

Salt and Light:

Living the Sermon on the Mount

**A BIBLE STUDY AND
REFLECTION GUIDE**



Faith, Hope and Love Ministries



Faith, Hope, and Love Ministries

About Us

At FHLM, we are dedicated to nurturing faith, fostering hope, and spreading love. We provide both spiritual and practical guidance to Christians, students, and Christian leaders. We are not a church, and we do not offer financial support.

We are a small ministry with a simple hope: to put warm, thoughtful, Bible-centred resources into the hands of anyone who wants to grow closer to Jesus — whether you are gathering a group around a kitchen table or sitting quietly with a cup of tea and an open Bible. Everything we make is offered freely, in the hope that it will be a blessing and passed on.

Core Values

Our mission is grounded in the values of unconditional love and unity. We prioritise inclusion and diversity over dogmatism and division, reaching out to people right where they are, and trying our best to follow the example of Jesus.

Contents

This guide is organised into three main sections:

- Leaders Guide
- Bible Study Notes
- Worksheet

Note

This guide is formatted for double-sided printing, to save paper and make for a nicer reading experience.

Stay in Touch

We would love to keep walking alongside you. Explore our growing library of Bible study and reflection guides, and do get in touch to let us know how you are getting on.

License

© 2026 by Faith, Hope and Love Ministries (Ashley R. Deutschmann) is licensed under Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-sa/4.0/>

Leader's Guide

Salt and Light: Living the Sermon on the Mount

Introduction for Leaders and Solo Readers

Dear Friends,

Welcome to “Salt and Light: Living the Sermon on the Mount,” from all of us at Faith, Hope, and Love Ministries. Whether you are leading a group or making this journey on your own, we are so glad you are here. Over the coming sessions we will sit down together on a Galilean hillside and listen, slowly and carefully, to what many have called the greatest sermon ever preached (Matthew 5–7).

Each session looks at a different part of the Sermon, and you should feel free to make this guide your own. Rearrange the sessions, trim a discussion that isn’t landing, linger longer on one that is — you know your group, and we trust you with it. The material is a starting point, not a script.

You will also find a suggested prayer at the beginning and end of each session. Please treat these the same way: pray them as they stand, reword them, or set them aside and pray from your own heart. They are simply there to help you begin.

We have laid out the Bible Study sessions to fit on a single, double-sided page — notes and Scripture on one side, discussion and reflection questions on the other — so they are easy to photocopy and hand round.

You can find out more about us, or say hello, at <https://fhlm.org>, or on Facebook, Instagram, and LinkedIn.

A word on copyright: everything we produce is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License. In plain terms, you are welcome to share and adapt it, as long as you credit us, keep it non-commercial, and pass on any changes under the same terms.

A word on Scripture: the verses in this guide are taken from the Berean Standard Bible (BSB), used with kind permission. Please read along in whichever translation you love best — we are not endorsing any single one. What matters most to us is that you read for understanding, and meet the Lord in His Word.

Our prayer is that this study will do more than fill a notebook. May you climb the hillside, hear the Teacher’s voice as if for the first time, and come back down changed — salt for the earth, and light for the world.

In the love of Christ,

Faith, Hope and Love Ministries

Session 1: The Mountain and the Kingdom

Opening Prayer:

"Dear Heavenly Father, as we begin this journey through the Sermon on the Mount, quiet our hearts and help us to truly listen. Draw us close, just as You drew the first disciples close, and teach us the ways of Your kingdom. Amen."

Key Scripture:

Matthew 5:1-2 (BSB) "When Jesus saw the crowds, He went up on the mountain and sat down. His disciples came to Him, and He began to teach them, saying:"

Supplementary Scripture:

- Matthew 7:28-29 (BSB) "When Jesus had finished saying these things, the crowds were astonished at His teaching, because He taught as one who had authority, and not as their scribes."
- Matthew 4:23 (BSB) "Jesus went throughout Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and sickness among the people."

Discussion Points:

1. Coming Close to Listen:

- Matthew tells us the disciples "came to Him" before Jesus began to teach. What helps you come close to God — and what tends to hold you back?
- Is there anything you would like to leave at the foot of the hill before we start this study together?

2. A Teaching with Authority:

- The crowds were amazed because Jesus taught "as one who had authority." What do you think they heard in Him that they hadn't heard before?
- How is the Sermon on the Mount different from a simple list of do's and don'ts? What kind of life is Jesus describing?

Desired Outcomes:

By the end of this session, we hope everyone will feel a sense of anticipation for the weeks ahead — with a clearer picture of where the Sermon sits and what it's for — and will be ready to receive it not just as interesting teaching, but as an invitation to a whole new way of living.

Closing Prayer:

"Lord Jesus, thank You for inviting us to sit at Your feet. As we walk through Your words together, give us ears that really hear and hearts that are willing to obey. In Your name we pray. Amen."

Session 2: The Beatitudes – An Upside-Down Blessing

Opening Prayer:

“Heavenly Father, Your ways are so often not our ways. As we study the Beatitudes, help us to see blessing the way You see it, and to treasure the things You treasure. Amen.”

Key Scripture:

Matthew 5:3 (BSB) “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

Supplementary Scripture:

- Matthew 5:6 (BSB) “Blessed are those who hunger and thirst for righteousness, for they will be filled.”
- Matthew 5:9 (BSB) “Blessed are the peacemakers, for they will be called sons of God.”

Discussion Points:

1. The World’s Blessing and God’s:

- How does the world around us tend to picture a “blessed” life? How do the Beatitudes turn that picture on its head?
- Which of the Beatitudes brings you the most comfort just now? Which one unsettles you the most?

2. Poverty of Spirit:

- What do you think it means to be “poor in spirit” — and why might Jesus choose to begin right there?
- Can you think of a time when your own weakness or need turned out to be the very place God met you?

Desired Outcomes:

We hope everyone will come away seeing the Beatitudes for what they are — a portrait of the kind of person God is making us into, not a ladder we climb to earn His favour — and will take fresh heart that His blessing rests on the humble, the merciful, and the peacemakers.

Closing Prayer:

“Lord, teach us to want the blessing You actually offer — not the applause of the crowd, but the nearness of Your kingdom. Make us humble, merciful, and pure in heart. In Jesus’ name we pray. Amen.”

Session 3: Salt and Light – A Faith People Can See

Opening Prayer:

“Father of Lights, You have called us out of darkness and into Your wonderful light. As we study Jesus’ words about salt and light, show us how our ordinary, everyday lives can carry Your flavour and Your brightness. Amen.”

Key Scripture:

Matthew 5:13-14 (BSB) “You are the salt of the earth. But if the salt loses its savor, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden.”

Supplementary Scripture:

- Matthew 5:16 (BSB) “In the same way, let your light shine before men, that they may see your good deeds and glorify your Father in heaven.”
- John 8:12 (BSB) “Once again, Jesus spoke to the people and said, “I am the light of the world. Whoever follows Me will never walk in the darkness, but will have the light of life.”

Discussion Points:

1. Salt – Preserving and Flavouring:

- In Jesus’ day salt kept food from spoiling and made it taste good. What might it look like for you to “flavour” your workplace, your street, or your family?
- How does salt lose its saltiness in a Christian’s life — and how do you think it gets its savour back?

2. Light – Seen, But Not Showing Off:

- Jesus wants our light seen, yet later He warns against doing good “to be seen” (Matthew 6:1). Where’s the line between the two? What’s the difference in the heart?
- Who has been a light to you — someone whose kindness quietly made you think more of God?

Desired Outcomes:

We hope people will leave understanding that faith is meant to be visible and genuinely good for the people around us — quietly preserving, seasoning, and lighting up the ordinary places we live and work — in a way that points others to the Father rather than to ourselves.

Closing Prayer:

“Lord, keep us salty, and keep us shining. May our lives point past ourselves to You, so that the people around us catch a glimpse of how good You are. In Jesus’ name we pray. Amen.”

Session 4: A Deeper Kind of Right Living

Opening Prayer:

"Holy Father, You see past our actions and into our hearts. As we consider Jesus' teaching on the Law, cleanse us from the inside out, and help us make peace with one another. Amen."

Key Scripture:

Matthew 5:17 (BSB) "Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them, but to fulfill them."

Supplementary Scripture:

- Matthew 5:20 (BSB) "For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."
- Matthew 5:23-24 (BSB) "So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift."

Discussion Points:

1. From the Hands to the Heart:

- Again and again Jesus says, "you have heard that it was said... but I tell you." How is He deepening the Law rather than doing away with it?
- Why do you think Jesus takes anger and contempt so seriously (Matthew 5:21-22)?

2. Making Peace Before Making Offerings:

- What does Matthew 5:23-24 tell us about how God ranks a mended relationship against a religious duty?
- Is there someone God might be nudging you to go to first — to take the first step towards peace?

Desired Outcomes:

We hope everyone will come to see that Jesus fulfils the Law and calls us to a rightness that starts in the heart — honest, pure, and quick to make peace — and that this is His gift and His work in us, not something we grit our teeth and manufacture on our own.

Closing Prayer:

"Lord, create in us clean hearts. Where we've nursed anger or dodged reconciliation, give us the humility to go and make peace. Thank You that what You ask of us, Your grace also provides. In Jesus' name we pray. Amen."

Session 5: Love Without Limits

Opening Prayer:

"Gracious Father, You let Your sun rise on the good and the bad alike. Teach us the costly, beautiful love of Your Son — a love that blesses its enemies and goes the extra mile. Amen."

Key Scripture:

Matthew 5:44 (BSB) "But I tell you, love your enemies and pray for those who persecute you,"

Supplementary Scripture:

- Matthew 5:39 (BSB) "But I tell you not to resist an evil person. If someone slaps you on your right cheek, turn to him the other also;"
- Matthew 5:48 (BSB) "Be perfect, therefore, as your heavenly Father is perfect."

Discussion Points:

1. The Scandal of Loving an Enemy:

- Jesus says loving our enemies is what marks us out as children of our Father (Matthew 5:45). Why do you think that's the family likeness He points to?
- Where is the line between loving an enemy and simply putting up with harm? Where are wise, healthy boundaries still needed?

2. Praying for Difficult People:

- What tends to happen inside us when we start praying — honestly and regularly — for someone who has hurt us?
- Is there one person you could commit to praying for over the rest of this study?

Desired Outcomes:

This is a hard session, and we don't want to pretend otherwise. We hope people will leave both challenged and helped — ready to meet hostility with grace, prayer, and practical kindness, while still using wisdom and keeping healthy boundaries — reflecting, in some small way, the Father's own generous love.

Closing Prayer:

"Lord, our love runs dry so quickly; Yours never does. Fill us with Your Spirit, so that we can love the difficult, forgive the undeserving, and grow to look a little more like our Father in heaven. In Jesus' name we pray. Amen."

Session 6: The Quiet Side of Faith

Opening Prayer:

"Father who sees in secret, save us from performing our faith for an audience. Meet us in the hidden places — in quiet giving, honest prayer, and unnoticed fasting. Amen."

Key Scripture:

Matthew 6:1 (BSB) "Be careful not to perform your righteous acts before men to be seen by them. If you do, you will have no reward from your Father in heaven."

Supplementary Scripture:

- Matthew 6:6 (BSB) "But when you pray, go into your inner room, shut your door, and pray to your Father, who is unseen. And your Father, who sees what is done in secret, will reward you."
- Matthew 6:17-18 (BSB) "But when you fast, anoint your head and wash your face, so that your fasting will not be obvious to men, but only to your Father, who is unseen. And your Father, who sees what is done in secret, will reward you."

Discussion Points:

1. An Audience of One:

- Jesus assumes we'll give, pray, and fast — notice He says "when," not "if." Which of the three comes most naturally to you? Which one do you tend to skip?
- How does keeping some of our faith "in secret" protect us from putting on a show — and how does it feed a real friendship with God?

2. The Lord's Prayer at the Centre:

- Right in the middle of this passage, Jesus gives us the Lord's Prayer (Matthew 6:9-13). What does its place at the heart of the Sermon say about how central prayer is?
- If you'd like to go deeper here, our companion guide "In His Words: Living the Lord's Prayer" walks through it line by line.

Desired Outcomes:

We hope people will come away longing for a quieter, more genuine walk with God — giving, praying, and fasting for the Father's eyes rather than anyone else's — and discovering that His unhurried company is a far better reward than being noticed.

Closing Prayer:

"Father, You see what is done in secret. Purify our motives, deepen our prayers, and teach us to give without keeping score. May Your reward be simply having more of You. In Jesus' name we pray. Amen."

Session 7: Treasure and Trust – Free from Worry

Opening Prayer:

“Heavenly Father, You feed the birds and dress the wildflowers. Loosen our grip on the things we chase, and settle our anxious hearts in Your faithful care. Amen.”

Key Scripture:

Matthew 6:33 (BSB) “But seek first the kingdom of God and His righteousness, and all these things will be added unto you.”

Supplementary Scripture:

- Matthew 6:21 (BSB) “For where your treasure is, there your heart will be also.”
- Matthew 6:34 (BSB) “Therefore do not worry about tomorrow, for tomorrow will worry about itself. Today has enough trouble of its own.”

Discussion Points:

1. Where Is Your Treasure?

- Jesus says our heart follows our treasure. If a stranger looked at your calendar and your bank statement, where would they guess your heart is?
- Why is it impossible to serve both God and money (Matthew 6:24)? What does a divided heart look like day to day?

2. The Cure for Worry:

- How do the birds and the wildflowers (Matthew 6:26–30) speak to the things you’re worried about right now?
- What would “seeking first the kingdom” actually look like this week — something specific — in your work, your home, or your finances?

Desired Outcomes:

We hope everyone will leave with their treasure a little re-sorted and their worries a little lighter — trusting the Father to provide, one day at a time, and learning to make His kingdom their first thought rather than their last resort.

Closing Prayer:

“Lord, You know what we need before we even ask. We give You our tomorrows and take up only today. Be our treasure, and let our hearts come to rest wherever You are. In Jesus’ name we pray. Amen.”

Session 8: The Measure You Use

Opening Prayer:

"Merciful Father, You have been so patient with us. Take the judge's gavel out of our hands, and give us instead a mirror for honest self-examination and a towel for serving one another. Amen."

Key Scripture:

Matthew 7:1-2 (BSB) "Do not judge, or you will be judged. For with the same judgment you pronounce, you will be judged, and with the measure you use, it will be measured to you."

Supplementary Scripture:

- Matthew 7:3 (BSB) "Why do you look at the speck in your brother's eye but fail to notice the beam in your own eye?"
- Matthew 7:12 (BSB) "In everything, then, do to others as you would have them do to you. For this is the essence of the Law and the Prophets."

Discussion Points:

1. Specks and Planks:

- What's the difference between a harsh, fault-finding spirit and honest, loving discernment? Jesus clearly means the first, not the second.
- Why is it so much easier to spot the speck in someone else's eye than the plank in our own? How might we grow more honest about ourselves?

2. The Golden Rule:

- How does Matthew 7:12 sum up so much of what Jesus has taught up to this point?
- Think of one relationship this week where you could deliberately live by the Golden Rule. What would you do differently?

Desired Outcomes:

We hope people will come away slower to condemn and quicker to look honestly at themselves — offering others the same generous measure of mercy they're hoping to receive, and putting the Golden Rule to work in ordinary, everyday relationships.

Closing Prayer:

"Lord, You are the one true Judge, and yet You are so rich in mercy. Rescue us from a critical spirit. Help us to treat each person the way we long to be treated ourselves. In Jesus' name we pray. Amen."

Session 9: Ask, Seek, Knock

Opening Prayer:

"Generous Father, You love to give good gifts to Your children. Grow our faith, so that we ask You boldly, seek You honestly, and keep knocking without giving up. Amen."

Key Scripture:

Matthew 7:7-8 (BSB) "Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened."

Supplementary Scripture:

- Matthew 7:11 (BSB) "So if you 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!"

Discussion Points:

1. Prayer That Doesn't Give Up:

- Ask, seek, knock — the words build and build. What does keeping at it in prayer look like in your life just now?
- Have you ever had a "no" or a "not yet" from God that you later came to see as a kindness? Share it, if you're happy to.

2. What the Giver Is Like:

- How does knowing what the Father is like (Matthew 7:11) change the way you come to Him?
- Is there a "good thing" you sense God inviting you to ask Him for during this study?

Desired Outcomes:

We hope this session leaves everyone freshly encouraged to pray with persistence and confidence — leaning not on how well they ask, but on how good the Father is who hears them.

Closing Prayer:

"Father, thank You that the door is never shut to Your children. Teach us to keep asking, keep seeking, and keep knocking, trusting Your perfect wisdom and Your perfect timing. In Jesus' name we pray. Amen."

Session 10: The Wise Builder – Hearing and Doing

Opening Prayer:

“Lord Jesus, You have spoken; now give us the grace to build. As we come to the end of this study, may Your words move off the page and down into the foundations of our lives. Amen.”

Key Scripture:

Matthew 7:24–25 (BSB) “Therefore everyone who hears these words of Mine and acts on them is like a wise man who built his house on the rock. The rain fell, the torrents raged, and the winds blew and beat against that house; yet it did not fall, because its foundation was on the rock.”

Supplementary Scripture:

- Matthew 7:13–14 (BSB) “Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and many enter through it. But small is the gate and narrow the way that leads to life, and only a few find it.”

Discussion Points:

1. Two Builders, One Storm:

- Both builders hear the very same words; only one puts them into practice. Why is hearing without doing so dangerous — and, if we’re honest, so common?
- What “storms” have tested the foundations of your life, and what did they reveal?

2. The Narrow Road Ahead:

- Looking back over the whole Sermon, which teaching has challenged you the most — and why?
- What’s one specific way you’ll put the words of Jesus into practice over the coming month? Who could cheer you on in it?

Desired Outcomes:

We hope this final session sends everyone out determined to be doers of the word and not just hearers — building their lives on the rock of Christ’s words, and stepping out onto the narrow road that leads to life.

Closing Prayer:

“Lord, thank You for every word of this Sermon and every moment of this study. Make us wise builders. May our lives stand firm through every storm, founded on the rock — salt for the earth and light for the world. In Jesus’ name we pray. Amen.”

Salt and Light: Living the Sermon on the Mount

What would our lives, our homes, and our neighbourhoods actually look like if we took Jesus at His word and lived the Sermon on the Mount?

Session 1 – The Mountain and the Kingdom

Every journey has to start somewhere, and ours starts on a hillside in Galilee. Crowds had been trailing after Jesus from all over — the sick, the curious, the desperate, the merely interested. And Matthew tells us that “when Jesus saw the crowds, He went up on the mountain and sat down. His disciples came to Him, and He began to teach them” (Matthew 5:1-2). That little detail about sitting down matters more than it looks. In the ancient world, a teacher sat to teach; it was the posture of authority. And there is something else here, quietly humming underneath: long ago Moses went up a mountain to receive the Law, and now Jesus goes up a mountain to unveil the life of the kingdom.

What follows — Matthew chapters five through seven — is the longest stretch of Jesus’ teaching we have, and it may well be the most beautiful. It is also, if we’re honest, the most demanding. This is no gentle collection of sayings to cross-stitch and hang on the wall. It is a portrait of what life looks like under the loving rule of God: humble, merciful, honest, generous, unafraid. It shows us what the people of the kingdom are like, how they pray, what they treasure, and how they treat their neighbours — and, harder still, their enemies.

Notice who actually drew near to listen. It was the disciples. The crowds heard the Sermon; the disciples received it. And that, I think, is still true today. These chapters read very differently to the casual passer-by than they do to the person who comes close, sits down, and says, “Lord, I’m listening.” When it was all over, “the crowds were astonished at His teaching” (Matthew 7:28-29). Astonishment is a fine place to start. But Jesus is after more than a stunned crowd — He is after changed lives.

So as we begin, let’s come not as spectators but as disciples. Bring your questions and your tiredness and your hopes up the hill with you. The same Jesus who went about “healing every disease and sickness among the people” (Matthew 4:23) is the One who now sits down to teach us. May we have the ears to hear Him.

Discussion and Reflection Questions

The Mountain and the Kingdom

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. What drew you to a study of the Sermon on the Mount, and what are you hoping God might do in you through it?
2. The disciples "came to Him" before Jesus taught. What helps you draw near to God, and what tends to keep you at arm's length?
3. How is the Sermon on the Mount different from a straightforward set of religious rules?
4. Read Matthew 7:28–29 again. Why do you think Jesus' authority so astonished the crowds — and does it still astonish us?
5. What's the difference between being one of the "crowd" and being a "disciple" when it comes to hearing Jesus' words?
6. Jesus teaches from a mountainside, quietly echoing Moses and the Law. What might Matthew want us to notice about who Jesus is?
7. Which part of the Sermon (Matthew 5–7) are you most looking forward to, and why?
8. Is there anything — a habit, a worry, a distraction — you'd like to leave "at the foot of the hill" for the duration of this study?
9. How could your group (or you, on your own) make a bit more space to truly listen, rather than just read?
10. Sit quietly for a moment with Matthew 5:1–2. What one word or phrase stays with you, and what might God be saying in it?

Session 2 – The Beatitudes: An Upside-Down Blessing

It is worth pausing over how Jesus chooses to begin. Not with demands, not with warnings — but with blessing. Eight times over He calls people “blessed,” which is to say happy, favoured, flourishing under the smile of God. And yet the list He reads out is startling. “Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Matthew 5:3). The world hands its blessings to the confident, the comfortable, the strong, the ones who have it all together. Jesus hands His to the empty-handed and the grieving, the gentle and the merciful. It really is an upside-down kingdom — or perhaps it is the right way up, and it is our world that has been standing on its head all along.

To be “poor in spirit” is simply to know how little we bring to God — to come with open, empty hands. It is the very opposite of self-sufficiency, and it turns out to be the doorway to everything else. Only the empty can be filled. That is why Jesus starts here: the kingdom belongs, first of all, to those who know they could never earn it.

From there the Beatitudes unfold like a path. Those who mourn are comforted. The meek inherit what the grasping can never quite hold on to. “Blessed are those who hunger and thirst for righteousness, for they will be filled” (Matthew 5:6). Mercy received turns into mercy given; a pure heart is given eyes to see God; and “blessed are the peacemakers, for they will be called sons of God” (Matthew 5:9) — because nothing shows the family likeness quite like making peace. Even being on the receiving end of the world’s scorn, Jesus says, cannot take away the Father’s smile.

One thing is worth holding on to as you reflect this week. The Beatitudes are not eight different sorts of people — the humble ones over here, the merciful ones over there. They are eight marks of the same person: the follower of Jesus. And they are not rungs on a ladder we climb to win God’s approval; they describe the character His grace grows in us over time. So don’t begin by asking, “Am I doing enough?” Begin instead by asking, “Am I coming to God poor in spirit, and letting Him make me merciful, and pure, and gentle?” That is where blessing starts.

Discussion and Reflection Questions

The Beatitudes: An Upside-Down Blessing

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. How does the world around you picture a “blessed” life? How do the Beatitudes challenge that picture?
2. What do you think it means to be “poor in spirit” (Matthew 5:3), and why do you suppose Jesus begins there?
3. Which Beatitude comforts you most in this season? Which one challenges you most?
4. Sit with Matthew 5:6 for a moment. What might it look like to “hunger and thirst for righteousness” where you live?
5. How can mourning — over our own sin, or over the state of the world — become a doorway to God’s comfort?
6. Meekness gets mistaken for weakness all the time. How would you describe the real thing?
7. Read Matthew 5:9. Where might God be calling you to be a peacemaker at the moment, and what could it cost you?
8. Why is it helpful to see the Beatitudes as marks of one person’s character, rather than eight different kinds of people?
9. How does it change your reading to know these describe what grace produces — not a ladder we climb?
10. Choose one Beatitude to carry with you this week. How will you pray it into your ordinary days?

Session 3 – Salt and Light: A Faith People Can See

Having described the character of kingdom people, Jesus now turns to their effect on the world around them. “You are the salt of the earth... You are the light of the world” (Matthew 5:13-14). It is worth noticing what He does not say. He does not say “you ought to be” or “do try to become.” He says you are. If we belong to Him, this influence isn’t an optional extra for the especially keen — it is simply who we now are.

In Jesus’ day, salt kept food from going bad and gave it flavour. A pinch of it, quietly and invisibly, changed everything it touched. And so it is with ordinary Christians scattered through offices and classrooms and neighbourhoods: an honest word here, a small kindness there, integrity when nobody is watching. These things preserve what is good in a community and season everyday life with grace. But Jesus adds a sober note. Salt can lose its saltiness. A believer who becomes indistinguishable from everyone around them has lost the very thing that made them useful in the first place.

Light is the opposite — gloriously, unavoidably visible. Nobody lights a lamp and then hides it under a bowl; a town built on a hill can’t be tucked out of sight. “Let your light shine before men, that they may see your good deeds and glorify your Father in heaven” (Matthew 5:16). And there is the test of true shining, tucked into the last few words: who ends up getting the glory? If our good deeds gather applause for us, we’ve rather missed the point. If they turn people’s hearts towards the Father, then the light is doing exactly what light is for. We manage any of this only because we walk close to the true Light: “I am the light of the world,” Jesus says. “Whoever follows Me will never walk in the darkness, but will have the light of life” (John 8:12).

Salt works in secret; light works in the open. The Christian life needs both — the hidden faithfulness and the visible good. This week, it might be worth asking the Lord where He has sprinkled you, and why He put you just there.

Discussion and Reflection Questions

Salt and Light: A Faith People Can See

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Jesus says you “are” salt and light — not that you ought to try to be. How does that change the way you see your everyday roles?
2. In practical terms, how might a Christian “preserve” and “flavour” a workplace, a school, or a street?
3. How does salt lose its saltiness in a believer's life — and what do you think restores it?
4. Sit with Matthew 5:16. What's the difference between letting your light shine and simply showing off?
5. Hold Matthew 5:16 next to Matthew 6:1. How do we do good openly without doing it “to be seen”? What's different in the heart?
6. Who has been a “light” to you — someone whose kindness made you think more of God? What did they actually do?
7. Read John 8:12. How does staying close to Jesus, the true Light, keep our own small lamps burning?
8. Where do you sense God has “sprinkled” you at the moment — and for whose sake?
9. What's one hidden act of faithfulness (salt) and one visible good deed (light) you could offer this week?
10. Take a moment to pray for your town or city — that the church there would be a light that can't be hidden.

Session 4 – A Deeper Kind of Right Living

Some people in Jesus' day clearly suspected He had come to tear the Scriptures down. He puts that to rest at once: "Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them, but to fulfill them" (Matthew 5:17). Every promise and pattern of the Old Testament finds its "yes" in Him. And far from lowering the bar, He raises it: "unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matthew 5:20). Now, the scribes and Pharisees were the most careful rule-keepers of their generation. How could anyone possibly out-keep them? The answer is that Jesus is talking about something else entirely – not thicker rule-keeping, but a changed heart.

Six times in this chapter He says, in effect, "you have heard it said... but I tell you," and each time He traces sin back from the hand to the heart. Murder begins with contempt and simmering anger. Unfaithfulness begins with the lingering look. Broken promises begin with careless, throwaway words. God has always wanted more than tidy behaviour. He wants us – our thoughts, our motives, the things we want when no one is looking.

And then Jesus says something genuinely startling: making peace matters more than making an offering. "If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift" (Matthew 5:23-24). Picture it – stepping out of a service, mid-worship, to go and put things right with someone. Yet that is heaven's order of priorities. A mended relationship means more to God than a polished performance ever could.

A standard like this would flatten us, if it weren't for grace. But the same Jesus who preached this sermon went to a cross to forgive our failures, and rose again to hand us new hearts. His commands never come without His help. So ask Him this week not merely to tidy up your behaviour, but to renew your heart from the inside – and, while you're at it, to show you the first step towards any reconciliation you've been putting off.

Discussion and Reflection Questions

A Deeper Kind of Right Living

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Jesus came not to abolish the Law but to fulfil it (Matthew 5:17). What does that tell us about how the Old and New Testaments belong together?
2. How can our righteousness "exceed" that of the scribes and Pharisees (Matthew 5:20) if they were the strictest rule-keepers around?
3. Why does Jesus treat anger and contempt as seriously as He does (Matthew 5:21-22)? Where does contempt hide in our culture — and in us?
4. Sit with Matthew 5:23-24. Why does making peace come before making an offering, in God's eyes?
5. Is there a relationship where God may be nudging you to take the first step towards peace? What's holding you back?
6. Jesus traces sin back to the look and the careless word. Why do you think God cares so much about the heart behind the act?
7. How do Jesus' words about plain honesty challenge the way we speak, promise, and post online?
8. How can rule-keeping quietly become a substitute for a changed heart? Have you noticed that in your own journey?
9. This standard would crush us without grace. How do the cross and the Spirit make this deeper righteousness possible?
10. What one area — anger, desire, honesty — will you bring to God this week, asking Him to renew your heart?

Session 5 – Love Without Limits

Here we reach the high point of the Sermon's teaching on love — and, let's be honest, its steepest climb. "Love your enemies and pray for those who persecute you" (Matthew 5:44). Loving the people who already love us, Jesus points out, takes no grace at all; even those with no interest in God manage that much. But to love an enemy — to answer hostility with genuine goodwill, and slander with prayer — that is the unmistakable family resemblance of the children of a Father who "causes His sun to rise on the evil and the good" (Matthew 5:45).

He gives a jarring picture to go with it: "if someone slaps you on your right cheek, turn to him the other also" (Matthew 5:39). This isn't weakness. It is a different kind of strength altogether — the refusal to let someone else's cruelty set the terms of our response. The disciple absorbs the insult rather than trading it back, and in doing so breaks the grim cycle of getting even. Let's be clear about what this does not mean, though. Jesus is teaching us to lay down revenge, not to lie down under abuse or to shrug at injustice. Sometimes loving a dangerous person will mean praying for them faithfully from a safe distance. Wisdom and healthy boundaries are not the enemies of love; they are part of how love stays wise.

How could such love ever be possible for people like us? Only by looking hard at the One who taught it. On the cross, Jesus lived out every syllable of this passage: struck, He didn't strike back; mocked, He prayed, "Father, forgive them." We don't love our enemies in order to become children of God — in Christ we already are — and children, given time, grow to resemble their Father. Which is exactly where the passage lands: "Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48). That word "perfect" is really a call to a whole, complete, grown-up love that doesn't pick and choose whom to extend itself to.

So start small this week. Pick one difficult person, and pray for them every day. Then watch what God does — perhaps in them, but almost certainly in you.

Discussion and Reflection Questions

Love Without Limits

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. What's your honest, gut reaction to Jesus' command to love your enemies (Matthew 5:44)?
2. Why is loving an enemy the clearest "family likeness" of the children of God (see Matthew 5:45)?
3. Sit with Matthew 5:39. How is turning the other cheek an act of strength rather than weakness?
4. What's the difference between loving an enemy and simply enabling harm? Where are wisdom and healthy boundaries still needed?
5. What tends to happen inside us when we start praying, honestly and regularly, for someone who has hurt us?
6. Jesus notes that loving those who love us takes no grace at all. Where has your love been running only at that "natural" level?
7. How did Jesus Himself live out this passage — especially at the cross — and how does His example give us the strength to try?
8. Read Matthew 5:48. In a chapter all about love, what do you think it means to "be perfect, as your heavenly Father is perfect"?
9. Who is one difficult person you'll commit to praying for over the rest of this study?
10. What small, unexpected kindness could you show this week to someone who's been unkind to you?

Session 6 – The Quiet Side of Faith

Having dealt with how we treat other people, Jesus turns to how we handle our religion — and He puts His finger on a real danger: performance. “Be careful not to perform your righteous acts before men to be seen by them. If you do, you will have no reward from your Father in heaven” (Matthew 6:1). He then works this out across the three great pillars of devotion in His day: giving, prayer, and fasting. Notice He keeps saying “when” you give, “when” you pray, “when” you fast — not “if.” He simply assumes His followers will do all three. His concern isn’t whether we do them, but why, and how.

The hypocrites, He says, more or less sound a trumpet when they give, and love to pray where a crowd can admire them. And they get precisely what they were after — a little applause — and nothing more besides. The disciple is called to something quieter: “when you pray, go into your inner room, shut your door, and pray to your Father, who is unseen” (Matthew 6:6). The same goes for fasting: “anoint your head and wash your face, so that your fasting will not be obvious to men, but only to your Father” (Matthew 6:17-18). The secret place is where our motives get cleaned up and our friendship with God grows real. What we do when nobody is watching is, in the end, who we actually are.

And right at the centre of all this — right at the centre of the whole Sermon, in fact — Jesus sets the Lord’s Prayer (Matthew 6:9-13): a short, deep pattern of worship and surrender, asking and forgiving. Its placement is surely no accident. The life Jesus describes on this hillside can only really be lived by people who pray. (If you’d like to slow down and dwell here, our companion guide “In His Words: Living the Lord’s Prayer” takes it a line at a time.)

So here is something to try this week: do one kind thing in complete secret, told to no one, and guard one daily appointment with the Father behind a shut door. His reward — more of Himself — is worth infinitely more than being noticed.

Discussion and Reflection Questions

The Quiet Side of Faith

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Jesus says “when” you give, pray, and fast — not “if.” Which of the three is strongest in your life, and which do you tend to skip?
2. Sit with Matthew 6:1. Where are we most tempted today to “perform” our faith for others — including online?
3. What reward do the hypocrites get, and what does the Father give instead? How do the two differ?
4. Read Matthew 6:6. What does your “room with the door shut” look like in practice — a time, a place, a habit?
5. How does practising some of our faith in secret clean up our motives and deepen our friendship with God?
6. Why do you think Jesus places the Lord's Prayer (Matthew 6:9–13) right at the centre of this teaching?
7. Which line of the Lord's Prayer do you most need at the moment, and why? (Our guide “In His Words” explores each one.)
8. Fasting (Matthew 6:17–18) may be the most forgotten of the three. What might a wise, healthy step into it look like for you?
9. What's one kind thing you could do this week in complete secret, known only to the Father?
10. How might your walk with God change if you really believed the Father “who sees in secret” is watching — not to catch you out, but to bless you?

Session 7 – Treasure and Trust: Free from Worry

Jesus now moves from the prayer closet to the wallet — and from the wallet to the anxious heart, because the two are more closely tied than we might like to admit. “For where your treasure is, there your heart will be also” (Matthew 6:21). Treasure stored up on earth is a fragile thing: moths get at it, rust eats it, thieves carry it off. Treasure stored up in heaven — a life poured into God’s kingdom and into people — is beyond the reach of every moth and market crash and burglar. Jesus isn’t forbidding sensible provision here; He is warning against a heart that has quietly become a slave to getting more. “You cannot serve both God and money” (Matthew 6:24). One of them ends up on the throne; the other ends up serving.

And out of a divided heart comes worry. Three times in this passage Jesus says, in effect, don’t be anxious. His reasoning is tender rather than scolding. Look at the birds — they don’t sow or reap, and yet your heavenly Father feeds them. Look at the wildflowers — they don’t work or worry over their wardrobe, and yet not even Solomon in all his finery was dressed as beautifully as they are. If God takes such care over sparrows and flowers, will He really lose track of His own children? Worry, when you think about it, doesn’t add a single hour to our lives. It only drains the joy out of the hours we already have.

The cure isn’t to grit our teeth and try harder to stop worrying — anyone who has attempted that knows how well it goes. The cure is to change what we’re reaching for in the first place: “seek first the kingdom of God and His righteousness, and all these things will be added unto you” (Matthew 6:33). And then comes that wonderfully practical word: “do not worry about tomorrow, for tomorrow will worry about itself. Today has enough trouble of its own” (Matthew 6:34). God gives His grace in daily portions, rather like the manna in the wilderness. Live today on today’s supply.

So this week, name the worry that keeps circling back. Write it down. And each morning, hand it deliberately over to the Father — then go and seek His kingdom first.

Discussion and Reflection Questions

Treasure and Trust: Free from Worry

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Sit with Matthew 6:21. What do your spending, your diary, and your daydreams suggest about where your treasure lies?
2. What does it actually mean to store up “treasures in heaven”? Give a few down-to-earth examples.
3. Why can no one serve both God and money (Matthew 6:24)? What does a divided heart look like in ordinary life?
4. What are the worries that keep circling back for you at the moment?
5. How do the birds and the wildflowers (Matthew 6:26-30) speak to those particular worries?
6. Worry adds nothing to our lives — so why is it so hard to stop? What might our worrying be telling us about our trust?
7. Read Matthew 6:33. What would “seeking first the kingdom” look like this week — something specific — in your work, home, or finances?
8. How does Matthew 6:34 teach us to live in “daily portions” of grace? What belongs to today, and what belongs to tomorrow?
9. If you're willing, share a time when God proved faithful to provide for you. How does remembering that help fight anxiety?
10. What one worry will you write down and deliberately hand to the Father each morning this week?

Session 8 – The Measure You Use

Few sayings of Jesus get quoted as often — or understood as poorly — as this one: “Do not judge, or you will be judged. For with the same judgment you pronounce, you will be judged, and with the measure you use, it will be measured to you” (Matthew 7:1-2). It is worth being careful here, because Jesus is not banning all moral discernment. Only a few verses later He tells us to watch out for false prophets, which plainly takes some judgment. What He is banning is the sour, fault-finding spirit that sets itself up as everyone’s judge while quietly excusing itself.

His illustration is meant to make us laugh, and then wince: “Why do you look at the speck in your brother’s eye but fail to notice the beam in your own eye?” (Matthew 7:3). Picture someone with a plank sticking out of their own eye, leaning in to perform delicate surgery on a friend’s eyelash. We are all remarkably sharp-sighted about other people’s little failings and strangely blind to our own great big ones. Jesus’ order of operations is clear: deal with the plank first — honest confession, honest repentance — and then, and only then, will we see clearly enough to help our brother gently with his speck. Looking hard at ourselves has to come first, and it softens everything that follows.

Then comes the golden summary of the whole Sermon: “in everything, then, do to others as you would have them do to you. For this is the essence of the Law and the Prophets” (Matthew 7:12). Other teachers had put it negatively — don’t do to others what you’d hate — but Jesus turns it the right way round and sets love in motion. The Golden Rule quietly asks of every word and action: is this how I’d want to be treated here — spoken to, forgiven, included, told the truth?

So this week, before criticising anyone, it might be worth pausing on two small questions: “What’s the plank in my own eye?” and “How would I want to be treated, if I were standing where they are?” The mercy we give, Jesus promises, is the measure that comes back to us.

Discussion and Reflection Questions

The Measure You Use

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Sit with Matthew 7:1–2. What is Jesus forbidding here — and, just as importantly, what is He not forbidding?
2. What's the difference between a harsh, fault-finding spirit and loving discernment?
3. Why is it so much easier to spot the speck in someone else's eye than the plank in our own (Matthew 7:3)?
4. What sorts of "planks" — blind spots, habits, attitudes — tend to distort the way we see other people?
5. How can we look honestly at ourselves without tipping over into unhealthy self-condemnation?
6. Once the plank is gone, Jesus still expects us to help with the speck. What does gentle, humble correction look like?
7. When have you been judged harshly — and how has that shaped the way you now treat others?
8. Read Matthew 7:12. How does the Golden Rule sum up so much of what Jesus has taught so far?
9. Pick one relationship this week where you'll deliberately live by the Golden Rule. What will you do differently?
10. How does remembering the mercy God has shown us change the "measure" we use with others?

Session 9 – Ask, Seek, Knock

As the Sermon heads towards its close, Jesus throws the door of prayer wide open: “Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened” (Matthew 7:7-8). The three verbs step up in intensity — asking with the voice, seeking with the feet, knocking with the hand — and in the original they carry the sense of keeping at it: keep on asking, keep on seeking, keep on knocking. In Jesus’ school, prayer is less a single transaction and more a persevering friendship.

Why can we come with such confidence? Because of what the One who answers is like. Jesus argues from the smaller thing to the greater: even flawed, ordinary parents know how to give their children good gifts — bread, not a stone; a fish, not a snake. “So if you 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!” (Matthew 7:11). The whole weight of prayer rests not on how eloquently we ask, but on how good our Father is.

That also helps make sense of His answers. A wise father doesn’t simply hand a child whatever they demand, whenever they demand it; he gives what is good, when it is good. So some prayers get a “yes,” some a “wait,” and some — in real kindness — a “no, because I have something better in mind.” Persevering in prayer was never about wearing God down. It is about being slowly drawn upward, until what we want begins to line up with what He wants.

And notice where this promise sits: right after all those demanding calls to deep-hearted righteousness, enemy-love, secret devotion, and freedom from worry. How on earth is anyone meant to live like that? Only on their knees. So this week, pick one “good thing” to ask the Father for each day — and don’t stop knocking.

Discussion and Reflection Questions

Ask, Seek, Knock

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Sit with Matthew 7:7-8. Why do you think Jesus uses three building verbs — ask, seek, knock?
2. What does keeping at it in prayer look like in your life just now? What tends to make you give up?
3. Have you ever had a “no” or a “not yet” from God that later turned out to be a kindness? Share it, if you're happy to.
4. Read Matthew 7:11. How does knowing what the Father is like change the way you come to Him?
5. Jesus reasons from earthly parents to our heavenly Father. What did you learn about God — rightly or wrongly — from your own experience of being parented, and how does this verse correct or confirm it?
6. Why is persevering in prayer not about “wearing God down”? What is He doing in us as we keep asking?
7. Why do you think this promise about prayer comes near the very end of the Sermon, after so much demanding teaching?
8. How do praying and acting belong together when we're seeking God's kingdom?
9. What “good thing” do you sense God inviting you to ask Him for in this season? Will you ask daily?
10. As a group (or on your own), take some time now to ask, seek, and knock together over one shared concern.

Session 10 – The Wise Builder: Hearing and Doing

Every great sermon eventually asks for a decision, and Jesus closes His with a fork in the road: two gates, two ways, two trees, two claims — and finally, two builders. “Enter through the narrow gate,” He urges, for the wide road is crowded but ends in ruin, while the narrow one “leads to life, and only a few find it” (Matthew 7:13-14). The Sermon on the Mount was never meant to be admired from the roadside. It is a road to be walked.

Then comes that unforgettable closing picture. Two men each build a house. From the outside they may look identical; the difference is underground, in the foundation, and it stays hidden until the weather turns. “Everyone who hears these words of Mine and acts on them is like a wise man who built his house on the rock. The rain fell, the torrents raged, and the winds blew and beat against that house; yet it did not fall, because its foundation was on the rock” (Matthew 7:24-25). The foolish builder, remember, hears exactly the same words. He may even enjoy them, discuss them, underline them in his notes — but he never gets around to doing them, and when the storm hits, down comes the house.

Read it slowly and one thing stands out: both builders hear. The dividing line of the whole Sermon isn't knowledge; it's obedience. Storms, after all, are no respecters of persons — rain falls on every roof, and hard seasons come to every life. And storms don't create our foundations; they simply reveal what was there all along. The time to build on rock is before the clouds gather, in a hundred small, unglamorous acts of doing what Jesus said: forgiving, giving in secret, praying to the Father, trusting Him with tomorrow, treating people the way we'd want to be treated.

And so we come back down the mountain. The crowds went home astonished at His teaching. My prayer is that we would go further than astonishment — that we would actually be changed by it. So pick one teaching from this study, and by God's grace, begin to do it this week. Build on the rock — and whatever the weather, the house will stand.

Discussion and Reflection Questions

The Wise Builder: Hearing and Doing

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Sit with Matthew 7:13–14. Why is the road that leads to life described as narrow, and why do so few find it?
2. Both builders hear Jesus' words; only one acts on them. Why is hearing without doing so dangerous — and so common?
3. From the outside, the two houses looked much the same. Why do storms, rather than sunny days, reveal our true foundations?
4. What "storms" have tested the foundations of your own life, and what did they show you?
5. Read Matthew 7:24–25. What does building on the rock look like in small, daily, unspectacular practice?
6. Looking back over the whole Sermon, which teaching has challenged you the most — and why?
7. Which teaching has brought you the most comfort or freedom?
8. What's one specific way you'll put the words of Jesus into practice over the coming month?
9. Who could you invite to encourage you and keep you company in it?
10. Close by praying through Matthew 7:24–25, asking God to make you — and your church — a house built on the rock: salt for the earth and light for the world.

Worksheet for “Salt and Light: Living the Sermon on the Mount”

For Group Leaders and Solo Readers

This worksheet is a supplementary resource for personal engagement with the study. Here's how you might use it:

- **If you're leading a group:** Hand out copies for people to take home. Explain that it's meant for personal reflection and for putting the study into practice, and that finishing it is a blessing but never a requirement. When you gather, invite people to share whatever they're comfortable sharing — what they're learning, where they're struggling, what God has been doing.
- **If you're studying on your own:** Use it as a companion to help the study sink in and take root. It's designed to help you sit with the themes a little longer and carry them into ordinary life.

A word for everyone: this worksheet is a practical tool to help you bring the Sermon on the Mount down off the hillside and into your everyday life. It offers ten simple steps for growth — not a test to pass, but a gentle path to walk. Take them at your own pace, and be kind to yourself as you go.

Ten Steps to Live as Salt and Light

None of these steps is complicated, and you certainly don't have to do them all at once. Take them one at a time, lean on God's grace, and let them help you become someone who doesn't just hear the words of Jesus, but actually lives them — building a life on the rock. May these steps help you come down from the mountain changed.

1. Begin the day with empty hands (Matthew 5:3)

Start each morning by simply admitting your need of God. Come poor in spirit, and ask Him to fill your hands for the day ahead.

2. Learn the Beatitudes by heart (Matthew 5:3–12)

Take one a week and commit it to memory. Let them slowly become a portrait of the person you're asking God to make you.

3. Do one hidden kindness each week (Matthew 6:1–4)

Give, serve, or bless someone in complete secret — known only to the Father who sees what is done quietly.

4. Pray the Lord's Prayer daily (Matthew 6:9–13)

Pray it slowly, a line at a time, making each phrase your own. Let it gently shape all your other praying.

5. Take the first step towards peace (Matthew 5:23–24)

If someone has something against you, don't wait for them. Write, call, or go — and make peace before you bring your gift.

6. Pray for one difficult person every day (Matthew 5:44)

Choose someone who has hurt or opposed you, and bless them in prayer each day. Watch what God does in your own heart.

7. Hand over tomorrow each morning (Matthew 6:33–34)

Name your biggest worry, give it to the Father, and pick one small way to seek His kingdom first today.

8. Live the Golden Rule in one relationship (Matthew 7:12)

Each week, choose one person and treat them exactly as you'd want to be treated — in your words, your tone, and your actions.

9. Keep asking, seeking, and knocking (Matthew 7:7–8)

Keep a simple prayer journal. Jot down your requests and God's answers, and keep at it without losing heart.

10. Put one teaching into practice each week (Matthew 7:24–25)

After each session, choose one concrete way to do what you've heard. Hearing plus doing is what builds the house on the rock.

Stay Connected with Faith, Hope, and Love Ministries

Thank you for spending this time with us. We'd love to keep walking alongside you — so do stay in touch, and let us know how the study went.

Find Us and Say Hello:

- Facebook: <https://go.fhlm.org/facebook>
- Instagram: <https://go.fhlm.org/instagram>
- LinkedIn: <https://go.fhlm.org/linkedin>
- Website: <https://fhlm.org>
- Email: hello@fhlm.org



Scan here to see our other resources.

Copyright

This content is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License. In plain terms: you're free to modify and share this document, as long as you credit the original source, don't use it for commercial purposes, and pass on any adaptations under these same terms.

Scripture quotations are taken from the Berean Standard Bible (BSB), used with kind permission. We warmly encourage you to read alongside whichever translation you love best; we don't endorse any single one.

With Thanks

We're deeply grateful to everyone who has supported and prayed for these Bible Study and Reflection Guides.

Pass It On

We love working alongside anyone who shares our heart for serving others. If this guide has been a blessing, please consider donating, volunteering, or simply passing it on to someone else.