

## Lesson 3—The Beatitudes (Part 3)

### Introduction

As we continue our journey through the Beatitudes, we come to the final three—each one more intense and more personal than the last. Together, they confront our **inner life, our relationships, and our willingness to suffer for Christ**.

Jesus now blesses the **pure in heart**—not those with outward show, but those whose very desires and intentions have been transformed. He blesses the **peacemakers**—not passive people, but those who actively bring healing and reconciliation in a world torn by pride. And He blesses the **persecuted**—those who suffer not for doing wrong, but for doing right.

At first glance, these beatitudes seem to reward the weak. But they don't. They reveal the **deep strength of the Kingdom**—a strength not rooted in force or popularity, but in purity, humility, and sacrificial love. Each one is rooted in the example of Christ Himself.

In this lesson, you will:

- Examine what it means to see God with a pure heart
- Explore how to make peace without compromising truth
- Reflect on the call to endure hardship for the sake of righteousness

Let us listen with soft hearts and courageous spirits.

### I. The Pure in Heart, 5:8

#### A. Observation

1. Pure/clean is found in two other places in Matthew's gospel:
  - a. Matthew 23:25-28
  - b. Matthew 27:59 (probably not significant)
2. How do each of these verses describe man's heart condition or relate to being pure in heart?
  - a. Matthew 5:28
  - b. Matthew 6:21
  - c. Matthew 9:4
  - d. Matthew 11:29
  - e. Matthew 12:24
  - f. Matthew 13:15

- g. Matthew 13:19
  - h. Matthew 15:8
  - i. Matthew 15:18-19
  - j. Matthew 18:35
  - k. Matthew 22:37
  - l. Matthew 24:48
3. Who is going to see God in these verses?
    - a. Matthew 28:7
    - b. Matthew 28:10
    - c. Note: The word “see” occurs in many other places in Matthew’s gospel, but doesn’t seem to have any significance to this verse: “See that you . . .,” “See to that yourselves,” etc...
  4. What do we learn from the blind about seeing God?
    - a. Matthew 9:27-31
    - b. Matthew 11:4-6
    - c. Matthew 12:22
    - d. Matthew 15:12-14
    - e. Matthew 15:30-31
    - f. Matthew 20:30-34
    - g. Matthew 21:12-17
    - h. Matthew 23:16, 17, 19, 24, 26

#### B. Interpretation

1. What specific ways does Matthew’s gospel instruct us to be pure in heart?
  
2. How does Matthew’s gospel compare the physically blind with the spiritually blind?

3. Why do we need pure hearts in order to see God?

#### C. Application

1. Heart check:
    - a. How is my heart? Sad? Bitter? Angry? Happy? Content?
    - b. Has anyone hurt me or broken a promise to me?
    - c. Am I worried about anything?
    - d. Am I watching or listening to anything that is wicked?
    - e. Is there anything I need to confess before God and/or man?
  2. What influences in my life might corrupt my heart?
  3. What could I change in my life to have a purer heart?
  4. What could I add to my life to help keep my heart pure?
  5. Suggested Practice: Choose one evening this week for a heart check conversation at home.
    - a. Ask each family member (including yourself):
      - 1) What made your heart feel heavy this week?
      - 2) What brought joy or peace to your heart?
      - 3) Is there anything we should pray about or ask forgiveness for?
    - b. This exercise helps build transparency, confession, and spiritual focus in the home.
- #### D. Teach It
1. How would I explain the meaning of a “pure heart” to my children or family?
  2. How can I model purity of heart in my daily choices (what I watch, say, or prioritize)?

3. Conversation starter: “What kind of things do you think cloud our hearts and make it harder to see God clearly?”

## **II. The Peacemakers, 5:9**

### **A. Observation**

1. How do the following passages relate to being peacemakers?
  - a. Matthew 5:23-26
  - b. Matthew 5:38-42
  - c. Matthew 5:43-48
2. How about these verses?
  - a. Matthew 10:13
  - b. Matthew 10:34-39

### **B. Interpretation**

1. What did Jesus teach us about being peacemakers?
2. What does Jesus show us about being a peacemaker?
3. Are there times when we should not be peacemakers? If so, when?
4. Why do we sometimes cause strife even when we are trying to be a peacemaker?
5. Are sons of God peacemakers by definition?
6. What does it mean to be a son of God?

C. Application

1. Is there strife in my life? Is it caused by me or by others?
2. Do I have any habits that irritate others and destroy peace?
3. What can I do to be more polite and respectful to others?
4. Are there grudges I am holding on to that I could let go of for the sake of peace?
5. How can I restore peace when I have wronged another?
6. How could I help others who are fighting make peace with each other?
7. Suggested Practice—Start a simple family routine: When a disagreement happens, pause and ask, “What can we do to make peace here?” This encourages empathy, responsibility, and restoration—three hallmarks of kingdom peacemaking.

D. Teach It

1. How would I teach my children to resolve conflict peacefully instead of reacting with anger or avoidance?
2. How can I model peacemaking in my own relationships—especially in moments of tension or disagreement?
3. Conversation starter: “Can you think of a time when someone helped restore peace in your life? What did they do—and what did it teach you?”

**III. The Persecuted, 5:10-12**

A. Observation—Write down at least one observation about persecution from each of these verses:

1. Matthew 5:10
2. Matthew 5:11
3. Matthew 5:12
4. Matthew 5:44
5. Matthew 10:23
6. Matthew 23:34

B. Interpretation

1. What is “persecution”?
2. What are we persecuted for?
3. Why should we rejoice when we’re persecuted according to Jesus?
4. How is being persecuted related to being “Poor in Spirit” (Matthew 5:3)?
5. Why would anyone persecute those poor in spirit, mourning, meek, hungering for righteousness, merciful, pure in heart, and peacemakers?

C. Application

1. If we follow God, what bad treatment might we receive?
2. Has anyone ever made fun of you for doing what was right? How did it make you feel?

3. What can we do to remind ourselves to do right even when everyone else is doing what is wrong?
4. Is there any part of my life I am holding back from God because I am afraid of ridicule or rejection from others?
5. Suggested Practice—Share a short story from your life (or church history) when someone endured hardship for Christ.
  - a. Ask: “What can we learn from their example?”
  - b. Use this to spark a conversation about courage, hope, and keeping perspective when we suffer for righteousness.
  - c. Persecution doesn’t mean we’ve failed—it sometimes means we’re right where we’re supposed to be. The world resists the ways of the kingdom, but Jesus says those who are persecuted for righteousness are truly blessed. Help others learn to rejoice, endure, and remain faithful when trials come.

#### D. Teach It

1. How can I prepare my children (or others I mentor) to expect mistreatment for doing what’s right—and not to give up when it happens?
2. How can I model courage when I’m criticized, misunderstood, or excluded because of my faith or convictions?
3. Conversation starter: “Have you ever been mocked or rejected for doing the right thing? How did you respond—and what would you do differently next time?”

### Conclusion

The final beatitudes are not the easiest—they are the most costly. But they also lead us closer to the heart of God.

To be **pure in heart** is to strip away every pretense and mask, and to long for God with undivided devotion. To be a **peacemaker** is to stand in the middle of conflict and bring the love of Christ to bear. To be **persecuted for righteousness** is to follow in the footsteps of prophets, apostles, and the King Himself.

These three blessings are deeply connected. The pure in heart seek peace—not just with others, but with God. The peacemakers often suffer persecution. And those who are persecuted are promised the kingdom of heaven.

As men of faith, fathers, and leaders, let us raise the bar—not in harshness, but in holiness. Let us live clean. Let us make peace. Let us suffer well. And let us teach our families and churches to do the same.

Are we ready to see God? Are we willing to reflect His image to the world?  
Then let us walk the narrow path of purity, peace, and perseverance.