



# SERMON ON THE MOUNT

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Lifeway Press®  
Brentwood, Tennessee

**EDITORIAL TEAM**  
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**BIBLE STUDIES**

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ISBN: 978-1-0877-8836-4

Item: 005842837

Dewey Decimal Classification: 226.9

Subject Headings: SERMON ON THE MOUNT \ CHRISTIAN LIFE \ BIBLE. N.T. MATTHEW 5-7

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ESV Text Edition: 2016

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Printed in the United States of America

Lifeway Women Bible Studies

Lifeway Resources  
200 Powell Place, Suite 100  
Brentwood, TN 37027-7707

Cover Design: Stephen Crotts

Author is represented by Wolgemuth & Wilson, Inc.



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## ABOUT THE AUTHOR

Jen Wilkin is an author and Bible teacher from Dallas, Texas. She has organized and led studies for women in home, church, and parachurch contexts. Her passion is to see others become articulate and committed followers of Christ, with a clear understanding of why they believe what they believe, grounded in the Word of God. Jen is the author of *Ten Words to Live By: Delighting in and Doing What God Commands*, *Women of the Word*, *None Like Him*, *In His Image*, and Bible studies exploring the books of Genesis, Exodus, Hebrews, 1 Peter, and 1,2,3 John. You can find her at [jenwilkin.net](http://jenwilkin.net).



## ABOUT THE GOSPEL COALITION

The Gospel Coalition is a fellowship of evangelical churches deeply committed to renewing our faith in the gospel of Christ and to reforming our ministry practices to conform fully to the Scriptures. We have become deeply concerned about some movements within traditional evangelicalism that seem to be diminishing the church's life and leading us away from our historic beliefs and practices. On the one hand, we are troubled by the idolatry of personal consumerism and the politicization of faith; on the other hand, we are distressed by the unchallenged acceptance of theological and moral relativism. These movements have led to the easy abandonment of both biblical truth and the transformed living mandated by our historic faith. We not only hear of these influences, we see their effects.

We have committed ourselves to invigorating churches with new hope and compelling joy based on the promises received by grace alone through faith alone in Christ alone. We believe that in many evangelical churches a deep and broad consensus exists regarding the truths of the gospel. Yet we often see the celebration of our union with Christ replaced by the age-old attractions of power and affluence, or by monastic retreats into ritual, liturgy, and sacrament. What replaces the gospel will never promote a mission-hearted faith anchored in enduring truth working itself out in unashamed discipleship eager to stand the tests of kingdom-calling and sacrifice. We desire to advance along the King's highway, always aiming to provide gospel advocacy, encouragement, and education so that current- and next-generation church leaders are better equipped to fuel their ministries with principles and practices that glorify the Savior and do good to those for whom He shed His life's blood.

We want to generate a unified effort among all peoples—an effort that is zealous to honor Christ and multiply His disciples, joining in a true coalition for Jesus. Such a biblically grounded and united mission is the only enduring future for the church. This reality compels us to stand with others who are stirred by the conviction that the mercy of God in Jesus Christ is our only hope of eternal salvation. We desire to champion this gospel with clarity, compassion, courage, and joy—gladly linking hearts with fellow believers across denominational, ethnic, and class lines.

Our desire is to serve the church we love by inviting all of our brothers and sisters to join us in an effort to renew the contemporary church in the ancient gospel of Christ so we truly speak and live for Him in a way that clearly communicates to our age. As pastors, we intend to do this in our churches through the ordinary means of His grace: prayer, ministry of the Word, baptism and the Lord's Supper, and the fellowship of the saints. We yearn to work with all who seek the lordship of Christ over the whole of life with unabashed hope in the power of the Holy Spirit to transform individuals, communities, and cultures.

In its Women's Initiatives, The Gospel Coalition aims for gospel renewal specifically among and through the women of the church. We desire to support the growth of women in faithfully studying and sharing the Scriptures; in actively loving and serving the church; and in spreading the gospel of Jesus Christ in all their callings. Women benefit from and contribute to The Gospel Coalition's resources in many ways—on the website, in conference settings, and in various publishing projects. We pray that, through the Women's Initiatives, Jesus will be glorified and the church will be strengthened.



# FOREWORD: HOW SHOULD WE APPROACH GOD'S WORD?

## OUR PURPOSE

The Bible study you are about to begin will teach you an important passage of the Bible in a way that will stay with you for years to come. It will challenge you to move beyond loving God with just your heart to loving Him with your mind. It will focus on answering the question, "What does the Bible say about God?" It will aid you in the worthy task of God-discovery.

You see, the Bible is not a book about self-discovery; it is a book about God-discovery. The Bible is God's declared intent to make Himself known to us. In learning about the character of God in Scripture, we *will* experience self-discovery, but it must not be the object of our study. The object must be God Himself.

This focus changes the way we study. We look first for what a passage can teach us about the character of God, allowing self-discovery to be the by-product of God-discovery. This is a much better approach because there can be no true knowledge of self apart from knowledge of God. So when I read the account of Jonah, I see first that God is just and faithful to His Word—He is faithful to proclaim His message to Nineveh no matter what. I see second that I, by contrast (and much like Jonah), am unjust to my fellow man and unfaithful to God's Word. Thus, knowledge of God leads to true knowledge of self, which leads to repentance and transformation. So are confirmed Paul's words in Romans 12:2 that we are transformed by the renewing of our minds.

Most of us are good at loving God with our hearts. We are good at employing our emotions in our pursuit of God. But the God who commands us to love with the totality of our hearts, souls, and strength also commands us to love Him with all of our minds. Because He only commands what He also enables His children to do, it must be possible for us to love Him well with our minds or He would not command it. I know you will bring your emotions to your study of God's Word, and that is good and right. But it is your mind I am jealous for. God intends for you to be a good student, renewing your mind and thus transforming your heart.

## OUR PROCESS

Being a good student entails following good study habits. When we sit down to read, most of us like to read through a particular passage and then find a way to apply it to our everyday lives. We may read through an entire book of the Bible over a period of time, or we may jump around from place to place. I want to suggest a different approach, one that may not always yield immediate application, comfort, or peace, but one that builds over time a cumulative understanding of the message of Scripture.

### READING IN CONTEXT AND REPETITIVELY

Imagine yourself receiving a letter in the mail. The envelope is handwritten, but you don't glance at the return address. Instead you tear open the envelope, flip to the second page, read two paragraphs near the bottom, and set the letter aside. Knowing that if someone bothered to send it to you, you should act on its contents in some way, you spend a few minutes trying to figure out how to respond to what the section you just read had to say. What are the odds you will be successful?

No one would read a letter this way. But this is precisely the way many of us read our Bibles. We skip past reading the "envelope"—*Who wrote this? To whom was it written? When was it written? Where was it written?*—and then try to determine the purpose of its contents from a portion of the whole. What if we took time to read the envelope? What if, after determining the context for its writing, we started at the beginning and read to the end? Wouldn't that make infinitely more sense?

In our study, we will take this approach to Scripture. We will begin by placing our text in its historical and cultural context. We will "read the envelope." Then we will read through the entire text so that we can better determine what it wants to say to us. We will read repetitively so that we might move through three critical stages of understanding: comprehension, interpretation, and application.

## **STAGE 1: COMPREHENSION**

Remember the reading comprehension section on the SAT? Remember those long reading passages followed by questions to test your knowledge of what you had just read? The objective was to force you to read for detail. We are going to apply the same method to our study of God's Word. When we read for comprehension, we ask ourselves, *What does it say?* This is hard work. A person who *comprehends* the account of the six days of creation can tell you specifically what happened on each day. This is the first step toward being able to interpret and apply the story of creation to our lives.

## **STAGE 2: INTERPRETATION**

While comprehension asks, *What does it say?*, interpretation asks, *What does it mean?* Once we have read a passage enough times to know what it says, we are ready to look into its meaning. A person who *interprets* the creation story can tell you why God created in a particular order or way. She is able to imply things from the text beyond what it says.

## **STAGE 3: APPLICATION**

After doing the work to understand what the text says and what the text means, we are finally ready to ask, *How should it change me?* Here is where we draw on our God-centered perspective to ask three supporting questions:

- What does this passage teach me about God?
- How does this aspect of God's character change my view of self?
- What should I do in response?

A person who *applies* the creation story can tell us that because God creates in an orderly fashion, we, too, should live well-ordered lives. Knowledge of God gleaned through comprehension of the text and interpretation of its meaning can now be applied to my life in a way that challenges me to be different.

## **SOME GUIDELINES**

It is vital to the learning process that you allow yourself to move through the three stages of understanding on your own, without the aid of commentaries or study notes. The first several times you read a passage, you will probably be confused. In our study together, not all the homework questions will have answers that are immediately clear to you. This is actually a good thing. If you are unsure of an answer, give it your best shot.

Allow yourself to feel lost, to dwell in the “I don’t know.” It will make the moment of discovery stick. We’ll also expand our understanding in the small-group discussion and teaching time.

Nobody likes to feel lost or confused, but it is an important step in the acquisition and retention of understanding. Because of this, I have a few guidelines to lay out for you as you go through this study.

1. **Avoid all commentaries** until *comprehension* and *interpretation* have been earnestly attempted on your own. In other words, wait to read commentaries until after you have done the homework, attended small-group time, and listened to the teaching. And then, consult commentaries you can trust. Ask a pastor or Bible teacher at your church for suggested authors. I used the following commentaries and books in creating this study: *The Divine Conspiracy* by Dallas Willard, *The Message of the Sermon on the Mount* by John Stott, *An Exposition of the Sermon on the Mount* by Arthur W. Pink, and *Matthew, a Commentary* by F. Dale Bruner.
2. For the purposes of this study, **get a Bible without study notes**. Come on, it’s just too easy to look at them. You know I’m right.
3. Though commentaries are initially off-limits, here are some **tools you should use**:
  - **Cross-references**. These are the Scripture references in the margin or at the bottom of the page in your Bible. They point you to other passages that deal with the same topic or theme.
  - **An English dictionary** to look up unfamiliar words. A good online dictionary is *merriam-webster.com*.
  - **Other translations of the Bible**. We will use the English Standard Version (ESV) as a starting point, but you can easily consult other versions online. I recommend the Christian Standard Bible (CSB), New International Version (NIV), New American Standard Version (NASB), and New King James Version (NKJV). Reading more than one translation can expand your understanding of the meaning of a passage. Note: a paraphrase, such as *The Message*, can be useful but should be regarded as a commentary rather than a translation. They are best consulted after careful study of an actual translation.
  - **A printed copy of the text**, double-spaced, so you can mark repeated words, phrases, or ideas. A complete copy of Matthew 5–7 is provided for you to mark at the back of this workbook.

## **STORING UP TREASURE**

Approaching God's Word with a God-centered perspective, with context, and with care takes effort and commitment. It is study for the long-term. Some days your study may not move you emotionally or speak to an immediate need. You may not be able to apply a passage at all. But what if ten years from now, in a dark night of the soul, that passage suddenly opens up to you because of the work you have done today? Wouldn't your long-term investment be worth it?

In Matthew 13 we see Jesus begin to teach in parables. He tells seven deceptively simple stories that left His disciples struggling for understanding—dwelling in the “I don't know,” if you will. After the last parable, He turns to them and asks, “Have you understood all these things?” (v. 51a). Despite their apparent confusion, they answer out of their earnest desire with, “Yes” (v. 51b). Jesus tells them that their newfound understanding makes them “like the owner of a house who brings out of his storeroom new treasures as well as old” (v. 52, NIV).

A storeroom, as Jesus indicated, is a place for keeping valuables over a long period of time for use when needed. Faithful study of God's Word is a means for filling our spiritual storerooms with truth, so that in our hour of need we can bring forth both the old and the new as a source of rich provision. I pray that this study would be for you a source of much treasure and that you would labor well to obtain it.

Grace and peace,

*Jan Wilkin*

## HOW TO USE THIS STUDY

This workbook is designed to be used in a specific way. The homework in the workbook will start you in the process of comprehension, interpretation, and application. However, it was designed to dovetail with small-group discussion time and the video teaching sessions. You can use the workbook by itself, but you are likely to find yourself with some unresolved questions. The video teaching sessions are intended to resolve most, if not all, of your unanswered questions from the homework and discussion time. You'll find detailed information for how to access the video teaching sessions that accompany this study in the back of your workbook. With this in mind, consider using the materials as follows:

- If you are going through the study **on your own**, first work through the homework, and then watch the corresponding video teaching for that week.
- If you are going through the study **in a group**, first do your homework, and then discuss the questions your group decides to cover. Then watch the video teaching. Some groups watch the teaching before they meet, which can also work if that format fits best for everyone. Group leaders, you'll find promotional materials and more tools to help you lead at [lifeway.com/sermononthemount](http://lifeway.com/sermononthemount).

**Note:** For Week One, there is no homework. The study begins with a video introduction. You will find a Viewer Guide on pages 18–19 that you can use as you watch the introductory material.



You'll find detailed information for how to **ACCESS THE VIDEO TEACHING SESSIONS** that accompany this study in the back of your workbook.

## HOW TO USE THE GROUP DISCUSSION GUIDE

At the end of each week's homework you will find a leader guide intended to help facilitate discussion in small groups. The group discussion guide includes questions to help group members compare what they have learned from their homework. These questions are either pulled directly from the homework, or they summarize a concept or theme that the homework covered. Each section covers content from a particular day of the homework, first asking group members to reflect on their observations and then asking them to apply. The observation questions typically ask group members to report a finding or flesh out an interpretation. The application questions challenge them to move beyond intellectual understanding and to identify ways to live differently in light of what they have learned.

As a small group leader, you will want to review these questions before you meet with your group, thinking through your own answers, marking where they occur in the homework, and noting if there are any additional questions you might want to reference to help the flow of the discussion. These questions are suggestions only, intended to help you cover as much ground as you can in a forty-five-minute discussion time. They should not be seen as requirements or limitations, but as guidelines to help you prepare your group for the teaching time by allowing them to process collectively what they have learned during their homework.


As a facilitator of discussion rather than a teacher, you are allowed and encouraged to be a colearner with your group members. This means you yourself may not always feel confident of your answer to a given question, and that is perfectly OK. Because we are studying for the long-term, we are allowed to leave some questions partially answered or unresolved, trusting for clarity at a later time. In most cases, the video teaching time should address any lingering questions that are not resolved in the homework or the small-group discussion time.





week one

# THE KINGDOM OF HEAVEN



*Seeing the crowds, he went  
up on the mountain,  
and when he sat down, his  
disciples came to him.*

MATTHEW 5:1



WEEK ONE | VIEWER GUIDE NOTES

# The Kingdom of Heaven

Watch the teaching video for Week One. Use the space provided to take notes.

**MATTHEW 5:1**

*Seeing the crowds, he went up on the mountain,  
and when he sat down, his disciples came to him.*

Why are there \_\_\_\_\_ ?

Who is Jesus's \_\_\_\_\_ for the Sermon on the Mount?

**Primary:**

**Secondary:**

Why does Jesus \_\_\_\_\_ ?

**Psalm 80:1-2**

Throne

**Psalm 99:1**

Throne

**Hebrews 1:3**

Right hand of Majesty



To access the video teaching sessions, use the instructions in the back of your workbook.

## Why is Jesus \_\_\_\_\_ ?

1. **Matthew 4:8** Temptation
2. **Matthew 5:1** Sermon on the Mount
3. **Matthew 14:23** Goes up alone to pray all night
4. **Matthew 15:29** Heals the crowds; feeding of four thousand
5. **Matthew 17:1-8** Transfiguration
6. **Matthew 24:3** Olivet Discourse
7. **Matthew 28:16-20** Great Commission

**Before you begin your Week Two homework, be sure to read the Foreword (pp. 8–12) for an explanation of the Bible study method used in this study.**



week two

# WHO IS BLESSED?

## MATTHEW 5:2-12

**E**ach week you will start your homework by reading through the entire Sermon on the Mount from start to finish. Then you'll focus in on a particular passage to discover its message and how it fits into the greater context of the sermon as a whole. By the time you complete this study, you will have read the Sermon on the Mount at least nine times. As it grows more familiar to you, watch for how your understanding deepens and expands. Your first task each week will be to note how this process is taking place. To help you read for detail, you'll be asked to mark certain words or phrases in the copy of Matthew 5-7 printed on pages 176-187 of this book. Keep a set of colored pencils or markers handy as you read.

This week we'll focus our study efforts on dissecting the eight short statements that form the opening to Jesus's longest recorded message—statements commonly known as the Beatitudes. You may be familiar with some or all of them. We'll strive to look at them with fresh eyes, asking ourselves why, of all the ways Jesus could have begun His inaugural address to His disciples, He began with a list of “blesseds.”





# DAY ONE

**READ MATTHEW 5:1–7:29 ON PAGES 176–187.**

As you read, circle each occurrence of the word *righteousness* with a blue pencil or marker. We will be considering its meaning and use on Day Three.

1. Which section of the sermon seems unclear to you?
2. Which section seems most straightforward?
3. Look up the word *beatitude* in the dictionary or thesaurus. Write the definition below.

**Beatitude:**

4. Why do you think Jesus chooses to begin the Sermon on the Mount with a list of “blesseds”?

## DAY TWO

<sup>2</sup> *And he opened his mouth and taught them, saying:*

<sup>3</sup> *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

<sup>4</sup> *Blessed are those who mourn, for they shall be comforted.*

### MATTHEW 5:2-4

5. Look up the following passages, and note what each teaches us about being poor.

Psalm 40:16-17:

Psalm 69:32-33:

Psalm 72:12-14:

Isaiah 66:2 (*humble* is translated “poor” in the KJV):

What kind of poverty is addressed in these verses?

6. Webster’s Dictionary defines *poverty* as “the state of one with insufficient resources.”<sup>1</sup> Based on this definition, what does it mean to be “poor in spirit”?

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1. Merriam-Webster’s Collegiate Dictionary, s.v. “poverty,” accessed June 20, 2023, <https://unabridged.merriam-webster.com/collegiate/poverty>.

7. What does Jesus say belongs to those who are poor in spirit?

In our video introduction in Week One, we defined the *kingdom of heaven* as “the kingdom of grace here, and the kingdom of glory hereafter.” It’s the reign of God established at Christ’s first coming and consummated (completed) at His second coming. It’s the rule of God particularly over believers.

8. Why do you think Jesus says that the kingdom of heaven belongs to the “poor in spirit”?

9. Now look at the second Beatitude in Matthew 5:4. People can mourn for many reasons. What are some things that cause us to mourn?

**COMPARE JOEL 2:12-13 AND JAMES 4:7-10.**

10. What do we learn about the role of mourning in these passages?

11. In light of these passages and in light of the first Beatitude, what kind of mourning do you think Jesus is referring to when He says, “Blessed are those who mourn”?

12. **APPLY:** How has recognizing your lack of spiritual resources been a blessing to you? What role has godly grief played in your repentance?

Give an example of a time each of these two blessings has operated in your life.

13. Rewrite (paraphrase) the first and second Beatitudes in your own words, getting as close to their intended meaning as you can.



## DAY THREE

<sup>5</sup> *Blessed are the meek, for they shall inherit the earth.*

<sup>6</sup> *Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*

**MATTHEW 5:5-6**

Webster's Dictionary defines *meek* as "enduring injury with patience and without resentment."<sup>2</sup> A meek person is someone who is not occupied with self at all, someone who does not insist on a set of rights.

14. **READ ISAIAH 53.** Based on this prophetic passage and on Webster's definition of the word *meek*, how did Christ perfectly demonstrate meekness?

15. How would having a true estimate of ourselves in relation to God help us be meek?

16. What would the world say is a synonym for *meek*?

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2. Merriam-Webster's Collegiate Dictionary, s.v. "meek," accessed June 20, 2023, <https://unabridged.merriam-webster.com/collegiate/meek>.

17. How does the third Beatitude contrast with the world's opinion of who will "inherit the earth"?

18. In what sense do you think the meek will inherit the earth?

19. **APPLY:** If a meek person is someone who does not insist on a set of rights, how meek are you? What rights do you feel entitled to or take for granted in your home, church, workplace, or community?

How can a sense of entitlement stifle your relationship with God or skew your perception of God?

20. Now look at the fourth Beatitude in Matthew 5:6. On Day One you circled the word *righteousness* with a blue pencil or marker. How many times does it occur in the sermon?

21. Look up the word righteousness in the dictionary or thesaurus. Write the definition below.

**Righteousness:**

22. Look up the following passages and answer the questions for each.

**JOHN 4:7-10:**

Who is speaking in verse 10? \_\_\_\_\_

What is offered? \_\_\_\_\_

What need is satisfied? \_\_\_\_\_

**JOHN 6:35:**

Who is speaking? \_\_\_\_\_

What is offered? \_\_\_\_\_

What need is satisfied? \_\_\_\_\_

23. **READ 1 CORINTHIANS 1:26-31.** According to verse 30, who is our righteousness?

24. **APPLY:** We hunger and thirst after many things besides righteousness. What are you hungering and thirsting for right now that cannot satisfy? List your thoughts below.

25. In what ways are these things poor substitutes for Christ?

26. Rewrite (paraphrase) the third and fourth Beatitudes in your own words, getting as close to their intended meaning as you can.



## DAY FOUR

<sup>7</sup> *Blessed are the merciful, for they shall receive mercy.*

<sup>8</sup> *Blessed are the pure in heart, for they shall see God.*

### MATTHEW 5:7-8

27. How would you define *mercy*? How does justice relate to mercy? Use a dictionary or thesaurus to help with your answer.
28. **READ MATTHEW 7:1-2.** What concept is presented in this later passage of the Sermon on the Mount that is also presented in the fifth Beatitude?
29. Why do you think how we treat others will affect how God treats us?
30. **APPLY:** To whom do you have difficulty showing mercy? How could you adjust your perspective so that showing mercy to that person becomes easier?

31. **NOW LOOK AT THE SIXTH BEATITUDE, MATTHEW 5:8.** Think about what Jesus means by “pure in heart.” How would you respond to someone who defined “pure in heart” as sinless? Look up 1 John 1:8 to help with your answer.

32. If being pure in heart is not being perfect or free from sin, what is it?

33. Why do you think the pure in heart will “see God”?

34. **READ ISAIAH 6:1-8.** Was Isaiah “pure in heart”? Why or why not?

35. **APPLY:** In what specific areas of your life do you battle impurity of heart?

How do these areas of sin cloud your ability to “see God”?

36. Rewrite (paraphrase) the fifth and sixth Beatitudes in your own words, getting as close to their intended meaning as you can.

## DAY FIVE

<sup>9</sup> *Blessed are the peacemakers, for they shall be called sons of God.*

<sup>10</sup> *Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

<sup>11</sup> *Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account.*

<sup>12</sup> *Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.*

### MATTHEW 5:9-12

37. Look up the word *peacemaker* in a dictionary or thesaurus, and write the definition below. Note any synonyms you think would fit with the way Jesus uses the word *peacemaker* in the seventh Beatitude.

**Peacemaker:**

38. **READ ISAIAH 9:6.** Which of the titles given for Jesus relates to the seventh Beatitude?

39. **READ GALATIANS 4:4-7.** Based on these verses and your answer to the previous question, why do you think the peacemakers will be called the “sons of God”?

40. **APPLY:** What are practical ways to be a practicing peacemaker? Think of specific ways you can use your speech and actions to be a peacemaker, and note them below.

In your home:

In your church:

In your community/workplace:

In your country:

41. What is the contrast between the seventh and eighth Beatitudes? In other words, why would a peacemaker ever be the object of persecution?

42. For what reason does the eighth Beatitude say persecution will occur?

“for \_\_\_\_\_ ”

43. Look back at Day Three, question 23. Who did we learn is our righteousness (see 1 Cor. 1:30)?

How does Matthew 5:11 confirm this connection?

44. In Matthew 5:11-12, Jesus restates and expands upon the eighth Beatitude. Why does He say persecution is reason for rejoicing?
45. **APPLY:** Have you ever been persecuted “for righteousness’ sake”? Think about how the experience changed you. Did you feel “blessed”? Share your thoughts below.
46. Rewrite (paraphrase) the seventh and eighth Beatitudes in your own words, getting as close to their intended meaning as you can.

## WRAP-UP

What impacted you most in this week’s passage from the Sermon on the Mount? How has Jesus challenged your concept of what it means to be “blessed”?



## WEEK TWO | GROUP DISCUSSION

**Introductory Question:** Describe your most memorable encounter with someone who is famous. How did you respond and why?

**1. Reflect:** Based on your Day Two study this week, why should we desire to be poor in spirit and mourn?

**Apply:** (question 12, p. 25) How has recognizing your lack of spiritual resources been a blessing to you? What role has godly grief played in your repentance? Give an example of a time each of these two blessings has operated in your life.

**2. Reflect:** (question 14, p. 26) Based on Isaiah 53, how did Christ perfectly demonstrate meekness?

**Apply:** (question 19, p. 27) If a meek person is someone who does not insist on a set of rights, how meek are you? What rights do you feel entitled to or take for granted in your home, church, workplace, or community? How can a sense of entitlement stifle your relationship with God or skew your perception of God?

**3. Reflect:** On Day Four we learned about being merciful and pure in heart. How are these two blessed qualities related to each other? Can we be one without being the other?

**Apply:** (question 30, p. 30) To whom do you have difficulty showing mercy? How could you adjust your perspective so that showing mercy to that person becomes easier?

**4. Reflect:** What is a peacemaker? How was Jesus a peacemaker?

**Apply:** (question 40, p. 34) What are practical ways to be a practicing peacemaker in your home, church, community/workplace, or country?

**5. Wrap-up:** (p. 35) What impacted you most in this week's passage from the Sermon on the Mount? How has Jesus challenged your concept of what it means to be "blessed"?



WEEK TWO | VIEWER GUIDE NOTES

# Who Is Blessed?

Watch the teaching video for Week Two. Use the space provided to take notes.



To access the video teaching sessions, use the instructions in the back of your workbook.

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*After the video concludes, close your study in prayer. Praise God for blessing those the world calls cursed. Ask God to help you walk toward Him in humility, meekness, repentance, and hunger for truth. Ask Him to help you walk toward others in mercy, purity, peace, and righteousness. Thank Him that He sent Jesus to become a curse for us, that we might be called blessed.*