

Sermon on the Mount Scripture Study

Matthew 5-7

New Revised Standard Version

7 Studies

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edited in January 2018

For more resources/context see:

<https://www.biblegateway.com/resources/ivp-nt/Ethics-Gods-Kingdom>

How this guide works:

- Each week there are notes for the study leader which include background information, questions, and application.
- Following the notes guide is a copy of the passage from the New Revised Standard Version (NRSV) for you to print out and give to your study members to use in bible study.
- The questions provided are a starting point - you may add your own or have your group generate their own questions.

Study 1: Matthew 5:1-12

Leader Notes

Intro

- Introduce inductive method
- Do ice breaker/get to know you (possibly connected to the passage)

Questions

1. What's the significance of Jesus starting his teaching with this?
2. What does blessed mean? (v 3)
3. What does man "poor in spirit" (v3)
4. What kind of people are blessed in God's kingdom?
5. What are the rewards given?
6. How is Jesus calling us to live this out?

Notes/Context:

- Beginning of the sermon on the mount
- Verses 3-6 are internal
- Verses 7-9 are external
- Verses 10-12 are circumstances
- This sets up Jesus to be counter-cultural – setting the tone for his ministry.
- God favors the humble, wants people to trust in him rather than their own strength.

Application

What active way can you live this out this week? How can you live humbly?

Study 1: Matthew 5:1-12

1 When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him.

2 Then he began to speak, and taught them, saying:

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

4 "Blessed are those who mourn, for they will be comforted.

5 "Blessed are the meek, for they will inherit the earth.

6 "Blessed are those who hunger and thirst for righteousness, for they will be filled.

7 "Blessed are the merciful, for they will receive mercy.

8 "Blessed are the pure in heart, for they will see God.

9 "Blessed are the peacemakers, for they will be called children of God.

10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

11 "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. **12** Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

Study 2: Matthew 5:13-26

Leader Notes

Intro

- Introduce inductive method
- Do ice breaker/get to know you (possibly connected to the passage)
- Debrief application from last week. What did people do?

Questions

1. What is the purpose of salt?
2. How does being salt connect with being light?
3. What does it look like to let your light shine before others?
4. How is each section connected?
5. What's with the extreme shift in language/tone in section 3? Should we take it literally?
6. What does mean "anger" and "insult" - what's the cultural context?

Notes/Context:

- Broken relationships hinder our relationship with God.
- If we wait for others to apologize, then our forgiveness is conditional on their apology.

Application

- Who do you need to forgive this week?
- How do we let our light shine on campus this week?

Study 2: Matthew 5:13-26

13 "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything but is thrown out and trampled underfoot.

14 "You are the light of the world. A city built on a hill cannot be hid. **15** No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. **16** In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. **17** "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. **18** For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. **19** Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. **20** For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. **21** "You have heard that it was said to those of ancient times, 'You shall not murder'; and 'whoever murders shall be liable to judgment.' **22** But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, 'You fool,' you will be liable to the hell of fire. **23** So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, **24** leave

your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. **25** Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. **26** Truly I tell you, you will never get out until you have paid the last penny.

Study 3: Matthew 5:27-47 Leader Notes

Intro

- Introduce inductive method
- Do ice breaker/get to know you (possibly connected to the passage)
- Debrief application from last week.

Questions

- Are verses 29-30 literal?
- How does this passage connect with the two previous?
- Why should we treat our enemies this way? What purpose does this serve?
- What is Jesus doing in this section? What does he want his hearers to understand?

Notes/Context

- References in mercy and justice: Leviticus 19:18, Proverbs 24:28-29, 25:21-22, Lamentations 3:30-31

Reference	Example	Not enough to...	Must also...
27-30	Adultery	Avoid it	Keep our hearts from lusting & be faithful
31-32	Divorce	Be legally married	Live out our marriage commitment
33-37	Oaths	Make an oath	Avoid casual and irresponsible commitments to God
38-47	Revenge	Seek justice for ourselves	Show mercy & love for others

Application

- How do today's standards conflict with this passage?
- How do we seek justice without seeking revenge? How do you balance justice and mercy?

Study 3: Matthew 5:27-47

27 "You have heard that it was said, 'You shall not commit adultery.'^{**28**} But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. **29** If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. **30** And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

31 "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'^{**32**} But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery. **33** "Again, you have heard that it was said to those of ancient times, 'You shall not swear falsely, but carry out the vows you have made to the Lord.'^{**34**} But I say to you, Do not swear at all, either by heaven, for it is the throne of God,^{**35**} or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.

36 And do not swear by your head, for you cannot make one hair white or black. **37** Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one.

38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'^{**39**} But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also;^{**40**} and if anyone wants to sue you and take your coat, give your cloak as well;^{**41**} and if anyone forces you to go one mile, go also the second mile. **42** Give to

everyone who begs from you, and do not refuse anyone who wants to borrow from you. ⁴³ "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' ⁴⁴ But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵ so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. ⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same?

Study 4: Matthew 6:1-18

Leader Notes

Intro

- Introduce inductive method
- Do ice breaker/get to know you (possibly connected to the passage)
- Debrief application from last week.

Questions

- WDM “practicing your righteousness”
- How does this passage connect with the beatitudes (Matthew 5:1-12)
- What do the components in the Lord’s Prayer (verses 9-13) represent? Should we pray this literally? If not, then what should our prayers look like?
- What is the purpose of fasting?
- What’s the purpose in talking more about forgiveness?
- What do the examples that Jesus gives communicate (fasting, giving, praying)
- *all acts of righteousness should be sincere - not just one.*

Notes/Context

- Jesus says “when” you give or pray - there is an assumption that you are doing these things
- Lord’s prayer
 - Verse 9 - Holy, set apart
 - Verse 10 - your kingdom come, not mine
 - Verse 11 - you are the provider (Exodus 16)
 - Verse 12 - humility
 - Verse 13 - protect us and we need to keep living this
- Continued theme of sincerity - we should do this because we love God not because we want to convince others (including ourselves) that we do
- For fasting see Isaiah 58:5-7 (true fasting is focused on justice, drawing close to God by demonstrating our commitment to him)
- How not to pray (via Perri) - “Yo God, I need this, I need this, I need this. Thanks. Amen.”

Application

- Pay attention to our “acts of righteousness” and their motives - but still do them!
- Every day when you pray, be aware of your motives)

Study 4: Matthew 6:1-18

¹ "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. ² "So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. ³ But when you give alms, do not let your left hand know what your right hand is doing, ⁴ so that your alms may be done in secret; and your Father who sees in secret will reward you. ⁵ "And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. ⁶ But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. ⁷ "When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. ⁸ Do not be like them, for your Father knows what you need before you ask him. ⁹ "Pray then in this way: *Our Father in heaven, hallowed be your name. ¹⁰ Your kingdom come. Your will be done, on earth as it is in heaven. ¹¹ Give us this day our daily bread. ¹² And forgive us our debts, as we also have forgiven our debtors. ¹³ And do not bring us to the time of trial, but rescue us from the evil one. ¹⁴ For if you forgive others their trespasses, your heavenly Father will also forgive you; ¹⁵ but if you do not forgive others, neither will your Father forgive your*

trespasses. **16** "And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. **17** But when you fast, put oil on your head and wash your face, **18** so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

Study 5: Matthew 6:19-34

Leader Notes

Intro

- Introduce inductive method
- Do ice breaker/get to know you (possibly connected to the passage)
- Debrief application from last week.

Questions

- What are treasures on earth?
- WDM "for where your treasure is, there your heart will be also?"
- What is the significance of Jesus talking about money?
- How do the sections in this passage connect?
 - Section 1: Store treasures in heaven
 - Section 2: Eye is lamp of the body
 - Section 3: serve two masters
 - Section 4: worry
- How does Jesus' description of his kingdom differ from the typical kingdoms of the day? How should we treat our possession?
- What does Jesus promise in this passage?

Notes/Context

- Worrying can both mean a lack of trust in God to provide but also operating out of a mindset of scarcity
- A "good" eye was literally a healthy eye, but figuratively also an eye that looked on others generously. In the Greek text of the Gospels, Jesus literally calls the eye a "single" eye, which is a wordplay: the Greek version of the Hebrew Bible also uses this word for "single" to translate the Hebrew term for "perfect"-thus "single-minded" devotion to God, with one's heart set on God alone. An "evil eye," conversely, was a stingy, jealous or greedy eye; yet it also signifies here a *bad eye* (Mt 6:23), one that cannot see properly.
- Jesus uses the "single" eye as a transition to his next point, for the "single" eye is literally undivided, having the whole picture: thus one is not divided between two masters, as the text goes on to explain (v. 24).

Application

- How do we justify love of our possessions?
- How can we help those in need around us? How can we shift our view of our possessions?

Study 5: Matthew 6:19-34

19 "Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; **20** but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. **21** For where your treasure is, there your heart will be also. **22** "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; **23** but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! **24** "No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth. **25** "Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? **26** Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? **27** And can any of you by worrying add a single hour to your span of life? **28** And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, **29** yet I tell you, even Solomon in all his glory was not clothed like one of these. **30** But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? **31** Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or

'What will we wear?' **32** For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. **33** But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. **34** "So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.

Study 6: Matthew 7: 1-14

Leader Notes

Intro

- Introduce inductive method
- Do ice breaker/get to know you (possibly connected to the passage)
- Debrief application from last week.

Questions

- What does it mean not to judge?
- WDM verse 2?
- What does the metaphor about specs and planks mean for us?
- WDM verse 6?
- What does it mean to seek?
- How does asking and seeking connect with last week's passage?
- How do the two sections connect?
 - Section 1: judging others
 - Section 2: asking and seeking

Notes/Context

- Jewish teachers used "dogs" to represent multiple things. It may not have meant Gentiles (as a common one). *Dogs* may refer to the wicked or oppressors more generally
- In its most general sense 7:6 was probably simply a wisdom saying like Proverbs 23:9: "Do not speak to a fool, for he will scorn the wisdom of your words"

Application

- How do we judge other people? Where do we need to repent of this?
- How do we seek Jesus? Where do we need to repent of stopping seeking Jesus when we didn't get what we wanted when we wanted it.

Study 6: Matthew 7: 1-14

1 "Do not judge, so that you may not be judged. **2** For with the judgment you make you will be judged, and the measure you give will be the measure you get. **3** Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? **4** Or how can you say to your neighbor, 'Let me take the speck out of your eye,' while the log is in your own eye? **5** You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's eye. **6** "Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you. **7** "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. **8** For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. **9** Is there anyone among you who, if your child asks for bread, will give a stone? **10** Or if the child asks for a fish, will give a snake? **11** If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! **12** "In everything do to others as you would have them do to you; for this is the law and the prophets.

Study 7: Matthew 7:13-29

Leader Notes

Intro

- Introduce inductive method
- Do ice breaker/get to know you (possibly connected to the passage)
- Debrief application from last week.

Questions

- WDM verses 13-14? Why start talking about a narrow and wide gate?
- How do we enter the narrow gate? (by **doing** what Jesus has been talking about in the previous chapters)
 - What is Jesus communicating about salvation? How does this connect with everything he has been teaching them so far (in Matthew 5-7 previously)?
- What could fruit mean as a metaphor?
- What is the difference between true and false prophets? (true prophets obey Jesus' teachings).
- What is the significance of Jesus teaching with authority?

Notes/Context

- Jesus' image of the narrow way should have made sense to his hearers (v. 13). Greek, Roman and Jewish writers often employed the image of the two paths in life, and those particularly concerned with the future judgment especially employed the image of the two ways, the narrow one leading to life and the broad one to destruction.
- What astonished them so much about Jesus' teaching was not his use of proverbs, parables, hyperboles or other standard pedagogic devices of his day; what astonished them was his claim to authority, a theme that climaxes in Matthew 28:18. Other Jewish teachers regularly cited earlier sages' opinions, and though later teachers sometimes came to regard their tradition as tantamount to God's Word, Jesus' contemporaries never would have claimed, like Jesus, that people would be judged according to how they treated their words.

Application

- "Everyone who hears these words of mine and puts them into practice is like a wise man who built his house on a rock..." how do you need to put into practice the last seven weeks of study?

Study 7: Matthew 7:13-29

13 "Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. **14** For the gate is narrow and the road is hard that leads to life, and there are few who find it. **15** "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. **16** You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? **17** In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. **18** A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. **19** Every tree that does not bear good fruit is cut down and thrown into the fire. **20** Thus you will know them by their fruits. **21** "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. **22** On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?' **23** Then I will declare to them, 'I never knew you; go away from me, you evildoers.' **24** "Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. **25** The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. **26** And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. **27** The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!" **28** Now when Jesus had finished saying these things, the crowds were astounded at his teaching, **29** for he taught them as one having authority, and not as their scribes.

Create Your Own Bible Studies

If you want to continue with the book of Matthew or create your own studies - here is a helpful guide to get you started.

Inductive Method (OAI): *a way of approaching scripture that is finds clues to uncover a main truth rather than finding multiple scriptures to support a single main point.*

Observation

- Goal is to be emotionally and intellectually engaged by the scripture

Interpretation

- Goal is to come to wisdom and understanding about the meaning of the text for the original audience for those studying it today.

Application

- Goal is to participate with God in the transformational power of the Word.

Writing your Bible Study

Step 1: Preparation

1. Write down all questions that come to mind as you read the passage.
2. Look up any context or definitions that will help interpret the passage.
www.blueletterbible.com or biblegateway.com has dictionaries, commentaries and concordances.
3. Decide how God is calling you to personally or communally live out the passage.
4. Pray for your small group members and for the active response.

Step 2: Discussion Questions

1. Debrief: How did you live out what we studied last week? (You can use this as an icebreaker.)
2. Read the passage as a group.
3. What stands out to you? ...Anyone want to add anything to that? 3. What's one question you have? *(You can write out questions as people share - if you don't know the answer ask the group: Does anyone have thoughts about that question? ...Or you can look up later and answer it the next week.)*
4. What do you learn about what God is like?
5. What one thing do you want to do to live this passage out? *(If there is something you can do together as a small group - suggest that as a discipleship cycle.)*

Step 3: Debrief with co-leader or mentor

1. Write down who attended and **pray** for each person.

2. Figure out who each leader needs to follow up with that week.
3. Discuss where you saw God at work during your small group.

Helpful Hints:

- Call members the day before to invite them. Cast good vision for why come.
- Bring snacks. People come when there is food. We want to physically and spiritually feed them.
- Print out the passage for your group. It helps those who don't come from a Christian background feel welcomed, because owning a bible isn't necessary.