



# SERMON ON THE MOUNT

**6 WEEK  
BIBLE STUDY GUIDE**



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**MATTHEW 5-7**

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# INTRODUCTION TO THE SERMON ON THE MOUNT

Welcome to this 6-week study of Jesus' Sermon on the Mount, found in Matthew chapters 5-7. The Sermon on the Mount contains some of Jesus' most profound and challenging teachings. Over the next six weeks, we'll explore the ethical and spiritual imperatives that Jesus presented to His disciples and the crowds who gathered to hear Him.

Each week includes scripture readings, discussion questions, application points, and space for your personal reflections. Leader's notes are provided at the end of each week's materials to help guide group discussions.

As you study, ask God to help you not only understand Jesus' words but to apply them in your daily life. The Sermon on the Mount isn't just meant to be studied—it's meant to be lived.

## HOW TO USE THIS STUDY GUIDE

- Read the assigned scripture passages before your group meeting
- Reflect on the discussion questions and write your thoughts in the provided spaces
- Apply the lessons to your daily life using the application sections
- Share your insights with your group to enrich everyone's understanding
- Pray for God's wisdom and grace to live out these teachings

## CONTENTS

**Week 1** – The Beatitudes

**Week 2** – Salt & Light

**Week 3** – Fulfilment of the Law

**Week 4** – True Spirituality

**Week 5** – Kingdom Priorities

**Week 6** – Building on The Rock

# The Beatitudes

## A new Definition of Blessing

### Understanding the Context

In first-century Israel, the common understanding of "blessing" was typically associated with material prosperity, good health, and social standing. Jesus' introduction to his sermon completely upends these expectations, presenting a kingdom where the values are radically different from the world's values

### Matthew 5:1-12

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

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

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.



# Matthew 5:1-12 ● The Beatitudes

## Discussion Questions

1. In what ways do the Beatitudes differ from our modern cultural understanding of who is "blessed" or fortunate?

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2. What does it mean to be "poor in spirit," and why would such people be blessed?

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3. Which of the Beatitudes do you find most challenging to your own life and why?

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4. How might your priorities change if you fully embraced the values expressed in the Beatitudes?

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5. What connections do you see between the different Beatitudes? How might they build upon each other?

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## Week 1

# Matthew 5:1-12 • The Beatitudes

# Personal Reflection

Choose one of the Beatitudes that especially speaks to your current life situation (family, work, neighbourhood etc).

Spend time in prayer asking God to develop this quality in your life. Write about how embracing this beatitude might change your daily interactions and perspectives.

## Prayer Focus

Pray for God to develop these kingdom qualities in your heart and to help you see His blessings in unexpected places.

*"The Beatitudes are not telling you how to become a Christian – they tell you what a true Christian looks like." – John Stott*



# Salt & Light

## The Influence of Kingdom Citizens

### Overview

After describing the character of kingdom citizens in the Beatitudes, Jesus moves to explain their function in the world. He uses two powerful metaphors –salt and light–to describe the role of his disciples in society. In the ancient world, salt was valuable not only as a flavour enhancer but as a preservative. Light was essential in a world without electricity. Both metaphors speak to the distinctive, transformative presence Christians should have in the world.

### **Matthew 5:13-16**

<sup>13</sup> Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

<sup>14</sup> Ye are the light of the world. A city that is set on an hill cannot be hid.

<sup>15</sup> Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

<sup>16</sup> Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.



## Discussion Questions

1. What are some functions of salt, and how might these relate to our role as Christians in the world?

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2. What does Jesus mean when He warns about salt losing its saltiness? How might Christians lose their "saltiness" in today's world?

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3. In what ways are Christians called to be "light" in the world? What areas of society particularly need this light today?

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4. According to verse 16, what should be the ultimate purpose of our good deeds? How does this challenge the way we sometimes serve others?

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5. How do we balance Jesus' teaching here with His warning in Matthew 6:1 not to practice righteousness to be seen by others?

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# Personal Reflection

Identify a specific environment where God has placed you (workplace, neighbourhood, family, etc.). How can you be "salt and light" in that context this week?

## Prayer Focus

Pray for courage to be distinctively Christian in environments where that might be challenging, and for opportunities to influence others for God's glory.

*“You are not the light, but you have light and you are to set that light upon a lampstand.” – Charles Spurgeon*



# Fulfilment of the Law

## Christ's Radical Interpretation

### Overview

In Matthew 5:17-48, Jesus explains his relationship to the Law and offers radical reinterpretations of several commandments.

In this lengthy section, Jesus addresses His relationship to the Old Testament Law and explains the true righteousness God requires. Far from abolishing the Law, Jesus fulfills it and calls His followers to a righteousness that exceeds external compliance, addressing the heart's motives

### Matthew 5:17-20

<sup>17</sup> Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

<sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

<sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

<sup>20</sup> For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

**Also read Matthew 5:21-48**, where Jesus gives six examples of how He fulfills and deepens the Law's requirements, addressing murder/anger, adultery/lust, divorce, oaths, retaliation, and love of enemies.



# Matthew 5:17-48 • Fulfilment of the Law



## Discussion Questions

1. What does Jesus mean when He says He came to "fulfil" the Law rather than abolish it?

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2. In what ways is Jesus' teaching different from the Pharisees' approach to righteousness?

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3. In the six examples Jesus gives (vv. 21-48), what pattern do you notice in how He addresses the Law?

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4. How does Jesus' teaching on loving enemies (vv. 43-48) represent the culmination of His teaching on righteousness?

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5. Jesus concludes this section with "Be perfect, therefore, as your heavenly Father is perfect" (v. 48). How should we understand this challenging command?

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## Week 3

# Matthew 5:17-48 • Fulfilment of the Law

# Personal Reflection

Read through all six of Jesus' reinterpretations in Matthew 5:21-48 (murder, adultery, divorce, oaths, retaliation, and love of enemies). Which one challenges you the most? Spend time in prayer asking God to transform your heart in this area.

# Prayer Focus

Pray for God to reveal areas where your righteousness has been merely external. Ask Him to transform your heart to genuinely desire what He desires.

*"Jesus' exposition of the Law and the Prophets displays not the literal meaning that could be read from the text but the original intention that could be read from God's mind and purpose." – Craig S. Keener*



# True Spirituality

## Prayer, Giving & Fasting

### Overview

After addressing our relationships with others, Jesus turns to our religious practices. He addresses three pillars of Jewish piety—giving to the poor, prayer, and fasting—and warns against performing them for show rather than from authentic devotion to God.

### Matthew 6:1-18

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. [.../]

**Also read Matthew 6:9-15**, where Jesus teaches us **The Lord's Prayer** and **Matthew 6:16-18**, where Jesus warns us not to make a display of our fasting (which should be done in secret as an act of worship towards God) - it is to be between God and us.



Week 4

# Matthew 6:1-18 • Prayer, Giving & Fasting



## Discussion Questions

1. What common problem does Jesus identify in all three religious practices He discusses? Why is this issue so dangerous to authentic faith?

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2. Jesus repeats the phrase "your Father, who sees what is done in secret, will reward you." How does this perspective change our motivation for spiritual disciplines?

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3. Examine the Lord's Prayer (vv. 9-13). What does Jesus teach us about prayer priorities and content?

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4. How can we balance Jesus' teaching about private devotion with the biblical calls to public witness and corporate worship?

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5. Of the three practices Jesus addresses (giving, prayer, fasting), which one do you find most challenging to practice with pure motives? Why?

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## Week 4

# Matthew 6:1-18 • Prayer, Giving & Fasting

# Personal Reflection

Choose one of the disciplines Jesus mentions (giving, prayer, or fasting) and commit to practicing it this week with renewed focus on doing it for God alone. How might your approach change with this focus?

# Prayer Focus

Spend time praying through the Lord's Prayer, pausing at each phrase to personalise and expand on it in your own words.

*"The issue is not whether people see your good works—they should!—but whether you do good works in order to be seen by people."*

— R.T. France —



# Kingdom Priorities

Treasures, Worry & Seeking God's Kingdom First

## Overview

In this section, Jesus addresses our relationship to material possessions and earthly concerns. He challenges us to shift our perspective from earthly treasures to heavenly ones, to trust God's provision, and to prioritise His kingdom above all else.

### Matthew 6:19-34

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.



# Matthew 6:19-34 • Treasures, Worry & Seeking God's Kingdom first

## Discussion Questions

1. According to Jesus, what is the relationship between our treasure and our heart? How have you experienced this principle in your life?

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2. What does it mean practically to "store up treasures in heaven"? What specific activities or priorities might this include?

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3. Jesus says we cannot serve both God and money. What are some ways we attempt to serve both masters in our culture?

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4. What specific reasons does Jesus give for why we should not worry? Which of these reasons do you find most compelling?

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5. What does it mean to "seek first his kingdom and his righteousness" (v. 33)? How might your priorities need to shift to better reflect this command?

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# Matthew 6:19-34

Treasures, Worry & Seeking  
God's kingdom first



## Additional Discussion Questions

IF TIME PERMITS

6. What's the difference between planning for the future and worrying about it?

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7. How does anxiety about material needs affect our spiritual life?

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8. What practical steps help you refocus on God's kingdom when worry begins to take over?

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## Matthew 6:19-34 •

# Treasures, Worry & Seeking God's Kingdom first

# Personal Reflection

Examine your calendar and bank statements from the past month. What do they reveal about what you truly treasure? Identify one concrete change you could make to better align your resources with kingdom priorities.

# Prayer Focus

Ask God to reveal any areas where worry has taken root in your heart. Pray for faith to trust His provision and for wisdom to seek His kingdom first in all areas of your life.

*"The issue is not whether people see your good works—they should!—but whether you do good works in order to be seen by people."* – R.T. France



# Building on The Rock

## Putting Jesus' Words into Action

### Overview

In the final chapter of the Sermon on the Mount, Jesus covers diverse topics: judging others, prayer, the narrow way, false prophets, and the importance of not just hearing His words but putting them into practice. He concludes with the powerful parable of the wise and foolish builders.

### Matthew 7:1-29

Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

# Matthew 7:1-29 • Putting Jesus' Words into Action

## Discussion Questions

1. What does Jesus teach about judging others? Does He forbid all judgment, or is He addressing something more specific?

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2. How does Jesus' teaching about prayer (asking, seeking, knocking) connect with His earlier instruction about prayer in chapter 6?

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3. What does Jesus mean by the "narrow gate" that leads to life? Why would few find it?

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4. According to verses 21-23, what is the danger of religious activity without a genuine relationship with Christ?

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5. In the parable of the two builders, what represents the "rock" foundation, and what represents the "sand"? What are the storms that test our foundation?

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# Matthew 7:1-29 • Putting Jesus' Words into Action

# Personal Reflection

Looking back over the entire Sermon on the Mount, which teaching has most convicted or challenged you? What specific steps will you take to apply this teaching to your life moving forward?

# Prayer Focus

Pray for God to help you build your life on the solid foundation of not just hearing but doing Jesus' words. Ask for courage to follow the narrow way even when it's difficult.

*"The sermon ends with a challenge about the authority of Jesus himself. What will his hearers do with what they have heard? Will they build their lives on his teaching, or will they ignore it? There is no third option." – Michael J. Wilkins*



# Matthew 5-7

## Concluding the Series

**Consider ending with these reflection questions:**

- How has your understanding of what it means to follow Jesus changed through this study?
- Which teaching from the Sermon on the Mount do you most need to apply right now?
- What is one specific commitment you'll make as a result of this study?

## Additional Scriptures

- James 1:22-25 (on being doers of the word, not just hearers)
- Luke 6:46-49 (Luke's parallel account of the two builders)
- John 14:15, 21-24 (on the connection between loving Jesus and obeying His commands)



POMEGRANATE  
DIGITAL DESIGN

