

WBS

WOMEN'S **BIBLE STUDY**
SERMON ON THE MOUNT

Foreword:

How Should We Approach God's Word?

Our Purpose

The Bible study you are about to begin may be different from studies you have done in the past. It will not cover a specific topic from all angles. It will not have poetry or stories that leave you laughing, crying or inspired. It will not focus on answering the question, "What does the Bible say about me?" It will not aid you in self-discovery, at least not as its primary intent.

What it will do is teach you an important passage of the Bible in a way that will stay with you for years to come. It will challenge you to move beyond loving God with just your heart to loving Him with your mind. It will focus on answering the question, "What does the Bible say about God?" It will aid you in the worthy task of God-discovery.

You see, the Bible is not a book about self-discovery; it is a book about God-discovery. The Bible is God's declared intent to make Himself known to us. In learning about the character of God in Scripture we *will* experience self-discovery, but it must not be the focus of our study. The focus must be God Himself.

This focus changes the way we study. We look first for what a passage can teach us about the character of God, allowing self-discovery to be the byproduct of God-discovery. This is a much better approach because there can be no true knowledge of self apart from knowledge of God. So when I read the account of Jonah, I see first that God is just and faithful to His Word. He is faithful to proclaim His message to Nineveh no matter what. I see second that I, by contrast (and much like Jonah), am unjust to my fellow man and unfaithful to God's Word. Thus knowledge of God leads to true knowledge of self, which leads to repentance and transformation. This is what Paul meant when he wrote that we are transformed by the renewing of our minds (Romans 12:2).

Women are good at loving God with their hearts. We are good at engaging our emotions in our pursuit of God. But the God who commands us to love with the totality of our heart, soul and strength also commands us to love Him with all of our minds. Because He commands only what He also enables His children to do, it must be possible for us to love Him well with our minds. Otherwise He would not command it. I know you will bring your emotions to your study of God's word, and that is good and right. But it is your mind that I want to engage. God intends for you to be a good student, renewing your mind and thus transforming your heart.

Our Process

Being a good student entails following good study habits. When we sit down to read, most of us like to read through a particular passage and then find a way to apply it to our everyday lives. We may read through an entire book of the Bible over a period of time, or we may jump around from place to place. I want to suggest a different approach, one that may not always yield immediate application, comfort or peace, but one that builds over time a cumulative understanding of the message of Scripture.

Reading in context and repetitively

Imagine yourself receiving a letter in the mail. The envelope is hand-written, but you don't glance at the return address. Instead you tear open the envelope, flip to the second page, read two paragraphs near the bottom, and set the letter aside. You know you should act on its contents in some way. Knowing that someone bothered to send it to you, you spend a few minutes trying to figure out how to respond to what the section you just read had to say. What are the odds you will be successful?

No one would read a letter this way. But this is precisely how many of us read our Bibles. We skip past reading the "envelope" – Who wrote this? To whom is it written? When was it written? Where was it written? – and then try to determine the purpose of its contents from a portion of the whole. What if we took time to read the envelope? What if, after determining the context for its writing, we started at the beginning and read to the end? Wouldn't that make infinitely more sense?

In our study, we will take this approach to Scripture. We will begin by placing our text in its historical and cultural context. We will "read the envelope." Then we will read through the entire text multiple times, so that we can better determine what it wants to say to us. We will read repetitively so that we might move through three critical stages of understanding: comprehension, interpretation and application.

Stage 1: Comprehension

Remember the reading comprehension section on the SAT? Remember those long reading passages followed by questions to test your knowledge of what you had just read? The objective was to force you to read for detail. We are going to apply the same method to our study of God's Word. When we read for comprehension we ask ourselves, "What does it say?" This is hard work. A person who *comprehends* the account of the six days of creation can tell you specifically what happened on each day. This is the first step toward being able to interpret and apply the story of creation to our lives.

Stage 2: Interpretation

While comprehension asks, "What does it say?" interpretation asks, "What does it mean?" Once we have read a passage enough times to know what it says we are ready to look into its meaning. A person who *interprets* the creation story can tell you why God created in a particular order or way. They are able to imply things from the text beyond what it says.

Stage 3: Application

After doing the work to understand what the text says and what the text means, we are finally ready to ask, "How should it change me?" Here is where we draw on our God-centered perspective to ask three supporting questions:

- What does this passage teach me about God?
- How does this aspect of God's character change my view of self?
- What should I do in response?

A person who *applies* the creation story can tell us that because God creates in an orderly fashion, we too should live well-ordered lives. Knowledge of God gleaned through comprehension of the text and interpretation of its meaning can now be applied to my life in a way that challenges me to be different.

Some Guidelines

It is vital to the learning process that you allow yourself to move through the three stages of understanding on your own, without the aid of commentaries or study notes. The first several times you read a passage you will probably be confused. This is actually a good thing. Allow yourself to feel lost, to dwell in the “I don’t know.” It will make the moment of discovery stick.

Nobody likes to feel lost or confused, but it is an important step in the acquisition and retention of understanding. Because of this, I have a few guidelines to lay out for you as you go through this study.

1. **Avoid all commentaries** until *comprehension* and *interpretation* have been earnestly attempted on your own. In other words, wait to read commentaries until after you have done the homework, attended small group time and listened to the teaching. And then, consult commentaries you can trust. See the church website for suggested authors.
2. For the purposes of this study, **get a Bible without study notes**. Come on, it’s just too easy to look at them. You know I’m right.
3. Though commentaries are off-limits, here are some **tools you should use**:
 - **Cross-references**. These are the Scripture references in the margin or at the bottom of the page in your Bible. They point you to other passages that deal with the same topic or theme.
 - **An English dictionary** to look up unfamiliar words.
 - **Other translations** of the Bible. We will use the English Standard Version (ESV) as a starting point, and the New International Version (NIV) as our secondary translation. You can easily consult other versions online. I recommend the NASB or NKJV in addition to the ESV and NIV. Reading a passage in more than one translation can expand your understanding of its meaning. Note: a paraphrase, such as the NLT or the Message, can be useful but should be regarded as a commentary rather than a translation. Paraphrases are best consulted after careful study of an actual translation.
 - **A printed copy of the text**, double-spaced, so you can mark repeated words, phrases or ideas. The entire text for this study is provided in the appendices of your workbook in both the ESV and the NIV translations.

Storing up Treasure

Approaching God’s Word with a God-centered perspective, with context and with care takes effort and commitment. It is study for the long-term. Some days your study may not move you emotionally or speak to an immediate need. You may not be able to apply a passage at all. But what if ten years from now, in a dark night of the soul, that passage suddenly opened up to you because of the work you have done today? Wouldn’t your long-term investment be worth it?

In Matthew 13, we see Jesus begin to teach in parables. He tells seven deceptively simple stories that leave His disciples struggling for understanding – dwelling in the “I don’t know” if you will. After the last parable He turns to

them and asks, “Have you understood all these things?” Despite their apparent confusion, they answer out of their earnest desire with, “Yes.” Jesus tells them that their newfound understanding makes them “like the owner of a house who brings out of his storeroom new treasures as well as old.”

A storeroom, as Jesus indicates, is a place for keeping valuables over a long period of time for use when needed. Faithful study of God’s Word is a means for filling our spiritual storerooms with truth, so that in our hour of need we can bring forth both the old and the new as a source of rich provision. I pray that this study would be for you a source of much treasure, and that you would labor well to obtain it.

Grace and peace,

Jennifer Wilkin

The Sermon on the Mount

The Challenge of Discipleship

The Sermon on the Mount

The Challenge of Discipleship

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The Sermon on the Mount

Introduction

Matthew 5:1-2

Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. And he opened his mouth and taught them, saying:

1. Why are there _____ ?

2. Who is Jesus' _____ for the sermon?

primary: _____

secondary: _____

3. Why does Jesus _____ ?

Ps 80: 1-2	Throne
Ps 99:1	Throne
Heb 1:3	right hand of Majesty

3. Why is Jesus _____ ?

Mt 17:1-8	Transfiguration
Mt 24:3	Olivet Discourse
Mt 28:16-20	Great Commission

Exodus 19-20

Then (OT) _____

Now (NT) _____

The Sermon on the Mount

Week 2 – Matthew 5:1-6

Day 1:

Each week we will begin our study by reading through the entire Sermon on the Mount from start to finish. Then we'll focus in on a particular passage to see what it has to say and how it fits into the greater context of the message.

Read Matthew 5:1-7:29

1. Which section of the sermon seems the most unclear to you?
2. Which section seems the most straightforward?
3. Now look back at **5:1-11**. Jesus begins the Sermon on the Mount by making eight short statements about who is considered blessed. What name is commonly given to these statements? _____
4. Look up the word *beatitude* in the dictionary. Write a definition for it below:

beatitude:

5. Jesus could have started his longest recorded message in many ways. Why do you think he begins the Sermon on the Mount with a list of “blesseds”?

Day 2:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

1. Look up the following passages and note what each teaches us about being poor:

Psalms 40:16-17

Psalms 69:32-33

Psalms 72:12-14

Isaiah 66:2 (“humble” is translated “poor” in the KJV)

What kind of poverty is addressed in these verses?

The Sermon on the Mount

Week 2 – Matthew 5:1-6

Read Luke 15:11-20.

2. What critical change of condition takes place in the son in verse 14?
“...he began to be ____ .”
3. How does this story tie in with the concept of being “poor in spirit”?
4. Webster defines poverty as “the state of one with insufficient resources.” Based on this definition, what does it mean to be “poor in spirit”?
5. How does the world view one who is “poor in spirit”?
6. What does Jesus say belongs to those who are poor in spirit? _____

In our introduction in Week 1, we defined the Kingdom of Heaven as “the kingdom of grace here, the kingdom of glory hereafter.” It is the reign of God established at Christ’s first coming and consummated (completed) at His second coming. It is the rule of God particularly over believers.

7. Why do you think Jesus says the kingdom of heaven belongs to the “poor in spirit”?
8. Sometimes we can clarify the meaning of a thought by stating its opposite. Try writing the opposite idea of what the first beatitude states. Fill in the blanks below with the words that best state the opposite meaning:
“Blessed are the _____ for theirs is _____”

You might have written something like this:

“Blessed are the rich in material things, for theirs is the kingdom of this world.”

Note how this statement sounds like something the world believes to be true about blessedness. What might Jesus be pointing out with his list of “blesseds”?

The Sermon on the Mount

Week 2 – Matthew 5:1-6

9. Now rewrite (paraphrase) the first beatitude in your own words, getting as close to its intended meaning as you can:

Day 3:

“Blessed are those who mourn, for they shall be comforted.”

1. People can mourn for many reasons. What are some of the things that cause us to mourn?

Read Nehemiah 8:1-10

2. What caused the Israelites to mourn in this passage?

Compare Joel 2:12-13 and James 4:4-10.

3. What do we learn about the role of mourning in these passages?
4. In light of these passages, and in light of the first beatitude, what kind of mourning do you think Jesus is referring to when he says, “Blessed are those who mourn”?

Read Isaiah 61:1-3. Compare Luke 4:14-21.

5. Based on these passages, how will those who mourn be comforted?
6. Do you mourn over sin? What sin are you currently struggling to set aside? How might you reach a place of mourning over that particular sin? Write some thoughts below.

The Sermon on the Mount

Week 2 – Matthew 5:1-6

7. Rewrite the second beatitude so that it states an opposite meaning, reflecting a worldly view of blessedness:
8. Now rewrite (paraphrase) the second beatitude in your own words, getting as close to its intended meaning as you can:

Day 4:

“Blessed are the meek, for they shall inherit the earth.”

Webster defines *meek* as “enduring injury with patience and without resentment.” A meek person is someone who is not occupied with self at all, someone who does not insist on a set of rights.

Read Isaiah 53.

1. Based on this prophetic passage and on the definition above, how did Christ perfectly demonstrate meekness? List what you find below:
2. How would having a true estimate of ourselves help us to be meek?
3. What would the world say is a synonym for *meek*? _____ How would most people define the word *meek*?
4. How does the third beatitude contrast with the world’s opinion of who will inherit the earth?
5. In what sense do you think the meek will inherit the earth?

The Sermon on the Mount

Week 2 – Matthew 5:1-6

6. What (or who) do you feel entitled to or take for granted? How can a sense of entitlement stifle your relationship with God or skew your perception of God?

9. Rewrite the third beatitude so that it states an opposite meaning, reflecting a worldly view of blessedness:

10. Now rewrite (paraphrase) the third beatitude in your own words, getting as close to its intended meaning as you can:

Day 5:

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”

1. Look through the Sermon on the Mount and mark each occurrence of the word *righteousness*. How many times does it occur? _____

2. Look up the word *righteousness* in the dictionary. Write a definition for it below:

righteousness:

3. In Day 2, we considered the story of the Prodigal Son (**Luke 15:11-20**). What role did hunger and thirst play in his story, both literally and figuratively?

4. What had to happen before his desires matched those of his father?

The Sermon on the Mount

Week 2 – Matthew 5:1-6

5. Look up the following passages:

	Who is speaking?	What is offered?	What need is satisfied?
John 4:7-10			
John 6:35			

Read 1 Corinthians 1:26-31.

6. According to verse 30, who is our righteousness?
7. Like the Prodigal Son, we hunger and thirst after many things besides righteousness. What are you hungering and thirsting for right now that cannot satisfy? List some thoughts below. Pray and ask God to give you a hunger for the righteousness of Christ.
8. Rewrite the fourth beatitude so that it states an opposite meaning, reflecting a worldly view of blessedness:
9. Now rewrite (paraphrase) the fourth beatitude in your own words, getting as close to its intended meaning as you can:

Wrap-up

What impacted you the most within this week's passage of the Sermon on the Mount? How has Jesus challenged your concept of what it means to be "blessed"?

Notes

Week 2

The Sermon on the Mount

Week 3 – Matthew 5:7-12

Day 1:

Read Matthew 5:1-7:29

1. Has your understanding of a difficult passage improved with repeated reading this week?
2. Has a straightforward passage taken on deeper meaning for you with repeated reading this week?
3. In your opinion, how do the beatitudes set the theme for the rest of the Sermon on the Mount?

Day 2:

“Blessed are the merciful, for they shall receive mercy.”

1. Look closely at the eight beatitudes. In what way are beatitudes 5-8 (5:7-10) different than beatitudes 1-4 (5:3-6)?
2. How would you define *mercy*? How does *justice* relate to *mercy*?

Read Matthew 7:1-2.

3. What concept is presented in this later passage of the Sermon on the Mount that is also presented in the fifth beatitude?
4. Why do you think how we treat others will affect how God treats us?

The Sermon on the Mount

Week 3 – Matthew 5:7-12

5. With whom do you struggle to be merciful? How could you adjust your perspective so that showing mercy to that person becomes easier?
6. Rewrite the fifth beatitude so that it states an opposite meaning, reflecting a worldly view of blessedness.
7. Now rewrite (paraphrase) the fifth beatitude in your own words, getting as close to its intended meaning as you can.

Day 3:

“Blessed are the pure in heart, for they shall see God.”

1. Think about what Jesus means by “pure in heart.” How would you respond to someone who defined “pure in heart” as “sinless”? How does **1 John 1:8** rule out this definition?
2. If being pure in heart is not being perfect or free from sin, what is it?
3. Why do you think the pure in heart will “see God”?

Read Isaiah 6:1-8.

4. Was Isaiah “pure in heart”? Why or why not?

The Sermon on the Mount

Week 3 – Matthew 5:7-12

5. In what specific areas of your life do you struggle to be pure in heart? How do those struggles affect your ability to see God?
6. Rewrite the sixth beatitude so that it states an opposite meaning, reflecting a worldly view of blessedness:
7. Now rewrite (paraphrase) the sixth beatitude in your own words, getting as close to its intended meaning as you can:

Day 4:

“Blessed are the peacemakers, for they shall be called sons of God.”

1. Look up the word *peacemaker* in a dictionary and write a definition for it below. Note also any synonyms that you think would fit with the way Jesus uses the word *peacemaker* in the seventh beatitude.

peacemaker:

2. What are practical ways to be a practicing “peacemaker”? Think of specific ways we can use our speech and actions to be peacemakers and note them below.
 - In our home
 - In our church
 - In our community
 - In our country

The Sermon on the Mount

Week 3 – Matthew 5:7-12

3. **Read Isaiah 9:6.** Which of the titles given for Jesus relates to the seventh beatitude?
4. **Read Galatians 4:4-7.** Based on these verses and your answer to the previous question, why do you think the peacemakers will be called the sons of God?
5. Is there someone with whom you feel you cannot make peace? Write their name below. Pray and ask God to open up avenues through which peace can be made with that person. Ask him to show you any personal sin that might be preventing peace from occurring. Confess any sin that comes to mind and pray a specific blessing over your difficult person.
6. Rewrite the seventh beatitude so that it states an opposite meaning, reflecting a worldly view of blessedness:
7. Now rewrite (paraphrase) the seventh beatitude in your own words, getting as close to its intended meaning as you can:

Day 5:

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

1. Compare the first and the eighth beatitudes (**5:3** and **5:10**). What do they have in common? Why do you think this is so?
2. What is the contrast between beatitudes 7 and 8? In other words, why would a peacemaker ever be the object of persecution?

The Sermon on the Mount

Week 3 – Matthew 5:7-12

3. For what reason does the eighth beatitude say persecution will occur?
“for _____”
4. Look back at Week 2, day 5 of our study. Who did we learn was our righteousness? (see **1 Cor 1:30**) _____.
How does verse 11 of Matthew 5 confirm this connection?
5. Have you ever been persecuted “for righteousness’ sake”? Think about how the experience changed you. List some thoughts below.
6. Rewrite the eighth beatitude so that it states an opposite meaning, reflecting a worldly view of blessedness:
7. Now rewrite (paraphrase) the eighth beatitude in your own words, getting as close to its intended meaning as you can:

Wrap-up

What impacted you the most within this week’s passage of the Sermon on the Mount? How has Jesus challenged your concept of what it means to be “blessed”?

Notes

Week 3

The Sermon on the Mount

Week 4 – Matthew 5:13-20

Day 1:

Read Matthew 5:1-7:29

1. Has your understanding of a difficult passage improved with repeated reading this week?
2. Has a straightforward passage taken on deeper meaning for you with repeated reading this week?
3. In **Matthew 5:1-11**, what is Jesus describing? Summarize this section in a phrase or sentence.
4. In **Matthew 5:13-16**, what is Jesus describing? Summarize this section in a phrase or sentence.

Day 2:

Matt 5:13 "You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet."

Before refrigeration, salt was used as a *preservative* to keep meat from rotting. In the following passages, salt is mentioned for a specific reason. Read each passage and note what you learn about salt.

Genesis 19:1-26

1. What role does salt play in this passage?
2. Why do you think salt is specifically mentioned, rather than some other substance?

Leviticus 2:11-13

3. What role does salt play in this passage?
4. Why do you think salt is specifically mentioned, rather than some other substance?

The Sermon on the Mount

Week 4 – Matthew 5:13-20

Compare **Numbers 18:19** and **2 Chronicles 13:5**.

5. What common “salty” phrase do they share?
6. Why would God combine the ideas of covenant and salt?
7. When Jesus refers to His disciples as the salt of the earth, what do you think He means?
8. What are some specific ways believers can be “salt” in this world? What relationship in your life needs salt?

Day 3:

Matt 5:14 “You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.”

1. What are some of the functions of light in the natural world? How does the analogy of “light” illustrate the role of Jesus’ disciples in the world?
2. When our light shines before men, what is it that will be noticeable about us? (check one):
 our prosperous lifestyle
 the words we speak
 the good we do
Why do you think this is so?

The Sermon on the Mount

Week 4 – Matthew 5:13-20

3. Read 1 John 1:5-7, 2:7-11. Record each phrase containing “darkness” or “light” under the appropriate heading:

darkness	light

4. In what sense is the church a light to the world?
5. How does the church’s role as light *differ* from its role as salt? How does its role as light *complement* its role as salt?
6. According to **5:16**, how will those around us respond as we shine forth the light of truth?
7. Is there a specific situation in which God is calling you to be the light of truth? What holds you back from fulfilling your role as the light of the world?
8. Restate the following in your own words:
- “You are the salt of the earth.” _____
- “You are the light of the world.” _____

The Sermon on the Mount

Week 4 – Matthew 5:13-20

Day 4:

Matt 5: 17 "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. 18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished."

1. In **5:17**, Jesus is answering the silent conclusion of His disciples, based on what He has just told them in **5:1-16**. In other words, **5:1-16** would lead the disciples to think, "Jesus means to do away with (abolish) the Law and the Prophets!" Why would the disciples come to this conclusion?
2. How do Jesus' comments in **5:17-20** set up His listeners for what will follow in **5:21-6:18**?
3. What was the role of a prophet in the Old Testament? (look up the term "prophet" in a dictionary if you need a little help). Check one answer below.
 to offer the sacrifices in the temple
 to give his interpretation of the will of God
 to serve as a mouthpiece for the words of God
4. What do you think Jesus means when he speaks of "the Law and the Prophets"? What is he referring to?
5. Scripture teaches that the Law is given for a threefold purpose: to reveal sin, to establish decency in society and to provide a rule of life. Match the following scriptures with the use of the law they demonstrate:

Exodus 20:12-17

The Law reveals sin.

Romans 13:8-10

The Law establishes decency in society.

Romans 3:19-20

The Law provides a rule of life.

The Sermon on the Mount

Week 4 – Matthew 5:13-20

6. Webster defines *fulfill* as “to make full: to measure up to; to satisfy.” In what way(s) do you think Christ fulfills each of these three aspects of the Law? Read **John 8:1-11** and note below how Jesus fulfills each aspect of the law in that particular story.

The Law	Christ fulfills the Law
1. Reveals sin	
2. Establishes decency in society	
3. Provides a rule of life	

The Law given in scripture can be broken into two categories: *moral law*, like the Ten Commandments, and *ceremonial law*, like the regulations found in the book of Leviticus.

Old Testament ceremonial law was given as part of the Mosaic Covenant at Mount Sinai. It served two basic purposes. First, it dictated the rules and regulations for ritual cleanliness that allowed a person to commune with a holy God. Second, it dictated regulations regarding everyday life – food, work on the Sabbath, who one could marry – which served to distinguish the Jews from their gentile neighbors as the chosen people of God. The Pharisees were experts in observing outwardly both the ceremonial law and the moral law.

7. **Read Acts 10:9-16, 11:1-18.** What do Peter and the other apostles conclude from Peter’s vision?
8. **Read Mark 7:14-16.** How do Jesus’ words shed further light on the issue of clean and unclean things?
9. If “not one word or stroke of a pen will disappear from the law until all has been accomplished” (NIV), why do we no longer observe ceremonial law? Why do we no longer sacrifice animals, cleanse ourselves before worshipping or avoid certain foods?

The Sermon on the Mount

Week 4 – Matthew 5:13-20

Day 5:

Matt 5:19 “Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.” 20 “For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

1. How are we guilty of *relaxing* the commands of God? Give a general statement of how we do this, followed by a specific example.
2. Why do you think Jesus says those who relax God’s commands and teach others to do so will be called last in the kingdom of heaven?
3. In **5:19**, Jesus states that “whoever *practices* and *teaches* these commands will be called great in the kingdom of heaven” (NIV, emphasis mine). What is the implied relationship between practicing and teaching the commands of God?
4. Who were the scribes and the Pharisees? Look up each term in the dictionary and write a definition for each that fits the historical context of this passage.

scribe:

(compare also the NIV to help with your definition)

Pharisee:

Based on your definitions, do you think the scribes and Pharisees were highly regarded or lowly regarded within society?

The Sermon on the Mount

Week 4 – Matthew 5:13-20

5. In Week 2, we defined righteousness as *utter purity of character*. What sort of righteousness did the scribes and the Pharisees possess? **Read Matthew 23:1-7** to check your answer.

6. In light of your answer above, what sort of righteousness could ever exceed that of the Pharisees?

7. Is there someone in your life to whom you are called to teach the commands of God? How can your actions better align with the commands you are teaching? Pray and ask God to help you teach only that which you practice and practice only what you teach.

Wrap-up

What impacted you the most within this week's passage of the Sermon on the Mount? What are the words of Jesus asking of you personally?

Notes

Week 4

The Sermon on the Mount

Week 5 – Matthew 5:21-30

Day 1:

Read Matthew 5:1-7:29

1. Has your understanding of a difficult passage improved with repeated reading this week?
2. Has a straightforward passage taken on deeper meaning for you with repeated reading this week?
3. Mark every occurrence of the phrase, “you have heard that it was said,” and “it was said” with a red pen. To whom do you think Jesus was referring with this phrase? Who “said” what had been heard? (check one):

___ God ___ the prophets ___ the teachers of the Law

4. Mark every occurrence of the phrases, “But I say to you,” “Truly, I say to you” or “I tell you” with a blue pen. Why do you think Jesus uses these phrases repeatedly? Why might they cause offense to His hearers?

Day 2:

Matt 5:21 “You have heard that it was said to those of old, “Do not murder”...”

Read Exodus 20:13. Read Matthew 5:21-26.

1. According to **5:21**, what had the people heard? Had they been taught incorrectly?
2. How does Jesus respond? Does He contradict what they had heard?
3. **Matthew 5:22** gives three more things for which people would be held accountable. List them below:

1. _____
2. _____
3. _____

The Sermon on the Mount

Week 5 – Matthew 5:21-30

4. **Read Ephesians 4:26.** Do you think it is a sin to be angry? What is the difference between sinful anger and “un-sinful” anger? Give an example of each.

5. Can you think of a story in Scripture that would prove whether or not it is always a sin to be angry?

6. **Re-read 5:21-22** in the NIV. *Raca* is the Aramaic word for empty-headed or stupid. The word *fool* means morally worthless. Both are expressions of contempt, but *fool* is assigned greater punishment than *raca*. Why do you think this is the case?

7. Look up the terms *anger* and *contempt* in your dictionary. Write a brief definition for each below:

anger:

contempt:

8. What is the difference between these two emotions? How are they related?

9. What relationship between anger, contempt and murder do you think Jesus is pointing out in this passage? Write your thoughts below.

10. Jesus specifically links anger to sinful speech. How has your own anger resulted in sinful speech? List specific forms of speech your anger has taken. Ask God to help you deal with your anger before your words can harmfully express it.

The Sermon on the Mount

Week 5 – Matthew 5:21-30

Day 4:

Matt 5:27 “You have heard that it was said, ‘You shall not commit adultery.’ “

Read Exodus 20:14. Read Matthew 5:27-30.

1. According to **5:27**, what had the people heard? Had they been taught incorrectly?
2. How does Jesus respond? Does He contradict what they had heard?
3. Is Jesus’ discussion of anger and contempt in any way related to His discussion of adultery? Explain your answer.
4. In **5:29-30**, does Jesus set forth a course of action to be followed literally? Why or why not? What point do you think He is trying to make?
5. Match the following reference to its main thought:

Mark 8:34	Put to death the misdeeds of the body
Romans 8:12-14	Put to death immorality, impurity, lust, evil desires, greed
Galatians 5:24-25	Deny yourself and take up your cross
Colossians 3:1-5	Crucify the sinful nature’s passions and desires

6. How do these verses shed light on Jesus’ words about gouging out eyes and cutting off hands?

The Sermon on the Mount

Week 5 – Matthew 5:21-30

7. What are some examples of ways we can crucify the flesh daily? In other words, in what areas of your life do you need to figuratively “gouge out an eye” or “cut off a hand”?

Day 5:

Matt 5:27 “You have heard that it was said, ‘You shall not commit adultery.’ “

Read Job 31:1-12.

1. What type of covenant had Job made?

“I have made a covenant _____ not to _____
at a _____.”

2. List below the “ifs” and “thens” of Job’s statement.

If... _____ Then... _____

3. How seriously did Job take the issue of adultery?

4. Why do you think adultery is not taken seriously today?

The Sermon on the Mount

Week 5 – Matthew 5:21-30

5. On the issues of murder and adultery, how does Jesus challenge a casual view of what it means to be righteous? Paraphrase His views on the two topics below.
- Murder:

 - Adultery:
6. In the Ten Commandments, the commands not to commit murder or adultery are usually two for which we give ourselves a passing grade. Have you been casual in your approach to the sins of murder or adultery? How can you take them more seriously? Write some specific thoughts below.

Wrap-up

What impacted you the most within this week's passage of the Sermon on the Mount? What are the words of Jesus on dealing with anger, murder and adultery asking of you personally?

Notes

Week 5

The Sermon on the Mount

Week 6 – Matthew 5:31-48

Day 1:

Read Matthew 5:1-7:29

1. Next to each section of the sermon we have studied thus far, write a phrase that summarizes its message.

Matthew 5:1-12

Matthew 5:13-16

Matthew 5:17-20

Matthew 5:21-26

Matthew 5:27-30

2. How does what Jesus talked about in **5:21-30** flow logically into His discussion in **5:31-48**?

Day 2:

Matt 5:31 "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'..."

Divorce is a painful and personal topic for many of us. It is also a difficult topic to study in Scripture. As you read today, pray and ask God to help you set aside the lens of your own experience and read carefully for the original meaning and intent of the passages we will study.

Read Deuteronomy 24:1-4. Read Matthew 5:31-32.

1. According to **5:31**, what had the people heard? Had they been taught incorrectly?
2. How does Jesus respond? Does He contradict what they had heard?

The Sermon on the Mount

Week 6 – Matthew 5:31-48

Now read Matthew 19:3-9. Jesus speaks further here on the topic of marriage and remarriage.

3. The Pharisees wanted to test Jesus with a question about divorce. How does Jesus' reply in **19:4-6** contrast with their question?
4. How do Jesus' words in **19:3-9** shed further light on His meaning in **Matthew 5:31-32**? Is Jesus forbidding divorce or second marriages? (This is a tough one, so give your best answer based on the text. We'll discuss this further in the teaching time.)
5. How does Jesus' teaching stand in contrast to the way people view marriage and divorce today?
6. Has divorce impacted your life directly? How are Jesus' words regarding divorce painful to hear? How are they comforting?

Day 3:

Matt 5:33 "Again you have heard that it was said to those of old, 'You shall not swear falsely...'"

1. Read the following passages and note what you learn about oath-taking in the Old Testament:

Exodus 20:7

Leviticus 19:11-12

Numbers 30:1-2

Deuteronomy 23:21-23

The Sermon on the Mount

Week 6 – Matthew 5:31-48

2. Read **Matthew 5:33-37**. According to **5:33**, what had the people heard? Had they been taught incorrectly?
3. How does Jesus respond? Does He contradict what they had heard?
4. Some people have taken Jesus' words to mean that a Christian should never take an oath of any kind (pledge of allegiance, oath of office, etc). How would you respond to this claim?
5. Restate in your own words what you think Jesus means by, "let what you say be simply 'Yes' or 'No'; anything more than this comes from evil." How has our culture relaxed this teaching?
6. Have you ever verbally committed to do something you later failed to do? Think of a time that you have broken your word. Why do you think it is particularly important for Christ-followers to be as good as their word?

Day 4:

Matt 5:38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'..."

Read Leviticus 24:20. Read Matthew 5:38-42.

1. According to **5:38**, what had the people heard? Had they been taught incorrectly?
2. How does Jesus respond? Does He contradict what they had heard?

The Sermon on the Mount

Week 6 – Matthew 5:31-48

Carefully read Deuteronomy 19:16-21.

3. Based on the context, the instruction “an eye for an eye” was given to whom (**19:21**)? Check one:

_____ the accuser _____ the accused _____ the judges

4. Based on your answer above, how do you think the teachers of the Law were wrongly applying the principle of “an eye for an eye”?

5. What do you think was the positive intent of this law as given in the Old Testament? How could it protect the accused as well as the accuser?

6. Which of the beatitudes do you think fits well with Jesus’ description of responding to mistreatment (**5:39-42**)? Explain your answer.

7. Why do you think believers struggle to follow the instruction Jesus gives about turning the other cheek or going the extra mile?

8. What is accomplished by turning the other cheek? What is risked?

9. Why do you think believers struggle to follow Jesus’ instruction to give to the beggar and lend to the borrower? What types of wrong thinking prevent us from being faithful to carry out these instructions?

The Sermon on the Mount

Week 6 – Matthew 5:31-48

10. Is there someone you are afraid or unwilling to practice non-retaliation toward? How would Jesus instruct you to respond to that person's insults or persecution?

11. Is there someone with whom you are reluctant to practice giving or lending? How would Jesus instruct you to loosen your grip on your stuff?

Day 5:

Matt 5:43 "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' ..."

Read Leviticus 19:18. Read Matthew 5:43-48.

1. According to **5:43**, what had the people heard? Had they been taught incorrectly? (Be careful!)
2. How does Jesus respond? Does He contradict what they had heard?
3. Read **Matthew 5:44-47**. Below, summarize what Jesus is saying.
4. What do you think it means to "be perfect as your Heavenly Father is perfect"? Look through **5:43-47** for specific "perfections" of God that are mentioned. How do they instruct us in how we should treat those around us?

The Sermon on the Mount

Week 6 – Matthew 5:31-48

5. Jesus, the son of His Father in Heaven, loved His enemies and prayed for those who persecuted him. (5:44-45). Did Jesus choose His enemies? Yes or No?

In light of this, how would you define an “enemy”?

6. Do you have any enemies? How can you follow Christ’s example in dealing with them?

7. Think back to the Beatitudes. Which character trait do you think is most necessary to fulfill the command to love those who persecute you? Why?

Ask God to help you cultivate that character trait. Ask Him to help you in specific relationships.

Wrap-up

What impacted you the most within this week’s passage of the Sermon on the Mount? What are the words of Jesus asking of you personally?

Notes

Week 6

The Sermon on the Mount

Week 7 – Matthew 6:1-18

Day 1:

Read Matthew 5:1-7:29

1. Has your understanding of a difficult passage improved with repeated reading this week?
2. Has a straightforward passage taken on deeper meaning for you with repeated reading this week?
3. Now go back and **read 6:1-6:18**. Think of a movie or TV show in which pastors or Christians are portrayed in a negative light. What negative stereotypes or behaviors are associated with these portrayals? Why do you think this is so?
4. **Compare 6:1 to 5:16**. Do you see a contradiction in Jesus' words? Why or why not?

Day 2:

1. In Matthew 6, Jesus begins a discussion of acts of righteousness. Fill in the chart below.

<i>act of righteousness</i>	<i>what the hypocrite does</i>	<i>his reward</i>	<i>what the righteous man does</i>	<i>his reward</i>
Matthew 6:2-4				
Matthew 6:5-15				
Matthew 6:16-18				

The Sermon on the Mount

Week 7 – Matthew 6:1-18

Matt 6:2 “Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. 3 But when you give to the needy, do not let your left hand know what your right hand is doing, 4 so that your giving may be in secret. And your Father who sees in secret will reward you.”

2. According to **6:2**, what was wrong with the way the hypocrites were giving?

3. What do you think Jesus means by, “But when you give to the needy, do not let your left hand know what your right hand is doing” (**6:3**)?

4. Why is this approach to giving important (**6:2,4**)?

5. What does a modern-day hypocritical giver look like? List some thoughts or examples below.

6. Should all giving be done in secret? Why or why not?

7. In what ways are you tempted to give hypocritically? What kinds of giving appeal to your fallen human nature? How could you give to that same recipient in a God-honoring way?

Day 3:

Matt 6:5 “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. 6 But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

7 “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. 8 Do not be like them, for your Father knows what you need before you ask him.”

The Sermon on the Mount

Week 7 – Matthew 6:1-18

1. In the passage above, underline every occurrence of “you” and “your.” What is the significance of their frequent use?
2. If your prayers were written down like those in Psalms, what would those who read them learn about your concept of God?
3. According to **6:5**, what was wrong with the prayers of the hypocrites?

Can a prayer request ever be used in a hypocritical way? Give an example.

4. **Read Matthew 26:39-44.** What is the difference between the type of prayer described in **6:7** and the persistent prayer of Jesus?
5. How are we guilty of “heaping up empty phrases” when we pray?
6. What do the following verses teach us about prayer?
John 9:31
John 15:7
7. If our Father knows what we need before we ask Him, why should we pray?
8. What aspect of the prayer of the hypocrite is most convicting to you? Would changing your words correct the problem? What makes our prayers acceptable to God?

The Sermon on the Mount

Week 7 – Matthew 6:1-18

Day 4:

Matt 6:16 “And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. 17 But when you fast, anoint your head and wash your face, 18 that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.”

1. What was the problem with the way the hypocrites of Jesus’ day were fasting?

Fasting was practiced in many ways and for many reasons. A fast could be partial (Daniel 10:2-3) or total (Matthew 4:1-2), voluntary (Daniel 9:3) or involuntary (Daniel 6:18). The key concept in fasting was always the removal of something from everyday life in order to focus on God. For example, in Daniel 10, each time Daniel refused delicacies, meat or wine during his fast, he would be reminded of his position before God.

Read Isaiah 58:1-12.

2. According to **58:1-4**, why were the Israelites fasting?
3. Were they walking in righteousness before God?
4. In **58:5** we learn what the people were doing when they fasted. List some of these things.
5. According to **58:6-7**, what kind of fast had God chosen?
6. In **58:8-12**, mark each occurrence of “if” and “then.” What are the end results of a godly fast?
7. Why do you think fasting is not widely practiced today? Should it be? If so, what are some ways modern Christians can fast?

The Sermon on the Mount

Week 7 – Matthew 6:1-18

8. How do modern-day hypocrites abuse the discipline of fasting to get glory for themselves rather than God?

9. Note that Jesus says “*when* you fast” (emphasis mine). When do you fast? Pray and ask God to show you if there is something He would have you fast from that you might grow closer to Him. Write some possible things you could fast from in the space below.

Day 5:

Matt 6:14 “For if you forgive others their trespasses, your heavenly Father will also forgive you, 15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.”

1. Each of the following terms represents a key element in the Lord’s Prayer. Look up each term in a dictionary and write a brief definition:

confession:

submission:

deliverance:

petition:

worship:

allegiance:

The Sermon on the Mount

Week 7 – Matthew 6:1-18

2. Now, write each term in the box where you think it belongs.

Our Father in heaven, hallowed be your name.	
Your kingdom come.	
Your will be done on earth as it is in heaven.	
Give us today our daily bread.	
Forgive us our debts, as we also have forgiven our debtors.	
And lead us not into temptation, but deliver us from evil.	

3. **Read Psalm 96.** What does this psalm teach us about the element of *worship* in prayer?
4. **Read 1 John 5:14-15.** What does this verse teach us about the element of *submission* in prayer?
5. Read **James 1:2-3, 13-15.** How do these verses shape our interpretation of, "Lead us not into temptation, but deliver us from evil"?
6. **Matthew 6:14-15** reiterates one thought contained in the Lord's Prayer. Which one? Why do you think Jesus reiterates that particular idea?

The Sermon on the Mount

Week 7 – Matthew 6:1-18

Read 1 Chronicles 4:9-10. Eleven years ago, this particular Old Testament prayer became enormously popular among Christians. Believers were encouraged to pray it repeatedly for a thirty-day period and watch how God worked in their lives.

7. How many of the six key elements found in the Lord's Prayer are contained in this well-known prayer? _____ Which one(s) can you identify?

8. Does the recent enormous popularity of this prayer reflect anything about Christian culture today? If so, what?

9. The Lord's Prayer has been given to us as a model of how to pray. Which of the six key elements of the Lord's Prayer needs more emphasis in your own prayers?

Wrap-up

What impacted you the most within this week's passage of the Sermon on the Mount? What are the words of Jesus asking of you personally?

Notes

Week 7

The Sermon on the Mount

Week 8 – Matthew 6:19-34

Day 1:

Read Matthew 5:1-7:29

1. Is there a passage of the Sermon on the Mount that you have started to commit to memory? Is there one that you should begin to commit to memory? Take fifteen minutes to practice memorizing the passage of your choice.

Now read 6:19-34.

2. How does this passage follow logically on the heels of the previous one (6:1-18)?
3. Summarize the main idea of 6:19-24.
4. Summarize the main idea of 6:25-34.

Day 2:

Matt 6:19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also."

1. Why does Jesus say we should lay up heavenly treasures instead of earthly ones?

How, practically, can we do this? List some thoughts below.

2. Is Jesus teaching that it is wrong for the Christian to possess personal property, savings or insurance policies? Why or why not?

The Sermon on the Mount

Week 8 – Matthew 6:19-34

Read Proverbs 30:1-9.

3. What two things does Agur request of God with regard to riches?
4. Compare **30:8** in the ESV and the NIV. What does Agur ask God to give him “only”?

How might this add to your understanding (and use) of the Lord’s Prayer?

Read Revelation 3:14-22.

5. What does **3:17** tell us about the source of the apathy of the Laodiceans?
6. What three conditions listed in **3:17** does **3:18** counsel them to remedy by seeking God?

7. Can you find each of these three conditions addressed in **Matthew 6:19-34**? Note the relevant verse(s) next to each condition above.
8. **Read 2 Peter 3:10-14.** What do these verses teach us about material versus spiritual possessions? How does **3:11** suggest that we lay up treasures in heaven?
9. What do you think is meant by the phrase, “*For where your treasure is, there your heart will be also*” (**Matthew 6:21**)? Restate this verse in your own words.

The Sermon on the Mount

Week 8 – Matthew 6:19-34

10. Now read **Psalm 24:1-2** in the ESV and the NIV. How could you live in light of these verses so that your heart and treasure are where they should be?

Day 3:

Matt 6:22 "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, 23 but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! 24 "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."

1. In Week 5, we studied a passage in Job in which Job had made a special covenant. In **Job 31:1**, note Job's words:

"I have made a covenant _____ ."

What role do you think the eyes play in the committing of sin?

2. **Read Genesis 3:1-6**. What process does Eve go through in verse 6?

1. She _____ the apple
2. She *desired* the apple
3. She _____ the apple
4. She _____ the apple
5. She _____ the apple to Adam.

3. When Joshua is commanded to take the city of Jericho, God gives specific instructions about what to do with the spoils (Joshua 6:18-19, 7:1). Achan, one of his commanders, disobeys these instructions. **Read Joshua 7:19-25**, and note the similarities between Achan's story and Eve's.

4. **Read 2 Samuel 11:1-5, 14, 26-27**. What similarities can you find in David's story to those you have just studied?

The Sermon on the Mount

Week 8 – Matthew 6:19-34

5. Read each of the following passages and note what each teaches about our eyes:

2 Corinthians 4:18

Hebrews 12:2

1 John 2:15-17

6. How does the last passage above relate to **Matthew 6:24**?
7. Restate **6:22-23** in your own words.
8. In **Matthew 6:24**, Jesus warns that you cannot serve two masters. Many people hold down two jobs to support a family. In effect, they serve two masters. How is what Jesus is saying different from this scenario (i.e. what does the term “master” mean to him)?
9. What worldly “master” is fighting for your loyalties in your daily life? On what master have you “fixed your eyes”? Write it below. Pray and ask God to help you see and serve the Eternal God rather than temporal pleasures or pursuits.

Day 4:

Mt 6:25 “Therefore I tell you, do not be anxious about your life...”

Read Matthew 6:25-30.

1. What two images from nature does Jesus use to illustrate why we should not be anxious for anything? What is His point in choosing these two images?

The Sermon on the Mount

Week 8 – Matthew 6:19-34

2. What do you think food and clothing represent in this passage? Check the paraphrase you think fits most closely with Jesus' meaning in **6:28**.

___ *Do not worry about which foods to eat and which clothes to wear.*

___ *Do not worry about having enough food to eat or enough clothes to wear.*

Do we usually spend our time worrying about basic needs or about "extras"?

3. **Read Matthew 6:25-30**. How will the treasures and masters we choose in **6:19-24** impact our ability to live lives free from worry?

4. In **6:30**, Jesus refers to His listeners as, "*O you of little faith.*" What relationship is Jesus indicating exists between worry and faith?

5. Does relying solely on God's provision relieve us of the responsibility of working? **Read 2 Thessalonians 3:6-15**. How does Paul answer this question?

6. What things consume the most time and energy in your life? Write them below. We will revisit your answer on Day 5.

7. What things are you most anxious about? List some thoughts below. **Read 1 Peter 5:6-7**. How can you apply these verses to your list of anxieties? Pray and ask God to teach you the humility of casting your anxieties on Him.

The Sermon on the Mount

Week 8 – Matthew 6:19-34

Day 5:

Matt 6:31 “Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. 33 But seek first the kingdom of God and his righteousness, and all these things will be added to you. 34 “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.”

1. **Read Matthew 6:31-34** in the ESV and the NIV. Give examples of how people today “*run after all these things*” that Jesus mentions (**6:31**).

2. **Read Matthew 25:41-45**. God promises to feed and clothe His children, but many of them are in need of these things. Why might this be the case?

3. What does it mean to seek first His kingdom? His righteousness?

Seek first His kingdom:

Seek first His righteousness:

4. List below your top three priorities in sentence form.
 1. _____
 2. _____
 3. _____

5. In the previous day’s lesson, we asked ourselves what things consume the most time and energy in our lives. Does your list of top priorities reflect where your time and energy are spent? Pray and ask God to help your priorities and your efforts align.

Wrap-up

What impacted you the most within this week’s passage of the Sermon on the Mount? What are the words of Jesus asking of you personally?

Notes

Week 8

The Sermon on the Mount

Week 9 – Matthew 7:1-12

Day 1:

Read Matthew 5:1-7:29

1. Take fifteen minutes to work on committing to memory a passage of the Sermon on the Mount. If you have already memorized your chosen passage from last week, ask God to show you what other passage you could begin to learn.
2. Look back at Day 1 of last week. Below, recopy your summary statements for the following passages:

Matthew 6:19-24

Matthew 6:25-34

Now read 7:1-12.

3. How does this passage follow logically on the heels of the previous one (**6:19-34**)?

Day 2:

Matt. 7:1 "Judge not, that you be not judged. 2 For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. 3 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

1. Look back through the Sermon on the Mount and list below passages that express a similar thought to that of **7:1-2**.

The Sermon on the Mount

Week 9 – Matthew 7:1-12

2. In **7:3-5**, Jesus uses a colorful illustration to teach a basic truth about human nature. What are the similarities and differences between a speck of sawdust and a log? What does each represent? Fill in the chart below.

	speck of sawdust	log
same		
different		
meaning		

3. Consider Jesus' audience for the Sermon on the Mount. Next to each group of "listeners" below, note why you think Jesus chose this particular topic. What did He want to communicate to each group and why?

The disciples

The crowds

The scribes and Pharisees

4. In **7:4-5**, whose eye was it that contained a speck of sawdust? _____

Why do you think Jesus uses this term?

5. Is Jesus commanding that we are never to judge others? Read the following verses and note the main thought of each.

James 5:19-20

Galatians 6:1

What type of judging is Jesus warning against in **Matthew 7:1-5**?

The Sermon on the Mount

Week 9 – Matthew 7:1-12

6. **Read Romans 2:1-6, 21-24.** How do these verses add to your understanding of **Matthew 7:1-5**?
7. Who are you guilty of passing judgment on for a sin that is also your own? Confess your own sin to God. Ask Him to help you extend grace instead of judgment to those who offend you with similar sins to your own.

Day 3:

Matt 7:6 “Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.”

To the Jew, both dogs and pigs were considered unclean animals. The dogs Jesus refers to in His analogy would not have been domesticated animals, but wild and ferocious animals that scavenged and stole to survive.

Read Philippians 3:2-3, 17-19.

1. Who are the “dogs” in this passage? _____

How would they fit the statement Jesus makes in **7:6**?

Read 2 Peter 2:1-3, 21-22.

2. Who are described as “dogs” and “pigs” in this chapter? _____

How would they fit the statement that Jesus makes in **7:6**?

Are they a different group than the “dogs” described in **Philippians 3:2-3, 17-19**?

What type of behavior is represented in the analogy found in **2:22**?

The Sermon on the Mount

Week 9 – Matthew 7:1-12

3. If we are to “judge not” (7:1), how are we to discern who is a dog or a pig?
4. What do you think are the “holy” things or “pearls” we are not to offer to “dogs” and “pigs” in 7:6?
5. Read the following verses and note how they relate to **Matthew 7:6**.

Proverbs 23:9

Proverbs 9:7-9

2 Corinthians 2:14-16

6. Now rewrite **Matthew 7:6** in your own words.
7. Have you ever met with total rejection after sharing the gospel? How can we know whether we are dealing with pigs or dogs, or with someone who might respond to the gospel at a later time?

Day 4:

Matt 7:7 “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.”

1. What assurance does Jesus give those who ask, seek and knock?
2. Why do you think Jesus offers this type of encouragement at this point in His discourse?

The Sermon on the Mount

Week 9 – Matthew 7:1-12

3. Based on the topics Jesus has covered thus far, what things might the disciples be moved to request with urgency and persistence?
4. “Ask and it shall be given you” could be taken to mean that God grants whatever we ask. Read the passages below and form a response to this misconception.

James 4:1-3

Proverbs 28:9

5. Note the progression in the three actions Jesus encourages. How does each action build on the idea of how to request things from God? Paraphrase the action you think each implies.

Ask

Seek

Knock

6. The tense of each of the three verbs indicates a continuous and ongoing action (i.e., *keep on asking, keep on seeking, keep on knocking*). Why does Jesus teach that prayer requires persistence? If God does not need to be encouraged, convinced or moved to act, why would He not answer a request made only once?
7. Is there something for which you have *kept on asking, kept on seeking* and *kept on knocking*? How are Jesus’ words an encouragement to you?

The Sermon on the Mount

Week 9 – Matthew 7:1-12

Day 5:

Matt. 7:9 "Or which one of you, if his son asks him for bread, will give him a stone? 10 Or if he asks for a fish, will give him a serpent? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

12 "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets."

1. **Read Luke 11:1-13.** In this corresponding passage to **7:9-12**, Jesus gives an illustration of a man going to his neighbor to ask for bread. How does this illustration expand on your understanding of how God responds to our requests?
2. In **7:11**, to whom is Jesus referring when He says "If *you*, then, who are evil...?"
3. Based on **7:9-11**, does God give as a parent gives to a child? Explain your answer.
4. What is the name commonly known for **Matthew 7:12**?

5. The Jewish Talmud (sacred writings) commanded, "What is hateful to you, do not do to anyone else." Confucius commanded his followers, "Do not to others what you would not wish done to you". How does Jesus' command go beyond those of the Talmud and Confucius?
6. Compare **7:12** in the ESV and the NIV. In what sense does the Golden Rule sum up the law and the prophets?

The Sermon on the Mount

Week 9 – Matthew 7:1-12

7. Is there someone toward whom you struggle to demonstrate the Golden Rule?

Who is it? _____

Why do you think it is so difficult to treat that particular person the way you would like to be treated?

How could you change your thinking about that person (or about yourself) to make it easier for you to treat them better?

Wrap-up

What impacted you the most within this week's passage of the Sermon on the Mount? What are the words of Jesus asking of you personally?

Notes

Week 9

The Sermon on the Mount

Week 10 – Matthew 7:13-27

Day 1:

Read Matthew 5:1-7:29

1. Has your understanding of a difficult passage improved with repeated reading this week?
2. Has a straightforward passage taken on deeper meaning for you with repeated reading this week?

Now read 7:13-29.

3. How does this passage follow logically on the heels of the previous one (7:1-12)?

Day 2:

Matt. 7:13 "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. 14 For the gate is narrow and the way is hard that leads to life, and those who find it are few."

1. **In Matthew 7:13-14**, Jesus describes two gates and two roads. Read these verses in the ESV and the NIV.
2. How are the two gates different?
3. How are the two ways or roads different?
4. In what regard is the gate of Christianity small?
5. In what regard is the road of Christianity narrow?

The Sermon on the Mount

Week 10 – Matthew 7:13-27

Read Luke 13:22-30.

6. In this similar passage, what is the question that is asked of Jesus?

7. How does Jesus answer?

8. In **13:24**, how might someone seek to enter the narrow gate and not be able to?

9. How do most people react to Jesus' statement that there is only one true gate, road and destination? Why do you think they react that way?

10. How narrow is the gate Jesus mentions? Look up the following verses and note what each says.

John 3:36

John 10:9

Acts 4:12

1 Timothy 2:5

1 John 5:12

11. How is the truth of the narrow gate and way a source of assurance to you? How is it a warning?

The Sermon on the Mount

Week 10 – Matthew 7:13-27

Day 3:

Matt. 7:15 "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. 16 You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? 17 So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. 18 A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus you will recognize them by their fruits."

1. How does it make sense that Jesus would move from a discussion of the wide and narrow ways to a warning about false prophets?
2. What types of sheep's clothing would false prophets wear today?
3. How is a false prophet like a ferocious wolf?
4. If we are to recognize a false prophet by his fruit, what types of fruit should we look for?
5. **Read Matthew 12:33-35.** What does this passage reveal as a type of fruit by which a false prophet can be identified?
6. **Read Hebrews 5:11-14.** According to **5:14**, how can we know if the words of a teacher are true or not?
7. **Read 1 John 4:1-6.** Are we responsible to discern between the Spirit of Truth and a spirit of error? What does this passage tell us about discerning which is which?
8. **Read Hebrews 4:12.** What sharp implement is provided to us for the purpose of cutting down "trees that bear bad fruit"? How skilled are you in using this tool? How can you become better at using it to discern truth from error?

The Sermon on the Mount

Week 10 – Matthew 7:13-27

Day 4:

Matt. 7:21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. 22 On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' 23 And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'"

1. In the passage above, what do you think the statement, "Lord, Lord," is supposed to imply about the attitude of the one who speaks it?

2. The people described in **7:21-23** perform admirable deeds and speak admirable words. Why does Jesus condemn them?

3. Who has led these people astray? (consider **7:15-20**)

4. According to **7:21**, who *will* enter the kingdom of heaven?

Does this mean that salvation is earned by what we do? Why or why not?

5. What sort of person is being described as not gaining admittance to the kingdom of heaven?

6. Apparently, someone without saving faith can perform some amazing works in the name of Jesus. What three examples does Jesus give in **7:22**?
 - 1.
 - 2.
 - 3.

The Sermon on the Mount

Week 10 – Matthew 7:13-27

7. Why do you think God allows unbelievers to do remarkable things in His name? Give your best guess and then look up **Philippians 1:15-18** to hear Paul's thoughts on this subject.

8. Have you ever benefitted from the ministry of someone who later turned out to be a false prophet? Describe that time below. How did that experience change the way you viewed people in ministry? How did it change the way you viewed God?

Day 5:

Matt. 7:24 "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. 25 And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. 26 And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. 27 And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it."

1. Look closely at **7:24**. What two conditions must be met to be like the man who built on a rock?
 - 1.
 - 2.

2. How are the two houses in Jesus' illustration similar? How are they different?

3. At what point would the difference(s) be revealed between the two houses?

The Sermon on the Mount

Week 10 – Matthew 7:13-27

4. Based on **Matthew 7:24-27**, label the picture below with what you think each part of the story of the wise man's house represents.



5. What would be some examples of rain, flood and wind that come into our lives? Are they always unexpected, uninvited or undeserved?
6. Can you identify with the word picture Jesus paints here? Describe a time in your life where you have found Christ to be a sure foundation.

Wrap-up

What impacted you the most within this week's passage of the Sermon on the Mount? What are the words of Jesus asking of you personally?

Notes

Week 10

The Sermon on the Mount

Week 11 – Matthew 7:28-29

Conclusion

Read Matthew 5:1-7:29

1. Has your understanding of a difficult passage improved with repeated reading this week?
2. Has a straightforward passage taken on deeper meaning for you with repeated reading this week?
3. Which of “these words of mine” that you have heard in the Sermon on the Mount do you most need to put into practice? Look back through the sermon and note your thoughts below.
4. If you could choose one verse as the key for the Sermon on the Mount, which one would you choose? Why?
5. Verse 28 says that when Jesus finished speaking, the crowds were “astonished at his teaching.” Has any particular part of the Sermon on the Mount astonished you? Which one(s)? Why?

Notes

Week 11

Appendix I

The Sermon on the Mount

English Standard Version

The Sermon on the Mount

Appendix I - ESV Text

Matthew 5

5:1 Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

2 And he opened his mouth and taught them, saying:

3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 "Blessed are those who mourn, for they shall be comforted.

5 "Blessed are the meek, for they shall inherit the earth.

6 "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

7 "Blessed are the merciful, for they shall receive mercy.

8 "Blessed are the pure in heart, for they shall see God.

9 "Blessed are the peacemakers, for they shall be called sons of God.

10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

11 "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

13 "You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.

14 "You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

The Sermon on the Mount

Appendix I - ESV Text

17 “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. 18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. 19 Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

21 “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ 22 But I say to you that everyone who is angry with his brother [2] will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. 23 So if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. 25 Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. 26 Truly, I say to you, you will never get out until you have paid the last penny.

27 “You have heard that it was said, ‘You shall not commit adultery.’ 28 But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. 29 If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. 30 And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

31 “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ 32 But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

The Sermon on the Mount

Appendix I - ESV Text

33 “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ 34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. 36 And do not take an oath by your head, for you cannot make one hair white or black. 37 Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.

38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ 39 But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. 40 And if anyone would sue you and take your tunic, let him have your cloak as well. 41 And if anyone forces you to go one mile, go with him two miles. 42 Give to the one who begs from you, and do not refuse the one who would borrow from you.

43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 You therefore must be perfect, as your heavenly Father is perfect.

Matthew 6

6:1 “Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

2 “Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. 3 But when you give to the needy, do not let your left hand know what your right hand is doing, 4 so that your giving may be in secret. And your Father who sees in secret will reward you.

The Sermon on the Mount

Appendix I - ESV Text

5 “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. 6 But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

7 “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. 8 Do not be like them, for your Father knows what you need before you ask him. 9 Pray then like this:

“Our Father in heaven,
hallowed be your name.
10 Your kingdom come,
your will be done,
on earth as it is in heaven.
11 Give us this day our daily bread,
12 and forgive us our debts,
as we also have forgiven our debtors.
13 And lead us not into temptation,
but deliver us from evil.

14 For if you forgive others their trespasses, your heavenly Father will also forgive you, 15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

16 “And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. 17 But when you fast, anoint your head and wash your face, 18 that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.

The Sermon on the Mount

Appendix I - ESV Text

19 “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

22 “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, 23 but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

24 “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

25 “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 And which of you by being anxious can add a single hour to his span of life? 28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not arrayed like one of these. 30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? 31 Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. 33 But seek first the kingdom of God and his righteousness, and all these things will be added to you.

34 “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

The Sermon on the Mount

Appendix I - ESV Text

Matthew 7

7:1 “Judge not, that you be not judged. 2 For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. 3 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

6 “Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

7 “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. 9 Or which one of you, if his son asks him for bread, will give him a stone? 10 Or if he asks for a fish, will give him a serpent? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

12 “So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

13 “Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. 14 For the gate is narrow and the way is hard that leads to life, and those who find it are few.

15 “Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. 16 You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? 17 So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. 18 A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. 19 Every tree that does

The Sermon on the Mount

Appendix I - ESV Text

not bear good fruit is cut down and thrown into the fire. 20 Thus you will recognize them by their fruits.

21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. 22 On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ 23 And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

24 “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. 25 And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. 26 And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. 27 And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

28 And when Jesus finished these sayings, the crowds were astonished at his teaching, 29 for he was teaching them as one who had authority, and not as their scribes.

Appendix II

The Sermon on the Mount

New International Version

The Sermon on the Mount

Appendix II - NIV Text

Matthew 5

¹Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him,

²and he began to teach them saying:

³"Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

⁴Blessed are those who mourn,
for they will be comforted.

⁵Blessed are the meek,
for they will inherit the earth.

⁶Blessed are those who hunger and thirst for righteousness,
for they will be filled.

⁷Blessed are the merciful,
for they will be shown mercy.

⁸Blessed are the pure in heart,
for they will see God.

⁹Blessed are the peacemakers,
for they will be called sons of God.

¹⁰Blessed are those who are persecuted because of righteousness,
for theirs is the kingdom of heaven.

¹¹"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. ¹²Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

¹³"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.

¹⁴"You are the light of the world. A city on a hill cannot be hidden. ¹⁵Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. ¹⁶In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

The Sermon on the Mount

Appendix II - NIV Text

¹⁷"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. ¹⁸I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. ²⁰For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

²¹"You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' ²²But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.

²³"Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift. ²⁵Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. ²⁶I tell you the truth, you will not get out until you have paid the last penny.

²⁷"You have heard that it was said, 'Do not commit adultery.'²⁸But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. ³⁰And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

³¹"It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.'³²But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.

The Sermon on the Mount

Appendix II - NIV Text

³³"Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.'³⁴But I tell you, Do not swear at all: either by heaven, for it is God's throne;³⁵or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King.³⁶And do not swear by your head, for you cannot make even one hair white or black.³⁷Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one.

³⁸"You have heard that it was said, 'Eye for eye, and tooth for tooth.'³⁹But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also.⁴⁰And if someone wants to sue you and take your tunic, let him have your cloak as well.⁴¹If someone forces you to go one mile, go with him two miles.⁴²Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

⁴³"You have heard that it was said, 'Love your neighbor and hate your enemy.'⁴⁴But I tell you: Love your enemies and pray for those who persecute you,⁴⁵that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.⁴⁶If you love those who love you, what reward will you get? Are not even the tax collectors doing that?⁴⁷And if you greet only your brothers, what are you doing more than others? Do not even pagans do that?⁴⁸Be perfect, therefore, as your heavenly Father is perfect.

Matthew 6

¹"Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven.

²"So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full.³But when you give to the needy, do not let your left hand know what your right hand is doing,⁴so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

⁵"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full.⁶But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who

The Sermon on the Mount

Appendix II - NIV Text

sees what is done in secret, will reward you. ⁷And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. ⁸Do not be like them, for your Father knows what you need before you ask him.

⁹This, then, is how you should pray:

" 'Our Father in heaven,

hallowed be your name,

¹⁰your kingdom come,

your will be done

on earth as it is in heaven.

¹¹Give us today our daily bread.

¹²Forgive us our debts,

as we also have forgiven our debtors.

¹³And lead us not into temptation,

but deliver us from the evil one. ¹⁴For if you forgive men when they sin against you, your heavenly Father will also forgive you. ¹⁵But if you do not forgive men their sins, your Father will not forgive your sins.

¹⁶When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. ¹⁷But when you fast, put oil on your head and wash your face, ¹⁸so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

¹⁹Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. ²⁰But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

²²The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. ²³But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

²⁴No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

The Sermon on the Mount

Appendix II - NIV Text

²⁵"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? ²⁶Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? ²⁷Who of you by worrying can add a single hour to his life?

²⁸"And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. ²⁹Yet I tell you that not even Solomon in all his splendor was dressed like one of these. ³⁰If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? ³¹So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' ³²For the pagans run after all these things, and your heavenly Father knows that you need them. ³³But seek first his kingdom and his righteousness, and all these things will be given to you as well. ³⁴Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

Matthew 7

¹"Do not judge, or you too will be judged. ²For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

³"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? ⁴How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? ⁵You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

⁶"Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces.

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

The Sermon on the Mount

Appendix II - NIV Text

⁹"Which of you, if his son asks for bread, will give him a stone? ¹⁰Or if he asks for a fish, will give him a snake? ¹¹If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! ¹²So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

¹³"Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. ¹⁴But small is the gate and narrow the road that leads to life, and only a few find it.

¹⁵"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. ¹⁶By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? ¹⁷Likewise every good tree bears good fruit, but a bad tree bears bad fruit. ¹⁸A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. ¹⁹Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰Thus, by their fruit you will recognize them.

²¹"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. ²²Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' ²³Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'

²⁴"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. ²⁵The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. ²⁶But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. ²⁷The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

²⁸When Jesus had finished saying these things, the crowds were amazed at his teaching, ²⁹because he taught as one who had authority, and not as their teachers of the law.



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