

HWMR: CRUCIAL ASPECTS OF MATTHEW 5 THROUGH 7 (Week 1)

**The Blessedness of Being Poor in Spirit and Pure in Heart That We May Be under Christ's
Heavenly Ruling as Our New King
and That We May See God
to Express Him in His Life and Represent Him with His Authority**
Scripture Reading: *Matt. 5:3, 8*

Matthew 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

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

Day 1

Matt. 5:3 - Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Isa. 66:2 - For all these things My hand has made, / And so all these things have come into being, declares Jehovah. / But to this kind of man will I look, to him who is poor / And of a contrite spirit, and who trembles at My word.

I. “Blessed are the **poor in spirit, for theirs is the kingdom of the heavens”—Matt. 5:3:**

- A. To be poor in spirit is not only to be **humble** but also to be **emptied in our spirit**, in the depth of our being, not holding on to the old things of the old dispensation but unloaded to receive the new things, the things of the kingdom of the heavens—cf. Luke 6:20.
- B. We need to be **poor, emptied, unloaded**, in our human spirit that we may realize and possess the kingdom of the heavens—cf. Matt. 19:13-15.
- C. To be poor in spirit means that we are **humble**, acknowledging that **we have nothing, know nothing, can do nothing**, and **are nothing**—Gal. 6:3; John 15:5b; Isa. 57:15; 66:2:
 1. Those who are poor in spirit have a **willing spirit** for the things of the Lord and for the things of the church—Psa. 51:12.
 2. Those who are poor in spirit **experience** the Spirit of joy and the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of the knowledge and fear of Jehovah—Heb. 1:9; Rom. 14:17; Isa. 11:2-3.

Day 2

Luke 1:53 - The hungry He has filled with good things, and the rich He has sent away empty.

Phil. 3:13 - Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

- D. All spiritual progress depends on **man's hunger**—Luke 1:53; Psa. 81:10:
 1. We should be afraid of **self-contentment, self-satisfaction**, and satisfaction with the **things of the past**—Phil. 3:13.
 2. **Spiritual stagnation** is the result of indifference to one's own spiritual lack; all failure and decadence are the **result of self-complacency**—cf. Deut. 4:25.

3. Past victory can **never** be our present strength—cf. Josh. 7:3-4:
 - a. We cannot go on without new knowledge of the Lord and a **new vision of Him**— cf. Acts 26:16; Phil. 3:8b, 10a.
 - b. Whenever we find ourselves crying, “I cannot make it,” our progress has begun; then God is easily able to create a desire for Him in us—cf. 2 Chron. 20:12.
 - c. We should remember that God gives difficulties to us in order to **dig more deeply** in us so that He can **fill us more** with Himself—cf. Rom. 8:28-29.
4. Whenever we become empty, the **Lord will fill us up**; spiritual progress is a matter of being continually emptied out and continually filled up—cf. 2 Kings 4:1-6.
- E. “Truly I say to you, Whoever does not receive the kingdom of God like a little child shall by no means enter into it”—Luke 18:17:
 1. A little child, not filled with and occupied by old concepts, can easily receive a new thought—cf. Psa. 139:17.
 2. People need to be like little children and, with an **unoccupied heart**, **receive the kingdom of God as a new thing**.

The first item of the inward condition is in Matthew 5:3: "*Blessed are the poor in spirit, for theirs is the kingdom of the heavens.*" The first basic condition is related to our spirit, which is the **very place where God can dwell**. Our spirit is the **organ within us created by God for us to contact Him, to take Him in, to receive Him, and to contain Him**. Many Christians have missed this first condition. They miss the first organ for the kingdom life, the human spirit. Many Christians have never heard anything concerning the human spirit. This is poor and pitiful! To teach people to contact God without using their spirit is like trying to train people to run without using their feet.

To be poor in our spirit means to **empty all the things other than God out of our spirit**. We all have to empty our spirit. Our spirit is only for God. This means we have to empty out everything else that may be within our spirit. We need to be empty in our spirit for God. Unfortunately, most of us have something other than God filling our spirit. Don't think that your knowledge remains only in your mind. Through your mind, your **knowledge can enter into your spirit and occupy it**. Don't think that your hatred remains only in your heart. The **hatred can also enter into your spirit and occupy it**. Don't think your human, natural, fleshly love remains only in your emotion. It too can **get into your spirit and occupy it**. Then your spirit will be filled up with knowledge, hatred, or love. Once your spirit is filled up, there is no room left for God. (*The Kingdom*, Chapter 32)

Day 3

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

2 Cor. 3:18 - *But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.*

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

- A. To have a pure heart means that our heart is **single, seeking nothing but the Lord Himself**, so that Christ may grow in us without frustration—13:19-23.
- B. If we are pure in heart in seeking God, our reward is that **we will see God**.
- C. In God's appearing to him, Job saw God, **gaining God** in his personal experience and abhorring himself—Job 38:1-3; 42:1-6.

- D. Today our God is the **all-inclusive Spirit** as the consummation of the processed and consummated Triune God; the God whom we look at today is the consummated Spirit, and we can look at Him in our spirit—2 Cor. 2:10; 2 Tim. 4:22.
- E. We see God so that we may be **constituted with God**; seeing God transforms us, and seeing God equals gaining God so that we may become God in life and in nature but not in the Godhead—2 Cor. 3:16, 18; Matt. 5:8; Rev. 22:4.
- F. The **more we see God** and love God, the **more we deny ourselves** and abhor ourselves— Job 42:5-6; Isa. 6:5; Luke 14:26.
- G. If we see the Lord, we will see that the things and **objects of this world are trash**—Phil. 3:7-8; cf. Jer. 15:19.

In addition to the problem involving our spirit, there is a further problem with our heart. The Lord Jesus said, "*Blessed are the pure in heart, for they shall see God*" (Matt. 5:8). **Purity of heart is a matter of motive.** We should not have any goal other than God Himself. To be **pure in heart is to seek only God.** Our desires, our thoughts, and our decisions must be to seek only God Himself. We all need to pray, "Lord, grant me a pure heart. Purify my motives until I have a single goal, and my whole being is completely zeroed in on God." We should care for nothing else, and we should seek nothing else. We should not care only for peace, for joy, for physical blessings, or for spiritual blessings, and we should not seek those things. Our heart should be set upon God. **God is our goal, and He is our motive.** May the Lord deal with our hearts until they are single and simplified and are absolutely zeroed in on God Himself to such an extent that we seek nothing else.

If you want to receive Christ, you need to pray, "Lord, make me poor in my spirit and pure in my heart. Lord, empty my spirit and purify my heart. Grant me a single heart for You." If our spirit and heart are prepared in such a way, we are ready for Him to come in. Immediately, the Lord Jesus will come into us. First, He will come into our spirit, and then He will begin to spread Himself from our spirit into our heart. Not only does He come into us as the seed of the kingdom, but He also grows within us. **As He grows, He spreads and increases within us all the time.** This is the growing of the kingdom, and this is the gradual coming of the kingdom. (*The Kingdom, Chapter 6*)

Day 4

Psa. 119:140 - Your word is very pure, / And Your servant loves it.

Col. 2:19 - And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

- H. Spiritual progress is the **increase of the element of God in us** and the decrease of things within us that usurp God's place—1 Tim. 4:15; Col. 2:19.
- I. As long as there is one thing, one event, or one person that takes possession of us, there is something in our heart usurping the place of God; an **idol** is anything within us that we love more than the Lord or that **replaces** the Lord in our life—Prov. 4:23; Ezek. 14:3.
- J. We must be **pure**; our heart should not be occupied by anything other than God—Matt. 13:19-23.
- K. Our spiritual progress depends on the degree to which **our heart is turned toward God**—4:17; 2 Cor. 3:16; cf. 2 Kings 23:25.
- L. The more a person is in the **word of God**, the purer he becomes—Psa. 12:6; 119:140; John 17:17.

III. We should aspire to have an **enlarged heart**—Psa. 119:32:

- A. Solomon was competent to oversee God’s people because he had **wisdom** and a **large heart**, which are two aspects of one thing:
 - 1. Although he asked only for the wisdom and knowledge to go out and come in among God’s people (1 Kings 3:5-9; 2 Chron. 1:10), God gave him “largeness of heart, even as the sand that is on the seashore” (1 Kings 4:29).
 - 2. The seashore encloses the sea, God having “set the sand as a boundary for the sea” (Jer. 5:22); this shows that Solomon’s heart was larger than the sea.
- B. We must be **genuine ministers** of the new covenant, having an **enlarged heart** with the intimate concern of the ministering life, which is a fruitful life—2 Cor. 7:2-3:
 - 1. With an enlarged heart the apostles were able to **embrace all believers** regardless of their condition, and with an opened mouth they were able to speak to all believers frankly concerning the real situation into which they had been misled—6:11.
 - 2. This kind of openness and enlargement is needed to reconcile, to bring back, the misled or distracted believers to God.

Day 5

2 Cor. 4:16-17 - Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day. For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

IV. In order to maintain the newness of our heart and our spirit, we need to be **renewed day by day** with the fresh supply of the resurrection life to become as new as the New Jerusalem—4:16-18:

- A. Newness is God; the believers should be renewed to be as new as the New Jerusalem since they all are becoming the New Jerusalem by walking in **newness of life** (Rom. 6:4) and building the New Jerusalem by serving in **newness of spirit** (7:6).
- B. While we are in the midst of suffering, we need to receive the renewing; otherwise, the suffering that we pass through means nothing to us; within us there is a refuge—our spirit—Psa. 91:1.
- C. In order to be renewed day by day, we need to be **revived every morning**—Matt. 13:43; Luke 1:78-79; Prov. 4:18; Judg. 5:31; 2 Cor. 4:16.

Day 6

Matt. 26:29 - But I say to you, I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.

Eph. 4:23 - And that you be renewed in the spirit of your mind

- D. We need to **come to the Lord’s table in newness** (Matt. 26:29); we can be renewed by learning to say, “I’m sorry; forgive me.”
- E. We are renewed day by day through four items: the **cross** (2 Cor. 4:10-12, 16-18); the **Holy Spirit**, by which we are reconditioned, remade, and remodeled with the divine life (Titus 3:5); our **mingled spirit** (Eph. 4:23); and the **holy Word of God** (5:26).

- F. **Our mingled spirit needs to spread into our mind** in order to subdue, take over, and occupy our mind, thus becoming the spirit of our mind; the more the mingled spirit penetrates, saturates, and possesses our mind, the more we let Christ's mind become our mind—Phil. 2:5; Eph. 4:23; 1 Cor. 2:16; Rom. 12:2.
 - G. We should not live according to the vanity of the mind but according to the **spirit of the mind**; this is the key to the daily living of the corporate one new man, the secret to having a church life filled with the character of God, the aroma of Christ, and the oneness of the Spirit—Eph. 4:3-4, 17-18, 23.
 - H. Our **loving the Lord** and our exercising our spirit in **prayer and in reading the Word** day by day change and renew our mind; this is to get rid of all the old concepts concerning the things of the human life and be made new again by the teaching of the Holy Scriptures and the enlightening of the Holy Spirit—Psa. 119:105, 130; 2 Tim. 3:15-17; Deut. 17:18-20.
- V. The Lord's recovery depends upon our renewed, purified heart and our renewed, strengthened spirit; when our heart is fully possessed by Christ and our spirit is habitually exercised to touch the Lord, God will have a way, and the recovery will be prevailing:**
- A. This consummates God's intention in making the believers the new man as the new creation to consummate in the New Jerusalem; as a result of our being renewed, we are **made a new creation**, which is the **new man in Christ**—Col. 3:10-11; 2 Cor. 5:17; Gal. 6:15-17; Eph. 2:10, 15.
 - B. God's goal is to have the **one new man**, which ultimately will consummate in the New Jerusalem, the final consummation of the one new man.

2 Corinthians verse 16 of chapter 4 says, *“Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.”* The inner man is our regenerated spirit as the life and person with our renewed soul as its organ. The outer man is our body as the organ with our soul as its life and person. The outer man is perishing, decaying, or being weakened, reduced, and consumed. But the inner man is being **renewed, refreshed, encouraged, and strengthened by being nourished with the fresh supply of the resurrection life**. As our mortal body, our outer man, is being consumed by the killing work of death, our inner man, that is, our regenerated spirit with the inward parts of our being, is being metabolically renewed day by day with the supply of the resurrection life.

To **argue** with people is to nourish or **feed your soulish life**. The more you argue, the stronger the outer man is. Sometimes a wife and a husband are tempted to quarrel or debate. Suppose that the wife is angry, but the brother would not say a word to his wife to argue with her. The brother may say that he did not say a word because he has learned to suffer. This way of acting, however, is not the Christian way, but it may be the way of the followers of Confucius or Buddha. If you would ask me why I do not argue with my wife, I would say that I do not like to feed or to nourish my soul. The more I argue with my wife, the more I feed my soul. We have to learn the lesson to **starve the soul, to reduce the soul**. The outer man should be reduced. We must realize that everything that happens to us has a purpose. God's purpose is for our outer man to be reduced so that the **inner man can be strengthened, refreshed, encouraged, nourished, and renewed day by day**.

When our outer man is reduced and our inner man is renewed, **we are kept in the Holy of Holies**. It is here in the Holy of Holies, in our spirit, that we **enjoy and experience Christ**. It is here that we experience all the divine things with God and in God. Gradually, we ourselves will become a ministry. We will not merely be a minister, but we will be a minister with a ministry. Then we will minister life, God, and the riches of Christ to others. We will not just pass on certain teachings, doctrines, and knowledge to others. Whatever we do will be a ministering of Christ, of God, into others. This is the need today. (*Autobiography of a Person in the Spirit, An, Chapter 2*)