    1. Because of our traditions, Jewish people have kept their balance for many, many years. There are **traditions for everything: how to eat**, how to **sleep**, how to **wear our clothes**. For instance, we always keep our heads covered, and we always wear a little prayer shawl. This shows our constant devotion to God. You may ask, how did this tradition get started? I'll tell you. I don't know. But it's a tradition. And because of our traditions, every one of us **knows who he is**, and what **God expects him to do**.
  - F. There are 613 basic laws in Judaism which are laws for everything. Those laws are ever growing under the rabbinic authority of what they call the “oral law.” The question really

is, “Is that the oral law from God’s mouth or the oral law from the mouth of the rabbis who wrote it?”

1. The Lord Jesus Christ also had something to say about, “Traditions! Traditions!” in **Matthew 15:3**.
  - a. The verse says, “*But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?*”
  - b. **Matthew 15:6** writes, “*And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.*”
2. The Lord Jesus Christ says that by **their** traditions in Matt 15:6 they have made of none effect the commandment of God. Because of their tradition, they have nullified the law of God. Because of their tradition, they have canceled out or quashed God’s laws.
  - a. In other words, their traditions have displaced the law of God
- G. There are these laws for everything—laws for eating and laws for sleeping and laws for how to prepare food for the Sabbath and laws for how to use elevators in tall buildings on the Sabbath.
  1. Are there really traditions for everything?
- H. There is no tradition for how to look at a beautiful woman. There is no tradition on how to not give a woman the once over and how to think about wanting to take that woman around the back of the barn.
- I. The Lord Jesus Christ has a law for how to look at a beautiful woman when He said in **Matthew 5:27-28**.
  1. **Matthew 5:27-28** says, “*27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*”
- J. When the Lord Jesus Christ said that looking on a woman to lust after her is breaking the law of adultery in the heart, that was a shock because they would think, “We don’t have traditions for the heart. We don’t have a tradition for how to look at a woman. We don’t have a tradition for how to think of a woman in the heart. We don’t have a tradition for how to not lust after a beautiful woman in the heart. We don’t have a tradition for what our eyes look upon.”
  1. The Lord Jesus says, “Here in the Kingdom of God we do have laws for the heart.”
    - a. **1 Timothy 5:2** says, “*The elder women as mothers; the younger as sisters, with **all purity.***”
  2. The Lord Jesus Christ says, “Here in the Kingdom of God, we do have laws for how not to lust after a woman in the heart” as it says in the following verses:
    - a. **2 Timothy 2:22** says, “*Flee also youthful lusts.*”
    - b. **Proverbs 6:25** says, “*Lust not after her beauty in thine heart; neither let her take thee with her eyelids.*”
    - c. **2 Samuel 11:2** reads, “*And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.*”
    - d. **Job 31:1** states “*I made a covenant with mine eyes; **why then should I think upon a maid?***”
  3. The Lord Jesus could say, “Here in the Kingdom of God, we do have a law for not lusting.”

- a. **James 1:14-15** writes, “<sup>14</sup> But every man is tempted, when he is drawn away of his own lust, and enticed. <sup>15</sup> Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”
  - b. **1 John 2:16-17** states, “<sup>16</sup> For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup> And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”
4. It is the difference between the outward do’s and don’ts and the inward heart of thoughts and desires.
    - a. Tradition is looking at the outward appearance.
    - b. “Here in the Kingdom of God,” there is a looking at the inward.
  5. That is the difference between how man looks at tradition and how God looks “Here in the Kingdom of God.”
    - a. **1 Samuel 16:7** says, “But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: **for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.**”
- K. What man looks on with all his traditions is outward and what God looks on is inward (in the heart).
- L. What man looks at is how well a person kept all the traditions. Man judges man based on the outward. God looks at the purity of a man’s heart; God’s judgment is found in **Matthew 5:8**.
1. **Matthew 5:8** states, “Blessed are the pure in heart: for they shall see God.”
- M. God says that the constant devotion to God is not the outward wearing a little prayer shawl and a yomika. God is saying in what comes after the Shema in **Deuteronomy 6:4-6**.
1. **Deuteronomy 6:4-6** reads, “<sup>4</sup> Hear, O Israel: The LORD our God is one LORD: <sup>5</sup> And thou shalt love the LORD thy God **with all thine heart, and with all thy soul, and with all thy might.** <sup>6</sup> And these words, which I command thee this day, shall be **in thine heart:**”
  2. God says that to find God, you must “seek him **with all thy heart and with all thy soul.**”
  3. God says that what He requires of man is not the keeping of traditions, but what God requires of man is found in **Deuteronomy 10:12**.
    - a. The verse says, “And now, Israel, what doth the LORD thy God **require** of thee, but to **fear** the LORD thy God, to **walk** in all his ways, and to **love** him, and to **serve** the LORD thy God **with all thy heart and with all thy soul.**”
    - b. What we must do is simple: to fear, to walk, to love, and to serve God with all the heart and with all the soul.
- N. The religious leaders were teaching the people to just focus on the outward and not worry about the inward. The collision of concepts between the inward heart and the outward happened when the Lord Jesus Christ said to those religious leaders in **Matthew 23:24-33**.
1. **Matthew 23:24-33** says, “<sup>24</sup> Ye blind guides, which strain at a gnat, and swallow a camel. <sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. <sup>26</sup> Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. <sup>27</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which

*indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.<sup>28</sup> Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.<sup>29</sup> Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,<sup>30</sup> And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.<sup>31</sup> Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.<sup>32</sup> Fill ye up then the measure of your fathers.<sup>33</sup> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"*

O. The Pharisees had no emphasis on the inside of man. The religious leaders had no interest in what was going on in the heart. All of their focus was on the outer. All of their focus was on what man was doing and not what man was thinking or what man was wanting.

P. The Lord Jesus Christ taught the people the difference between the outward and the inward when He said to them in **Matthew 23:1-7**.

1. **Matthew 23:1-7** states, *"<sup>1</sup> Then spake Jesus to the multitude, and to his disciples, <sup>2</sup> Saying, The scribes and the Pharisees sit in Moses' seat: <sup>3</sup> All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. <sup>4</sup> For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. <sup>5</sup> But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, <sup>6</sup> And love the uppermost rooms at feasts, and the chief seats in the synagogues, <sup>7</sup> And greetings in the markets, and to be called of men, Rabbi, Rabbi."*

Q. It isn't easy to keep up with all of the laws and traditions. The Lord Jesus Christ gives the great invitation in **Matthew 11:28-30**.

1. **Matthew 11:28-30** says, *"<sup>28</sup> Come unto me, all ye that labour and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup> For my yoke is easy, and my burden is light."*

2. If there is one thing that Jewish people know, it is that to be what they call "observant," "orthodox," or to keep the law, isn't easy.

a. That is why the invitation of "Come unto me" is relevant.

R. This is the turn in focus from the outward to the inward when the Lord Jesus said in **Matthew 5:8**—*"Blessed are the pure in heart."*

1. It is the emphasis on the heart.

III. Verse 5—*"Pure in heart"*

A. Jesus said that the pure in heart were blessed because they are the ones who will see God just as stated in **Psalm 24:3-4**.

1. **Psalm 24:3-4** says, *"<sup>3</sup> Who shall ascend into the hill of the LORD? or who shall stand in his holy place? <sup>4</sup> He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."*

B. Everyone wants to go to God when he dies and not go to the devil when he dies.

Everyone wants to be able to stand in Heaven after he dies and not be cast into hell after he dies.

1. God says in **Psalm 24:4**, "It's simple just have clean hands and a pure heart." "All you have to do is to just not have done any sins in your life. Have clean hands and not have thought any wrong thoughts in your life."

- C. Pure in heart means “purity in heart.” To have a clean heart is to have a pure heart.
- D. The Lord Jesus Christ made it crystal clear what makes the heart impure when He said in **Matthew 15:18-20**.
1. **Matthew 15:18-20** states, *“<sup>18</sup> But those things which proceed out of the mouth come forth from the heart; and they defile the man. <sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: <sup>20</sup> These are the things which defile a man: but to eat with unwashen hands defileth not a man.”*
  2. It is the evil thoughts that defile the heart.
  3. It is thoughts of murder like, “I am so angry at him that I could kill him.” That is the thought of murder that makes the heart dirty.
  4. It is the thoughts of adulteries and fornications of “Will you look at her? Wouldn’t I like to...” That is the thought of adultery and fornication that makes the heart dirty.
  5. It is the thought of theft that is, “It would be so easy for me to lift that now...the perfect heist.” That is the thought of theft that soils the heart.
  6. It is the thought of false witness that is, “I could just say that I don’t know anything about what happened to that.” That is the thought of false witness.
  7. It is when the thumb is hit with the hammer and out comes the “Gosh Darn it.” That is the thought of blasphemy.
- E. Any or all of those types of thoughts will make the heart impure. All it takes is one impurity to make the heart not pure which makes the opposite of verse 8 the case of “cursed are the impure in heart: for they shall not see God.”
- F. Everyone is guilty of sin which is what the Bible says in the following verses:
1. **Romans 3:23**—*“For all have sinned, and come short of the glory of God.”*
  2. **Romans 3:9**—*“All under sin;”*
  3. **Ecclesiastes 7:20**—*“For there is not a just man upon earth, that doeth good, and sinneth not.”*
  4. **Galatians 3:22**—*“But the scripture hath concluded all under sin.”*
  5. **1 John 1:8**—*“If we say that we have no sin, we deceive ourselves, and the truth is not in us.”*
  6. **2 Chronicles 6:36**—*“There is no man which sinneth not.”*
- G. The problem is that we are all included in the word “all” and “everyone” from **Isaiah 53:6**.
1. **Isaiah 53:6** states, *“All we like sheep have gone astray; we have turned every one to his own way.”*
- H. The problem is that we are all included in the word “all” from **Isaiah 64:6**.
1. **Isaiah 64:6** says, *“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”*
- I. The verse we are studying does not apply to us when it says, *“Blessed are the pure in heart: for they shall see God.”*
- J. Because we all have impure hearts, when we try and do our righteousness, they are as filthy rags. Our hearts are filthy.
1. We don’t have the ticket of a pure heart to see God.
  2. We don’t have the qualification of a pure heart to ascend up to God.
  3. Verse 8 is not applying to us. We are not the *“blessed are the pure in heart: for they shall see God.”*
    - a. Because we are part of the family of God and there is no consolation to say, “Well, we are just like everyone else who sins.”

- K. The first color in the wordless book is gold which is Heaven where the streets are paved with gold. That is to see God.
- L. The second color in the wordless book is black which stands for the sin in our hearts. Black stands for the heart that is dirty with sin. Black stands for the heart that is not sure. Black stands for the heart of every person who has thought a sinful thought.
1. The terrible news for man is more like "Cursed are the impure in heart: for they shall not see God."
  2. It is impossible for man to make himself clean as it says in the following verses:
    - a. **Job 14:4**—*"Who can bring a clean thing out of an unclean? Not one."*
    - b. **Proverbs 20:9**—*"Who can say, I have made my heart clean, I am pure from my sin."*
    - c. For man, it is impossible for man who is already unclean to make himself clean. It is not impossible for God.
      - a) **Luke 18:27** says, *"And he said, The things which are impossible with men are possible with God."*
      - d. That is Good News; God has Gospel Good News.
- M. The last person in the world to have a pure clean heart was King David who was guilty of raping a wife and murdering her husband, but David got a pure heart. He saw God. How? How did David get a pure heart after his heart was so dirty with sin? David tells us in **Psalm 51:1-10**.
1. **Psalm 51:1-10** says, *"<sup>1</sup> A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have **mercy** upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies **blot out** my transgressions. <sup>2</sup> **Wash me** thoroughly from mine iniquity, and cleanse me from my sin. <sup>3</sup> For I acknowledge my transgressions: and my sin is ever before me. <sup>4</sup> Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. <sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me. <sup>6</sup> Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. <sup>7</sup> **Purge me** with hyssop, and I shall be clean: **wash me, and I shall be whiter than snow.** <sup>8</sup> Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. <sup>9</sup> Hide thy face from my sins, and blot out all mine iniquities. <sup>10</sup> **Create in me a clean heart, O God; and renew a right spirit within me.**"*
- N. David had a dirty heart. David had an impure heart, but David got a clean heart and a pure heart because God answered David's prayer.
1. **Psalm 51:2**—*"**Wash me** thoroughly from mine iniquity, and **cleanse me** from my sin."*
  2. **Psalm 51:7**—*"**Wash me, and I shall be whiter than snow.**"*
  3. **Psalm 51:10**—*"**Create in me a clean heart.**"*
    - a. David's heart got washed.
    - b. David's heart got cleansed.
    - c. God created in David a clean heart.
- O. God has only one way to make a man become "purified in heart."
- P. How does a person become the purified in heart who will see God?
1. **Revelation 1:5** says, *"Jesus Christ...Unto him that loved us, and washed us from our sins in his own blood."*
- Q. It is from going to the fountain in **Zechariah 13:1**.
1. **Zechariah 13:1**—*"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."*



2. As the hymn says, *“There is a fountain filled with blood drawn from Emmanuel’s veins and sinners plunged beneath that flood lose all their guilty stains.”*
  3. **Hebrews 9:14**—*“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience.”*
  4. **1 John 1:9**—*“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”*
- R. God invites sinful, dirty-hearted men to come to Him for cleansing in **Isaiah 1:18**.
1. **Isaiah 1:18** states, *“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow.”*
- S. God uses the cleansing power of the blood of the Lord Jesus. Man can have a Purified heart and be “pure in heart.” They can “see God.”
- T. With a **purified heart**, man can go to Heaven.
1. **Revelation 22:3-4** says, *“<sup>3</sup> There shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: <sup>4</sup> And **they shall see his face**; and his name shall be in their foreheads.”*
  2. **1 John 3:2-3** states, *“<sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; **for we shall see him** as he is. <sup>3</sup> And every man that hath this hope in him purifieth himself, even as he is pure.”*