

# LESSON 6

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## THE SERMON ON THE MOUNT, PART 1

### INTRODUCTORY STATEMENTS

(MT. 5:1, 2; LK. 6:17–20)

Jesus had chosen men to carry on His work after His death. His initial act of preparing them was to deliver a comprehensive discourse on what would be expected of citizens in the Messianic kingdom. This we know as “The Sermon on the Mount.” The Sermon on the Mount abounds in contrasts. The first half features contrasts between what the Jews had been taught and what Jesus taught. The second half is characterized by contrasts between the two ways a man can choose to go. [See *Life of Christ, 1*, pp. 218–220.]

1. To whom was the Sermon on the Mount addressed?
2. What differences are apparent between Matthew’s and Luke’s accounts of the sermon?
3. Is there any indication, then, that these two sermons are the same? Explain.

### THE BEATITUDES: PROMISES TO THE MESSIAH’S SUBJECTS

(MT. 5:3–12; LK. 6:20–26)

The sermon starts with a series of statements, each of which begins with the word blessed. These are called “the Beatitudes.” [See *Life of Christ, 1*, pp. 220–221.]

4. From what source did these blessings get their name?
5. Why did Jesus begin His sermon with the Beatitudes?

**INFLUENCE (AND RESPONSIBILITIES)  
OF THE MESSIAH'S SUBJECTS (MT. 5:13–16)**

Many passages in the Bible teach on the power and importance of influence, but none is more challenging and thought-provoking than Matthew 5:13–16. [See *Life of Christ, 1*, pp. 221–222.]

6. Who will be blessed if followers of Christ obey His words?
7. In a literal sense, how important are salt and light to life?
8. What did Jesus say about His disciples by comparing them to these elements?

**THE RELATIONSHIP OF MESSIANIC  
TEACHING TO THE OLD TESTAMENT  
AND TO MAN-MADE TRADITIONS  
CONCERNING OLD TESTAMENT TEACHING  
(MT. 5:17–48; LK. 6:27–30, 32–36)**

The longest segment of the Sermon on the Mount is Matthew 5:17–48, which contrasts the law of Moses—and related man-made traditions—with Jesus' teaching. [See *Life of Christ, 1*, pp. 233–240.]

9. Are we still under the Old Testament today?
10. Which of the topics in this section were incorporated into the new covenant?
11. Is Jesus encouraging mutilation in Mt. 5:29, 30? Explain.
12. What was the purpose behind Jesus' instructing His followers not to take oaths?
13. How had the Jews corrupted the original intention behind the "eye for an eye" principle?
14. Did the Old Testament condone hating one's enemies? Explain.
15. How should we interpret the command to be perfect as God is (Mt. 5:48)?

**RELIGIOUS ACTS TO BE FROM THE HEART,  
NOT FOR SHOW (MT. 6:1–18)**

One shortcoming of many scribes and Pharisees was that their acts of piety were done to receive the praise of men rather than the praise of God. Jesus thus emphasized the importance of proper motivation in obeying God. [See *Life of Christ*, 1, pp. 240–243.]

16. In what ways had the Jews made a show out of giving, praying, and fasting?
17. Should the “Model Prayer” be memorized for reciting as a prayer today? Why or why not?

**THE SECURITY OF HEAVENLY TREASURES  
CONTRASTED WITH EARTHLY ANXIETIES  
(MT. 6:19–34)**

The first part of Matthew 6:19–34 contains several contrasts. All three contrasts relate to a single theme: Are our affections focused on this earth, or are they centered in heaven? Then, the segment that follows is one of the most practical (and most universally needed) in the entire sermon. It is on the sin of worry. [See *Life of Christ*, 1, pp. 243–246.]

18. With what was Jesus primarily concerned when He preached against storing up wealth on earth?
19. How can we overcome and avoid worry?
20. What does Jesus’ teaching say about being concerned for the future?