

SERMON ON THE MOUNT

A Study of Matthew 5-7

Lesson 1

An Introduction to the Sermon

The Source Texts

- Matthew 5–7
- Luke 6:17–49

The Name

“Sermon on the Mount”

I. The Significance of the Sermon

- A. It's the **longest** sermon recorded in the New Testament.
- B. It's the **most complete** sermon of Jesus recorded in the Scriptures.
- C. It includes many **memorable** passages.

II. The Context of the Sermon

A. The sermon's place in the Book of Matthew

1. Matthew 1–2: Genealogy & Nativity

Why does Matthew spend so much time on Christ's genealogy?

Or the visit of the magi?

A. The sermon's place in the Book of Matthew

1. Matthew 1–2: Genealogy & Nativity
2. Matthew 3: Baptism of Jesus
3. Matthew 4: Temptation & Early Ministry

3. Matthew 4: Temptation & Early Ministry

- a. Jesus preached a message: “Repent, for the kingdom of heaven draws near” (v. 17).
- b. Jesus calls **the first disciples** (vv. 18–22).
- c. Jesus heals many people and increases His fame (v. 23–25).

B. The sermon's place in Israel

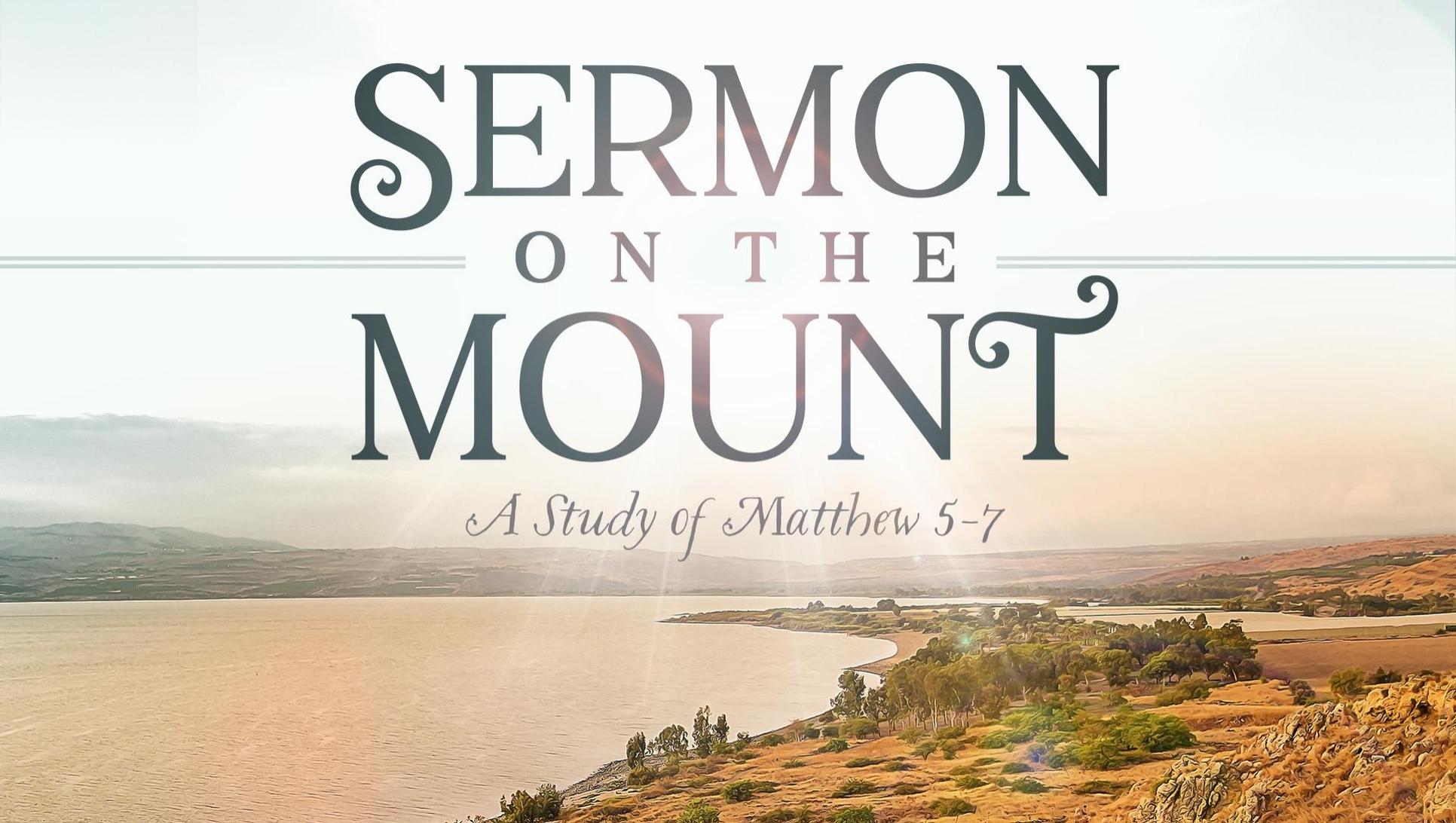
1. On the north shore of the Sea of Galilee
2. Near the town of Capernaum

III. Interpretations of the Sermon

- A. The Social Gospel View
- B. The Future Fulfillment View
- C. The Mosaic Addendum View
- D. The Spiritual Citizen View

Why should we study the
sermon?





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Lesson 2

An Outline of the Sermon

Outline of the Sermon

A. What citizens of the kingdom are
(5:3–16)

A. What citizens of the kingdom are (5:3–16)

1. Our heart-attitudes (vv. 3–10)
2. Our purpose in this world (vv. 11–16)

Outline of the Sermon

- A. What citizens of the kingdom are
(5:3–16)
- B. What citizens of the kingdom do
(5:17–7:27)

1. Our relationship to the Law (5:17–48)

- a. We fulfill it in letter and in spirit.
- b. We follow it to love others.

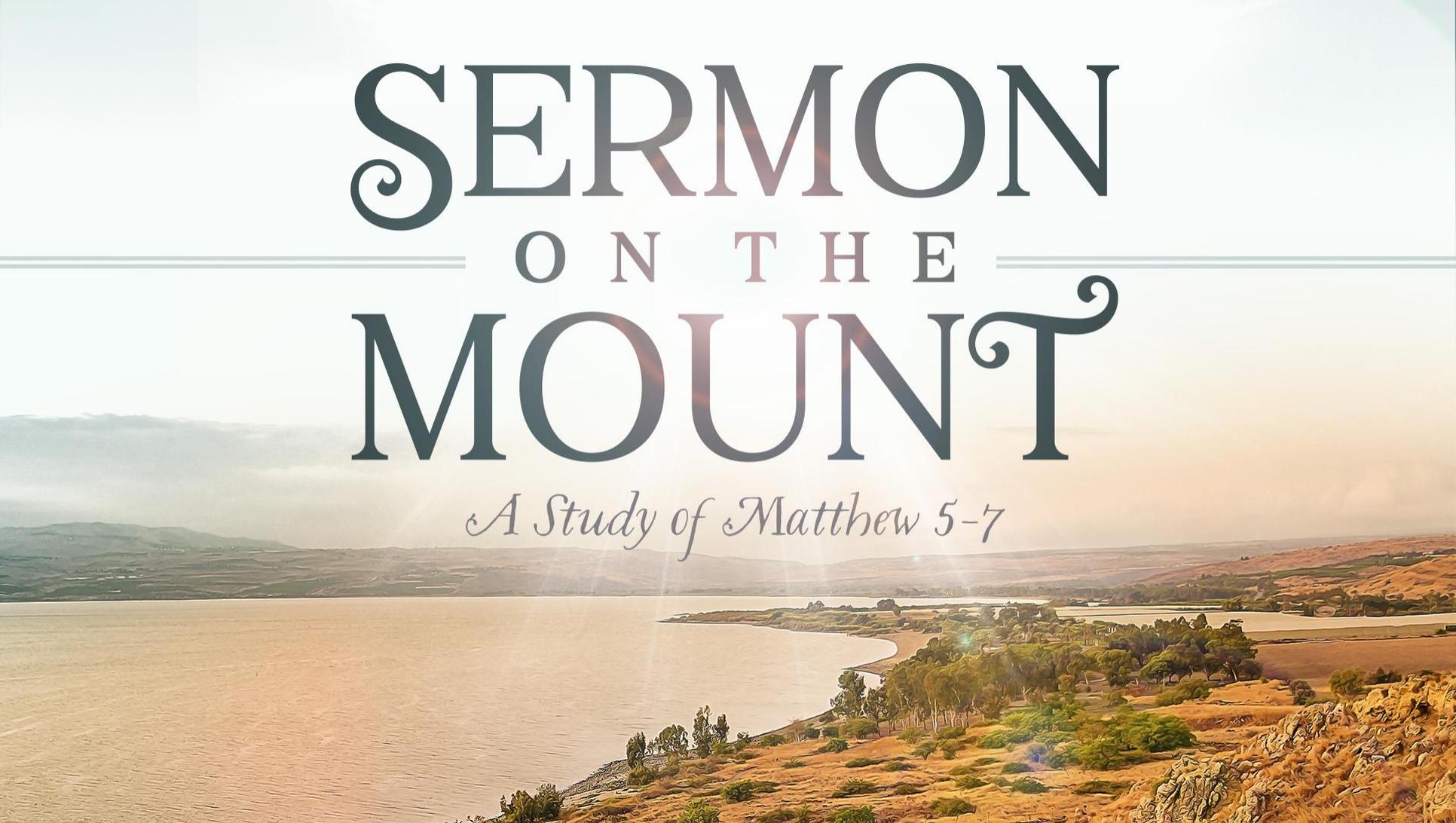
2. The faith behind our devotion (6:1–34)

- a. We serve and worship to please God (vv. 1–18).
- b. We lay up treasures in our true kingdom (vv. 19–24).
- c. We do not worry like others do (vv. 25–34).

3. How we relate to the Judge of the kingdom (7:1–27)

- a. We judge others only **with care** (vv. 1–6).
- b. We take confidence in God's **provision** (vv. 7–12).
- c. We choose Christ as our **foundation** (vv. 13–27).





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Lesson 3

The Beatitudes

Portrait of a Christian, Part 1

Initial Observations

1. All Christians should be like this.

2. All Christians should manifest **all these characteristics.**

3. None of these refer to natural tendencies.

4. These mark the essential differences between Christians and unbelievers.

5. Christians and unbelievers belong to two different realms.

I. Blessed are the poor in spirit (v. 3).

A. Definition: humility; a complete absence of self-reliance

B. Implications

1. We are incapable of spiritual good, so God must work in us.
2. This heart-attitude is a biblical self-concept.

C. Blessing—Theirs is the kingdom of heaven.

1. We find **salvation**.
2. We recognize and enjoy Christ's **rule** in our lives.

**II. Blessed are they that
mourn (v. 4).**

A. Definition: Sorrow over sin and its effects

B. Implications

1. We recognize sin as an offense against God.
2. We regret and condemn sin.
3. We repent from sin.
4. We help others overtaken by sin.

C. Blessing—They will be comforted.

1. The comfort of salvation and assurance
2. The comfort of forgiveness and security
3. The comfort of eternity and glorification

III. Blessed are the meek (v. 5).

A. Definition: Recognizing our position, we submit ourselves to God.

B. Implications

1. We choose a better Master.
2. We desire God's control and direction.
3. We do not fight for own sake.

C. Blessing—They will inherit the earth.

1. We remain content in the present.
2. We find hope in our unmatched promise.

**IV. Blessed are they that
hunger and thirst after
righteousness (v. 6).**

**A. Definition: a desire to
be right with God and
free from sin**

B. Implications

1. We need the righteousness of God.

- a. Hunger and thirst are *intense*.
- b. Hunger and thirst *recur*.

**2. We reject happiness as
a goal.**

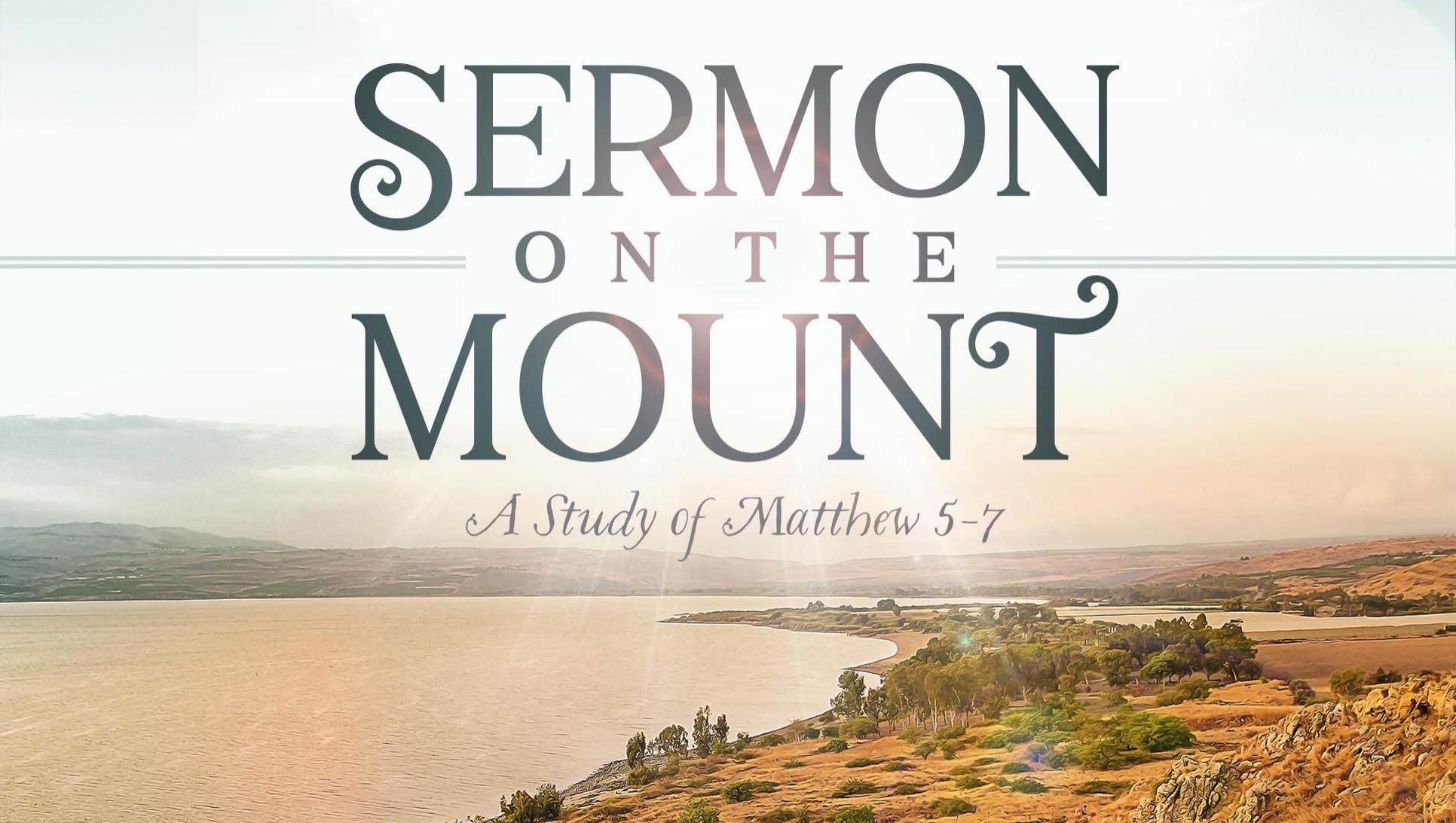
C. Blessing—They will be filled.

**1. God satisfies those who
seek Him.**

2. God is the one who accomplishes this work.

- a. At the point of salvation, God fills us with **positional** righteousness.
- b. Today, God continues to **sanctify** us through Christ's righteousness.
- c. One day, God will **glorify** us in perfect righteousness.





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Lesson 4

The Beatitudes

Portrait of a Christian, Part 2

The Progression of the Beatitudes

Matthew 5:3–10

Notice a pattern?

Believers are . . .

And are therefore . . .

Poor in spirit (v. 3)	Knowing their desperate need of God	Merciful (v. 7)
Mournful (v. 4)	Hating sin and all its destruction	Pure in heart (v. 8)
Meek (v. 5)	Submitting our rights and strength to an unselfish purpose	Peacemakers (v. 9)
Hungry and thirsty for righteousness (v. 6)	Desiring a good relationship with God, no matter the cost	Willing to suffer for righteousness sake (v. 10)

**V. Blessed are the merciful
(v. 7).**

**A. Definition: a
compassion that moves
us to help others**

B. Implications

**1. We allow ourselves to
feel the needs of others.**

2. We show mercy in two realms:

- a. Mercy for material needs
- b. Mercy for spiritual needs

C. Blessing—They will receive mercy.

1. A lack of given mercy often reflects a lack of **received** mercy.
2. As we show mercy, God's mercy becomes **clearer** to us.

VI. Blessed are the pure in heart (v. 8).

**A. Definition: a heart
cleansed and dedicated
to God**

B. Implications

1. We have **internal** purity.
2. We focus on God.

C. Blessing—They will see God.

1. For now, we can see God working in our lives.
2. In the future, we will see God face to face.

**VII. Blessed are the
peacemakers (v. 9).**

**A. Definition: those who
resolve conflicts in truth
and love**

B. Implications

- 1. We make much of God—because He offers true peace.**

2. We make peace in three realms:

- a. Finding our peace with God
- b. Leading others to peace with God
- c. Encouraging peace between people

C. Blessing—They will be called God's children.

1. Peacemakers call the God of Peace their Father.
2. Christ made ultimate peace through His death and resurrection.

**VIII. Blessed are those
persecuted for
righteousness' sake
(v. 10).**

**A. Definition: suffering
harsh treatment for
acting in accord with
God's Word**

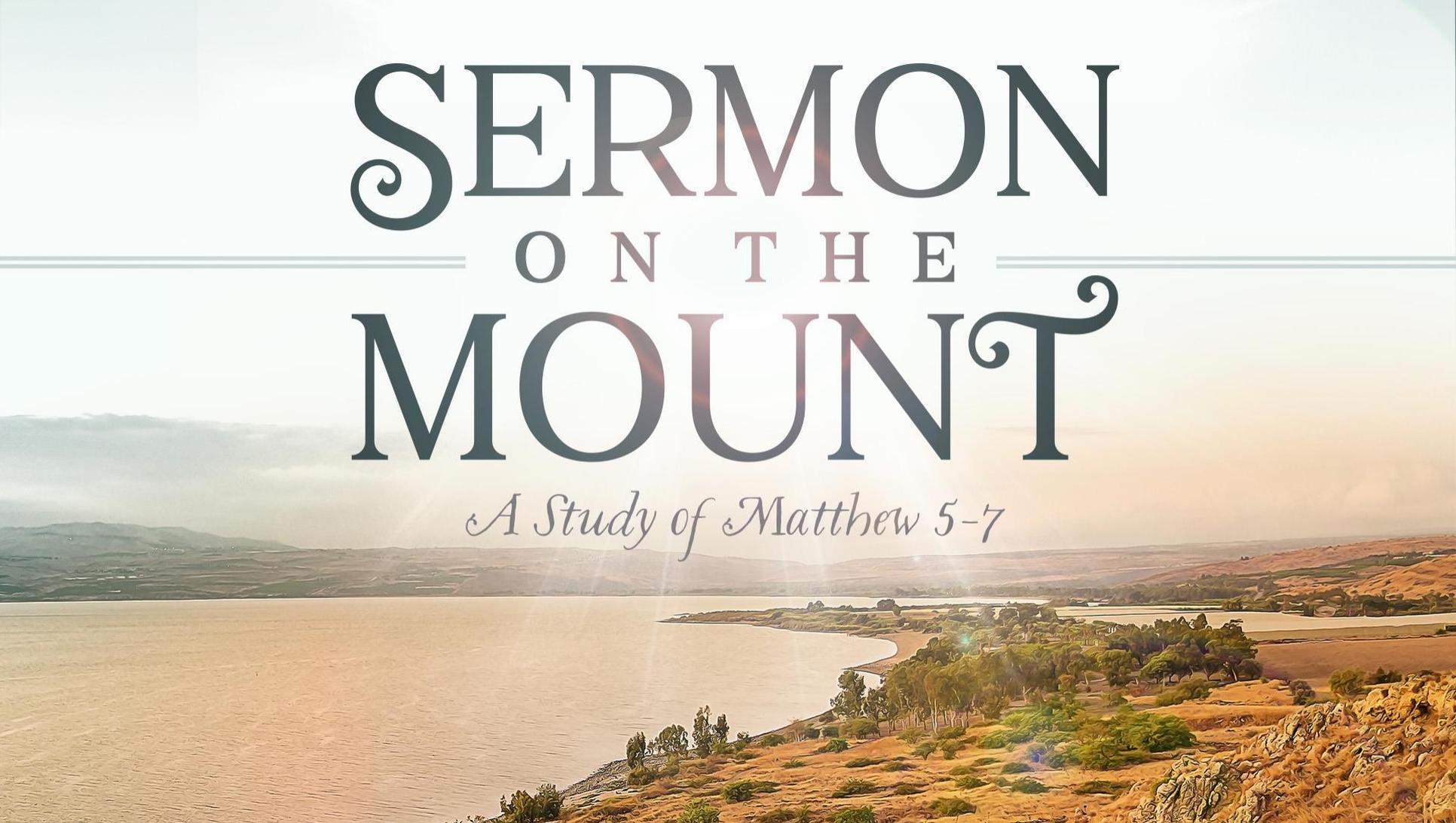
B. Implications

1. We will **always** face some resistance.
2. Our **blessings** in Christ will anger the world.
3. We will face persecution from many sources.

C. Blessing—They will inherit the kingdom of heaven.

1. This blessing is the heart of all others.
2. God will restore any loss a thousand-fold.





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Lesson 5

Salt and Light

**I. We will face persecution
(vv. 11–12).**

A. All Christians will face resistance.

Why will we face opposition?

A. All Christians will face resistance.

1. Because we are different
2. Because the world can feel conviction

**B. Legitimate persecution
has two prerequisites.**

Are there any ways that
Christians can invite opposition
unnecessarily?

B. Legitimate persecution has two prerequisites.

1. Legitimate persecution is undeserved.
2. Legitimate persecution comes for the sake of Christ.

**C. We can respond to
persecution with joy.**

Note the end of John 15.

How did Jesus comfort His disciples in the face of impending persecution?

C. We can respond to persecution with joy.

1. Promise of reward
2. Identification with the prophets
3. Identification with God

II. We are salt (v. 13).

Why do you think the “you” is there?

A. The Need—The world suffers from decay.

B. Our Function—We help preserve the good.

1. Salt must be applied.
2. Salt has a disproportionate impact.

**C. The Danger—Salt can
lose its savor.**

III. We are light (vv. 14–16).

**A. All Christians are light
(v. 14).**

**B. God created light to
shine (v. 15).**

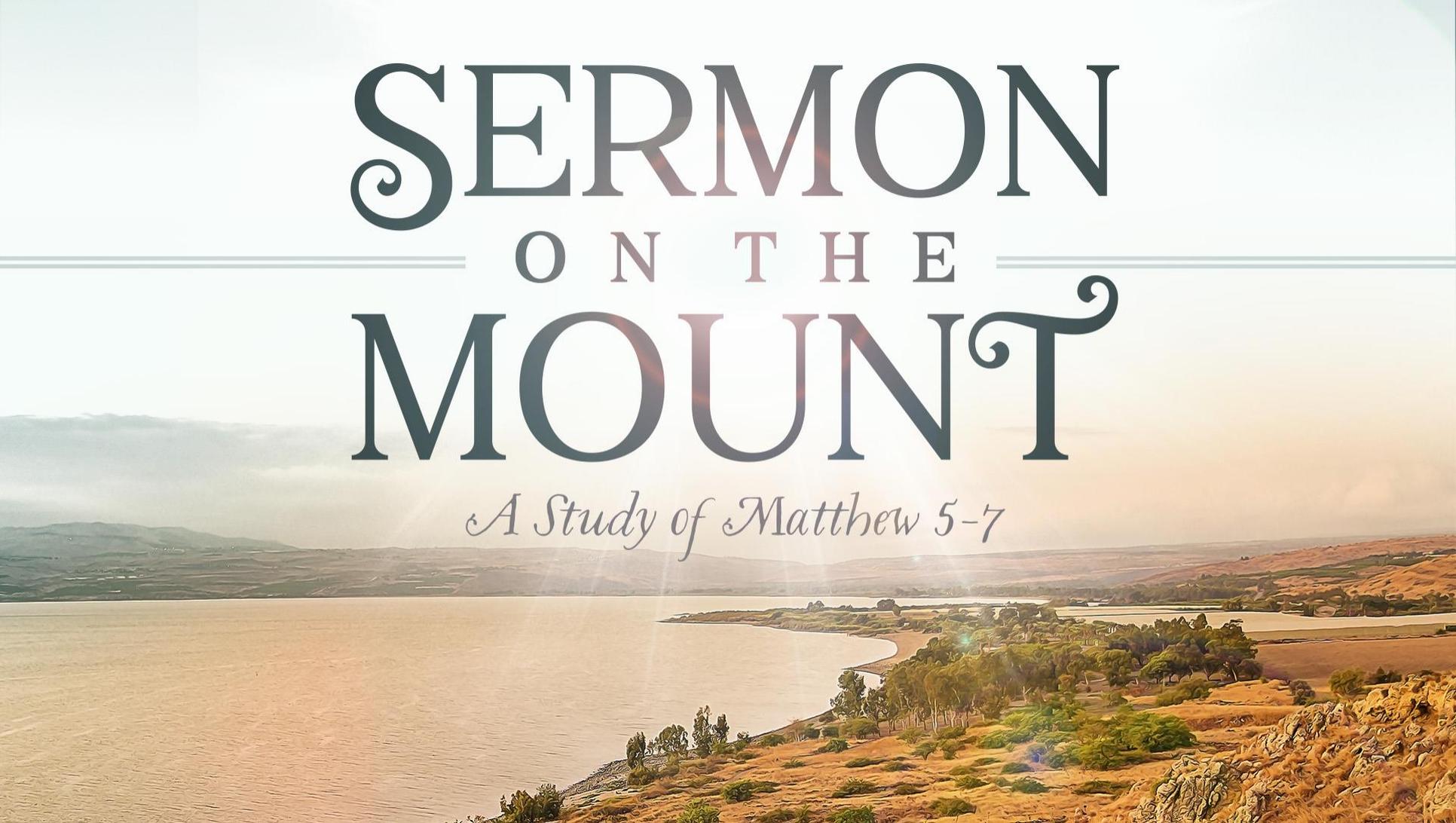
C. We shine with intent (v. 16).

1. To be seen by the world
2. To glorify our Father

Note Romans 12:9–21 again.

Which of these do you find difficult?





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Lesson 6

Christ and the Law

I. The duty of Christ to the Law (v. 17)

A. Jesus is the fulfillment of the Old Testament.

1. He is the righteous priest prescribed by the Law.

Note again Romans 3.

How did Jesus fulfill the Old Testament Law and prophets?

A. Jesus is the fulfillment of the Old Testament.

1. He is the righteous priest prescribed by the Law.
2. He is the victory promised by the prophets.
3. He is the great teacher of the Law.

**B. Jesus did not come to
destroy the Old
Testament.**

II. The preservation of the Law (v. 18)

**A. The Law will endure
through this age.**

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B. The Law will end one day.

1. The Law ends with this age.

Why would the Law end?

B. The Law will end one day.

1. The Law ends with this age.
2. The Law ends with its fulfillment.

2. The Law ends with its fulfillment.

- a. The ceremonial law is fulfilled.
- b. The judicial, civil law is fulfilled.
- c. The moral law is not yet fulfilled.

III. Our relationship to the Law (v. 19)

A. Christians who ignore God's commands shame the kingdom.

1. Even the smallest laws are important.
2. We must take care how we teach others.

**B. Christians who keep
and teach God's
commands honor the
kingdom.**

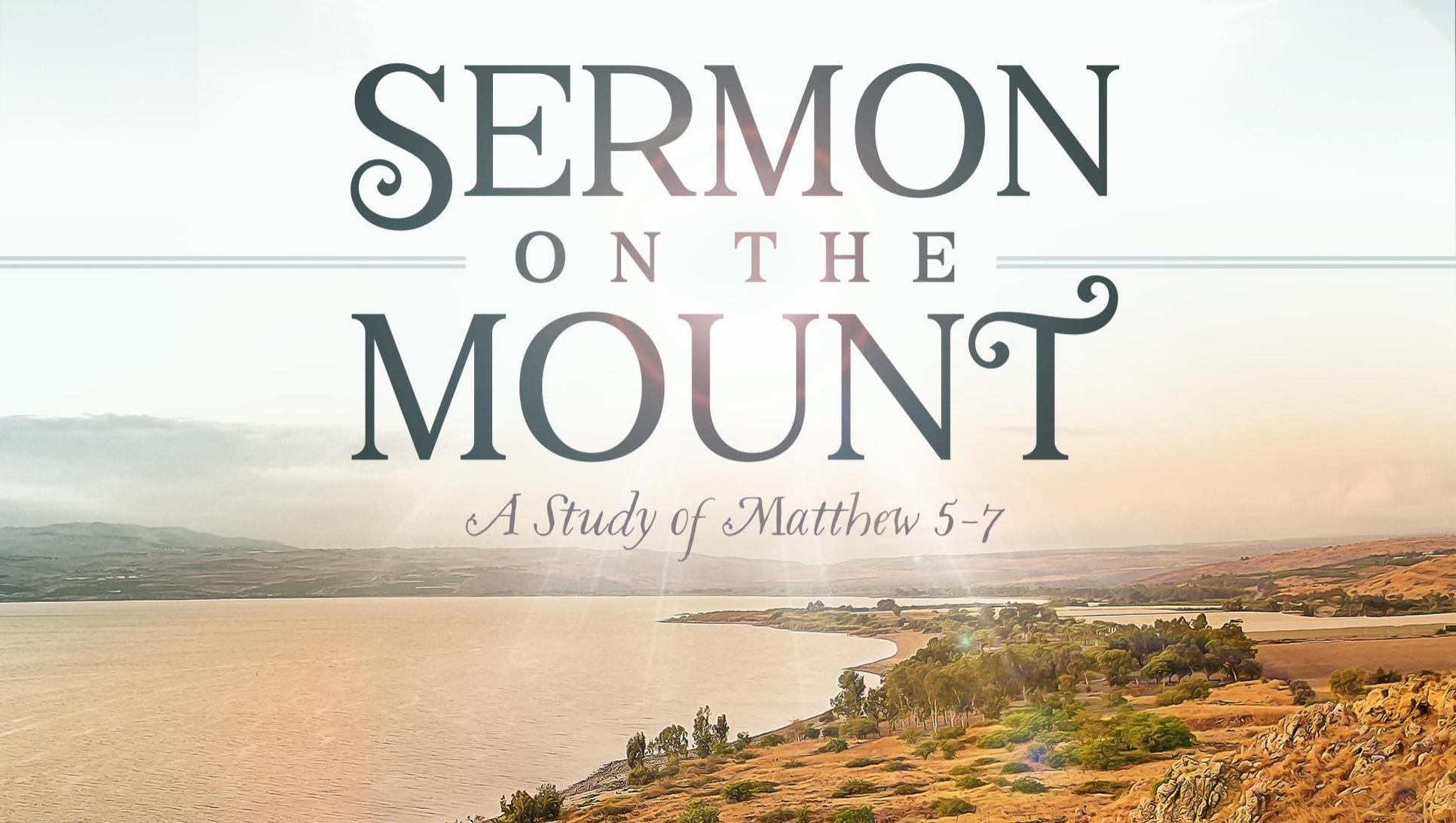
IV. Righteousness and the Kingdom of Heaven (v. 20)

How would you summarize
verse 20?

IV. Righteousness and the Kingdom of Heaven (v. 20)

- A. We must be **perfectly** righteous to enter the kingdom.
- B. We must be **internally** righteous to enter the kingdom.





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Lesson 7

But I Say to You Part 1

I. Anger and murder (vv. 21–26)

A. The command (vv. 21–22)

1. The statement

Do not murder. Whoever murders will face judgment (cf. Exo. 20:13; Num. 35:30–31).

2. The misunderstanding

The sin of murder begins with a physical act.

3. The principle

- a. We should not entertain unjust anger.

Does Christ's example mean
that it's OK to attack people?

Why or why not?

3. The principle

- a. We should not entertain unjust anger.
- b. We should not dismiss others as worthless.
- c. We should not tear down others with insults.

Do you think that Jesus' condemnation of the Pharisees in Matthew 23 is consistent with His teaching in Matthew 5?

B. The condemnation (vv. 21–22)

1. Be angry, and we are in danger of **civil** judgment.
2. Say “Raca,” and we are in danger of the **council**.
3. Say “You fool,” and we are in danger of **hell**.

C. The application (vv. 23–26)

1. Reconcile with offended brothers (vv. 23–24).

- a. Don't ignore **known** conflicts.
- b. Reconciliation takes precedence over acts of **worship** or service.

Why would God want us to
pause our ministry just to settle
a conflict?

2. Compromise with adversaries (vv. 25–26).

II. Lust and immorality (vv. 27–30)

A. The command (v. 27)

1. The statement

Do not commit adultery
(cf. Exo. 20:14;
Lev. 20:10).

2. The misunderstanding

The sin of adultery begins with a physical act.

3. The principle

We should avoid
degrading, objectifying
lust.

B. The condemnation (v. 28)

C. The application (vv. 29–30)

Note verses 29–30.

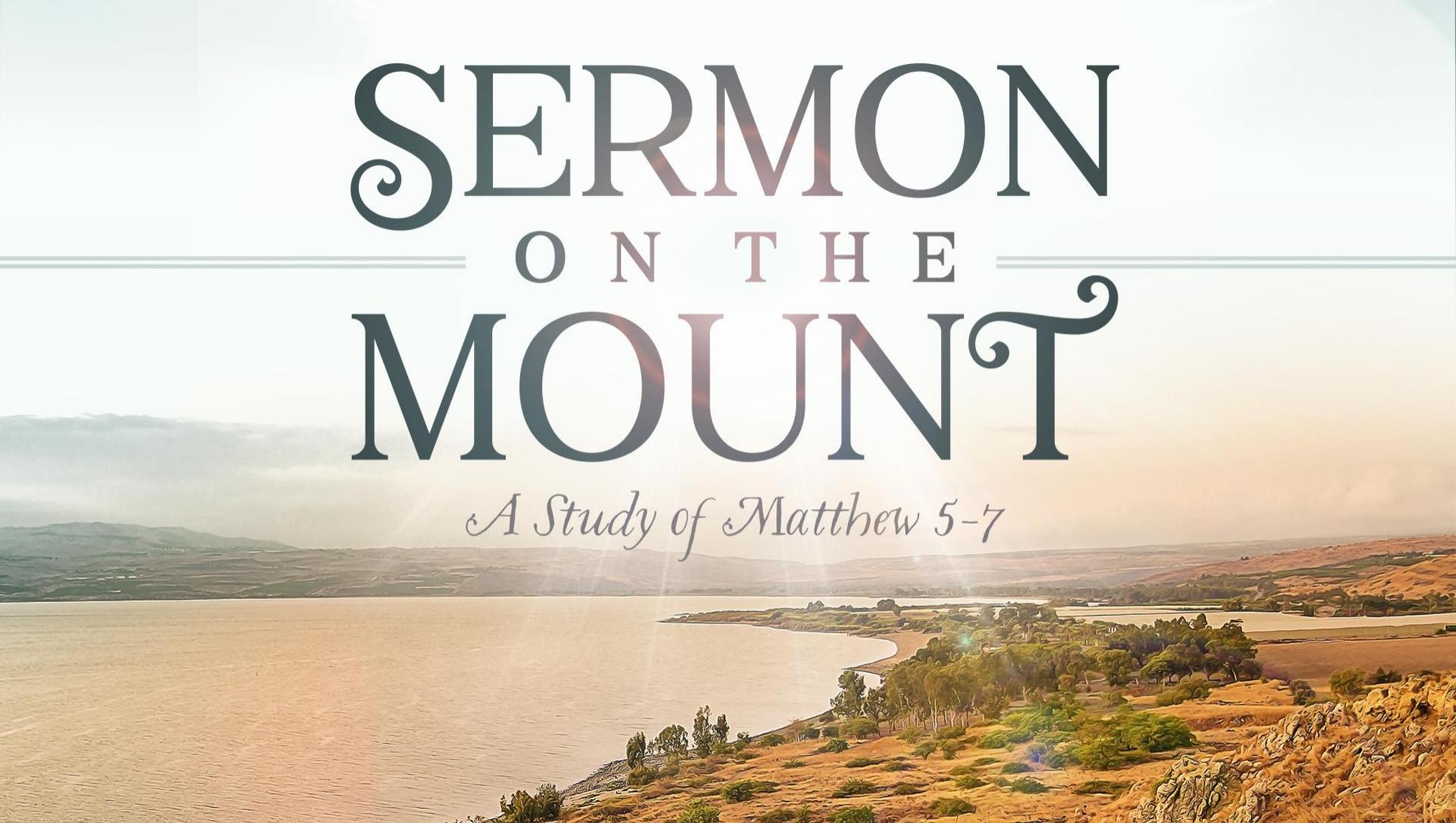
Why would Jesus use this kind of violent imagery?

1. Righteousness and spiritual purity are vital.

**2. If we must suffer a loss,
let it be physical.
Spiritual loss is the
greatest danger.**

3. Christ challenges the citizens of His kingdom to mortify sin.





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A Study of Matthew 5-7

Lesson 8

But I Say to You Part 2

III. Divorce and adultery (vv. 31–32)

A. The command (v. 31)

1. The statement

If a man divorces his wife, he must give her a certificate of divorcement (cf. Deut. 24:1–4).

Notes:

- a. A husband could divorce his wife over *ervah*—that is, uncleanness or impropriety.
- b. The certificate required the husband to state a clear reason.

Notes:

- c. Divorce was non-reversible.
- d. Divorce was an option, not a command.

2. The misunderstanding

Divorce is **always OK** as long as the spouse gives the other a certificate.

3. The principle

- a. God **hates** situations involving divorce (cf. Mal. 2:15–16).
- b. Divorce was not part of God's **creation** (Matt. 19:4–6).
- c. Divorce violates the picture God intended for marriage.

B. The condemnation (v. 32)

C. The application (v. 32)

1. Scripture allows for divorce in only two situations—**adultery** and **abandonment** (cf. Matt. 19:9; 1 Cor. 7:12–15).
2. Be faithful and pursue grace wherever you are now.

IV. Oaths and presumption (vv. 33–37)

A. The command (v. 33)

1. The statement

Do not take false oaths.
Fulfill the oaths you take.

2. The misunderstanding

- a. The command applies only to legal settings.
- b. We can avoid fulfilling an oath if we swear by the wrong thing.

3. The Principle

Be true to others.

B. The application (vv. 34–37)

1. Do not swear by God's domain (vv. 34–35). We all lack His power and authority.

2. Do not even swear on yourself (v. 36). We are weak and prone to failure.

3. Let your *yes* be *yes*, and your *no* be *no* (v. 37). Do not perpetuate mistrust or stumble into a serious lie.

V. Suffering and retribution (vv. 38–42)

A. The command (v. 38)

1. The statement

An eye or tooth lost
deserves another
(cf. Exo. 21:24;
Lev. 24:20; Deut. 19:21).

Notes:

- a. The law **limited** excessive retribution.
- b. The law was executed by **judges**, not individuals.

2. The misunderstanding

Every offense demands
vengeance.

What would perfect justice look like?

3. The principle

Leave ultimate justice to
God.

B. The application (vv. 39–42)

1. Don't retaliate against individuals for personal wrongs (v. 39).
2. Be willing to forgo your **rights** (v. 40).
3. Go beyond what is **required** (v. 41)

What do we gain by giving
people more than what they
ask?

B. The application (vv. 39–42)

1. Don't retaliate against individuals for personal wrongs (v. 39).
2. Be willing to forgo your **rights** (v. 40).
3. Go beyond what is **required** (v. 41).
4. Show **self-denial** for the good of others (v. 42).

VI. Enemies and hatred (vv. 43–47)

A. The command (v. 43)

1. The statement

Love your neighbor as
yourself
(cf. Lev. 19:17–18).

Note verse 43 again.

How is the “you’ve heard it said” statement different from the previous five?

2. The misunderstanding

Hate your enemy.

3. The principle

Be a loving neighbor to everyone you meet (cf. Luke 10:25–37).

B. The application (vv. 44–47)

1. We should not withhold love from people because of what they're like or what they do (v. 44).

In what situations do you find it most difficult to show love?

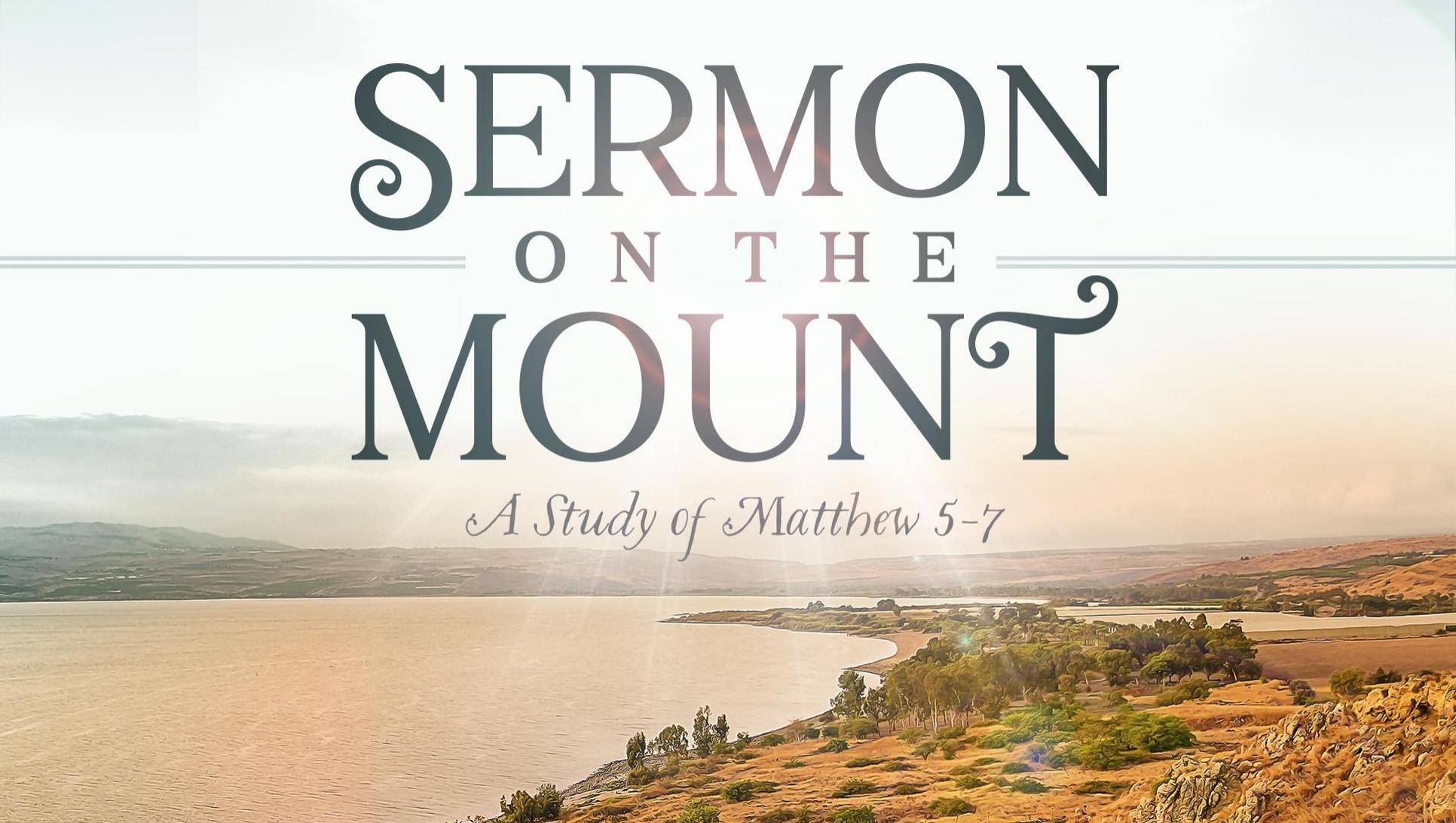
**2. We show love to reflect
our Father (v. 45).**

3. We gain nothing by loving only those that love us (vv. 46–47).

Final Word

We must be perfect like
our Father (v. 48).





SERMON ON THE MOUNT

A Study of Matthew 5-7

Lesson 9

Who Sees Your Piety?

I. Godly Piety (v. 1)

**A. Piety is the practice of
righteousness.**

B. We can show two kinds of piety.

1. We can focus our piety on self.
2. We can focus our piety on God.

C. Our motivation determines our reward.

1. If we are pious for others to see, we have our reward immediately.
2. If we are pious for God alone, we have an eternal reward.

II. Alms—Spending our resources for the good of others (vv. 2–4)

What are our resources?

What can we spend on others,
even if we don't have much
money?

A. The wrong way to give

1. Do not give to draw attention (v. 2).
2. Do not give to satisfy yourself (v. 3).

B. The right way to give

1. Give privately.
2. Give forgetfully.

III. Prayer—communing with our Father (vv. 5–15)

A. The wrong way to pray

1. Do not pray focused on the people listening (v. 5).
2. Do not pray focused on the form (v. 7).

B. The right way to pray

1. Pray without distractions (v. 6a).
2. Pray appreciating the Father's presence (v. 6b).
3. Pray with confidence in your Father (v. 8).

IV. Fasting—sacrificing good things for spiritual pursuits (vv. 16–18)

Does fasting require suffering?

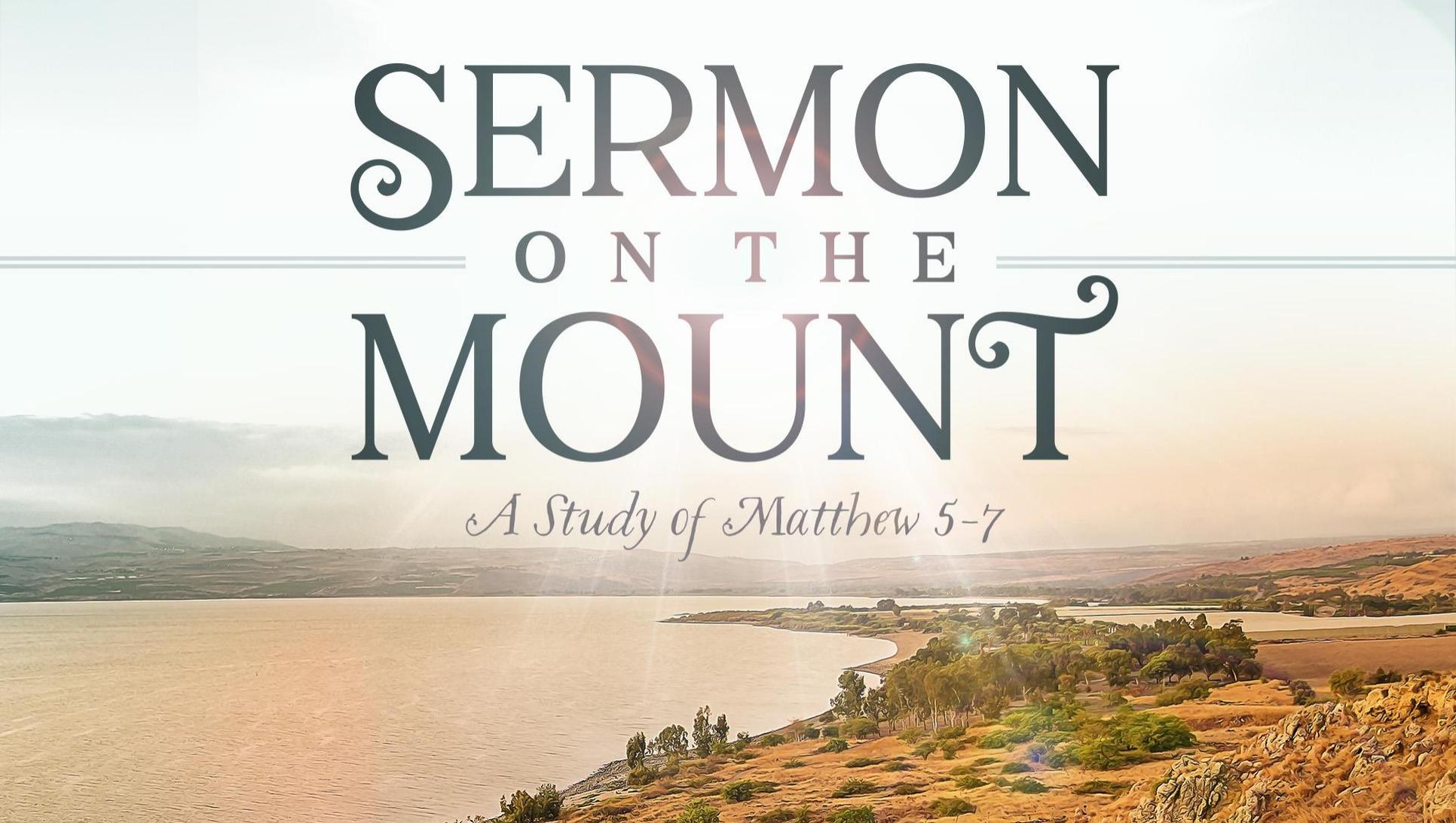
A. The wrong way to fast (v. 16)

1. Do not fast to earn **pity** or admiration.
2. Do not fast out of religious **obligation**.

B. The right way to fast (vv. 17–18)

1. We should act normally when fasting.
2. We should fast to seek our Father.





SERMON ON THE MOUNT

A Study of Matthew 5-7

Lesson 10

Our Lord's Model of Prayer

Why did Jesus give us this prayer?

I. **The purpose**

A model for prayers of our own (v. 9a)

A. The prayer includes all elements of a godly prayer.

B. The prayer reflects godly humility.

1. We should pray understanding our **position** as citizens.
2. We should pray understanding our **dependence** as children.

C. The prayer gives us an example, not a ritual.

II. The address

**Praising our Father
(vv. 9b–10)**

A. God's relationship to us

1. Love – He is our Father.
2. Exaltation – He is in heaven.

B. The praise due to God's name

C. The expansion of God's kingdom

1. We pray for the submission of others to God.
2. We pray for the reflection of heaven on earth.

III. The request – Stating our needs (vv. 11–13)

A. Daily provision (v. 11)

1. We pray for our immediate needs.

What's wrong with being too
“efficient”?

A. Daily provision (v. 11)

1. We pray for our immediate needs.
2. We express faith in God's care.

B. Forgiveness (vv. 12, 14–15)

1. We seek forgiveness from God.
2. We offer forgiveness to others.

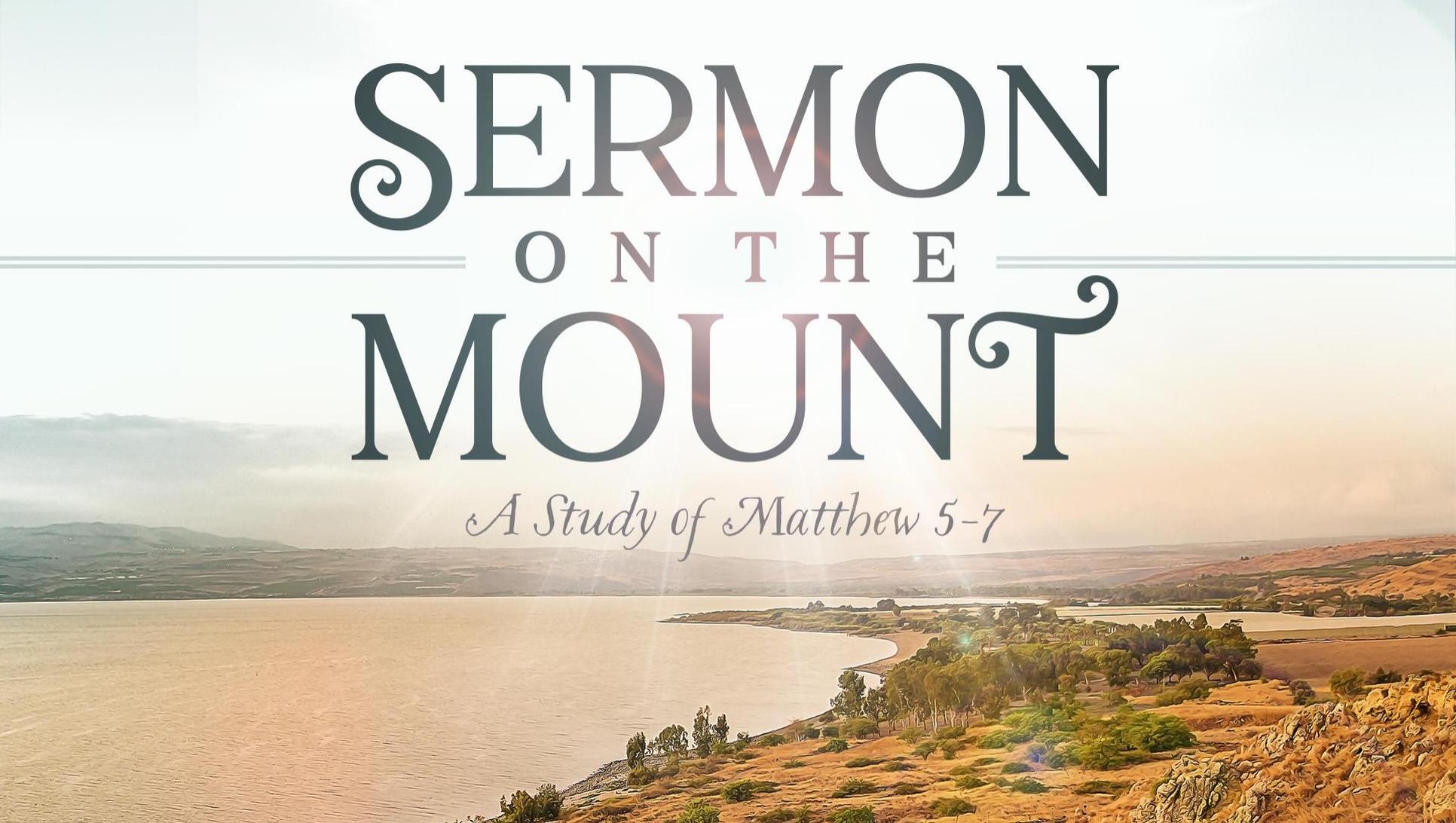
C. Deliverance (v. 13)

1. We pray that God would help us avoid temptation.
2. We pray that God would help us escape evil.

IV. A final reminder

- A. God is King forever.
- B. God is able forever.
- C. God is glorified forever.





SERMON ON THE MOUNT

A Study of Matthew 5-7

Lesson 11

Our Treasure

I. The advice for treasure (vv. 19–24)

A. The command

Gather heavenly treasure
(vv. 19–21).

1. Do not amass earthly treasures.

- They can decay.
- They can be stolen.

2. Gather instead treasures in heaven.

- They will not decay.
- They will not be stolen.

3. Our heart rests with our treasure.

Note verses 22–23.

What does Jesus mean by
“eye” here?

B. The illustration

Your desire influences
your behavior (vv. 22–23).

**1. A healthy focus
enlightens us (v. 22).**

**2. An unhealthy focus
blinds us (v. 23).**

C. The principle: we have only one master (v. 24)

1. We can love only one.
2. We can serve only one.

**II. We have only one
pursuit (vv. 25–34).**

Note verses 25–34.

Do these verses prohibit us from planning ahead or thinking about the future?

**A. We have greater needs
than the physical (v. 25).**

B. Worry serves no purpose (vv. 26–30).

1. God **feeds** the birds of the air without worry (v. 26).
2. Worry gives us **nothing** (v. 27).
3. God **clothes** the flowers of the field without worry (vv. 28–30).

C. Do not worry over physical needs (vv. 31–32).

1. Your **Father** knows your needs.
2. Worry characterizes **pagans**.

**D. Pursue God's kingdom
and righteousness first
(v. 33).**

1. We seek . . .

- a. God's rule in our heart.
- b. God's sanctification of our heart.

2. God provides the rest.

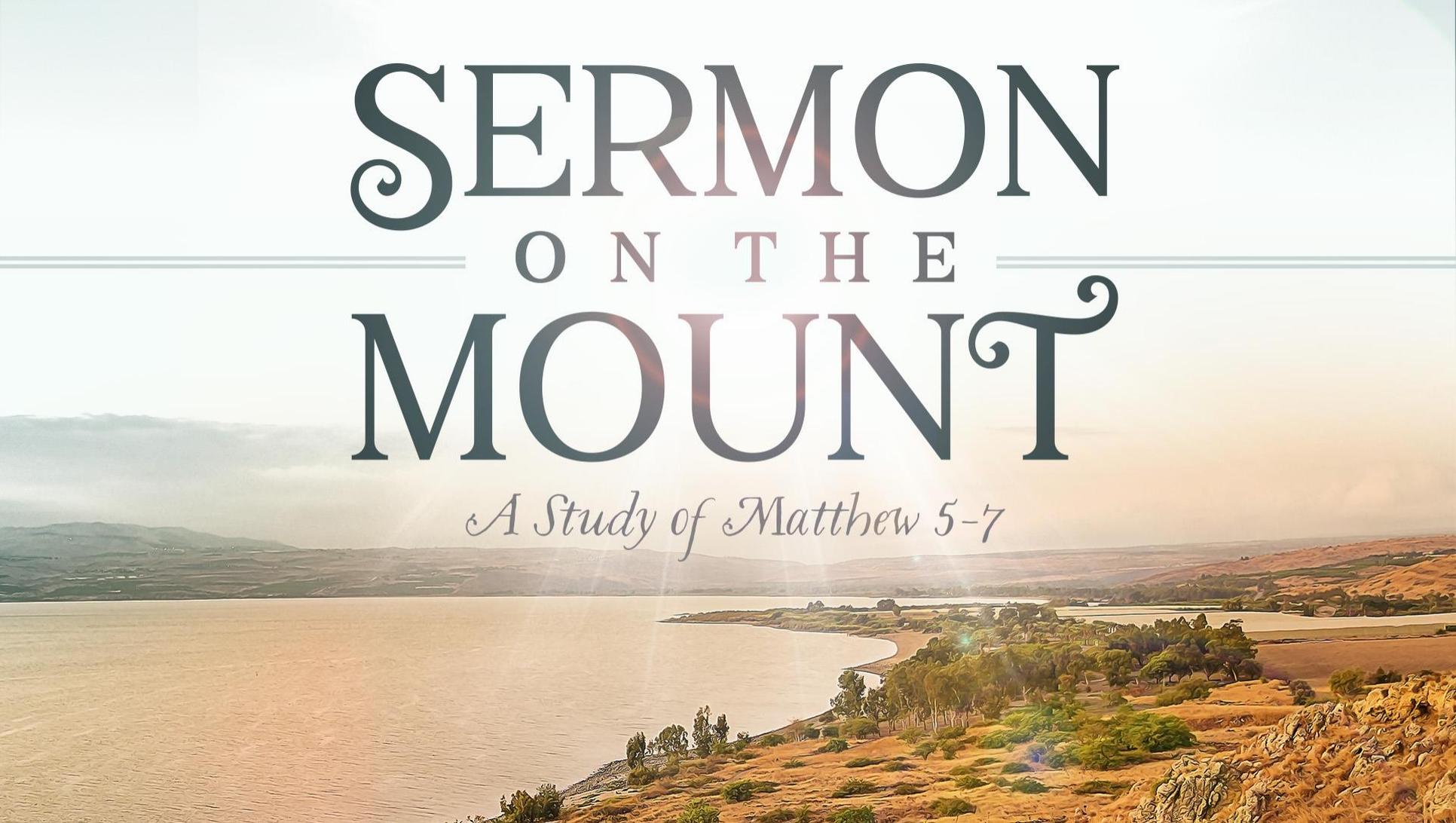
E. Do not worry about tomorrow (v. 34).

1. Tomorrow can worry about tomorrow.
2. Today's trouble is enough for today.

3. The Principle

Faith allows us to rejoice
in the moment
(cf. James 1:2–5).





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Lesson 12

The Golden Rule

I. The judgment of a citizen (vv. 1–6)

A. To avoid judgment, we do not judge others (v. 1).

What exactly does Jesus warn us against?

1. The meaning

- a. **NO**—Never make any judgments.
- b. **NO**—Never evaluate a person's message or action.
- c. **YES**—We have no right to pass final judgment on a person.

2. Extra – Practical warnings

- a. Never assume **motive** (cf. Prov. 13:5; 1 Cor. 13:5).
- b. Never judge solely on **appearance** (cf. 1 Sam. 16:7).
- c. Never make a judgment with **incomplete information** (cf. Prov. 18:13, 17; 25:8).

3. The principle

Treat others the way you
want to be treated
(cf. Luke 6:37–38)

B. God judges our judgment (v. 2).

1. He forgives us as we forgive
(cf. Matt. 6:14–15).
2. He gives to us as we give
(cf. Luke 6:37–38).

C. We should judge ourselves first (vv. 3–5).

1. The blind cannot lead the blind (cf. Luke 6:39–42).
2. We avoid hypocrisy by addressing our own problems first.

D. We serve with good judgment (v. 6).

1. We do not repeatedly offer truth to people who **refuse** it (cf. Matt. 10:14).
2. We use discretion to avoid some **danger**.

II. The grace of a citizen (vv. 7–12)

A. God blesses us as we seek Him (vv. 7–8).

1. God wants us to seek His help.
2. God *always* responds to our pursuit of Him.

Does God give us everything
we ask?

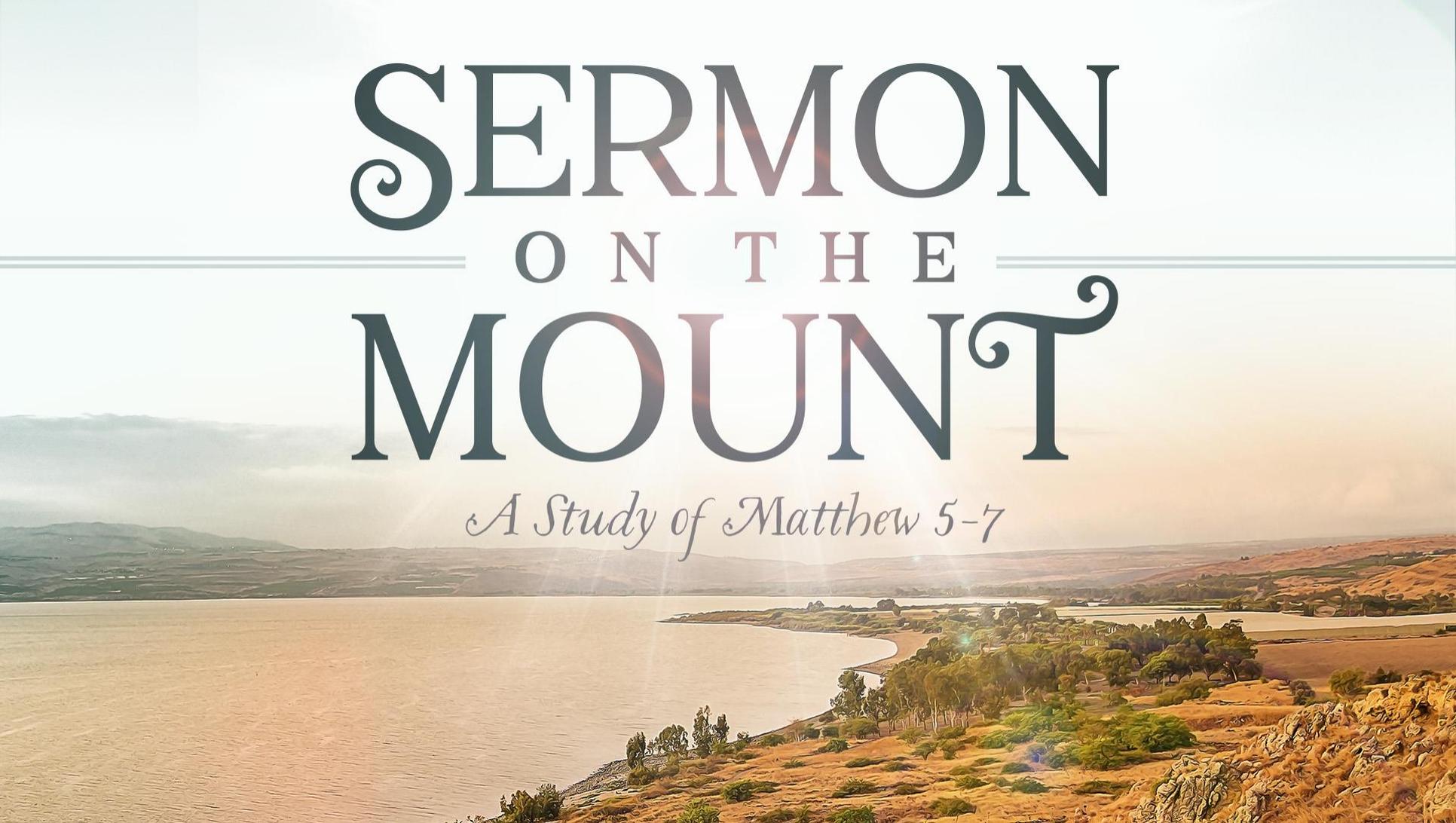
If not, what does Jesus promise
us here?

**B. God always gives us
good things (vv. 9–11).**

C. We should reflect God's grace (v. 12).

1. We should treat others as we wish to be treated.
2. This principle summarizes God's law for human relationships.





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A Study of Matthew 5-7

Lesson 13

Two Ways

I. Mapping the two ways (vv. 13–14)

The Way of Righteousness

The Way of Wickedness

The Gate	Narrow/Straight	Wide
The Way	Narrow/Difficult	Broad/Easy
The Following	Few	Many
The End	Life	Destruction

A. The broad way is popular and easy, but it leads to destruction.

B. The narrow way is unpopular and difficult, but it leads to eternal life.

When we say that Christ is the way, the truth, and the life, is that a statement of pride or arrogance?

II. Testing the two ways (vv. 15–27)

A. We watch for false teachers (vv. 15–20).

1. False teachers appear good without examination.

- a. They are wolves in sheep's clothing.
- b. They are trees with bad fruit.

Note again 1 Timothy 1:3–7
and 2 Peter 2:1–3.

What are the marks of a false
teacher?

**2. False teachers
inevitably produce bad
results.**

**B. We examine our
allegiance (vv. 21–23).**

1. We can deceive ourselves into thinking that we follow Christ.

What are some false
assurances of salvation?

1. We can deceive ourselves into thinking that we follow Christ.

- a. Intellectual assent to truth
- b. Fervent emotion for Christ
- c. Great works in Christ's name
- d. Association with God's people

2. We should instead do the will of our heavenly Father.

C. We examine the **foundation** of our faith (vv. 24–27).

1. The two houses appear similar and serve similar functions.
2. After the storm, only the house built on the **rock** remains standing.

III. After the sermon (7:28–8:1)

A. The people marveled at Jesus' authoritative teaching (vv. 28–29).

**B. The people likely
recognized His claim as
Messiah.**

What were some of the things Christ said in this sermon that only the Messiah could claim?

C. Many followed Him for a time (8:1).

