



Adult Bible Class  
prepared by  
Philip C. Strong



**Sermon on the Mount  
Outline / Syllabus  
Matthew 5 - 7**

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**\*Please Note\***

All Scripture references, unless otherwise specified, are in Matthew, and taken from the NASB. Though the other Synoptic accounts of Jesus' sermon may be brought into view from time to time for collaboration or comparison purposes, the primary focus will be decidedly upon Matthew's account.

The materials that follow are prepared for Personal or public Adult Bible Class study, and are meant to be used as a mere foundation for deeper exploration and further discussion of this great discourse. It is not copyrighted, and is freely given to all who wish to use it to aid their efforts to *see, hear, and understand* the words of the Savior, cf. 13:13-17. All I ask is that the material is not edited, and is properly credited, when used publically.

Abbreviations as used in this material:

v. – *verse*

vv. – *verses*

v.1a – *verse 1, the first part; with v.1b indicating the second part of the verse, etc.*

cf. - *confer*

cp. – *compare*

SOTM – *Sermon on the Mount*

Scripture references will be underlined; Scripture quotations will be *italicized*.

A final word: Please remember that though taken almost entirely from his account, this is a study of the SOTM rather than an exegetical study of the gospel according to Matthew. Therefore, we will be focusing on passages outside of 5:1 – 7:29 only as they pertain to, and shed light on, Jesus' SOTM. -PCS

## Lesson 1- Preparation and Prolog, Matt.3:13 – 4:25

The “Sermon on the Mount” (SOTM, hereafter) is the longest public discourse of Jesus recorded by the Holy Spirit. Its importance cannot be overstated. Though it does not contain all of “*the gospel of the kingdom*” (4:23; cp. 28:19-20), it does embody its core, and its heart. Though this great sermon defies encapsulation, Jesus identifies the *characteristics, attitudes, dispositions*, and in large measure, the *practices* of citizens of His kingdom. It is *preparatory* preaching, preparing His audience for the day when His apostles will use the “*keys*” He has given them to open doors of the kingdom for all who will *see, hear, understand, and obey* to enter, cf. 16:18-19; John 3:3-5; Acts 2. Paul Earnhart, in his book, Invitation to a Spiritual Revolution, described it this way:

“Jesus’ discourse up a Galilean mountainside is in reality no mere sermon. It more approximates a manifesto of the kingdom of God. There is more to Jesus’ teaching than this, but here we feel the very heartbeat of kingdom truth, and will neglect it at our peril. Because it deals with attitudes, the sermon stands both at the entrance of God’s kingdom and on its more exalted planes. It is not just meat for the mature, but a challenge to one who makes his first approach to heaven’s rule and righteousness.” (p.3)

This is the mountain we hope to climb and mine, however shallowly, to garner what we may of its eternal riches.

### A. **Jesus’ Baptism, 3:13-17**

1. Why did Jesus insist on being baptized by John (which was a baptism of *repentance* for which Jesus obviously had no need, cf. vv.2,6,8; 1Pet.2:21-22)?

2. How is this related or important to the SOTM?

### B. **Jesus’ Temptation, 4:1-11**

3. If God does not *tempt* anyone (and He doesn’t, cf. Jas.1:13), why was Jesus “*led up by the Spirit into the wilderness to be tempted...*”?

4. How is this related or important to the SOTM?

### C. Final Preparations, 4:12-22

5. Why did Jesus *withdraw “into Galilee”*- was He afraid after Herod imprisoned John the Baptist? Please explain.
  
6. Why did Jesus *settle in*, and apparently use as a base of operation, *Capernaum* rather than His hometown of Nazareth?
  
7. What are the first recorded words of Jesus’ public *preaching* and *teaching*? What is the significance of these words?
  
8. For *how long* and *predominantly where* had Jesus been “*teaching in their synagogues*” and “*proclaiming the gospel of the kingdom*” **prior to** the SOTM?
  
9. What is the connection between Jesus *healing all the diseases* of the people and His “*proclaiming the gospel of the kingdom*”? Why or how is the *first* important to the *second*?
  
10. What is significant about the description in v.25 of all of the places from which people *followed Him*?

## Lesson 2- The Beatitudes, Matt.5:1-10

To grasp the full magnitude of the SOTM, we must understand something of the mindset of its primary audience. Since John appeared *preparing the way* for Jesus and His kingdom, the corruption of Judaism was/is readily apparent, cf. 3:5-12. This was especially true of its *leadership*, though the perversion certainly trickled down to and influenced even those who truly sought God through it. Reliance on *physical heritage* (3:9; John 8:33,39), and *earthly/national expectations* of the coming Messiah and His kingdom (cf. Luke 17:20; Acts 1:6), set the stage for the SOTM to *amaze* (7:28) and be *revolutionary* (5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44) to its hearers.

This new kingdom would not be the “bigger and better” version of the *earthly* kingdom they anticipated and yearned for, it would be the *spiritual* (“*not of this world*,” John 18:36) kingdom that practically no one expected. Its citizens would not be the wealthy and piously elite who “*trusted in themselves that they were righteous and viewed others with contempt*” (Luke 18:9), loved “*the place of honor at banquets, and chief seats in the synagogues, and respectful greetings in the marketplace*” (23:6-7), and “*did their deeds to be seen of men*” (6:2,5,16). Instead, it would be populated by the *tax-gatherers, harlots, and sinners* (cf. 9:11; 11:19) who were “*poor in spirit*,” that “*mourned*” for their sins, and *hungered and thirsted for true righteousness*. This kingdom wouldn’t be about *physical* things like land, borders, nationalism, and human acceptance or acclaim. Instead, it would be a *spiritual* kingdom that resided in and consisted of human hearts dedicated to pleasing God by acknowledging and *mourning unworthiness*, becoming *merciful* and *gentle*, and striving for *purity in heart* and deed. The SOTM was revolutionary indeed to hearts, minds, and lives that had strayed so far from God’s intentions and ways. And the Beatitudes surely served as a shocking opening salvo for the barrage of truth that followed to an audience so completely unprepared for it by 400 years of silence from God and their own spiritual degradation and corruption!

### Introductory Considerations

1. Is Matthew’s account of the SOTM the same occasion as Luke’s so-called “Sermon on the Plain” (cf. Luke 6:12-49)? If “yes,” how do you account for the differences? If “no,” how do you account for the similarities?
2. Read the SOTM (5:1 – 7:29) through without stopping at least a couple of times. What is the primary point of this discourse? In other words, summarize Jesus’ overall point (preferably in one sentence).
3. Since the Jews (and even believing Gentiles) were looking forward to, and expected there to be considerable “blessings” in, the coming kingdom, why was the SOTM so *revolutionary* and *amazing* (cf. 7:28) to its primary audience?

### A. The Beatitudes Generally, vv.1-2

4. What is a “beatitude,” and what does “*blessed*” mean?

5. Are the beatitudes describing different types of people within the kingdom, and the blessings that result from being that type of person; or, are they describing aggregate characteristics that are to be found in each member of the kingdom, and the results of possessing them all? Please explain.
6. How many beatitudes are there? (Hint: 7,8, or 9) Please explain your answer.
7. Are these beatitudes possessed *naturally*, or by *deliberate choice* and *dedicated effort*? Please explain.

**B. The Beatitudes Specifically, vv.3-9**

8. Luke 6:20 says just “*poor*” rather than “*poor in spirit*” (v.3). Why? What, if anything, is the connection between *poverty* and being “*poor in spirit*”?
9. What *kind* of “*mourning*” is meant in v.4? How do you know?
10. Please define *gentleness/meekness* as used in v.5. And, if it is not part of *natural disposition*, how do we learn or develop it?
11. Generally, for what did the audience of the SOTM “*hunger and thirst*”? Why is this important?
12. What is the difference between “showing mercy” and *being “merciful”*? Why is this distinction critical?
13. What does it mean to be “*pure in heart*”?
14. To what kind of “*peacemakers*” does Jesus refer? Is He referencing those who *break up fights*, those who will make *peace at any price*, or something else?
15. Does God *bless* all who are *persecuted*? Why, or why not