

PETE BUMGARNER MINISTRIES

A NONPROFIT CORPORATION
FOUNDED OCTOBER, 1984

PRACTICAL TEACHING
FOR DAILY LIVING
STUDY GUIDE



PRACTICAL TEACHING FOR DAILY LIVING

SCRIPTURE READING:

Matthew 5:1-48

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying: "Blessed are the poor in spirit, For theirs is the kingdom of heaven. Blessed are those who mourn, For they shall be comforted. Blessed are the meek, For they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, For they shall be filled. Blessed are the merciful, For they shall obtain mercy. Blessed are the pure in heart, For they shall see God. Blessed are the peacemakers, For they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven. You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Assuredly, I say to you, you will by no means get out of there till you have paid the last penny. You have heard that it was said to those of old, 'You shall not commit adultery.' But I say to you that whoever

looks at a woman to lust for her has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery. Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.' But I say to you, do not swear at all: neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Nor shall you swear by your head, because you cannot make one hair white or black. But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one. You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels you to go one mile, go with him two. Give to him who asks you, and from him who wants to borrow from you do not turn away. You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father 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. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect."

Matthew 6:1-34

"Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly. And when you pray, do

not use vain repetitions as the heathen do. For they think that they will be heard for their many words. Therefore do not be like them. For your Father knows the things you have need of before you ask Him. In this manner, therefore, pray: 'Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, As we forgive our debtors. And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.' For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not worry 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? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble."

Matthew 7:1-29

"Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. And

why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye. Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces. Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being 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! Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them. Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall. And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes."

Luke 6:20-49

Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, For yours is the kingdom of God. Blessed are you who hunger now, For you shall be filled. Blessed are you who weep now, For you shall laugh. Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man's sake. Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner

their fathers did to the prophets. But woe to you who are rich, For you have received your consolation. Woe to you who are full, For you shall hunger. Woe to you who laugh now, For you shall mourn and weep. Woe to you when all men speak well of you, For so did their fathers to the false prophets. But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him who takes away your goods do not ask them back. And just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you." And He spoke a parable to them: "Can the blind lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? Or how can you say to your brother, 'Brother, let me remove the speck that is in your eye,' when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye. For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush. A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks. But why do you call Me 'Lord, Lord,' and not do the things which I say? Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great."

I. INTRODUCTION

- A. Chapters five through seven of Matthew and Luke 6:20-49 are often referred to as the "Sermon on the Mount."
- B. Actually, Jesus went to a mountain, sat down, and began to teach principles that apply to daily living.
- C. Although these principles are contrary to natural thinking, they are keys to successful living.
- D. These instructions are divided into categories; we will look at each category separately.

II. THE BEATITUDES

- A. Someone appropriately divided the word "beatitudes" into two words--"be attitudes." We must learn to maintain an attitude that pleases the Lord.
- B. Although both Matthew and Luke record the "Beatitudes" in their historical account of Jesus' life and ministry, Matthew provides more detail. (Matthew 5:1-12; Luke 6:20-26)
- C. Blessed are the poor in spirit, for theirs is the kingdom of heaven. (Matthew 5:3; Luke 6:20)
 - 1. The Greek dictionary defines the word "poor" as a beggar or a pauper.
 - 2. One who is poor in spirit sees himself as spiritually destitute and in need of help.
 - 3. Those who are poor in spirit are humble before the Lord.
 - 4. "Poor in spirit" is genuine humility, which is the opposite of pride. One who is destitute inwardly is not self-reliant.
 - 5. Blessing is promised to those who are destitute in spirit. (Matthew 5:3; Luke 6:20; Psalm 34:18; Psalm 51:17; Isaiah 57:15; Isaiah 66:2)
 - 6. Those who humble themselves before God will experience the dominion of heaven. (Matthew 5:3; Luke 6:20; I Peter 5:5)

- D. Blessed are those who mourn, for they shall be comforted. (Matthew 5:4; Luke 6:21)
1. The Greek dictionary defines "mourning" as grieving.
 2. This scripture does not refer to grieving because of self-pity; it refers to an inward remorse that comes as a result of genuine concern for someone or some situation.
 3. God will console the one who grieves.
 4. Distress and misery await those who laugh now; they will mourn and weep. (Luke 6:25)
- E. Blessed are the meek, for they shall be comforted. (Matthew 5:5)
1. The Greek dictionary defines "meek" as mild or humble.
 2. Meekness must not be equated with weakness. Meekness is controlled strength; it is gentle and patient.
 3. Those who are gentle and humble will inherit the earth.
- F. Blessed are the those who hunger and thirst for righteousness, for they shall be filled. (Matthew 5:6; Luke 6:21)
1. The Greek dictionary defines "hunger" as crave. To crave and thirst signifies strong desire.
 2. Righteousness is defined as justification; one who is justified is in right standing with God.
 3. Those who crave and thirst to be in right standing with God will be satisfied.
 4. Distress and misery await those who are full; they will become hungry. (Luke 6:25)
- G. Blessed are the merciful, for they shall obtain mercy. (Matthew 5:7)
1. The Greek dictionary defines "merciful" as compassionate.
 2. Compassion is a sensitivity to the need of a person, coupled with a desire to meet that need.

3. Those who are compassionate toward others receive compassion.
- H. Blessed are the pure in heart, for they shall see God. (Matthew 5:8)
1. The Greek dictionary defines "pure" as clean. "Clean in heart" implies that there is no fraudulence or deceit. One who is clean in heart has completely exposed his heart to the Lord, Who has cleansed him from all unrighteousness.
 2. The Greek definition of the word "see" is to gaze or voluntarily observe.
 3. Those who have clean hearts will gaze upon or observe God.
 4. This statement may refer to spiritual enlightenment and comprehension of the Lord.
- I. Blessed are the peacemakers, for they shall be called the sons of God. (Matthew 5:9)
1. The Greek dictionary defines "peacemakers" as peaceable.
 2. Peaceable people strive to keep peace, without compromising their standard. They yield when the need arises.
 3. Peaceable people do not require everyone to meet an idealistic standard.
 4. In Isaiah 9:6, Jesus is called the Prince of Peace. In Philipians 4:9, Paul refers to God as the God of peace.
 5. Those who are peaceable are identified with the Prince of Peace and the God of peace; they are called children of God.
- J. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. (Matthew 5:10; Luke 6:22)
1. Persecution for the sake of righteousness comes when a person chooses to follow God's methods and procedures when it is unpopular, or not politically correct.

2. One who is reviled, mistreated, or falsely slandered because of his non-compromised stand for godliness will be blessed.
 3. Those who are persecuted for the sake of righteousness are exhorted to rejoice and to be exceedingly glad because their reward will be great. (Matthew 5:11-12; Luke 6:23)
 4. The reward for those who are mistreated because of their righteous stand is the rule or dominion of heaven. (Matthew 5:10)
 5. We are reminded that the prophets of God were also persecuted. (Matthew 5:12; Luke 6:22-23)
- K. Luke warns of the distress and misery that will come upon the rich, who have already received their consolation. (Luke 6:24)
- L. He also warns of the distress and misery that will come if all men speak well of us. In the past, people have also spoken well of false prophets. (Luke 6:26)

III. SALT AND LIGHT

- A. Those who believe in and accept Jesus as their Savior are identified as salt and light. (Matthew 5:13-16)
- B. Salt is good as long as it does not lose its flavor. (Matthew 5:13)
1. Salt is used to season food; without salt, the food is not pleasant or desirable. Bad salt produces the same effect.
 2. The believer's life is compared to salt; the life of a believer has a positive effect on the earth and makes it a more desirable place to live.
 3. Like salt, the believer must maintain his flavor (godly influence); otherwise, he will be useless, and people will have no regard for him.
- C. Light illuminates, thereby dispelling the darkness.
1. Just as natural light illuminates obstacles that must be avoided, the believer's life should give spiritual insight to those in his sphere of influence.

2. Like a city that is set on a hill and cannot be hidden, the spiritual illumination of the believer must not be hidden.
3. The believer is responsible for illuminating the world in his circle of influence with the knowledge of Jesus.
4. The illumination that we have received about and through Jesus must not be hidden. (Matthew 5:15)
5. Believers are commanded to let their light shine. (Matthew 5:16)
 - a. We must expose, not hide, Jesus.
 - b. Jesus is seen through our conduct and deeds.
 - c. When others see the good deeds we do, they will glorify our Father Who is in heaven. (Matthew 5:16)

IV. THE FULFILLMENT OF THE LAW

- A. Jesus did not come to destroy the law and prophets; He came to fulfill them. (Matthew 5:17)
 1. Jesus declared that not one jot (the smallest letter of the Greek alphabet) or tittle (the minute point or stroke added to some letters of the Hebrew alphabet to distinguish them from others which they resemble) would pass from the law until it was completely fulfilled. (Matthew 5:18)
 - a. Jesus has completely fulfilled the law.
 - b. Our faith must be in Jesus, not the law.
 - c. Jesus fulfilled the law by never violating the law; He lived a sinless life.
 - d. The law was fulfilled with the physical body of Jesus, which was nailed to a cross. (Colossians 2:11-17)
 - e. In Colossians 2:14, "the handwriting of the requirements that were against us" refers to the law.
 - f. The physical body of Jesus consummated the law by never violating it; therefore, when Jesus' body was nailed to the cross, the law was nailed to the cross.

- g. The law has no jurisdiction over those who receive Jesus as their personal Savior. It has been fulfilled in the believer's life through Jesus.
2. Those who break or teach others to break the commandments will be called "least" in the kingdom of heaven. (Matthew 5:19)
 - a. This comment was made before the law was fulfilled.
 - b. It actually refers to fulfilling the will of God.
 3. Whoever does and teaches the commandments will be called "great" in the kingdom of heaven. (Matthew 5:19)
 - a. This comment also was made before the law was fulfilled.
 - b. It, too, is emphasizing the importance of obeying God's will.
- B. Our righteousness must exceed the righteousness of the scribes and Pharisees; otherwise, we will not enter the kingdom of heaven. Jesus is the righteousness that exceeds the righteousness of the scribes and Pharisees. (Matthew 5:20)

V. ACCOUNTABILITY OF THE HEART

- A. The law stated that one should not commit murder. One who murdered another would be judged. (Matthew 5:21)
- B. Jesus declared that anger against someone without cause placed one in danger of judgment. (Matthew 5:22)
 1. One who says to his brother, "Raca" (empty or worthless), is in danger of the council. (Matthew 5:22)
 2. One who says, "You fool" (dull or stupid), shall be in danger of hell fire. (Matthew 5:22)
- C. One who brings his gift to the altar and remembers that his brother has something against him must leave his gift at the altar and go to his brother and be reconciled. After reconciliation, he can offer his gift. (Matthew 5:23-24)

- D. Agree (reconcile--settle--resolve) with your adversary quickly; otherwise, you will be taken to court, judged, and punished without mercy. (Matthew 5:25-26)
- E. The law taught against the act of adultery; Jesus taught that one who lusted in his heart committed adultery. (Matthew 5:27-28)
- F. Jesus taught that one must remove from himself anything that would cause him to sin, thereby avoiding punishment in hell. (Matthew 5:29-30)

VI. INSTRUCTIONS CONCERNING DIVORCE

- A. The law permitted divorce for various reasons. (Matthew 5:31)
- B. Jesus limited divorce to sexual immorality. (Matthew 5:32)
- C. According to Jesus, one who divorced his wife caused her to commit adultery, and one who married a woman who was divorced committed adultery. (Matthew 5:32)

VII. DENOUNCEMENT OF OATHS

- A. Tradition prohibited one from swearing falsely. (Matthew 5:33)
- B. Jesus denounced oaths of all types. (Matthew 5:34)
- C. One is forbidden to swear by heaven because it is God's throne. (Matthew 5:34)
- D. One is forbidden to swear by earth because it is God's footstool. (Matthew 5:35)
- E. One is forbidden to swear by Jerusalem because it is the city of the great King. (Matthew 5:35)
- F. One is forbidden to swear by his head because he does not have the power to make his hair white or black. (Matthew 5:36)
- G. Jesus says that our "yes" should mean yes and our "no" should mean no. (Matthew 5:37)
 - 1. He is telling us to mean what we say and to say what we mean.

2. We must honor our word at all times.
3. Supplementing our word with oaths comes from the evil one. (Matthew 5:37)

VIII. ATTITUDE FOR MISTREATMENT

- A. The law permitted just retribution--an eye for an eye and a tooth for a tooth. (Matthew 5:38; Leviticus 24:19-20)
- B. Jesus taught that we should not resist those who mistreat us. (Matthew 5:39; Luke 6:28)
- C. According to Jesus, those who take advantage of us should not be resisted; we should do more than they require. (Matthew 5:40-41; Luke 6:29)
- D. We are instructed to give to those who ask and to lend to those who want to borrow. (Matthew 5:42; Luke 6:30)
- E. We are instructed to treat others like we want to be treated. (Luke 6:31)

IX. PROPER CONDUCT TOWARD AN ENEMY

- A. Tradition taught one to love his neighbor and to hate his enemy. (Matthew 5:43)
- B. Jesus taught one to love his enemies. (Matthew 5:44; Luke 6:27)
- C. We are to bless those who curse us, to do good to those who hate us, and to bless those who spitefully use us and persecute us. (Matthew 5:44; Luke 6:27-29)
- D. By not vindicating ourselves, we prove that we are children of our Father in heaven. (Matthew 5:45; Luke 6:35)
- E. God causes the sun to rise on both the good and evil, and He sends rain on both the just and unjust. (Matthew 5:45; Luke 6:35)
- F. Loving those who love us yields no great reward; the sinners practice this principle. (Matthew 5:46; Luke 6:32-35)
- G. Greeting only our brothers makes us no different from the world; they do the same. (Matthew 5:47)

- H. Jesus instructs us to be perfect (complete), following the example of our heavenly Father. (Matthew 5:48)
- I. We are instructed to be merciful, just as our Father in heaven is merciful. (Luke 6:36)

X. PURE MOTIVES

- A. We are warned against doing charitable deeds for recognition. (Matthew 6:1)
 - 1. When doing things for others, we must keep our motives pure.
 - 2. Those who do charitable deeds to be recognized by people have their reward--the recognition of the people. (Matthew 6:2)
 - 3. Impure motives are not rewarded by Father God. (Matthew 6:1)
- B. Our charitable deeds should be done inconspicuously. (Matthew 6:2)
 - 1. Hypocrites call attention to themselves when they give to charity. (Matthew 6:2)
 - 2. The admiration of men is the hypocrite's reward. (Matthew 6:2)
 - 3. We are instructed to do our charitable deeds covertly, with the assurance that our heavenly Father will see what we do privately and reward us openly. (Matthew 6:3-4)

XI. PATTERN FOR PRAYER

- A. We must not pray for the sake of being seen; the reward for praying for the sake of being seen is being seen. (Matthew 6:5)
- B. When we pray, we should find a private place to talk with our Father, Who will observe our private prayer and reward us openly. (Matthew 6:6)
- C. We must not use vain repetitions when we pray. (Matthew 6:7)

1. Vain repetitions are repetitive prayers that lack faith; they are only religious form.
 2. One who thinks he will be heard because he uses many words is deceived. (Matthew 6:7)
- D. We are warned against following the pattern of the hypocrites. (Matthew 6:8)
- E. Our Father knows what we need before we ask. (Matthew 6:8)
- F. Jesus gave us a pattern to follow when we pray.
1. We are to pray to our Father Who is in heaven. (Matthew 6:9)
 2. We must recognize the sacredness of His name. (Matthew 6:9)
 3. Our desire should be for God to have dominion and to accomplish His will in earth, just as He does in heaven. (Matthew 6:10)
 4. Our requests should be for daily sustenance. (Matthew 6:11)
 5. We must realize that we are forgiven in the same manner that we forgive others. (Matthew 6:12)
 6. We should request not to be led into temptation, but to be delivered from evil and the evil one. (Matthew 6:13)
 7. Our prayer should conclude with a recognition of God's dominion, His power, and His glory, which are eternal. (Matthew 6:13)

XII. PRINCIPLES OF FORGIVENESS

- A. In order for our trespasses (errors or offenses) to be forgiven by our heavenly Father, we must forgive those who trespass against us. (Matthew 6:14)
- B. If we do not forgive those who trespass against us, our heavenly Father will not forgive our trespasses. (Matthew 6:15)

XIII. PROCEDURE FOR FASTING

- A. When we fast, we must not be like the hypocrites, who draw attention to themselves. Attention is the only reward they will receive. (Matthew 6:16)
- B. When we fast, we should not alter our appearance; we should appear normal. (Matthew 6:17)
- C. Our heavenly Father will know that we are fasting, and He will reward us openly. (Matthew 6:18)

XIV. INVESTMENT INSTRUCTIONS

- A. Investments made in earth are subject to be destroyed or stolen. (Matthew 6:19)
- B. We are instructed to invest in heaven, where our investments cannot be destroyed or stolen. (Matthew 6:20)
- C. One's heart is in the same realm as his treasure. (Matthew 6:21)
 - 1. Those who value and invest in the things of the earth focus their attention on earthly things. Their heart is connected to the earth (the natural).
 - 2. Those who value and invest in heavenly things focus their attention on the kingdom of God. Their heart is connected to spiritual things.

XV. ILLUMINATION OF THE BODY

- A. The eye provides illumination for the body. (Matthew 6:22)
- B. If the eye is clear of obstructions, the body is fully illuminated. (Matthew 6:22)
- C. If the eye is diseased or evil, the whole body will be full of darkness. (Matthew 6:23)
 - 1. There are physical diseases that limit the amount of light that passes through the eye; these obstructions affect one's ability to see.

2. One who looks at and lusts for the sinful things of the world allows his body to be infiltrated with the darkness of sin, thereby obstructing his spiritual vision.
- D. If the illumination of the eye is darkness, the darkness will be intense. (Matthew 6:23)
- E. The things that enter the body through the eyes will influence the deeds of the body. The body can be illuminated with good or evil.
1. Illumination of darkness refers to the evil that enters through the eyes.
 2. The illumination of light refers to the good that enters the body through the eyes.
 3. What we observe with our eyes affects our entire body.

XVI. GOD OR RICHES

- A. No one can serve two masters; only one will receive his true love and loyalty. (Matthew 6:24)
- B. Each one must choose the master he will serve. (Matthew 6:24)
1. One who serves God is not controlled by riches.
 2. One who serves riches is not submitted to God's dominion.

XVII. INSTRUCTIONS CONCERNING WORRY

- A. We are instructed not to worry about certain necessities of life, such as food and clothing. Life consists of more than food and clothing. (Matthew 6:25)
- B. We are told to observe the birds of the air. They do not sow or reap; they are fed by our heavenly Father. (Matthew 6:26)
- C. According to Jesus, we are more valuable to God than the birds of the air. (Matthew 6:26)
- D. Worry is nonproductive. One cannot effect change through worry. (Matthew 6:27)

- E. Realizing that worry does not change circumstances, we should consider the lilies of the field. They do not labor, yet they grow. (Matthew 6:28)
- F. Solomon in all his glory was not arrayed like the lilies. (Matthew 6:29)
- G. If God clothes the grass of the field, which is only temporary, will He not clothe us? Yes! One who worries lacks confidence in God. (Matthew 6:30)
- H. We are commanded not to worry about food and clothing. (Matthew 6:31)
- I. Those who are out of covenant with God seek material things. (Matthew 6:32)
- J. Our heavenly Father knows what we need. (Matthew 6:32)
- K. We are instructed to seek first the kingdom (dominion) of God and His righteousness (Jesus), then the things we need will be provided. (When God is ruling in our lives, every need will be supplied.) (Matthew 6:33)
- L. Jesus advises us not to worry about tomorrow. We are to let tomorrow worry about its own things. (Matthew 6:34)
- M. Each day has enough troubles of its own; therefore, we must go through life one day at a time. (Matthew 6:34)

XVIII. THE PRINCIPLE OF JUDGMENT

- A. We are told not to judge so that we will not be judged. (Matthew 7:1; Luke 6:37; John 5:30; John 8:15-16)
- B. With the same judgment we judge, we will be judged. (Matthew 7:2)
- C. We must not look at the faults of others when our faults are greater. (Matthew 7:3; Luke 6:41)
- D. We cannot correct the faults of others when we have bigger faults. (Matthew 7:4; Luke 6:42)

- E. Jesus calls those who try to correct the faults of others when they have faults of their own "hypocrites." (Matthew 7:5; Luke 6:42)
- F. Before attempting to correct others, we need to correct ourselves. (Matthew 7:5; Luke 6:42)
- G. We are also instructed not to give sacred things to those who have no regard for them. (Matthew 7:6)
 - 1. These people will reject the sacred things and turn on the one who is trying to help them. (Matthew 7:6)
 - 2. Do not give godly counsel to those who do not want it.

XIX. PRINCIPLE FOR RECEIVING

- A. We must ask, seek, and knock. (Matthew 7:7)
- B. Those who ask receive. Those who seek find. Those who knock will have the door opened for them. (Matthew 7:8)
- C. Natural men take care of their children. (Matthew 7:9-10)
- D. If natural men, who are evil, know how to provide for their children, how much more will the heavenly Father provide for His children? (Matthew 7:11)
- E. Treat people like you want to be treated, and the law and prophets will be fulfilled. (Matthew 7:12)
- F. The amount received is determined by the amount given. (Luke 6:38)

XX. CHOOSING THE RIGHT COURSE

- A. We are instructed to enter through the narrow gate, a way that prevents excess. (Matthew 7:13)
- B. The wide gate and the broad way lead to destruction; many choose this course of life. (Matthew 7:13)
- C. The gate that leads to life is narrow, and the way is difficult; only a few find it. (Matthew 7:14)

XXI. PROCEDURE FOR IDENTIFYING FALSE PROPHETS

- A. False prophets appear as true servants of God, but inwardly, they have evil intent. (Matthew 7:15)
- B. People of God are identified by their fruit. The false cannot produce true fruit. (Matthew 7:16; Luke 6:43-45)
- C. True servants of God will reproduce after the character of Christ. (Matthew 7:17)
- D. True servants of God will not produce ungodly fruit. (Matthew 7:18)
- E. The false will be removed and punished. (Matthew 7:19)
- F. True servants of God can be recognized by their godly character. (Matthew 7:20; Galatians 5:22-23)

XXII. ACCESS INTO THE KINGDOM OF HEAVEN

- A. Not everyone who says, "Lord, Lord" is allowed entry into the kingdom of heaven. Access is granted to those who do the will of their heavenly Father. (Matthew 7:21)
- B. Many who have prophesied, cast out demons, and done many wonders in the name of Jesus will be denied entry into the kingdom of heaven. (Matthew 7:22)
- C. One can do works without relationship; faith in the name of Jesus will produce works. Those who have never entered into a genuine relationship with Jesus will not enter the kingdom of heaven. (Matthew 7:23)

XXIII. THE PROPER FOUNDATION

- A. Those who hear and practice the word of God are considered wise. (Matthew 7:24)
 - 1. A wise builder lays a good, solid foundation before erecting a house. When the storm comes, the house will be stable because of its foundation. (Matthew 7:24-25)
 - 2. Those who hear and practice the word of God will be able to get through difficult times. Like the wise builder, their foundation is solid.

- B. Those who hear and do not practice the word of God are considered to be foolish. (Matthew 7:26)
 - 1. A foolish builder does not lay a solid foundation; he just concentrates on building the house. When the storm comes, the house will fall because it does not have a solid foundation. (Matthew 7:27)
 - 2. One who hears the word of God and does not practice it will succumb to the adversities of life. Like the house that the foolish builder erected, he has no solid foundation to support him.

XXIV. CONCLUSION

- A. The people who heard Jesus teach were astonished at His instructions. (Matthew 7:28)
- B. He taught with authority, not as the scribes (religious professionals). (Matthew 7:29)
- C. From this study, we can see that Jesus is concerned about our daily conduct. As representatives of Jesus, we must conduct ourselves in a way that brings honor and glory to God.
- D. When we depict the character of Jesus, ungodliness and selfishness have no room to operate in our lives.
- E. The believers' daily conduct and lifestyle influence the opinions of others, either positively or negatively. As representatives of Jesus, we must be mindful to represent Him, not ourselves.
- F. Our attitude and actions proclaim a stronger message than our words. The old adage "I cannot hear what you are saying for seeing what you are" is a profound truth. We must practice what we preach, and preach what we practice.
- G. According to Isaiah 55:8-9, God's thoughts are not man's thoughts and God's ways are not man's ways. God's thoughts and ways are superior to man's thoughts and ways; therefore, we must conform to His thoughts and ways.
- H. Jesus exemplified the thoughts and ways of God through His daily life and ministry. By God's standard, His conduct was impeccable. We must strive to imitate Jesus.

- I. It is not natural to love those who hate you, or to do good to those who mistreat you; therefore, we must live our daily lives supernaturally. We must let the Holy Spirit live in and through us, thereby giving to us the ability to do what we cannot do naturally.
- J. May our attitude and actions always bring honor and glory to our Father!