



October 4, 2026

Sermon on the Mount **Be Salt and Light In Every Situation**

Matthew 5:2-16

1. **Sermon Outline:**

- a. Imitate Jesus By Being Salt and Light In the World
 - i. Jesus says His followers are like two very important things in the ancient world.
 - ii. Like salt, Christians should work against corruption and flavor the world
 - iii. Like light, Christians should brighten our dark world with Christ
- b. Live the Beatitudes
 - i. The Beatitudes describe how every follower of Jesus should live
 - ii. Be salt and light by living out the Beatitudes in every situation

2. **Sunday** – As soon as possible after the sermon, consider:

- a. What stood out to you the most in this sermon?
- b. What new truth did you learn, or what truth were you reminded of?
- c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
- d. What is one thing God is leading you to do after hearing this message?
- e. Did God convict you of a need to make any changes in your life and walk with Him?

3. **Monday:**

- a. As Pastor Brian begins this new series on the Sermon on the Mount, often considered to be the most well-known and the most misunderstood of Jesus' sermons, it would be appropriate to start by reading the entire sermon, Matthew 5, 6 & 7. Or, even better, if you have the capability (if you have YouVersion on your phone, you do), listen to the three chapters so you experience it as the original audience did.
- b. After reading or listening to the Sermon on the Mount, read Ephesians 2:8-9 and 2 Timothy 1:9.
 - i. What do these passages tell us that Jesus is *not* (cannot be) doing when He preaches this sermon?
 - ii. Since Jesus is not telling us what we *need to do* to be saved, what do Paul's two passages confirm that Jesus is doing (see especially Ephesians 2:10 and 2 Timothy 1:9a)? How did Jesus describe it in Matthew 5:20?
 - iii. How much righteousness do you think you need to surpass a Pharisee? Since we cannot achieve such a righteousness by our own works, how do we get there (see Titus 3:5, Romans 8:4&10, 14:17, and Galatians 5:5)?

- c. Although almost universally known as “The Sermon on the Mount”, why might “The King’s Sermon” be an equally meaningful title (consider verses 5:3, 10, 19, 20, 6:10, 33, & 7:21)?

4. *Tuesday:*

- a. Today, read and meditate on Matthew 5:1-6.
- b. Proper understanding of a passage of Scripture generally requires knowing who it is being written or spoken to. According to verses 1 & 2 (read it in several translations if available), who is Jesus teaching as He starts the Sermon on the Mount?
 - i. Why is it not right to limit the disciples to just the Apostles (consider Matthew 9:9)?
 - ii. If His disciples were the primary audience being taught, who was probably eavesdropping on Jesus as He taught?
- c. The first 4 Beatitudes are related by addressing the related parts of our human nature. How would you describe the general area they address?
- d. In the first Beatitude, what do you understand “poor in spirit” to mean? What synonyms would you use for “poor in spirit”? If someone is “poor in spirit,” why must that attitude be focused inwardly on themselves?
 - i. Read Romans 12:3. How does Paul explain being “poor in spirit”
 - ii. According to Psalms 40:17 and 86:1-3, where does one who is poor in spirit turn?
 - iii. What reward does Jesus say they receive? What tense does He use in describing it? How does Jesus’ message to John the Baptist in Matthew 11:5 relate?
- e. When you read the second Beatitude (verse 4), why do you think the ones Jesus is speaking about “mourn” (consider Psalm 119:136 and James 4:8-9)? Why should we all mourn (Romans 3:23), and why is it a necessary step to being comforted (1 John 1:9)? How do Isaiah 61:1-3, Matthew 1:21, 11:28-30, and Revelation 7:17 describe the comfort? Why is it in the future tense?
- f. What mental picture do you get when you think of “the meek” in the third Beatitude (verse 5)? The Greek word translated “meek” is used three other times in the New Testament (Matthew 11:29; 21:5; 1 Peter 3:4). What do these passages suggest about how we should view “meekness”? The Bible recognizes two people for their meekness: Moses (who confronted the most powerful man on earth in his day) and Jesus (who cleansed the Temple and then went voluntarily to the cross). What does that tell us that meekness is not?
- g. Hungering and thirsting for righteousness is most beautifully pictured in the well-known passage in Psalm 42:1-2 and the less familiar in 63:1. What are two different kinds of “righteousness” for which we can hunger and thirst (consider 1 John 3:2 and 2 Peter 3:13)?

5. *Wednesday:*

- a. Read and meditate on the remaining Beatitudes, verses 7-11.
- b. When you consider the fifth and sixth Beatitudes, where is the focus of the attitudes described?

- c. The fifth Beatitude addresses mercy. How do you define the term, and what synonyms could be substituted? Working backward, what is the source of the mercy “they shall receive” (see Psalm 25:6-7 & Ephesians 2:4-5)? While it is much more, comparing mercy to one of its components, forgiveness, how important is it that we live mercifully (see Matthew 6:12, 14-15, and 18:21-35)?
- d. Next to be blessed are the “pure in heart” in the sixth Beatitude. What does it mean to be pure? What happens (how successful are we) when we try to extend purity to our heart (see Jeremiah 17:9 and Matthew 15:19)? What must happen to overcome this situation (Ezekiel 11:19, 36:26, Romans 5:5, and Ephesians 3:16-17a)?
- e. The theme of peace is found throughout the Bible. It includes references to completeness and wholeness in every area of life, but especially in our relationship with God and then with others. Who is the ultimate peacemaker (see Isaiah 9:6, Ephesians 2:11-17, and Colossians 1:20)? Peacemaking requires action, not passive compliance. It could involve many differing aspects, but what should stand out as our most important peacemaking activity (consider Isaiah 52:7 and Romans 10:15)?
- f. The last Beatitude is perhaps the most difficult to embrace. Why might it also be considered the most applicable to every true Christian (compare Acts 14:22, 2 Timothy 3:12, John 15:18, 16:33, and 1 Peter 4:13-14)? When describing the reward for the persecuted, what tense does Jesus switch back to? How does the reward described for those persecuted (verse 10) compare to that of the “poor in spirit”? How does it show that Jesus has completed the Beatitudes?
 - i. In verses 11-12, Jesus shifts from the third person to the second and shows the application to the disciples He is teaching. As a disciple of Christ, how does verse 11 apply to you?
 - ii. How are we to respond to such unfair treatment? How should it make us feel (and respond) that Jesus places us in the same category as the Old Testament prophets who were persecuted?

6. **Thursday:**

- a. Read and meditate on Matthew 5:13.
- b. The different ways salt is (or was) used can lead to different understandings of this verse.
 - i. If Jesus was thinking of using salt as a preservative (e.g., to cure meat or fish), what effect would our being salt have on the world? What are some ways a Christian can address the moral decay of our world while still living a life characterized by the Beatitudes?
 - ii. If Jesus is thinking of salt as an essential element of our diet, what effect would our being salt have? What essential need do all people in the world have? How would the Beatitudes apply in this view?
 - iii. If Jesus was thinking of salt used as fertilizer to condition certain types of soil, what would our main effect as salt be in the world? How would this relate to the Great Commission?

- iv. If you consider all three common uses for salt, how important is it that we be “the salt of the earth”?
- c. Salt (sodium chloride) is a chemically stable compound that does not break down naturally (hence our salty oceans), so what do you think Jesus meant about salt having “lost its taste” (“losing its saltiness” in the NIV)? Do you think He is suggesting that a Christian can lose their salvation (consider John 6:37 and Romans 8:35-39)? Or do you think He may have been talking about the goats that He never knew in Matthew 25:31-46?

7. **Friday:**

- a. Read and meditate on Matthew 5:14-16.
- b. In these verses, Jesus takes the salt metaphor one step further. First, who is *the* light of the world (John 8:12 and 9:5, and also consider John 1:4-9)?
 - i. With that fact in mind, when Jesus says His disciples “are the light of the world,” what does it imply we are doing (consider the sun and moon as sources of light)?
 - ii. What applications do the Beatitudes have if we, as His disciples, are going to reflect the true light of the world?
 - iii. In addition to hiding its light, what normally happens to the flame of a lamp (candle) if you place it under a bowl or jar? What analogy is there to a Christian who refuses to let his or her light shine? What tends to happen to them over time?
- c. According to verse 16, what is the immediate goal in letting our light shine? What is the ultimate (final) objective? How do the Beatitudes position us to glorify God better?

8. **Saturday:**

- a. Read the focal passage (Matthew 5:2-16) again.
 - b. Make a list of the characteristics highlighted in each Beatitude, and then, next to it, list the values the world promotes (its countervalues) in contrast. How does this help you see areas in your life that should change with God’s help?
 - c. In your own self-assessment, how effective are you as salt and light?
9. **Application:** The attitudes Jesus presents in the eight Beatitudes are not characteristics that are self-generating, nor can the natural man truly achieve what He is describing. In fact, the world will do its best to point us in exactly the opposite direction. Instead of “poor in spirit,” it tells us we need to be self-confident and self-reliant. Instead of meek, be proud, and instead of pure in heart, be broad-minded. Only when we are “born again” and have our heart of stone replaced by a heart of flesh (Ezekiel 36:26), receiving the indwelling empowerment of the Holy Spirit, can we begin to live by the standard Jesus describes. And it is not a “chicken or the egg” question. We cannot work our way there; we can only get there by the Grace of God. Once we have been saved by Grace through faith, we begin to do the good works He has prepared for us, being the salt and the light of the World.
10. **Pray:** Instead of praying for an unreached people group, let’s pray for the ongoing Alma Hunt Offering for Virginia Missions this week. If you’re not familiar, visit www.almahunt.org to learn about the many programs this offering funds. LRBC’s goal in 2026 is \$2,500. Pray that the offering will greatly exceed this goal and that the money will further God’s Kingdom right here in Virginia.