



the *Way*  
of *Jesus*

A study through  
Sermon on the Mount

2025 Study Guide

Part 1

# the Series

## THE SERMON ON THE MOUNT

may be the most central teaching on how to live out the way of Jesus.

As we will be preaching through sections of **Matthew 5-7** during the Easter season in 2025 & 2026, we want to invite all our community groups (CG's) to explore this section of Scripture.

# the Ask

## FOR EACH CG

to complete the Sermon on the Mount study guide at some point during the year (Part 1 in 2025 & Part 2 in 2026). This allows us as a church to connect our Sunday morning preaching to our CG ministry while we are being formed together in the Way of Jesus.

Before we dive in...

# Matthew 5:1-12

(The Values of the Kingdom)

READ MATTHEW 22:36-40.

Dr. Martin Lloyd Jones says “the Sermon on the Mount is nothing but a great and grand and perfect elaboration of what our Lord called His ‘new commandment’ (i.e. the Great Commandment).”

The call to love God and love others is the guiding framework that helps us understand how to live out the Sermon on the Mount. As we study this series in 2025 & 2026, let the Great Commandment in Matthew 22 shape the way you understand the teachings from the Sermon on the Mount (SotM).

## Questions for the Beatitudes

(Matt 5:1-12)

- **Read v1-2.** Who is the intended audience for the SotM? Why does that matter?
- **Read v11-12.** What does this passage teach us about how we are to view persecution/opposition? (Persecution was to be expected as society opposed the way of Jesus).
- **Read v3 & v10.** What is the kingdom? Why does it matter? (The use of the phrase *kingdom of heaven* is an **inclusio**, which means all 8 beatitudes are about the kingdom of heaven).
- Which one of these 8 “blessed” do you connect with the most?
- Which one is the hardest to live out? Why?
- Overall, what sense do the 8 Beatitudes give you about living out the Great Commandment (ref **Matt 22**)? How does this passage challenge us to love God and others?

Before we dive in...

# Matthew 5:21-26

(The Values of the Kingdom)

READ MATTHEW 22:36-40

Dr. Martin Lloyd Jones says “the Sermon on the Mount is nothing but a great and grand and perfect elaboration of what our Lord called His ‘new commandment’ (i.e. the Great Commandment).”

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- Read **Matt 5:17**. Then read **Matthew 22:36-40**. Note that Jesus has come not to get rid of the Law & Prophets (Old Testament) but to fulfill it. The Great Commandment to love God and love others (see **Matt 22:40**) is a summary of the Law & Prophets. As we journey through the SotM, keep in mind that Jesus is taking Old Testament teachings and going deeper with them (fulfilling them).
- **Read 21**. The phrase/idea “you have heard it said” is repeated six times (**v21, 27, 31, 33, 38, 43**). This marks a section of Scripture where Jesus takes OT teachings or common Jewish idioms and pushes us to live it out in a deeper way. Jesus is concerned not just with our behaviour, but our heart as well.
- Where does the command to not murder come from? Is it still applicable today?
- **Read v21-22**. Describe the connection between murder and anger.
- **Read 23-24**. What is the connection between anger and reconciliation? How should this shape the way we approach others when we have wronged them?
- Dr. Martin Lloyd Jones notes the following, “The matter is so vital that you must even interrupt your prayer, you must, as it were, even keep God waiting. Go and put it right, He says; you cannot be right with God until you put yourself right with man.” What do you think about this approach?
- Where do you see anger in your life? Does it lead to sin? How does this passage challenge us to love God and love others? Share together and pray for one another.

Before we dive in...

# Matthew 5:38-48

(The Values of the Kingdom)

## THE PHRASE/IDEA

“**You have heard it said**” is repeated six times (v**21, 27, 31, 33, 38, 43**). This marks a section of Scripture where Jesus takes OT teachings or common Jewish idioms and pushes us to live it out in a deeper way. Jesus is concerned not just with our behaviour, but our heart as well.

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- **Read v38-42.** The statement in v**38** comes from **Exodus 20:14 & Deuteronomy 24:1**. This would have been an excellent tool in those days to combat honour-bound intertribal conflict. How do you feel about the statement to not resist an evil person? Practically, how hard is it to live this out?
- **Read v43-47. Verse 43** summarizes how many approach politics today. How does the call to pray for those who persecute you help us love our enemy?
- How can this passage be seen as a move away from transactional relationships toward genuine love? How many of the relationships in your life are transactional in nature?
- Even violent gang members love their own. How does this call challenge you to love better? Who comes to mind that you have been treating like an enemy?
- For a more thorough explanation of v**48** and what is perfection, [click here](#).
- How does this passage challenge us to love God and love others (**Matt 22:36-40**)? Share together and pray for one another.

Before we dive in...

# Matthew 6:5-13

(The Values of the Kingdom)

How would you describe your prayer life?

When it comes to prayer, who is someone you respect?

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- **Read 6:5-8.** This is the second section about not practicing your righteousness in front of others (**6:1-4** about giving and **6:16-18** about fasting). Why is it important to practice righteousness but not for the sake of others?
- What principles about prayer can be gleaned from this section?
- If you want to learn more about rewards, [click here](#).
- **Read the Lord's Prayer (v9-13).** The simple structure to this prayer is **Worship (v9), Kingdom (v10), Provision (v11), Forgiveness (v12) and Temptation (v13)**. How does this compare to the way you pray? Of the five sections, what comes naturally and what tends to be a struggle?
- The Lord's Prayer teaches us to worship (**v9**) and then seek first his kingdom (**v10**) before coming to him for our daily needs (**v11**). How does this passage connect with the Great Commandment found in **Matthew 22:36-40**?

Before we dive in...

# Matthew 6:16-18

(The Values of the Kingdom)

Have you ever fasted before and what was it like?

What is your perception of fasting?

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- **Read 6:16-18.** This is the third section about not practicing your righteousness in front of others (**6:1-4** about giving and **6:5-8** about praying). Why is it important to practice hiding your righteousness before others? What is the danger of others seeing us practicing our righteousness?
- Rich Villodas talks of the power of practicing the art of hiddenness; practicing the way of Jesus without the need to be seen and affirmed by others. Do you think this is right? Should we fast without telling others?
- If you want to learn more about rewards, [click here](#).
- How do the spiritual practices in **Matthew 6** (giving, praying, fasting) help us to love God and love others?

# Matthew 6:19-24

(The Values of the Kingdom)

- **Read v19-20.** What is Jesus trying to communicate?
- If we understand heaven (v20) to mean the kingdom of heaven (which includes our present life + the life to come), how does that help us better understand what we are to store up?
- **Read v21.** What do you think about the following quote by D.A. Carson – “The things we treasure actually govern our lives. What we value tugs at our minds and emotions; consumes our time with planning, day-dreaming, and effort to achieve.”
- What perishable treasures are most likely to govern your lives? In what ways do they hamper us from having a kingdom focus?
- **Read v22-23.** Since healthy implies generosity and darkness implies stinginess, to be full of light is to be generous. How does this understanding shape our discussion of treasure (note how it connects well with v24).
- **Read v24.** Money is not evil. Jesus just taught his disciples to ask him for their daily provision (**Matt 6:11**). This warning is more about priorities and loyalty. How have you seen money become a temptation that hinders us from wholeheartedly serving his kingdom?
- The call of this passage is to choose our loyalty. There is no middle ground between these two masters. How does this passage equip us to love God and love others?