

Silverdale Baptist

BLESSED ~ **BLESSED ARE THE TRUE IN HEART** ~ 11/19-20/2022 ~

Matthew 5:6-8

Big Idea

How do you experience the blessings and favor of God? By being true in heart.

Getting Started

Jesus used the word “*blessed*” nine times in the Beatitudes (Matthew 5:3-12). *Blessed* can be translated happiness. In the first 3 Beatitudes Jesus said that we are *blessed* when we are helpless, broken, and meek. In the next three Beatitudes Jesus said that we are *blessed* when we have a hunger for righteousness, are merciful, and are pure in heart. Jesus would often confront the religious leaders of His day and call them hypocrites. They would look a certain way on the outside but on the inside we’re not that way at all.

In what ways have you seen hypocrites in our culture?

Learn

How can you be blessed and find true happiness?

1. A hunger for righteousness.

| HAVE A VOLUNTEER READ MATTHEW 5:6.

What do people around you hunger for? What are they obsessed with?

| HAVE A VOLUNTEER READ PHILIPPIANS 3:4-9.

What does it mean to have a “*hunger for righteousness?*”

| HAVE A VOLUNTEER READ JOHN 6:35.

What is the reward to those who “*hunger for righteousness?*”

We are what we hunger for! When you find Jesus is all you want, then you will find He is all you need.

2. A demonstration of mercy.

| HAVE A VOLUNTEER READ MATTHEW 5:7.

What does it mean to “*be merciful?*”

| HAVE VOLUNTEERS READ EPHESIANS 2:1-5 AND TITUS 3:4-7.

How has Jesus given us mercy?

- Mercy is extravagant generosity.

| HAVE A VOLUNTEER READ LUKE 10:33-37.

How did the good Samaritan show extravagant generosity?

- Mercy is complete forgiveness.

| HAVE A VOLUNTEER READ MATTHEW 18:32-33.

How did the king give demonstrate complete forgiveness?

What is the reward to those who are “*merciful?*”

When you experience mercy then your heart is in such a condition that you can receive more mercy to share with others.

3. A purity of heart.

| HAVE A VOLUNTEER READ MATTHEW 5:8.

What does it mean to be “*pure in heart?*”

| HAVE A VOLUNTEER READ PROVERBS 4:23.

How important is the condition of your heart?

| HAVE VOLUNTEERS READ JAMES 4:4,8 and 2 CORINTHIANS 4:4,6.

How do you get a pure heart?

What is the reward to those who are “*pure in heart?*”

When your heart is undivided you will see God clearly.

Apply

What do you think about the most?

Does the thing you hunger for satisfy you?

How have you found Jesus to satisfy you?

In what ways have you experienced mercy?

How have you demonstrated mercy?

In what ways has your heart been divided?

What is Jesus saying to you now?

Pray

Father, I confess that my affection and devotion for You can easily be distracted. Thank You for your cleansing and reminding me that only You can satisfy my heart. In the name of Jesus I pray, Amen.

Dig Deeper

6. Next Jesus turns to people’s attitude to uprightness. Matthew uses the verb “to *hunger*” 9 times, but in all the other 8 it refers to literal hunger while here the meaning is clearly metaphorical (as it is twice in Luke and once in John). With it is linked *thirst*, which is more often used in the metaphorical sense (cf. Ps. 42:2). Jesus is speaking of an intense longing after *righteousness* that may be likened to both hunger and thirst. Everyone now and then does what is right, but Jesus is pointing his hearers not to occasional acts but to a passionate concern for the right. *Righteousness* is often used in the New Testament for the right standing believers have before God because of Christ’s atoning work, but this is often said to be a Pauline concept rather than one that Matthew sets forth. Now it is plain that Matthew has a strong interest in the upright living that should characterize the servant of Christ, and we must not try to turn him into a pale shadow of Paul. But we must not minimize his emphasis on grace either (cf. v. 3). Specifically we should notice that he is not suggesting that people can make a strong effort and achieve the righteousness of which he is writing: it is a given righteousness, not an achieved righteousness.

The blessed do not achieve it but *hunger and thirst* for it. They *will be filled*, which surely means that God will fill them (cf. 6:33, “his righteousness”). We need not doubt that the term here includes the doing of right, an indication that we are expected to live in full accordance with the will of God. How could anyone have a strong desire for a right standing before God without at the same time strongly wanting to do the right? Today there is a strong emphasis on social righteousness, the liberation of people from oppression, and that can scarcely be out of mind either. *Righteousness* is a rich and full concept, but whichever way we understand it, it is a righteousness that people cannot produce of themselves. We are to do our best and we may be able to avoid “the gutters of life,” but this righteousness is a gift of God. And of those who have this wholehearted longing for the right Jesus says, *they will be filled*. They do not achieve it of themselves, but God fulfils their longing. God will not disappoint anyone who has this deep desire to do his will. Those who long for righteousness will have a full measure, not a mere trace. There are two thoughts here, the first of which insists on the disposition of the seeker. The good gift of God does not come indiscriminately to all the race, but only to those who seek it wholeheartedly. The second is that, for all their intense longing, the seekers do not fill themselves with righteousness, but are filled; righteousness is a gift of God.

7. The first four beatitudes express in one way or another our dependence on God; the next three the outworking of that dependence. This beatitude is relatively straightforward: people who show mercy on others will themselves be the recipients of mercy. The adjective for *merciful* (found elsewhere in the New Testament only in Heb. 2:17) means those whose bent is to show mercy, not those who engage in an occasional merciful impulse. Such people will receive mercy, a truth we often observe in this life. But Jesus is surely referring basically to an eschatological truth. There are people who show by their habitual merciful deeds that they have responded to God’s love and are living by his grace. They will receive mercy on the last day.

8. Matthew does not often use the word for *pure* (three times only); it signifies “clean” and thus pure. This is the one place in the New Testament where purity is predicated of the *heart*. With us heart is used of the physical organ and as a way of referring to the emotions, but we must not read that way of understanding the term back into Scripture. There it stands for the whole of our inner state, thought and will as well as emotions: “In a psychological sense, the seat of man’s collective energies, the focus of personal life, the seat of the rational as well as the emotional and volitional elements in human life, hence that wherein lies the moral and religious condition of the man” (AS).²⁷ This beatitude thus leads us to purity at the very center of our being. This is no truism. Jesus later said, “out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies” (15:19). The heart is not the place where we naturally expect purity, but Jesus demands purity right there. To be pure in heart is to be pure throughout (cf. Ps. 24:4). And the consequence of this kind of purity is that *they will see God* (cf. Ps. 73:1). There is a sense and a measure in which this is true of life here and now. The pure in heart see God in a way that the impure never know. But the main thought is surely eschatological; it points us to a vision too wonderful to be fully experienced in this life but that will come to its consummation in the world to come.¹

¹ Leon Morris, [*The Gospel according to Matthew*](#), The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1992), 98–100.