



## Is God Happy With My Attitude? (Part II)

**Matthew 5:1-2:** (NASB) <sup>1</sup>*Now when Jesus saw the crowds, he went up on the mountain; and after he sat down, his disciples came to him.* <sup>2</sup>*And he opened his mouth and began to teach them...*



When Jesus gave the Sermon on the Mount, he changed everything. All that the people of Israel had ever heard before was related to the Jewish Law and much of that teaching had been corrupted by their religious leadership. Jesus sat on a hillside teaching his disciples, allowing anyone to listen in who had a mind to hear. For those who did, he unfolded transformational instructions to become his true disciples. The import of the simple statements he began his sermon with, now known as the Beatitudes, is eternal. Last week we began to unpack these Beatitudes and covered the first three of the seven. Here in Part II, we cover the last four. What deep lessons and

instructions did Jesus use to describe his own character as a model for ours?

### Recap of Part I:

recap  
recap

**Matthew 5:3-5:** (NASB) <sup>3</sup>*Blessed <3107> are the poor in spirit, for theirs is the kingdom of heaven.* <sup>4</sup>*Blessed <3107> are those who mourn, for they shall be comforted.* <sup>5</sup>*Blessed <3107> are the gentle, for they shall inherit the earth.*

**Blessed:** Strongs Exhaustive Concordance #3107 *makarios*; supremely blest, fortunate, well off

The word for *blessed* means being touched or guided by God's favor, which means we personally have God's attention and are supremely blessed!



Becoming one who can be blessed!

To be **poor in spirit** is to empty one's self of ego. It is to be humble and that means having a realistic understanding of yourself, including both positive and negative traits. Humility was the deepest foundation of Jesus' own character and should be ours as well. To have such humility before God is the foundational basis for being called to receive the kingdom of heaven.

To **mourn** is to grieve. It is the willingness to be vulnerable to the pains of our own sins and losses as well as the sins and losses of the brotherhood and the world around us. Such vulnerability only comes through humility - it empties us of our own ways of self-protection and allows us to be comforted from above. Jesus himself grieved over the sins and losses of this world and paid the price for their healing.

To be **gentle** is to be meek and teachable. Jesus is our example, for as a man he learned by his experiences and only did the will of God. Such teachableness must have a base foundation of humility, of knowing who we truly are. Further, a willingness to be vulnerable to our grief provides the openness necessary for a genuinely meek and teachable character. It is only through meekness that we can learn to be reconcilers with Jesus, returning the world back to God.

### Continuing with the last four Beatitudes:

Matthew 5:6-9: (NASB) *<sup>6</sup>Blessed <3107> are those who hunger <3983> and thirst <1372> for righteousness, for they shall be satisfied. <sup>7</sup>Blessed <3107> are the merciful<1655>, for they shall receive mercy. <sup>8</sup>Blessed <3107> are the pure <2513> in heart <2588>, for they shall see God. <sup>9</sup>Blessed <3107> are the peacemakers <1518>, for they shall be called sons of God.*

### We will review the Beatitudes from three facets:

1. Readings from *Moments with the Savior* by Ken Gire, showing how the Beatitudes provide us with a “word photograph” of Jesus.
2. Understanding the sense of “empty” required by the true disciple of Christ in order to copy the Master.
3. Seeing how each Beatitude is a cumulative steppingstone to the next and why each foundational lesson is necessary for our development.

Matthew 5:6: (NASB) *Blessed <3107> are those who hunger<3983> and thirst <1372> for righteousness, for they shall be satisfied.*

**Hunger:** Strong’s Exhaustive Concordance #3983 *peinao*; toil, pine, to famish, to crave

**Thirst:** Strong’s Exhaustive Concordance #1372 *dipsao*; to thirst for (literally or figuratively)

To *hunger and thirst for righteousness* is to be on a vital search for those things which are genuinely in accord with the will and character of God Himself, so that we may be nourished. Make no mistake, hungering and thirsting for righteousness is not merely hungering after biblical knowledge. It is not merely thirsting after correct scriptural interpretation. While these things do matter, the righteousness here encompasses the moral fabric of daily living a God-honoring life. It is more than what we know; it is about how we live!



### First, a look at Jesus in relation to righteousness:

Beatitude number four, *He Hungered and Thirsted*, Ken Gire, *Moments with the Savior*

- *He hungered and thirsted for righteousness. So much so that in the wilderness he refused the loaves offered by Satan. And on the cross, the wine offered him by the soldier. Instead, he waited to be fed by his Father’s hand, even if that meant 40 days of stones or six hours of fevered thirst. His bread was to do the Father’s will. His drink, the cup offered him in Gethsemane.*



We have all been thirsty. We have all been hungry when all we can think about is food - the smell of it, the texture, the taste. Jesus gave us this brilliant illustration to explain the longing we should have for meaningful contact with God and to discern His will for us.

We should each ask ourselves: *Does my head hit the pillow and I didn’t once pray or even think of God and Jesus and what they have done for me? Do I have an appetite for righteousness? Do I desire spiritual things? If I do have that appetite, what do I have to do to satisfy that longing?*



## The life of Jesus powerfully relayed the depth of the moral fabric of this righteousness:

**Psalms 40:7-10:** (NASB) <sup>7</sup>Then I said, Behold, I come; in the scroll of the book it is written of me. <sup>8</sup>I delight to do Your will, O my God; Your Law is within my heart. <sup>9</sup>I have proclaimed glad tidings of righteousness in the great congregation; Behold, I will not restrain my lips, O LORD, You know. <sup>10</sup>I have not hidden Your righteousness within my heart; I have spoken of Your faithfulness and Your salvation; I have not concealed Your lovingkindness and Your truth from the great congregation.

Jesus gives us a pattern of six things to follow. What does that look like for us?

1. *I delight to do Thy will* - this should be our heart condition also.
2. *Your Law is in my heart* - we need to study and meditate on the Bible.
3. *I have proclaimed glad tidings of righteousness* - in other words, share the good news with God's people to remind and encourage the brotherhood.
4. *I have not hidden Your righteousness within my heart* - let our light shine and not hide God's righteousness.
5. *I have spoken of Your faithfulness and Your salvation* - give hope to all those around us.
6. Jesus did not conceal God's *lovingkindness and truth* - our focus to the brotherhood is to remind and encourage them with God's lovingkindness and truth. Share the news!

Those four prophetic verses display the hungering and thirsting for righteousness that Jesus lived by. It shows us plainly who he was, what he did and what hunger drove him.

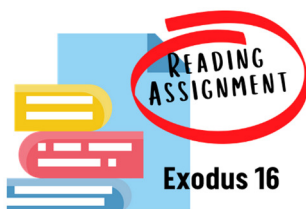


How do we apply the sense of being “empty” as a true disciple of Christ in relation to “hungering and thirsting after righteousness”?

Hungry? That means we are empty! We need to be refilled. What should we be filled with?

### What will satisfy our spiritual hunger?

**John 6:49-51:** (NASB) <sup>49</sup>Your fathers ate the manna in the wilderness, and they died. <sup>50</sup>This is the bread which comes down out of heaven, so that one may eat of it and not die. <sup>51</sup>I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is my flesh.



Jesus refers back to Israel in the wilderness and how God fed them every single day. Six days they were to pick up manna, and on the sixth day, they picked up enough for two days to cover the Sabbath. God nourished the Israelites and did not allow them to starve.

Jesus said, *I am the living bread that came down out of heaven.* He states that he is our manna supplied by God.

Jesus plainly stated that as his disciples, we will satisfy our hunger for godliness - our spiritual hunger - by developing a life that looks, acts and sounds like him. To do this we feed on his character, his words, his example and his teachings. Jesus is the centerpiece of God's kingdom; he is the centerpiece of the plan of ransom and restitution. By “feeding” on his words, we learn to be like him. The Beatitudes teach us how to be like Jesus.



### Jesus quenches our thirst:

**John 4:13-14:** (NASB) <sup>13</sup>Jesus answered and said to her, *Everyone who drinks of this water will thirst again; <sup>14</sup>but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.*

Jesus satisfies our thirst as an endless fountain of water (water often represents truth in Scripture). Look no further than him! Flowing water is naturally filtered; it purifies itself. When Jesus gives us an example of the water of truth, it is always flowing. It is pure. We want our thirst quenched with the purity of truth.

Being empty is having space for the right things. If we are empty of self-will, there is room to be filled with Jesus' water of truth. There is no room for the good stuff if we are filled with the bad stuff. That is why our parents always told us to eat the nutritional food first before we could have dessert. We do not want to fill up with empty calories!



### How does "hungering and thirsting after righteousness" fit into the cumulative steps of the Beatitudes?



Our human nature hungers and thirsts, meaning longs for, things like comfort, answers, stability, to be happy and have abundance. To *hunger and thirst for righteousness* means to go higher - beyond those basic needs. To some of us, this is not natural. It starts with a strong foundation of humility (the first Beatitude), being vulnerable in mourning for the inequities of life and the sorrows of others (the second Beatitude). This also includes just how far short we ourselves fall from the perfect standard, and then having a meek and teachable character (the third Beatitude).



Hungering and thirsting for righteousness brings us to God's will for answers rather than relying on our own will. This is the **ONLY** path to becoming truly satisfied.



What is our diet? We eat the words of God and drink the truth.


### Our hunger and thirst for righteousness is a lifelong process of being fed, growing, then being fed again:

**1 John 3:2:** (NASB) *Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when he appears, we will be like him, because we will see him just as he is.*

We are looking to become children of God in the fullest sense. *We will see him just as he is.* Those hungering and thirsting after righteousness shall be satisfied. The satisfaction of being with God is beyond comprehension.

**Psalm 17:15:** (NASB) *As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake.*

This is talking about the satisfaction of the likeness of God through Christ. This is much bigger than just an earthly satisfaction.



To hunger and thirst after righteousness is to understand we cannot be ultimately complete and satisfied in our present sinful earthly condition.

*Such satisfaction can only come through Jesus for he was and is the only genuine link to eternal life for all of us. Drawing our nourishment from him prepares us for eternal fulfillment!*

This is a lifestyle of seeking after God through Christ. We need to rise up to this lifestyle by changing our habits so we can be in focus with this mindset.

If we are going to hunger and thirst after anything, why not make it the most God-honoring things possible?

**Now that we understand the importance of godly righteousness, what do we look to develop next?**

The relentless pursuit of righteousness is a life-changing experience. The clearer our focus is on this, the more we will realize it only is available to us because of God's own mercy towards us. We need to never forget that imperfect humanity would be locked out of God's eternal grace without God's mercy.

**Matthew 5:7:** (NASB) *Blessed <3107> are the merciful <1655>, for they shall receive mercy.*

**Merciful:** Strong's Exhaustive Concordance #1655 *eleēmōn*; compassionate

To be merciful is to be compassionate. It is to express kindness beyond what is deserved or fair. There could be no mercy if not for justice, as it is undeserved compassion upon one deserving a negative consequence. Compassion therefore relieves pain, suffering and misery.



Unlocking the power of just actions seasoned with a merciful hand



**First, a look at the mercy of Jesus:**

 **Beatitude number five, He was Merciful, Ken Gire, Moments with the Savior**

- *He was merciful, moved with compassion on the crowds that flocked around him like so many fearful sheep in desperate search of a shepherd. Wherever he went, he stretched out his hand. Gathering them to himself. Nourishing them. Binding up their wounds.*



Jesus lived mercy. He expressed it regularly and in a variety of ways.

### He taught how to live a life of compassion, just as he did:

**Matthew 9:11-13:** (NASB) <sup>11</sup>When the Pharisees saw this, they said to his disciples, Why is your teacher eating with the tax collectors and sinners? <sup>12</sup>But when Jesus heard this, he said, It is not those who are healthy who need a physician, but those who are sick. <sup>13</sup>But go and learn what this means: I desire compassion, and not sacrifice, for I did not come to call the righteous, but sinners.

The Pharisees would have recognized the words, *I desire compassion and not sacrifice*, because they are found in **Hosea 6:6:** (KJV). Jesus was trying to teach them to have compassion in their hearts for others because God is compassionate.

Jesus was merciful even when he was angry with the Pharisees. He was trying to show them the great responsibility they had for the people they were spiritually leading and the grave error of their ways.

### Jesus was known throughout the land as a man of compassion. People often cried out to him for help and Jesus responded:

**Luke 17:12-14:** (NASB) <sup>12</sup>As he entered a village, ten leprous men who stood at a distance met him; <sup>13</sup>and they raised their voices, saying, Jesus, Master, have mercy (compassion) on us! <sup>14</sup>When he saw them, he said to them, Go and show yourselves to the priests. And as they were going, they were cleansed.

*Have mercy on us* - with compassion, Jesus stopped and healed them.

Remember what happened next? Only one of the 10 men returned to thank him after he was healed.



**Think, how often did Jesus receive mercy and how often did he give it?**

Jesus gave mercy all the time. Perhaps one example of when he *received* mercy was from Simon of Cyrene, who carried his cross. Simon was ordered to help by the Romans, but it was still an act of compassion. Throughout the entire ministry of Jesus, we rarely see him given mercy, but he is always dispensing it. The imbalance in this equation reveals his heart for his mission and fulfilling the will of God. *Blessed are the merciful...*

Being merciful involves compassion, forgiveness and giving others the benefit of the doubt. We all seem to be so touchy, easily offended and quick to think we are being disrespected.



One thing I am trying to do within my Christian fellowship is assign positive spiritual intent. When those around me say or do something that seems a little off, I want to assume they are coming from a place of love and wanting what is spiritually best for me as the baseline of how I respond. We are all struggling to perfect our characters and would all be perfect if we could.

None of us can read another's heart, so this is a good exercise in being compassionate. That is what this Beatitude is all about.



## How do we apply the sense of being “empty” as a true disciple of Christ in relation to being “merciful”?

To be genuinely merciful, to be truly compassionate, is to be empty. Emptied of pettiness, emptied of self-serving ego, emptied of human opinion, emptied of the clamor for personal rights and acknowledgement.

**In this emptied and selfless state we can be in a position to receive the spiritual gift of mercy, which lasts for eternity:**

**1 Peter 1:3-4:** (NKJV) <sup>3</sup>*Blessed <2128> be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup>to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you.*

**Blessed:** Strong's Exhaustive Concordance #2128 *eulogetos*; blessed, praised

In one sense, the merciful are “emptying” themselves from upholding the principle of an *eye for an eye* that they might otherwise be entitled to or feel they deserve. Mercy is closely tied to forgiveness. *Forgive our trespasses as we forgive others.* Without clear-cut compassion driving it, we cannot get clear-cut forgiveness. If we want mercy and compassion from God, we must be merciful in our daily life.



**Check out our CQ Kids videos:  
WHAT IS MERCY?**

[christianquestions.com/youtube](http://christianquestions.com/youtube)



## How does being “merciful” fit into the cumulative steps of the Beatitudes?

We first receive the mercy of Jesus upon our lives. Humility recognizes that as we can now embrace the grief of our experiences, we can grow into a meek and teachable disciple. Teachability feeds the hunger for righteousness, which in turn opens our eyes to the magnificence of mercy. Make no mistake, mercy is a magnificent characteristic to display! It is wonderful to receive, but just as wonderful to give.

Prayer is a vital part of our ability to attain and retain a compassionate spirit.

**This is why it is called going before the *throne of grace* as we receive unmerited favor and mercy before God:**

**Hebrews 4:15-16:** (NASB) <sup>15</sup>*For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin. <sup>16</sup>Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

Often our prayers are more intense *in time of need*. We are looking for God's grace. If we can learn to receive God's mercy and grace, the next thing we need to learn is how to apply it to others. If we can apply our compassion and mercy to others, God will further His grace to us. *Blessed are the merciful...*



**To maintain a compassionate approach to others, we need continual reminders that we live according to higher spiritual standards and not our comfortable human standards:**

**Matthew 18:21-22:** (NASB) <sup>21</sup>Then Peter came and said to him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times? <sup>22</sup>Jesus said to him, I do not say to you, up to seven times, but up to seventy times seven.

Our comfortable human standards are appalled at how many times this is! This is like a million “forgivenesses”! Where do we stop? Jesus’ answer is so profound because it reveals to Peter that our concept of mercy towards others falls far short of God’s true mercy. God sees us all as sinners who continually need more mercy.



Each of the Beatitudes contributes to our spiritual transformation. But that really grows through the practice of mercy. The Old Testament word for mercy in Hebrew (*checed*) is derived from a root word meaning “to stoop down or to bend in kindness.” Stooping down implies humility and meekness of spirit. This reminds us of Jesus washing the feet of his disciples.

The compassion part of mercy implies we already have an element of sorrow and mourning for the plight of another, and certainly “hungering and thirsting after righteousness” means we recognize God as our loving and very merciful heavenly Father. We must learn from God, so we can be that way with others.

Becoming one  
who can be blessed!



To be merciful is to have an acute sense of the challenges and heartaches of those around us. **It is to observe these things and to act on these things, not with judgment or minimizing, but with godly love and grace.**

*Being treated with compassion gives people a very real sense of who God is.*

*What a blessed way to live!*



As a practical example of living in a merciful, compassionate way, it reminds me of when you were going through an extensive house renovation, Jonathan. Your contractor had a health issue when many things still were not finished. You were paying him a good amount of money, and nothing was happening, but your first instinct was compassion instead of complaining. This was a nice example for me.

His health and family were most important. Not things or being inconvenienced. Those things don’t matter. We are blessed to have him and his wife in our lives. They’re wonderful examples of doing the right things even through difficult experiences. Putting pressure on them would have been wrong. We are thankful that his health is improving.







The Beatitudes teach us to live in a Christlike fashion. Treating others with compassion is to be a true representative of Jesus; after all, when was he ever NOT compassionate?

**To live with compassion is to clearly walk towards Jesus.  
What is the next step this sets us up for?**

To be known as a merciful person is to be known as someone who people are drawn to. This characteristic exhibits a sense of being safe to be around. Building on this is the next Beatitude, being pure in heart. This is a giant step towards complete discipleship. It is a step that focuses all we have already learned about God's greatest glory.

**Matthew 5:8:** (NASB) *Blessed <3107> are the pure <2513> in heart <2588>, for they shall see God.*

**Pure:** Strong's Exhaustive Concordance #2513 *katharos*; clean (literally or figuratively):—clean, clear, pure

**Heart:** Strong's Exhaustive Concordance #2588 *kardia*; the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle:—(+ broken-)heart(-ed)

To be pure in heart is to be driven by intentions that are uncontaminated by earthly ills. It is to have Jesus' own conscience be the primary influence for what we truly desire to happen, rather than our own self-serving consciences. Having the conscience of Jesus is having a pure heart. For imperfect followers of Jesus, purity of heart does not always translate into purity of action. However, having a pure heart is our best chance to prompt us to have pure actions.



**WARNING:** Being pure in heart is NOT for the casual Christian. We have to work up to this which is why we had all that practice with the previous Beatitudes! It is not easy living pure in an impure world. So many things can contaminate us. And who is really excited about examining those deep recesses of our hearts to make sure that even if we do or say the right things, the expected things, that our motives are 100 percent pure? Seeing into those little dark parts of our hearts is not something most of us like to examine. It is like cleaning those air filters - we can never get all the dust and grime out, but we must keep up the effort.



**First, a look at Jesus' own purity of heart:**

**Beatitude number six, He was Pure in Heart, Ken Gire, Moments with the Savior**

- *He was pure in heart. Someone once said that purity of heart was to will one thing. That was Jesus' heart. It was so unalloyed from the baser metal of personal ambition, that Satan could dangle nothing before him to cause him to defect from his Father.*

Jesus willed only to do what his Father wanted him to do. Jesus' own purity of heart was perhaps the most obvious aspect of his character. Everything he did was driven by a pure heart. He taught us to seek to do the same.



If we read every single word written about the life of Jesus, we will not find a single moment when he was not driven by a pure heart:

**John 15:12-15:** (NASB) <sup>12</sup>This is my commandment, that you love one another, just as I have loved you. <sup>13</sup>Greater love has no one than this, that one lay down his life for his friends. <sup>14</sup>You are my friends if you do what I command you. <sup>15</sup>No longer do I call you slaves, for the slave does not know what his Master is doing; but I have called you friends, for all things that I have heard from my Father I have made known to you.

The will of Jesus never deviated. There were no slight turns left or right; it was straight forward with the goal of accomplishing what the Father's will was for him. The pure heart of Jesus was a truth-driven, evil-repulsing, hope-filled, people-building example of what godliness is and what is required to be a faithful follower. What a *blessed* way to live!

## Being **PURE IN HEART**

**A TRUTH-DRIVEN,**

**EVIL-REPULSING,**

**HOPE-FILLED,**

**PEOPLE-BUILDING EXAMPLE**

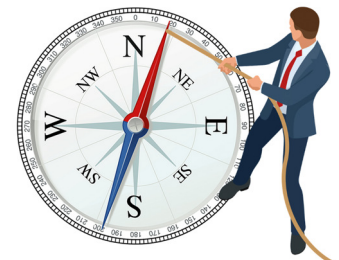
of what is required  
to be a faithful follower of Jesus

Let's expand on a few of these. Jesus' pure heart was "evil-repulsing." Sin should be repulsive to a pure heart in those who love righteousness. The ugliness of sin and how it destroys people should make us long to do better.

His heart was "people-building." This applies in one sense in that the words of Jesus were always uplifting. Our hearts must be kept so pure that there is no danger that we will tear each other down with our words. This applies face-to-face, on social media, and when we talk about someone to other people. That can be difficult...we like to gossip!

No matter what we do, there is no way we can have a completely pure heart. We are thankful God looks on the purity of our will, intention or purpose. Another way to express this Beatitude would be: Blessed are the honest-hearted - those who have absolutely the right intentions. We want purity in the sense of transparency and truthfulness.

It is like a compass pointing to true north, to righteousness. We might have a sudden or strong temptation that through our weakness moves the needle to the right or to the left, but hopefully it quickly recovers to its normal position of righteousness and truth. Our goal is to make sure it does not go so far out that the position is not recoverable.



We paused and considered what Jesus looked like with his pure heart. Now we need to refocus on what this means for us.

## FOUR SUGGESTIONS TO KEEP OUR HEARTS PURE :

1. **PREVENTION:** COLOSSIANS 3:2 – SET OUR AFFECTIONS ON THINGS ABOVE.
2. **AVOIDANCE:** HEBREWS 12:13 – MAKE STRAIGHT PATHS FOR OUR FEET – AVOID PATHS THAT LEAD AWAY FROM THE LORD.
3. **FILTER:** PROVERBS 4:23 - USE THE HOLY SPIRIT (GOD’S POWER AND INFLUENCE) TO FILTER OUT THOUGHTS THAT COULD CONTAMINATE OUR HEARTS.
4. **POSITIVE ACTIVITY:** PHILIPPIANS 4:7 – CONSTANTLY PLANT POSITIVE SEEDS IN OUR MIND AND WEED OUT THE BAD THOUGHTS.



How do we apply the sense of being “empty” as a true disciple of Christ in relation to being “pure in heart”?

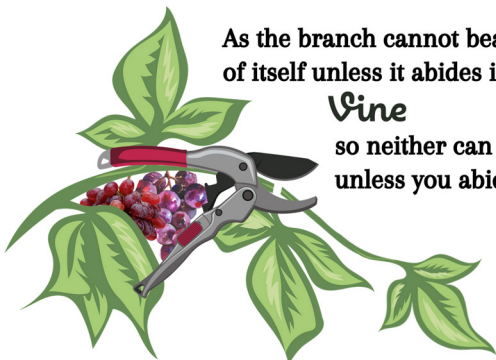
A true and sincere disciple of Christ will strive to have that “cleansed” pure heart, empty of malice, hatred and resentment. They are going to be ready to fill it with all that we have been talking about - the spirit of meekness, gentleness and generosity to others. The purer the heart, the purer the spiritual vision. *Blessed are the pure in heart, for they shall see God.* The stakes are high and the rewards are unfathomable!

Purity of heart is hard to fully achieve. It does not come easily and does not come at the beginning of a Christian walk. We need to grow towards this ideal goal. There is a lot of emptying-of-self needed to make room for purity to fill us. If we do not do the emptying, we will never get the filling.

**Jesus teaches us how to be clean or pure. He explains this in the context of pruning and removing things that are not necessary or are detrimental to the most efficient growth:**

John 15:2-4: (NASB) <sup>2</sup>Every branch in me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. <sup>3</sup>You are already clean (pure) because of the word which I have spoken to you. <sup>4</sup>Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in me.

As the branch cannot bear fruit of itself unless it abides in the **Vine** so neither can you unless you abide in me.



Pruning a vine takes away anything that hinders its growth. It looks like you killed it when you are finished pruning! It does not look to have any potential, but it does because it is forced to grow in the right way. This is why Jesus says, *Abide in me*. If we want a pure heart, we must abide in him as he abides in the Father. We must stay close because *a branch cannot bear fruit of itself unless it abides in (is fed by) the vine.*



## How does being “pure in heart” fit into the cumulative steps of the Beatitudes?

To be *pure in heart* is not for the faint of heart. It shows up late in the Beatitude list because it is an advanced step that takes a lot of effort and intention. We will not be able to advance to the next step of “peacemaker” if our hearts are not as pure as we can make them. We start with humbly (the first Beatitude) knowing who we are and progress on to embracing the mourning/grieving (the second Beatitude) of our lives.

A meek and teachable life (the third Beatitude) begins to develop here and that teachability feeds our hungering for righteousness (the fourth Beatitude). Feeding on the righteousness of God naturally develops a merciful (the fifth Beatitude) and compassionate outlook.

All these characteristics combine to weed out our selfish and evil intentions and steer us towards a pure heart (the sixth Beatitude). Now we need to grow into such a heart and acquiesce to God’s will and God’s will alone.

### Purity of heart is a central learning objective of our discipleship walk:


**1 Timothy 1:5-6:** (NASB) <sup>5</sup>But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. <sup>6</sup>For some men, straying from these things, have turned aside to fruitless discussion,

*The goal of our instruction is love - from where? - from a pure heart. Having that pure heart is a critical part of being a true follower of Christ. We cannot continue following Jesus unless we also purify our hearts. This is, of course, an impossibility for imperfect Christians. However, we continue to try to clean and purify our hearts more and more.*

### The blessed result of a pure heart is to see God! While it is magnificent to see God, this is not an easy task:

**1 John 3:2-3:** (NASB) <sup>2</sup>Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when he (Jesus) appears, we will be like him (Jesus), because we will see him (Jesus) just as he is. <sup>3</sup>And everyone who has this hope fixed on him (Jesus) purifies himself, just as he (Jesus) is pure.

While we will fail many times to try to have a pure heart, those failures will bring us steps closer each time. We must never stop striving to make our hearts purer in a godly way. Never stop trying.



To be pure in heart is to have removed **MALICE, ANGER, RESENTMENT, JEALOUSY AND THE LIKE** from our deepest intentions. It is to live life on a level that few can understand but that everyone can trust. Purity of heart resides in the domain of those who are strong in Christ and whose lives are willing sacrifices for the sake of the will of God.

*The blessed effects of a pure heart are experienced by many even though the maturity of a pure heart is only experienced by few.*



The incredibly positive effects of a heart growing closer to purity has a rippling effect to all the people around them. However, the experience of having a heart that has achieved mature purity and is Christlike is not experienced by many because it is so difficult. Every step we gain along the road towards purity of heart blesses us immeasurably and those around us. We want to be among those who are striving to have a pure heart because Jesus tells us to do so.

Purity of heart is no simple matter that can be wished into existence. Striving long and hard produces this blessing.

**With the first six Beatitudes in place, what is the final step?  
Where do these Beatitudes culminate?**

In entertainment you have a grand finale and in sports you have the all-important final period. In both cases, the results of the event hang in the balance until the very end. With the Beatitudes, it is similar. Jesus is teaching us all of this development for a very specific and completely world-changing reason. The seventh Beatitude is the conclusion.

Matthew 5:9: (NASB) *Blessed <3107> are the peacemakers <1518>, for they shall be called sons of God.*

**Peacemakers:** Strong's Exhaustive Concordance #1518 *eirēnopoios*; pacificatory, i.e. (subjectively) peaceable:—peacemaker

“Pacificatory” means to pacify, an appeasing action, a peaceful submission



**"hapax legomenon"**

This is the only time this word is used in the New Testament. When that happens in literature, including the Bible, it is called a “hapax legomenon,” meaning “once said” in Greek.

A peacemaker is one who brings peace. To be a peacemaker is to be a reflection of Jesus and break down barriers between those who are at odds so they cannot merely co-exist, but they can be fully integrated with each other and into God's plan. All the previous Beatitudes have directed us to see clearly, think righteously and act appropriately. Peacemaking is an uncommon place to be. Being a peacemaker enables us to truly appreciate what Jesus came to do, as well as work alongside him in this amazing privilege.

**Are we peacemaking or just peacekeeping? How far should we be reaching out to make peace without it violating our Christian principles?**



The transformative value of peacemaking in daily life



**Jesus the peacemaker:**



**Beatitude number seven, He was a Peacemaker, Ken Gire, Moments with the Savior**

- *He was a peacemaker, coming to earth to reconcile a prodigal world to the Father's love. These are the blessings of a Christlike character.*



This is a short statement, but the greatest peacemaking mission the world has ever known will involve reconciling God's prodigal children back to Him.

### Jesus was the ultimate peacemaker of all time:

**Romans 5:18-19:** (NASB) <sup>18</sup>So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. <sup>19</sup>For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

Here we have the clarity of the peacemaking of Jesus:

- One man, Adam, brought sin into the world. All mankind is brought down a specific path of sin leading to death.
- Another man, Jesus, eradicates sin and brings everyone up a new path to life.



Bringing the world back into peace and harmony with God is the ultimate peacemaking. Adam originally had a relationship with God but lost that connection because of disobedience.

When the reconciliation work of Jesus is finished, the world will be back in peace and harmony with God. This is the great peacemaking work of Jesus. But there is more than that - peacemaking helps us take down barriers.

### Jesus removed all OUR barriers between us and also our barriers that kept us from God:

**Ephesians 2:13-14,19:** (NASB) <sup>13</sup>But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ (Jesus as a peacemaker). <sup>14</sup>For he himself is our peace (peacemaker), who made both groups into one and broke down the barrier of the dividing wall (peacemaking) <sup>19</sup>So then you are no longer strangers and aliens (the work of a peacemaker), but you are fellow citizens with the saints (peacemaker), and are of God's household (peacemaking accomplished!).

...and are of God's household - we are sons of God, just like the Beatitude promised: *Blessed are the peacemakers, for they shall be called sons of God.* This is Jesus working within us. Do we respond to his peacemaking efforts with us, or do we try to do things our own way? We need to think about this.



How do we apply the sense of being "empty" as a true disciple of Christ in relation to "peacemaking"?

Having been reconciled to God through Christ requires us to be emptied of our wills, sin-driven emotions and our human aspirations. We must think on a higher level:

**Hebrews 12:14-15:** (NASB) <sup>14</sup>Pursue peace with all men, and the sanctification (set apart for a holy purpose) without which no one will see the Lord. <sup>15</sup>See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled;

For more on the root of bitterness, see:



Understanding the depth of disaster that bitterness can cause



We want to focus only on God's peace - not our own emotions that all-too-quickly get in the way of our trying to make peace. We have to be careful that our peacemaking now is done in a very godly way. We have the work of peacemaking now among our brethren for the ultimate work of peacemaking later with the world.

**These next verses describe what our true responsibilities are now and will be later:**

2 Corinthians 5:20-21: (NASB) <sup>20</sup>Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. <sup>21</sup>He made him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in him.



"THEREFORE, WE ARE AMBASSADORS FOR CHRIST..."

An ambassador represents the authorities from someplace else and never the individual ambassador's point of view. We are the spokespeople, the physical representative of Christ.

A few verses earlier in 2 Corinthians 5:18-19 we are given *the ministry of reconciliation*. To be an ambassador with a *ministry of reconciliation* is to be emptied of any self-will and filled with the mission of representing God through Christ now and in the future kingdom. We are filled with the mission of God's will for all of humanity.

Normally when we are dealing with each other, peacemaking involves a lot of compromise. Compromise takes a little away from both parties as they make concessions. This is how the "empty" concept might apply in the sense of giving up or emptying one's rights in the name of building up peace.

However, here we are talking about a higher level of peacemaking. This is in the future when the faithful followers of Jesus will participate in bringing all of the resurrected mankind back into harmony with God (*the ministry of reconciliation*). There will be no compromise because everyone will have to rise up to the level of what God requires for eternity in order to continue living in His righteous kingdom. Of course, it is God's way or no way. This is necessary because what is at stake is eternal life! If we think about our lives added to all of our ancestors' lives, multiplied by 1,000, we get just an inkling of the very beginning stages of eternity. To preserve a life like that will require living God's righteous way, or else society will rapidly get out of control. Think back to the Garden of Eden and how quickly mankind went downhill once God's rules for life were violated.

The peacemaking brings us into harmony with God - *we beg you on behalf of Christ, be reconciled to God* - so that He can give us a blessed, beautiful, fulfilled, wonderful, satisfying and abundant eternal life. In the kingdom, there will be no compromising with God, where we can keep our secret sinful thoughts while outwardly complying with God's rules. Satan did this, and look where it got him! We have to keep ourselves in line with God, and our job as "reconcilers" is to show the world through our experiences now that we can all work toward bending our wills to fit God's will.



## How does peacemaking fit into the cumulative steps of the Beatitudes?

In Episode 1025, we likened the Beatitudes to rungs on a ladder of development, similar to how we are using the picture of cumulative steppingstones. Being a peacemaker was pictured as a high rung on the ladder.

Let's go through the steps again:



"With all of the previous steps of development, **we can now see clearly, think righteously and act appropriately.** Most of us do not climb this high, even though we may hang out on different rungs for a while. Being at this level enables us to get a view of what Jesus came to do, as well as the privilege of stepping up to the next rung. **This is an uncommon place to be.** The first seven rungs are things we are working on to become a peacemaker. The remaining rungs are the results of becoming that peacemaker."

**- CQ Episode 1025: Should We Be Peacemakers?**

**With this heart purity, being a peacemaker and representing the peace of God through Christ to all men is the very thing we are called to become:**

**Philippians 4:6-7:** (NASB) *<sup>6</sup>Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup>And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.*

**Why should we be anxious for nothing? God will supply us with what we need. The peace of God, which surpasses all comprehension, will guard your hearts and your minds - we cannot be peacemakers FOR God unless we have the peace OF God. We cannot have the peace OF God unless we have gotten to the place where our quest for a pure heart through growth and development is not hindered by our own emotions and desires.**

We can see the Beatitudes cumulatively build us up to becoming peacemakers, and peacemaking changes the world. Jesus came to change the world, and is calling his true disciples to work with him to finish the work of changing the world. We are, ultimately, to be peacemakers.






### ***Are we working on being a peacemaker?***

*We do not start at peacemaking;  
we start with "Blessed are the poor in spirit..."  
and go through the other steps.  
Learning to be a peacemaker is learning  
what being a disciple of Jesus is all about.*

*Becoming one  
who can be blessed!*



To be a peacemaker and represent the peace of God planned for all of humanity **IS to be Christlike.**

While we cannot perfectly attain this status here and now **we can certainly go through the Beatitude development process and grow towards it.**

### **Here is a great scripture to sum up why this is such an important study:**

**2 Corinthians 3:18:** (TLB) *But we Christians have no veil over our faces; we can be mirrors that brightly reflect the glory of the Lord. And as the spirit of the Lord works within us, we become more and more like him.*

This is the whole point of the Beatitudes - to be so much like Jesus that we reflect him and the Father.

But why are we not including the next scripture about being persecuted as a Beatitude? There are more rungs to that ladder.

More "blesseds" follow, but these describe the training ground of the Beatitudes. Being "supremely blessed" is part of the training because we are blessed by working on the Beatitudes.

### **Here are the verses that follow the Beatitudes:**

**Matthew 5:10-12:** (NASB) <sup>10</sup>*Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.* <sup>11</sup>*Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of me.* <sup>12</sup>*Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.*

When we are persecuted, we are called blessed. Why? Because the persecutions and insults and the evil and gossip that come to us as we develop these Beatitudes are God's way of testing our focus and maturity. To be a peacemaker is to be among the most privileged of all humanity. To embrace being persecuted for Christ's sake is to embrace becoming a peacemaker!

We have these seven Beatitudes and then the testing grounds of persecution that follow.



Jesus taught a progressive lesson in the Beatitudes. Starting with humility, we build one upon the other until we get to the point of being pure in heart. This difficult step is right before being a peacemaker, that is ultimately being like Christ. These are not easy, and they are not supposed to be, but when we embark on these steps as followers of Christ, we are SUPREMELY BLESSED by God.

*So, is God happy with my attitude?  
For Jonathan, Rick, Julie, and Christian Questions...  
Think about it...!*



Join us next week for our podcast on January 31, 2022  
Ep. 1215: Can Faith Take Me From Failure to Victory?

### Study Questions

### Christian Questions Weekly Newsletter

CQ Rewind Show Notes and Study Questions

Text  
**CQREWIND**  
to **22828** to get started.



christianquestions.com



# Study QUESTIONS

## Ep. 1214: Is God Happy With My Attitude? (Part II)

<https://christianquestions.com/character/1214-beatitudes-2/>

See:  CQ.Rewind  
SHOW NOTES

1. Why is being poor in spirit (being humble) so important? What do we mourn? How do we mourn? What is necessary to become teachable? How was Jesus teachable?
2. What does it mean to hunger and thirst for righteousness during this life? How did Jesus display this hunger and thirst during *his* life? What is required of us at the deepest level of hungering and thirsting? What will satisfy our spiritual hunger and thirst? (See Psalms 17:15, 40:7-10, Matthew 5:6, John 4:13-14, 6:49-51, 1 John 3:2)
3. To be merciful is to be compassionate. How are mercy and justice connected? How did Jesus express mercy to others during his ministry? How does being emptied apply to mercy? (See Matthew 5:7, 9:11-13, Luke 17:12-14)
4. What does mercy look like in our Christian life today? Why is it such an important part of our character? What does Jesus' answer to Peter's question in Matthew 18:21-22 tell us about the depth of God's mercy compared to our own? (Hebrews 4:15-16, 1 Peter 1:3-4)
5. What does it mean to have a pure heart? How can we clearly see the purity of Jesus' heart? How was Jesus' pure heart "evil-repulsing" and also "people-building"? Why should these particularly be an example for us? (See Matthew 5:8, John 15:12-15)
6. How can we strive for a pure heart? What does God do to prune us? Why is this Beatitude near the end of the list? Who benefits from someone who is pure in heart? (See Proverbs 4:23, John 15:2-4, Colossians 3:2, Philippians 4:7, Hebrews 12:13, 1 Timothy 1:5-6, 1 John 3:2-3)
7. What is a peacemaker? How is Jesus the ultimate peacemaker in Romans 5:18-19? How is Jesus a peacemaker in Ephesians 2:13-14, 19? What all does he accomplish in these scriptures? Explain the balance in the graphic with Adam and Jesus. (See Matthew 5:9)
8. How can we learn from Jesus' example to become true peacemakers in our lives? What are the responsibilities of the true followers of Jesus now and in the future in regards to peacemaking? How does peacemaking differ in the present time compared to in God's kingdom? (See 2 Corinthians 5:18-21, Philippians 4:6-7, Hebrews 12:14-15)
9. Why is it important to study the Beatitudes in depth? (See Matthew 5:10-12, 2 Corinthians 3:18)
10. Which Beatitude resonates the most in your heart? Why? What will you do to ensure that you are following Christ's example and living out all seven Beatitudes?