



Sermon on the Mount

Weekly Playlist



SERMON ON THE MOUNT

Weekly Playlist

Follow our guided Weekly Playlist to discover curated resources for the Sermon on the Mount. Learn to meditate on Scripture by focusing on small sections from Jesus' core teaching. Each playlist blends a reflection question, Scripture reading, videos, podcast clips, and articles for a rich experience that goes beyond the typical reading plan.

Note: This resource was originally an interactive experience on the BibleProject app. As we prepare to support new experiences, we have moved this content from the app to this PDF. Some features and context from the original experience are not included. This PDF is intended for personal use only.

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Section 01

Intro to Sermon on the Mount

Playlists 1-5



Playlist 1

Introducing the Sermon on the Mount

How is God's Kingdom coming to Earth, and who is experiencing it first?



Read

Matthew 5:3-16

Watch

[Intro to the Sermon on the Mount](#)

If you've ever heard of Jesus of Nazareth, you probably know he was a famous teacher. And his most well-known words have shaped the lives of billions of people throughout history. They come from a collection of Jesus' teaching that's sometimes called The Sermon on the Mount. It's only three chapters long, but its ideas and images have endured throughout time.

[Matthew 5-7: Overview \(Clip from 0:00-1:35\)](#)

The introduction (5:3-16) announces the surprising and counterintuitive identity of those who are a part of God's Kingdom. Then comes the main body of teachings (5:17-7:12), where Jesus explains further what he means when he calls his followers to be "righteous." Finally, Jesus concludes the sermon (7:13-27) by calling people to make a choice about how they're going to respond.

[Matthew 5-7: Overview](#) (Clip from 1:35-2:42)

In the Hebrew Scriptures, salt is a symbol of God's long-lasting covenant relationship with Israel. So Jesus is claiming that he and his followers are carrying Israel's covenant relationship to its fulfillment.

Listen

[Kicking Off a Year With Sermon on the Mount](#) (Clip from 18:08-22:14)

So just imagine, you're Jesus and his people. You are living on your own ancestral lands, but you are now reduced to day laborer, or just kind of scratching out a lower-class living, in the land of your ancestors with Roman occupiers everywhere.

Summary

God's Kingdom comes to Earth through Jesus. In God's Kingdom, love, justice, and peace prevail. This Kingdom is arriving first to ordinary people—the poor, the powerless, and the outsider. The next playlist will explore Jesus' relationship to the Torah.

Playlist 2

Jesus and the Torah

What does righteousness mean to Jesus?

Read Matthew 5:17-48

Watch [Matthew 5-7: Overview \(Clip from 2:42-4:01\)](#)

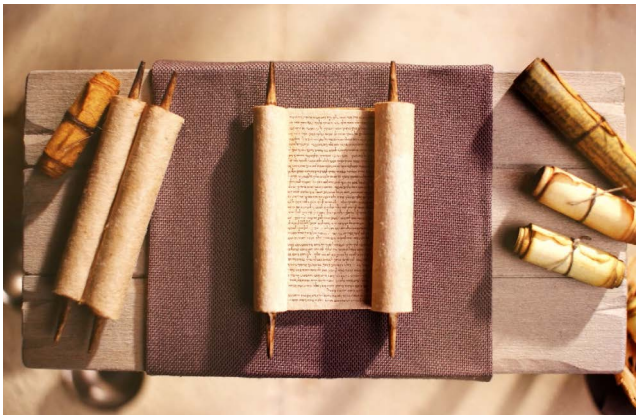
The purpose of the Torah is to teach people God's wisdom so they can become mature, whole people who spread God's blessing to the world.

Listen [The Hebrew Bible's Connection to the Sermon on the Mount \(Clip from 17:57-25:00\)](#)

Jesus is speaking into live issues happening in his time. But what's unique is he just says it on his own authority. And he wasn't trained in Jerusalem. He isn't part of the rabbis' guild. He's not a priest. He's just a guy cruising around Galilee from Nazareth, putting his own interpretation of Torah alongside the words of God.

Summary

Righteousness means living in right relationship with God and with others. The Israelites were taught to live this way from the laws given to them by God. These Old Testament laws are ancient, but Jesus believes they still reflect God's wisdom. By studying them, we can grow in character and become what Jesus calls "complete." The next playlist will explore how Jesus challenges his followers to live out their devotion to God in a different way.



Playlist 3

Doing Right Differently

How does Jesus uniquely challenge his followers to show their devotion to God?



Read Matthew 6:1-21

Watch [Matthew 5-7: Overview \(Clip from 4:01-5:11\)](#)

Be careful, Jesus says, because if you're doing your righteousness to get public praise, then you'll miss out on the real reward that God has in store.

Listen [The Hebrew Bible's Connection to the Sermon on the Mount \(Clip from 28:41-34:39\)](#)

Jesus sees himself as offering this charter for what the Spirit-empowered new representatives of God are called to be and to live like. What kind of ethic does somebody who has the Torah written on their heart live by? What does it mean in practice to have the Spirit of God moving you to follow God's will revealed in the Torah? That's what Jesus is claiming to unpack right here.

Summary Jesus teaches his followers that living righteously for public approval results in missing out on God's real reward. The greatest treasure of all is not admiration from people but knowing and being known by God as you walk in step with his Spirit to do his will. The next playlist will explore how Jesus' vision of righteousness affects our relationships to possessions, people, and God.

Playlist 4

Right Relationships to Others

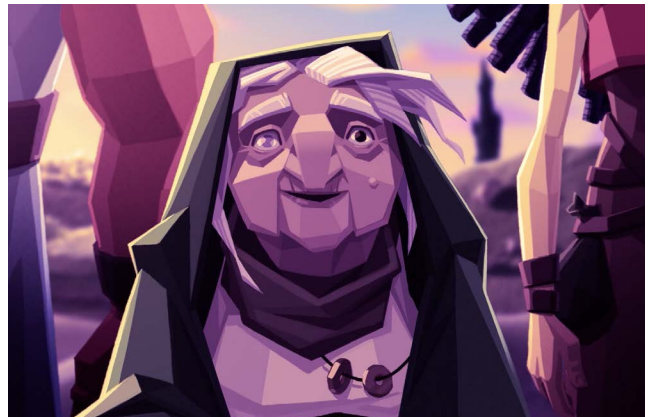
Why is the Golden Rule so important to Jesus?

Read Matthew 6:19-7:12

Watch [Matthew 5-7: Overview \(Clip from 5:11-7:22\)](#)
Our relationship to our stuff can be one of the biggest obstacles to healthy relationships with God and others.

Listen [The Hebrew Bible's Connection to the Sermon on the Mount \(Clip from 37:14-40:43\)](#)
Jesus is putting himself not only in the place of the giver of the Torah, and not only is saying the one who's going to recreate new covenant, new heart people, but Jesus also presents himself as the revealer of divine wisdom. And to live by the fear of the Lord, as you do in the Proverbs, you want to know what that looks like now? It's the Sermon on the Mount.

Summary Jesus says, "Do to others what you want them to do to you." This is known as the Golden Rule, and it summarizes the main body of the sermon, which is about how to have right relationships with God and others. Jesus goes on to say that the Golden Rule is what the Torah and Prophets are all about, a reference back to how Jesus said he came to "fulfill the Torah and Prophets." The next playlist will explore the decision Jesus puts in front of his followers at the end of the sermon.



Playlist 5

The Choice Before Us

What choice does Jesus put before his listeners in the conclusion of the Sermon on the Mount?



Read

Matthew 7:13-27

Watch

[Matthew 5-7: Overview \(Clip from 7:22-9:05\)](#)

Jesus places a choice in front of his listeners about how they are going to live their lives.

Listen

[The Sermon on the Mount's Place in the Gospel of Matthew \(Clip from 14:46-18:08\)](#)

The Sermon on the Mount, chapter 7, ends with the broad and narrow gates, the true and false prophets, the wise and foolish builders. Many of you are probably familiar with those, but you may not have seen that the last discourse, chapters 23 to 25, ends also with a set of three parables. The ten maidens, the story about five who were prepared for the return of the groom and five who weren't. The story of ten talents where people are given different amounts of bags of gold or talents and they respond differently according to their faithfulness. And then maybe most famously, the parable Jesus gives at the end of the last teaching in chapter 25, the sheep and the goats, two different people who respond differently in terms of how they live towards other people in the world, based on whether they are following the ways of Jesus or not.

Read**[What Is the Sermon on the Mount?](#)**

Throughout the biblical story, God instructs people in many ways, but two teachers—Moses and Jesus—become primary human instructors. Moses was the only one who experienced God face-to-face (Exod. 33:11), and Jesus is God himself in the flesh. In Matthew’s Sermon on the Mount, through Jesus, God shows up like a new Moses, arriving to rescue not only all of Israel but all of humanity.

Summary

Jesus presents a crisis to his followers. There are two ways of living—one way leads to life and the other to death. The way to life is living by Jesus’ wisdom. It is a house on a rock, a narrow path, and a tree that bears fruit. The next playlist will begin with the Beatitudes and explore the invitation of the Sermon on the Mount and the surprising group who receives it.

Section 02

The Beatitudes

Playlists 6-10



Playlist 6

A Surprising Announcement

Who has the good life in the Kingdom of God, and why is it surprising?

Read

Matthew 5:3-12

Watch

[The Beatitudes](#)

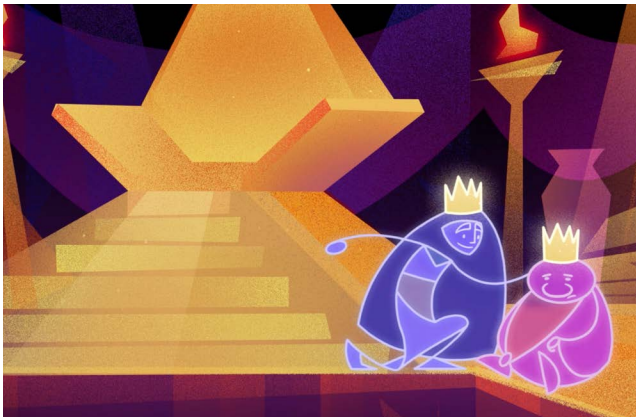
From our perspective, we see a world of violence and corruption where might makes right. But for Jesus, there is a realm where generosity reigns, where there's justice and peace. It's a world where love is the final word. It's God's heavenly reality, which might seem far off. But Jesus was claiming that Heaven was coming to Earth right here and now, beginning with these people.

[Matthew 5:3-16: Beatitudes \(0:00-3:03\)](#)

The word "blessed" is *makarios*. It is a word used to describe someone that you think is experiencing blessing, that is, God's favor and abundance. Jesus isn't proclaiming a blessing, he is pointing out who is blessed—and it's not who you'd expect!

[Blessing and Curse](#)

The story of the Bible begins with God bringing life out of darkness, ordering our beautiful world, and then blessing all of its creatures. Not only are we one of God's creatures that can generate new life, we've also been appointed as God's representative image to rule and oversee this whole flourishing world on



God's behalf. And God wants us to rule while trusting in his abundance, to eat from the tree of blessing that is the tree of God's own eternal life.

Listen

[What Does "Blessed" Mean? \(The Beatitudes Pt. 1\) \(Clip from 22:03-30:23\)](#)

The logic of these nine sayings depends on Jesus' claim that he is bringing the Kingdom of God as it is in Heaven. And the Kingdom of God brings total reversal of our value systems and our estimations of who are the fortunate ones. And that's the work that these nine sayings are doing.

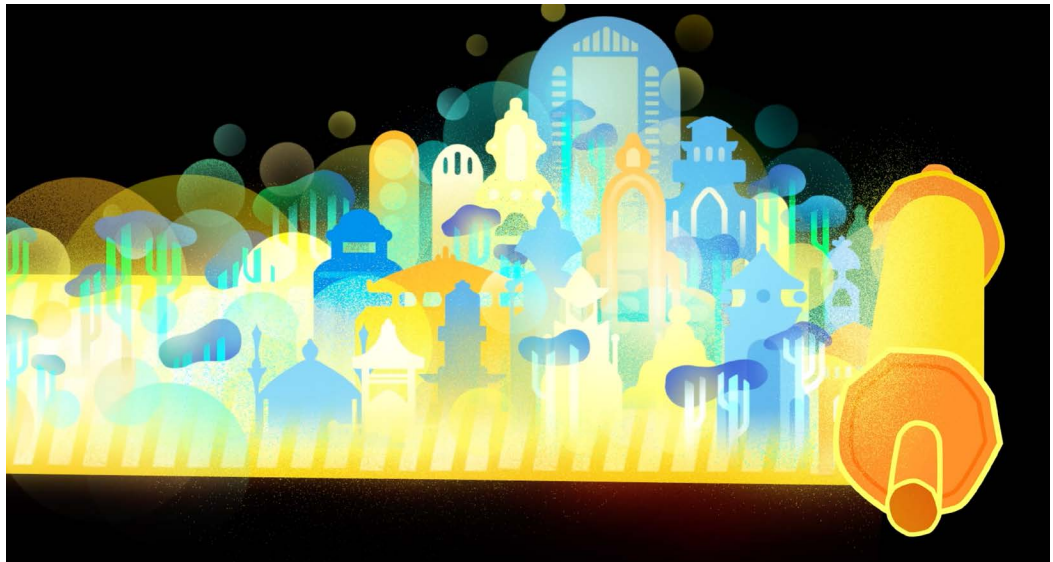
Summary

Jesus surprisingly declares that the good life belongs to the people we see as missing out in life—the powerless, grieving, and unimportant. For Jesus, those we think of as outsiders are really at the center of what God is doing in the world.

Playlist 7

Being at Home in the Kingdom

What kind of person will feel most at home
in the Kingdom of God?



Read Matthew 5:6-8

Watch [Matthew 5:3-16: Beatitudes \(Clip from 3:03-5:13\)](#)

When people treat each other the way Jesus taught, it leads to healthy, satisfying relationships where things are made right. And that's what God's Kingdom is all about.

Listen [The Type of People God Is Forming \(The Beatitudes Pt. 3\) \(Clip from 37:24-42:28\)](#)

To be pure of heart means that my behavior that's observable to others is doing right by God and doing right by others, and that it's matched completely by my internal life and motivations that are doing right by God and right by others.

Read [What Does It Mean to Hunger and Thirst for Righteousness?](#)

The message is at once simple and revolutionary. Jesus invites us to trust God with the substance of our daily existence, while simultaneously becoming consumed with a hunger for the right relationships of his Kingdom.

Summary

Those who feel most at home in the Kingdom of God crave right relationships, value mercy, and pursue purity of heart. This is a whole-hearted commitment to loving God and neighbor.

Playlist 8

The Hard Path of Peacemaking

What does it cost a person to live like Jesus?

Read

Matthew 5:9-12

Watch

[Matthew 5:3-16: Beatitudes \(Clip from 5:13-6:55\)](#)

When God's Kingdom arrives in full one day, it will bring peace between all people. And so anyone entering God's Kingdom now is called to work as a peacemaker. That means entering into conflicts and working creatively to open up a just and generous path forward for others.

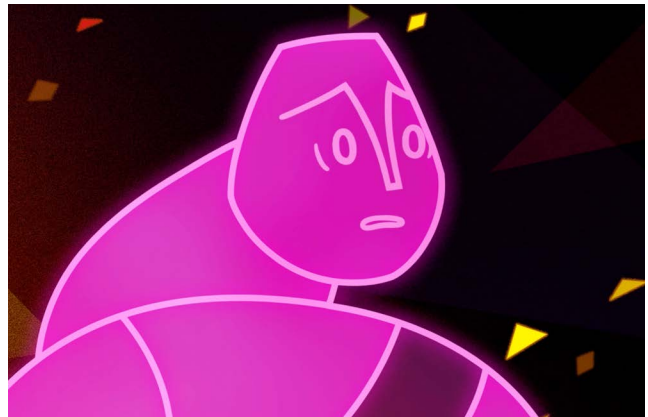
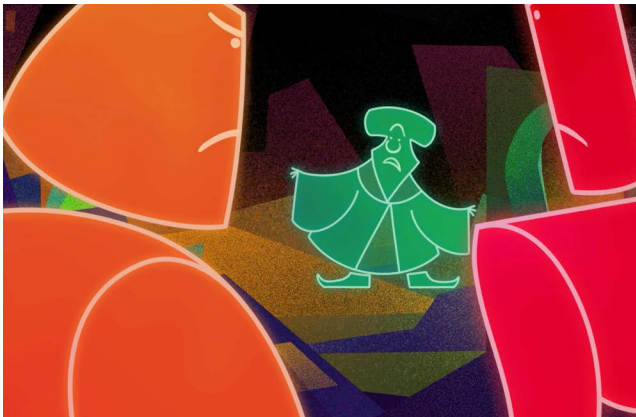
Listen

[What Does It Mean to Make Peace? \(The Beatitudes Pt. 4\)](#)
(Clip from 21:12-24:27)

Jesus is saying, "Listen, the way the world is right now, when God's Kingdom comes on Earth as it is in Heaven, it will result in you getting caught in the crossfire of a lot of angry people, and you're going to get hurt." And that doesn't mean that you're doing the wrong thing. In fact, you should expect it. The good life belongs to those who are doing the Jesus thing, doing the Jesus ethic of doing what is right by God and others.

Summary

Choosing to live in alignment with Jesus' teachings will lead to joy on Earth and a great reward in God's Kingdom in the age to come. But there is also a cost. As we actively make peace where there is conflict, we will encounter painful resistance from many sides. But Jesus encourages us to celebrate when we experience mistreatment as a result of peacemaking because we are doing what is right.



Playlist 9

The Salt of the Land

Why does Jesus call his followers “salt”?



Read

Matthew 5:13

Watch

[Matthew 5:3-16: Beatitudes](#) (Clip from 6:55-8:20)

In the ancient world, salt had an important function to preserve food and make it last a really long time. This is why, in the Hebrew Bible, salt is associated with God’s long-lasting covenant promises to Israel.

Listen

[The Salt of the Land and the Light of the World](#) (Clip from 30:12-35:17)

The place where both salt and light can be used in the same sense is with the idea of a covenant. You use salt to make a covenant, to emphasize the permanence of a covenant in the ancient world. And light is maybe even more clearly something that’s used all throughout the Old Testament, especially in the book of Isaiah, to refer to God’s covenantal light and revelation going forth in the world.

Summary

By calling his followers the “salt of the land,” Jesus is declaring that they now embody ancient Israel’s covenant with God, which was often symbolized by salt. They are the people who will embody God’s long-lasting covenant promises, leading to a world of justice and right relationships.

Playlist 10

The Light and the City

Why does Jesus call his followers “the light of the world” and “a city on a hill”?

Read Matthew 5:14-16

Watch [Matthew 5:3-16: Beatitudes \(Clip from 8:20-10:12\)](#)

Jesus is taking this image from the Hebrew prophet Isaiah, who said that one day, God’s heavenly reign will touch down on Earth in Jerusalem, high on a hill. And this city will reflect God’s light out into the nations, who will learn the ways of God and live in peace. It’s a heavenly city, and its light will be like the dawn of new creation.

Listen [The Salt of the Land and the Light of the World \(Clip from 20:45-26:11\)](#)

What Isaiah begins to anticipate is that if God’s purpose for Israel is ever going to happen, that calling, to walk in the light of Yahweh, to be a source of peace among the nations, is going to fall on the shoulders of one Israelite who is just called “the servant.”

Summary

When Jesus calls his followers “the light of the world” and “a city on a hill,” he is referencing images from the prophet Isaiah. The shining city on the hill portrays God’s wisdom and heavenly presence emanating from Jerusalem and filling the whole earth. By using these images, Jesus is applying Isaiah’s prophecies to himself and his followers.



Section 03

Jesus and the Torah

Playlists 11-15



Playlist 11

Entering the Torah Story

What is the story of the Torah and Prophets, and how does Jesus contribute to it?



Read

Matthew 5:17-18

Watch

[Jesus Fulfills the Law](#)

Life is messy. In any given situation, how are we even supposed to know what it means to do right by everyone? That is the question. Remember, Jesus was an Israelite. And the people of Israel had a specific answer to that question that was simple and profound. To do right by God and people, you need to learn God's wisdom. And how do you get God's wisdom? Well, for Israelites, you find God's wisdom by meditating on their Scriptures, called the Torah and Prophets.

[Matthew 5:17-20: Righteousness and Jesus' Bible \(Clip from 0:00-3:15\)](#)

The phrase "Torah and Prophets" refers to Jesus' Bible, the Hebrew Bible. These Scriptures tell a story about God calling all of humanity to partner with him to rule the world in a way that brings peace and justice, and how he called one nation, Israel, to lead the way, with the hope that he will make the world new, uniting Heaven and Earth.

Listen

[What Does Jesus Think of Old Testament Laws? \(Clip from 3:02-12:21\)](#)

Jesus opens this central section with one of the more dense paragraphs in the whole sermon that is full of exegetical and interpretive puzzles at every turn.

So I'm just going to let you read it. It's got a wonderful literary design. This is a four-part paragraph that's broken up in a logical chain. So how about you read each part, and then I'll ask you the question that prompts Jesus to say the next thing he says.

Summary

"The Torah and Prophets" refers to ancient Israel's sacred Scriptures, also known as the Hebrew Bible or Old Testament. These Scriptures tell one, unified story about God calling all of humanity to partner with him to rule the world with peace and justice, and how he chose one nation, Israel, to lead the way. Jesus carries that story forward with a faithful crew of Israelites who will unite Heaven and Earth by living in right relationship with God and others.

Playlist 12

The Meaning of Torah

What is the Torah, and how does Jesus view it?

Read Matthew 5:17-18

Watch

[The Law](#)

At Mount Sinai, God makes a covenant with Israel, like an agreement. And all of the laws that Moses gives to Israel are the terms of that agreement. They're like a constitution. And so some of the laws, they're about rituals and customs that set Israel apart from the nations. Other laws are about social justice or morality. And by following these, Israel would show the other nations what God is like.

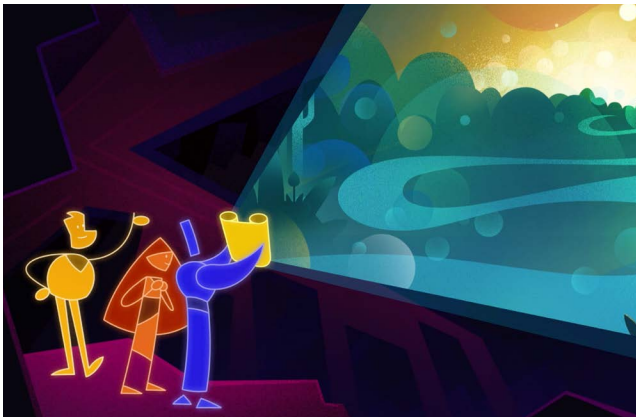
[Vocab Insight: Torah / Instruction](#)

Torah means "instruction and teaching," mainly from God, but also from priests, prophets, wise people, parents, and even friends. Torah sometimes refers to the Hebrew Bible's first five books. It's also shorthand for the Hebrew Scriptures as a whole. Torah can also specifically mean laws and rules, like those given through Moses. With these laws, God instructs Israel in ways of love, justice, and generosity.

Listen

[What Does Jesus Think of Old Testament Laws? \(Clip from 13:56-20:06\)](#)

Jesus says, "I view the Torah as so valuable, here's how I would describe its divine authority: not one little tiny detail" He starts talking about the little squiggles of Hebrew letters. They're all important. He says, "Until the sky and the land pass on, not one dot or squiggle will pass on from the Torah until all things have taken place."



Summary

The Hebrew word *torah* means “instruction.” It often refers to the first five books of the Bible, which contain the covenant laws given to Israel by God at Mount Sinai. However, the Torah is also shorthand for the Hebrew Bible as a whole. Jesus believed that the wisdom found in the Torah was more foundational to reality than creation itself.

Playlist 13

The Least and Greatest in the Kingdom

What is a “greater” or “lesser” command in the Torah, and how does a person become great in the kingdom of the skies?



Read

Matthew 5:19-20

Watch

[Matthew 5:17-20: Righteousness and Jesus' Bible \(Clip from 3:15-6:17\)](#)

Jesus is flipping the social order of his day. The scribes and Pharisees thought of themselves as the greatest, the highest rank in their culture. And they thought of those who didn't follow their Torah teachings as the least. But “surprise,” Jesus says, “God's Kingdom is turning the whole thing upside-down so that the last are first and the first are last.”

[The Last Will Be First](#)

Jesus joined the poor and served them. And instead of fighting his rivals, he served them too. Jesus showed that true power is displayed through self-giving love.

Listen

[What Does Jesus Think of Old Testament Laws? \(Clip from 20:16-28:14\)](#)

The language of reward is a prominent theme in Jesus' teaching. And he doesn't see it as something bad, to hope for reward or to live your life now in light of some hope for reward or honor. But the nature of that reward and the nature of that honor

is to be immersed in the beauty of God's own eternal love. And that reward has a transforming effect on all that I value and think is important.

Summary

To Jesus, the greatest commands in the Torah refer to the broader principles to love God and others wholeheartedly. These commands are what all the other "lesser" commands point to. Those who observe and teach these commands, who love sacrificially and serve others, will be great in the Kingdom—regardless of their current social standing.

Playlist 14

Fulfilling the Torah

What does it mean for Jesus to fulfill the Torah and Prophets?

Read Matthew 5:17-20

Watch [Passage Insight: The Meaning of Fulfill](#)

God promises in the Prophets that he would raise up a person and a people who would have the instructions of God, the Torah, written on their hearts. They would be full of the Torah so that they could actually be the people God called them to be among the nations. Jesus is saying, "That incomplete story that started but is yet to be finished? That's what I'm bringing to completion here through my teaching."

Listen [What Does Jesus Think of Old Testament Laws? \(Clip from 5:32-13:53\)](#)

Israel, they have the Torah and the Prophets, which is, for them, the sacred writings that tell them who they are and why God selected them. And the revelation of that covenant, it came with 600-plus commands in the Torah that are now, by Jesus' time, over a thousand years old. So they're ancient by Jesus' time. In Jesus' day, different Jewish groups are arguing and disagreeing, splitting, playing power politics with "what version of obedience truly fulfills all of the commands of the Torah?" In other words, Jesus is one voice among many voices saying, "This is the real way to be faithful to the God of Israel."

Read [How Does Jesus Fulfill the Law?](#)

When read on its own, apart from the whole biblical story, biblical law often is misinterpreted, leading to religious-looking behaviors that allow ongoing contempt and hatred in our hearts. But Jesus and the apostles say that these commandments,



taken together with the rest of the Hebrew Bible, are instructions that restore human beings' love for one another. In this way, love *fills full* the Law and the Prophets.

Summary

Jesus fulfills the Torah and Prophets in at least two ways. First, he completes the story of the Torah and Prophets by being the faithful Israelite who will partner with God to unite Heaven and Earth. Second, Jesus teaches Kingdom ethics that reveal God's wisdom within the Torah and empower us to love God and others wholeheartedly.

Playlist 15

The Greater Righteousness

What does “righteousness” mean in the Sermon on the Mount?



Read

Matthew 5:20

Watch

[Vocab Insight: Dikaiosune / Righteousness](#)

Dikaiosune, or “righteousness,” means living in right relationship with God, other people, and all creation. We act with righteousness when we live justly, honestly, and faithfully, according to God’s instruction.

Listen

[What Does Jesus Think of Old Testament Laws? \(Clip from 29:07-43:51\)](#)

The Pharisees are very strict. They’re super careful. What we learn about Jesus ... he gets frustrated that their strictness keeps them from seeing the forest through the trees. But what’s interesting here is that he’s kind of saying, “I’m going to be more strict.” He’s upping the ante here. He’s saying, “I am actually calling people to be more faithful to the will of God.”

Summary

Jesus says that there is a way to live more rightly than even the Pharisees, who were seen as the strictest, holiest group in Jesus’ day. Jesus offers a vision for righteousness that is greater than what the most devout religious leaders had to offer. We’ll start learning what this greater righteousness looks like in the next playlist.

Section 04

Murder, Adultery, and Divorce

Playlists 16-20



Playlist 16

Murder and Contempt

Why does Jesus connect anger and insults with murder?

Read Matthew 5:21-26

Watch [Wisdom Within Laws About Murder, Adultery, and Divorce](#)

The Old Testament laws about murder, adultery, and divorce reveal God's wisdom and the heart of human behavior. Jesus teaches that righteousness means seeing all people as images of God and treating them with dignity.

[Matthew 5:21-22: Murder and Contempt](#)

Jesus teaches that insults and murder both come from a place of contempt that devalues others. God commands humans not to murder because every person is an image of God who is to be loved.

Listen [How Is Anger the Same as Murder? \(Clip from 26:11-31:33\)](#)

Jesus highlights three actions with corresponding consequences: rage, insults, and rude comments. While the severity of the crimes decrease, the consequences increase! This mismatch shows that God takes all forms of contempt seriously.

Summary Within the Old Testament command to not murder, Jesus reveals God's wisdom about how we view and treat others. He connects anger and insults with murder because they all come from a heart posture of contempt, which is harmful at any level. True righteousness means treating every human as an image of God who is to be loved and respected.



Playlist 17

The Meaning of *Gehenna*

What does Jesus mean by the word *gehenna*?



Read

Matthew 5:21-26

Watch

[Vocab Insight: Gehenna / Valley of Wailing](#)

Gehenna comes from the Hebrew phrase *gey' hinnom*, a valley where Israel's kings sacrificed children in fire to other gods. The prophets said these fires would turn back on the kings. And Jesus uses this image to describe God's response to evil.

Listen

[How Is Anger the Same as Murder? \(Clip from 32:07-47:26\)](#)

Jeremiah prophesied that God would judge the Israelite kings who sacrificially burned children in the valley of *gey' hinnom*, allowing their fires to turn back on them. Jesus is likely building on this imagery to describe God's response to evil.

Summary

Most English Bibles translate Matthew 5:22 with the word "hell," but the word used here is *gehenna*, which is a Greek transliteration of the Hebrew phrase *gey' hinnom*. This refers to a valley in Jerusalem where two ancient Israelite kings sacrificed their children in fire to Canaanite gods (2 Chron. 28, 33). The prophet Jeremiah condemned this practice, promising that God would one day turn the kings' violence back on them in the same valley. Jesus is likely building on Jeremiah's imagery to describe God's just response to evil.

Playlist 18

Adultery and Lust

How is looking at someone lustfully rooted in the same attitude as adultery?

Read Matthew 5:27-30

Watch [Matthew 5:27-28: Adultery and Lust](#)

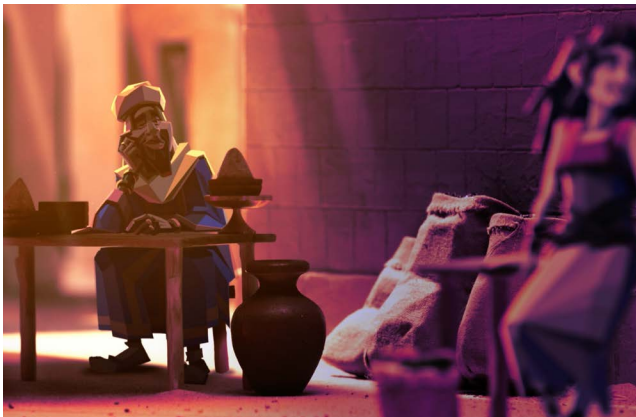
The Old Testament law about adultery reveals God's wisdom about how we reduce people to objects of desire. Jesus invites us to view every human as an image of God to be honored in our actions and imaginations.

Listen [Jesus' Vision for Sex and Desire \(Clip from 11:06-17:16\)](#)

Looking at a woman as an object is the same thing as adultery because both involve heart postures that reduce someone's identity. This habit has devastating effects on the man who "goes on looking" and also on the woman who is objectified.

Summary

Within the command to not commit adultery, there is wisdom about how men can treat women as equal images of God. When a man "goes on looking at a woman in order to cultivate lust for her," he corrupts his own heart and reduces the woman to an object of desire. For Jesus, true righteousness means viewing every human as an equal image of God to be honored in our actions and imaginations.



Playlist 19

Tearing Out Your Eye and Cutting Off Your Hand

Why does Jesus tell his followers to tear out an eye and cut off a hand to avoid lust?



Read Matthew 5:27-30

Watch [Matthew 5:29-30: Eye and Hand Mutilation](#)

Jesus believes that lust corrupts men and violates women's dignity. And he uses intense imagery to challenge his followers to totally stop their destructive habits and replace them with practices of self-control and love for others.

Listen [Jesus' Vision for Sex and Desire](#)

(Custom clip curated from excerpts between 7:17-43:47)

With this graphic, figurative language, Jesus encourages his followers to break destructive habits of lust and replace them with practices of love toward God and neighbor.

Summary

For many of us, lust and sexual fantasy can feel natural and indispensable. But these habits are ultimately destructive to ourselves and others. By using graphic, figurative imagery, Jesus challenged his followers to take extreme measures to cut off lustful behaviors and replace them with practices of love for God and others.

Playlist 20

Jesus in the Divorce Debate

What was the cultural debate about divorce that Jesus spoke into?

Read Matthew 5:31-32

Watch [Passage Insight: Jesus in the Divorce Debate](#)

In Jesus' day, people debated over when a man could divorce his wife, and many women were left vulnerable. But Jesus spoke about divorce in terms of God's vision for marriage, a co-equal union sealed with loyalty and protected from abuse.

Read [Divorce in the Bible: How Jesus Responded to the Debate](#)

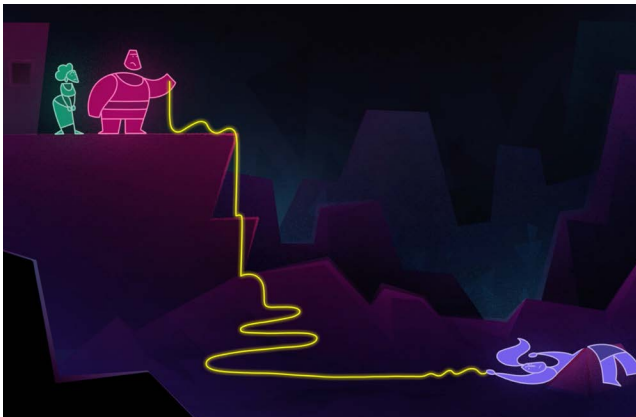
Jesus reminds the Pharisees that exceptions for divorce in the Torah are concessions, not commands. Divorce is not God's will, but some circumstances brought about by sin allow for it, including neglect, abuse, and adultery.

Listen [How Jesus Responded to the Divorce Debate \(Clip from 31:22-36:27\)](#)

Jesus' teaching on divorce is an invitation to covenant loyalty. He was addressing a specific question on divorce in an ancient culture. Applying this wisdom requires balancing Jesus' invitation to covenant loyalty with care for the vulnerable.

Summary

In Jesus' day, people debated the reasons why a man could divorce his wife. Some thought adultery was the only concession, while others believed a man could divorce his wife for any reason. When Jesus entered this debate, he focused on God's original vision for marriage as a co-equal union sealed with loyalty and



protected from abuse. He also reminded people that the Torah's exceptions for divorce are concessions, not demands. Divorce is not God's will, but some circumstances brought about by sin allow for it. Wisely navigating divorce today requires balancing Jesus' invitation to covenant loyalty with care for the most vulnerable.

Section 05

Oaths, Retaliation, and Enemy Love

Playlists 21-25



Playlist 21

Oaths and Truth-Telling

Why does Jesus tell his followers to not swear oaths?



Read

Matthew 5:33-37

Watch

[Wisdom Within Laws About Oaths, Retaliation, and Enemy Love](#)

Jesus teaches that peacemaking begins with honesty, encouraging his followers to respond to injustice with creative nonviolence and love for their enemies.

[Matthew 5:33-37: Oaths and Truth-Telling](#)

Jesus warns his followers against making oaths. By keeping their word, they can live with honesty and avoid the temptation to manipulate others.

Listen

[Why Does Jesus Say Not to Swear Oaths? \(Clip from 30:44-40:21\)](#)

Jesus says that adding anything to a promise beyond “yes” or “no” comes from the evil one. He is referencing a biblical pattern of people who use oaths to manipulate and deceive. When humans do this, they behave like the snake in Genesis 3.

Summary

Peacemaking starts with a radical commitment to honesty and integrity. In Jesus’ day, Israelites swore religious-sounding oaths to manipulate people. When humans do this, they behave like the snake in Genesis 3 who twisted God’s words in order to deceive. So Jesus teaches his followers to avoid oaths altogether and instead honor others by keeping their word.

Playlist 22

Retaliation and Creative Nonviolence

How does Jesus want his followers to respond to injustice?

Read Matthew 5:38-42

Watch [Passage Insight: Creative Nonviolence](#)

Jesus invites his followers to expose and challenge injustice in creative and nonviolent ways. In Matthew 5:38-42, he gives several examples of creative nonviolence that build paths to relationship and reconciliation.

Listen [What Jesus Means by “Turn the Other Cheek” \(Clip from 50:29-56:22\)](#)

Because Jesus’ examples of creative nonviolence are specific to the 1st century, applying his teaching requires wisdom. When we are mistreated, we can find creative ways to stand our ground and expose the wrong while not mistreating others.

Read [What Jesus Meant By “Turn the Other Cheek” in Matthew 5:39](#)

Jesus gives an example of creative nonviolence when he says to “turn the other cheek.” This is not a passive acceptance of violence from another but a bold and creative way to stand your ground and claim your dignity.

Summary Jesus invites his followers to publicly expose and challenge injustice in creative and nonviolent ways. In Matthew 5:38-42, Jesus gives several examples of creative nonviolence that build paths to relationship and reconciliation (e.g., turning the other cheek, giving up your coat, and going the extra mile). These examples are



specific to the 1st century, and we are invited to use wisdom to pursue our own modern-day examples. Creative nonviolence exposes injustice while creating opportunities for restoration. It is an effective and generous way to respond to injustice that reveals the love and peace of God's Kingdom.

Playlist 23

Violence and Hatred Toward Enemies

What's wrong with violence and hatred toward our enemies?



Read Matthew 5:43-47

Watch [Chaos Dragon](#)

In the Bible, dragons symbolize the chaos that will drag creation back into disorder and death. Violent humans and spiritual beings can become agents of the dragon. If we try to slay the dragon with more violence, we can become a dragon too.

Listen [Why Does Jesus Want Us to Love Our Enemies? \(Clip from 28:03-35:09\)](#)

Jesus loved people who wanted to harm him, but he fought the spiritual evil that deceived humans into acting violently toward each other. Jesus invites his followers to love their human enemies and to oppose spiritual evil.

Summary The Bible uses images of dragons and snakes, like the serpent in Eden, to depict spiritual powers bent on deceiving humans and dragging creation back into chaos and death. Violent humans, like Pharaoh and Goliath, are portrayed with dragon-like features to show that they are working as agents of disorder and chaos. Those who fight the dragon, like King David, can easily become dragons themselves when they

act unjustly toward others. Jesus taught us to love people who want to harm us and to consider our real enemy to be the spiritual powers that deceive us all.

Playlist 24

Loving Like God Does

What does God's love look like?

Read Matthew 5:43-47

Watch

[Loyal Love](#)

In the Bible, God is said to be overflowing with *khesed*, which means love, generosity, and promise-keeping loyalty. This is who he is, and he wants us to respond with *khesed* in return. But even when we don't, God's *khesed* remains.

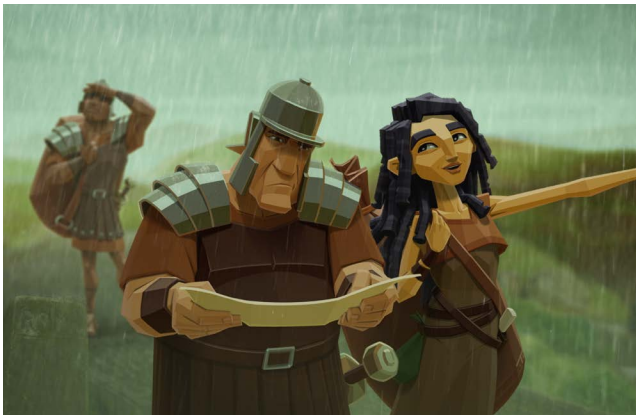
Listen

[Why Does Jesus Want Us to Love Our Enemies? \(Clip from 35:10-38:14\)](#)

Jesus observes that God is indiscriminately loving and generous—even to people who don't deserve it. This teaching invites Israel to a higher standard of love, reminding them of the earlier call to be salt and light and a city on a hill.

Summary

In the Bible, God is said to be overflowing with *khesed*, a word that combines the ideas of love, generosity, and promise-keeping loyalty. God is loving and generous simply because it's his character. Jesus observes that God causes the sun to shine and the rain to fall on both the evil and the good. The implication is that God loves our neighbors indiscriminately—even when we don't. With this teaching, Jesus invites his followers to a higher standard of love and good works, reminding them of the earlier call to be salt and light and a city on a hill.



Playlist 25

Be Whole

To Jesus, what does it mean to be perfect, complete, or whole?



Read

Matthew 5:48

Watch

[Vocab Insight: Teleios / Whole](#)

Teleios refers to something fulfilling its purpose or achieving the goal for which it was made. God himself is *teleios* because he is the goal of all things. But everything else is on a journey of becoming *teleios*—healthy, whole, and mature.

Listen

[Why Does Jesus Want Us to Love Our Enemies? \(Clip from 38:22-47:37\)](#)

Teleios means “whole” or “complete.” It can also describe moral character, like when Jesus talks about the “pure in heart.” Picture a human living as the image of God, singularly devoted to the love of God and neighbor.

Summary

The biblical Greek word *teleios* is often translated as “perfect,” but it more generally refers to when something fulfills its purpose or achieves the goal for which it was made. God is the source and the purpose of everything. So God is *teleios* because he is the goal of all things. But everything else is on a journey of becoming *teleios*—“whole” or “complete.” For Jesus, this word is connected to being “pure in heart” and having a “righteousness that surpasses the scribes and Pharisees.” *Teleios* is a high calling. It’s an image of a human living as the image of God, singularly devoted to the love of God and neighbor.

Section 06

Warnings About Religious Practices

Playlists 26-30



Playlist 26

Religious Hypocrisy in Jesus' Day

How can hypocrisy creep into religious practices?

Read Matthew 6:1-8, 16-18

Watch [Warnings About Religious Practices](#)

In Jesus' culture, it was easy to turn devotion to God into a performance to receive praise—like a stage actor, or in Greek, *hypocrites*, meaning “hypocrite.” Jesus offers three case studies to help his followers avoid hypocrisy.

Listen [What “Hypocrite” Means to Jesus \(Clip from 3:29-6:56\)](#)

In our culture, we label someone a hypocrite when their actions don't line up with what they say they value. When Jesus uses the word hypocrite, he's referring to something different—a person who does the right thing but for the wrong reason.

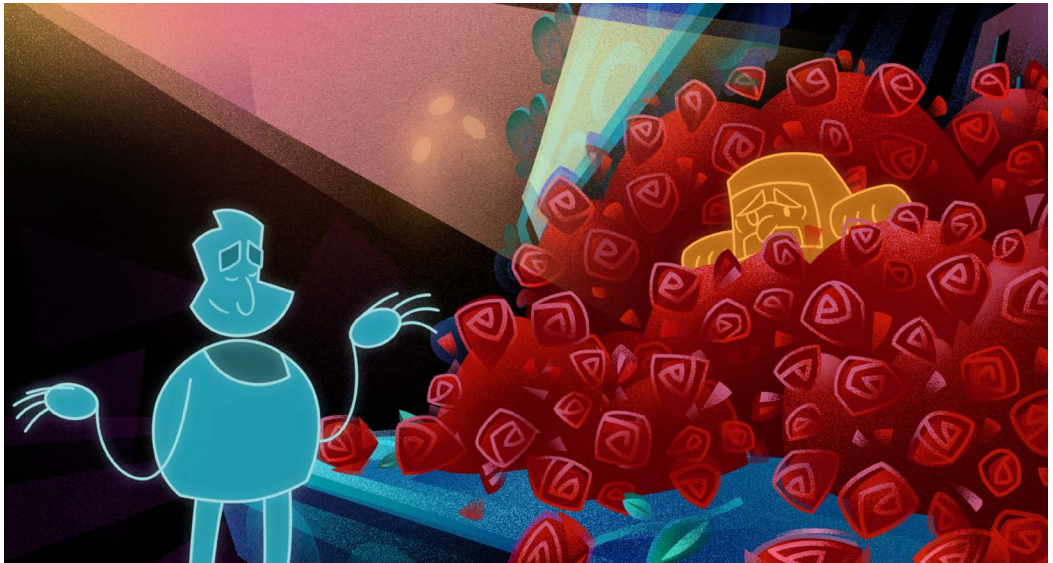
Summary Jesus taught that the good life flows out of a close, intimate relationship with God. Jesus also lived in a culture where it was easy to turn intimacy with God into a performance to receive praise. To describe this kind of behavior, Jesus uses the word “hypocrite.” We typically view a hypocrite as someone who says they believe something but doesn't reflect the beliefs in their actions. But Jesus uses this word to refer to someone who does the right things for the wrong reasons. To help us avoid this kind of hypocrisy, Jesus offers three case studies on the most common religious practices of his day: generosity, prayer, and fasting. He values these practices, and encourages us to find creative ways of expressing our devotion so that we don't treat God's love like a trophy.



Playlist 27

To Be Seen by People

Why does Jesus warn us about doing good in order to be seen?



Read

Matthew 6:1-4

Watch

[Matthew 6:1-4: Generosity and the True Reward \(Clip from 0:00-1:32\)](#)

Jesus warns against doing good out of a desire for admiration rather than love for others. Jesus doesn't want us to miss out on the true reward of devotion, which is right relationships with God and neighbor.

Listen

[Jesus' Surprising Warning About Religious Practices \(Clip from 14:06-22:54\)](#)

In Jesus' day, it was common to show generosity in order to receive honor—like getting your name on a plaque. But Jesus encourages us to be generous in ways where we are not the focus. Generosity seeks to lift up others instead of ourselves.

Read

[What Are "Rewards in Heaven" in the Bible?](#)

Peace, love, and belonging are examples of rewards in Heaven. These are real benefits we experience when we live in the way of Jesus. By choosing patience, justice, and generosity, we receive the eternal life we see in Jesus.

Summary

In 1st-century Jewish and Roman culture, it was common to give to others in order to receive honor. In some cases, people would even show generosity just to get their name on a plaque! Jesus encourages us to abandon behavior fueled by a

desire to receive recognition. Instead, our generosity should be driven by our love for humans made in God's image. When we live this way, we receive the true reward of right relationship with God and neighbor. God rewards us with peace, love, and belonging. These rewards begin now, and they never end.

Playlist 28

Giving to the Poor in Secret

Why did Jesus encourage his followers to give privately?

Read Matthew 6:1-4

Watch [Matthew 6:1-4: Generosity and the True Reward \(Clip from 1:32-4:16\)](#)

Generosity is a core way we can do right by others. Jesus warns against giving just to receive honor and encourages giving in private. In doing so, we receive the reward of a deep connection to God and sharing in his renewal of creation.

Listen [Jesus' Surprising Warning About Religious Practices \(Clip from 8:08-13:27\)](#)

In the Bible, how you relate to those in need is closely connected to how you relate to God. God identifies so closely with the poor that giving to them is also giving to God. So doing right by others and by God are often one and the same.

Summary

In the Bible, how you relate to those in need is closely connected to how you relate to God. God identifies so closely with the poor that giving to them is also giving to God. This way of thinking about generosity was common in the time of Jesus. But many gave to the poor just to receive honor and praise. It's because of this that Jesus tells his followers to give in private. In doing so, they won't miss out on the true reward, which is a deep connection to God and sharing in his renewal of creation.



Playlist 29

Prayer for an Audience of One

Who is the audience of our prayer, and how should we approach it?



Read Matthew 6:5-8

Listen [Jesus' Surprising Warning About Religious Practices \(Clip from 26:04-33:13\)](#)

Jewish people practice fixed-hour prayer, where they stop to pray wherever they are several times a day. Jesus calls out those who use this practice to be seen praying in prominent places. Instead, Jesus encourages hidden prayer before God alone.

Watch [Passage Insight: Jesus and Short Prayers](#)

In Jesus' day, cultures surrounding Israel prayed long prayers, hoping to persuade their gods to act. But Jesus portrays God as a Father who cares about his children and knows their needs. So he teaches a short prayer to align us with God's will.

Summary In Matthew 6:5-8, Jesus addresses Jewish and Gentile prayer practices, showing how they both can miss the mark. In verses 5-6, he highlights fixed-hour prayer in Jewish culture, where people stop to pray wherever they are, several times a day. Jesus calls out those who strategically situate themselves in crowded places during prayer times so they can be seen as devout. He labels these people as hypocrites,

or pretenders, because they are performing prayer to gain human approval. Instead, Jesus encourages hidden prayer before God alone because this kind of intimacy with God is far more rewarding. Then, in verses 7-8, Jesus addresses the prayer practices of cultures surrounding Israel. Gentiles commonly prayed long prayers, hoping to persuade their gods to act. But Jesus portrays God as a Father who cares deeply about his children and already knows their needs. So he teaches a short prayer that aligns us with God's will.

Playlist 30

The Purpose of Fasting

What is fasting, and does Jesus expect us to do it?

Read Matthew 6:16-18

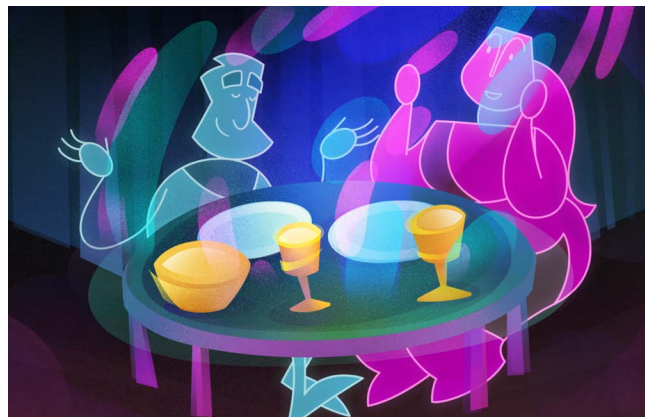
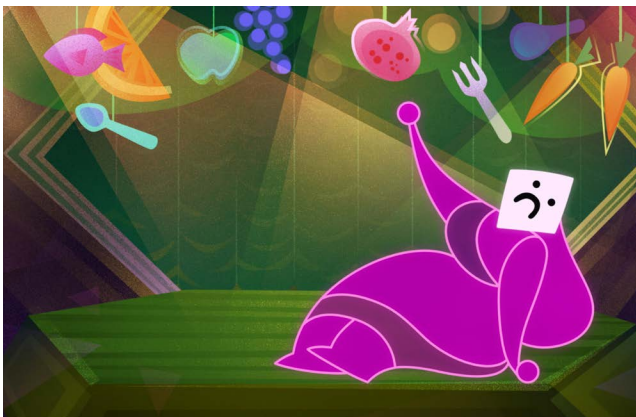
Watch [Passage Insight: Purpose of Fasting](#)

In Jesus' culture, fasting was a normal ritual that set aside a period of time as sacred. We don't have to fast to connect with God or hear from him. But fasting is a powerful way to surrender ourselves to God, trusting him to meet us in our need.

Listen [Jesus' Surprising Warning About Religious Practices \(Clip from 36:11-43:55\)](#)

In the Bible, people fast in response to something sacred God is doing. Fasting marks moments so serious that eating would be inappropriate. Jesus encourages these occasions for fasting, but he warns against making a show of it.

Summary In the Bible, people fast in response to something sacred God is doing in their midst. Fasting marks moments so serious that eating would be inappropriate. In Jesus' culture, fasting was a normal ritual practiced by many. However, we don't have to fast in order to connect with God or hear from him. Fasting is a way of fully surrendering ourselves to God, trusting that he will meet us in our need. Jesus encourages this kind of fasting, but he also warns us to not turn fasting into a performance in order to appear devout before others.



Section 07

The Lord's Prayer

Playlists 31-35



Playlist 31

Introduction to the Lord's Prayer

What is the Lord's Prayer, and why is it important?



Read

Matthew 6:9-15

Watch

[The Lord's Prayer](#)

Jesus taught his followers a simple prayer, focusing on God's purposes in the world and our dependence on God. The prayer invites us to trust God daily and to love one another as we participate in the union of Heaven and Earth.

[Matthew 6:9-13: The Prayer of Jesus \(Clip from 0:00-1:00\)](#)

At the center of the Sermon on the Mount is the Lord's Prayer. This placement shows the prayer's central place in the lives of Jesus' followers.

Listen

[How Does Jesus Teach Us to Pray? \(The Lord's Prayer Pt. 1\)](#)

(Clip from 37:01-46:32)

For thousands of years, Jewish people have practiced a daily prayer called the Kaddish. The Kaddish is similar to the Lord's Prayer, showing us that Jesus didn't invent a new prayer to teach his disciples but adapted an existing one.

Summary

The Lord's Prayer is at the center of the center of the center of the entire sermon. This placement shows the prayer's central place in the lives of Jesus' followers.

The Lord's Prayer is a simple prayer that Jesus adapted from the existing Jewish prayer, the Kaddish. The first half of this prayer focuses on God's purposes in the world, and the second addresses our needs. Through this prayer, we are invited to trust God daily and to love one another as we participate in the union of Heaven and Earth.

Playlist 32

Praying to Our Father

Why does Jesus call God “our Father” in the prayer?

Read Matthew 6:9-10

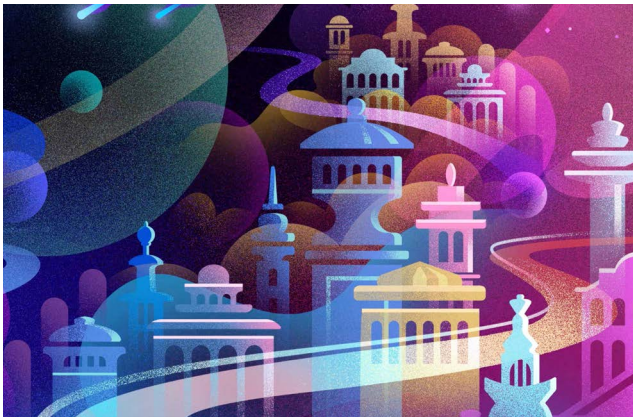
Watch [Matthew 6:9-13: The Prayer of Jesus \(Clip from 1:00-3:10\)](#)

Jesus begins the Lord’s Prayer by addressing God as “our Father.” We belong to a worldwide family of God, and we rely on God as our source of life and daily provision.

Listen [What Does “Hallowed Be Thy Name” Mean? \(The Lord’s Prayer Pt. 2\) \(Clip from 1:23-6:19\)](#)

Only a dozen passages in the Hebrew Bible compare Yahweh to a father. But Jesus primarily uses this title for God, demonstrating his unique identity as the Son. As his followers, we are invited to participate in this identity too.

Summary Jesus begins the Lord’s Prayer with “our Father” because we belong to a worldwide family of God, and, like children, we rely on God as our source of life and daily provision. Only about a dozen passages in the Hebrew Bible compare Yahweh to a father. Yet it is the main way Jesus refers to and relates to God, which demonstrates his unique identity as the “beloved Son,” in whom the Father is “well pleased” (Matt. 3:16-17). In the Lord’s Prayer, Jesus invites his followers to participate in his identity as Son and an intimate relationship with God as our Father.



Playlist 33

Praying for God's Reputation To Be Restored

Why does Jesus pray for God's name to be "hallowed"?



Read

Matthew 6:9-10

Watch

[YHWH / LORD](#)

In English Bibles, "LORD" represents the personal name of Israel's God, Yahweh. Out of respect, Israelites stopped writing and saying Yahweh, replacing it with the Hebrew word for "Lord." So "Yahweh" is translated as "LORD."

Listen

[What Does "Hallowed Be Thy Name" Mean? \(The Lord's Prayer Pt. 2\)](#) (Clip from 16:19-23:34)

Yahweh chooses Israel to represent his name and reputation to the nations—to show who he is and what he's like. But the people fail, and God's name is dishonored. In this prayer, Jesus prays for the restoration of Yahweh's reputation in the world.

Summary

In English Bibles, all occurrences of "LORD" (written in all capital letters) represent the personal name of Israel's God, Yahweh. Over the centuries, Israelites stopped uttering the divine name of Yahweh out of respect. They replaced the name with the Hebrew word "Adonai," which means "Lord." Because of this, English Bibles continue to translate "Yahweh" with "LORD" in all caps. In the story of the Bible,

Yahweh chooses Israel to represent his name and reputation to the nations as holy, which means utterly unique, one-and-only, and honored. But the people fail in this vocation, and as a result, God's name is dishonored. Israel's prophets hope for a time when Yahweh will restore his holy name and reputation among the nations. In his teaching and ministry, Jesus is claiming to fulfill these hopes as he invites his followers to join him in praying for the restoration of Yahweh's holy reputation in the world.

Playlist 34

Praying for Provision and Forgiveness

How do requests for daily bread and forgiveness affect us?

Read Matthew 6:11-15

Watch [Matthew 6:9-13: The Prayer of Jesus \(Clip from 3:10-6:06\)](#)

The second half of the prayer asks God to provide us with daily bread and forgiveness. This request cultivates a habit of daily gratefulness and dependence on God. And receiving God's forgiveness is bound to our willingness to forgive others.

Listen [What Does Jesus Mean by "Daily Bread"? \(The Lord's Prayer Pt. 3\) \(Clip from 35:17-40:43\)](#)

Jesus isn't discouraging his followers from making plans beyond today's needs. He's encouraging a shift in perspective from self-sufficiency to a radical, moment-by-moment trust and dependence on God's generosity.

Read [Jesus on God's Forgiveness \(The Meaning of Matthew 6:14-15\)](#)

Jesus connects God's forgiveness of us with our forgiveness of others, which is necessary for true healing. Refusing to forgive suggests we haven't fully received or understood God's forgiveness.

Summary In Matthew 6:11-12, Jesus' prayer shifts focus to our needs. First, we are to ask our Father for daily bread, which cultivates a habit of daily dependence and gratefulness toward God. Jesus isn't discouraging us from making plans beyond

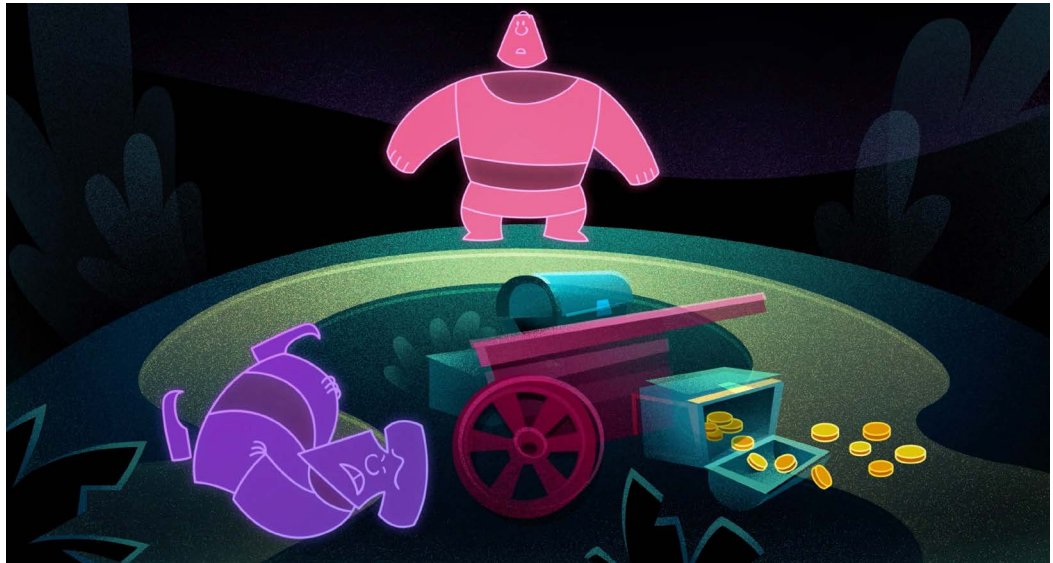


today's bread. He's encouraging a shift in perspective from self-sufficiency to a radical, moment-by-moment trust and dependence on God's generosity. The next step in the prayer is to ask God to forgive us our debts as we forgive others. Here, Jesus is using an Old Testament metaphor of sin as a debt in need of repayment. Asking God for forgiveness and truly receiving it are naturally bound with our ability to forgive others. Jesus doesn't expect us to immediately forgive every wrong, but he knows that forgiving others is necessary for healing and reconciliation. Refusing to forgive others of their wrongs suggests that we haven't yet fully received or understood God's forgiveness of our wrongs.

Playlist 35

Praying for Deliverance

What is the testing and deliverance language about in Jesus' prayer?



Read Matthew 6:11-15

Watch

[The Test](#)

A test can be an opportunity or a trap, depending on the tester. God tests people to see if they will trust his wisdom, which leads to life. But the evil one twists God's truth and traps people, which leads to death.

Listen

[Does God Lead Us Into Temptation? \(The Lord's Prayer Pt. 5\)](#)

(Clip from 12:20-21:20)

The last line of the prayer is two requests that work together. First, we ask God to not lead us into a test. And the next request is implied: "If you do lead us into a test, will you deliver us from the evil one?"

Summary

The last line of Jesus' prayer is best translated as, "Don't lead us to be tested, but deliver us from the evil one." In the story of the Bible, a test can be an opportunity or a trap, depending on whether the one testing has our best interest in mind or not. God tests people to see if they will trust his wisdom and be his faithful partners, and his tests lead to life. But the evil one twists God's truth and traps people, and his traps lead to death. Tests can help us mature and grow, but they're still unpleasant. This last line of the prayer is actually two requests that work

together. We start by asking, "Will you please not lead us into a test?" And then the next request is implied, "But if you do lead us into a test, will you please deliver us from the evil one?"

Section 08

Wealth and Worry

Playlists 36-40



Playlist 36

Treasures That Last Forever

What are treasures in Heaven, and why does Jesus say to store them up?

Read Matthew 6:19-21

Watch [Wealth and Worry](#)

Jesus urges his followers to focus on loving God and others instead of wealth. Our possessions can master us, demand our attention, and distract us. But trusting God and focusing on what he values will allow us to be free and generous.

[Matthew 6:19-23: True Wealth and Generosity \(Clip from 0:00-3:14\)](#)

We store up wealth to feel secure, but Jesus says self-made security is an illusion that won't last. He urges us to store up "sky treasure" instead. This includes caring for the well-being of others, serving in Jesus' name, and loving our neighbor.

Listen [What Kind of Treasure Is in Heaven? \(Clip from 37:01-52:57\)](#)

Eternal life, joy, and responsibility are what Jesus calls "sky treasure." While storing up sky treasure may feel like we're leaving behind things that offer security, we're actually building something that will last into the new creation.

Summary Jesus discourages his followers from storing up things that can easily wear out, get eaten by pests, or be stolen by thieves. Earthly wealth can make us feel safe, but Jesus says it's an illusion that won't last. Instead, he urges us to store up "sky treasure" by prioritizing the well-being and care of others, serving in the name of



Jesus, and loving our neighbor. Throughout the Gospel of Matthew, Jesus calls things like eternal life, joy, and responsibility “sky treasure.” Living this way can make us feel like we’re leaving behind things that offer security. But Jesus assures us that we’re building something that will last into the new creation.

Playlist 37

The Generous or Greedy Eye

What does Jesus' parable of the good or bad eye mean?



Read

Matthew 6:22-23

Watch

[Matthew 6:19-23: True Wealth and Generosity \(Clip from 3:14-5:37\)](#)

In the ancient world, the eye is a source of inner light. A person with a “genuine and generous” eye emits their inner generosity and sincerity. A “bad eye” is a figure of speech for someone who is stingy and greedy.

Read

[What Matthew 6:22-23 \(The Eye Is the Lamp of the Body\) Means](#)

The good eye represents a person who imitates God's generosity. The bad eye symbolizes a self-consumed person who neglects the needs of others. Jesus tells us that the good life is found not in greed for possessions but in neighborly love.

Listen

[How Is the Eye the Lamp of the Body? \(Clip from 30:13-35:44\)](#)

In Genesis 1, the core image for God's life and presence is light. As images of God, we have the opportunity to bring God's light into dark places by generously giving our resources, attention, and presence.

Summary

In Genesis 1, the core image for God's life and presence is light. We have God's light within us, which can be seen through our eyes. So what type of eye do we have?

In the Hebrew Bible, a “good eye” symbolizes a person who imitates God’s generosity. But a “bad eye” is connected to a self-consumed person who takes rather than gives and neglects the needs of others. The good life God offers is not found in storing up possessions for ourselves but in loving our neighbor. As images of God, we have the opportunity to bring God’s light into dark places by generously giving our resources, attention, and presence.

Playlist 38

God and Wealth

Why does Jesus call *mammon* (or “wealth”) a master?

Read Matthew 6:24

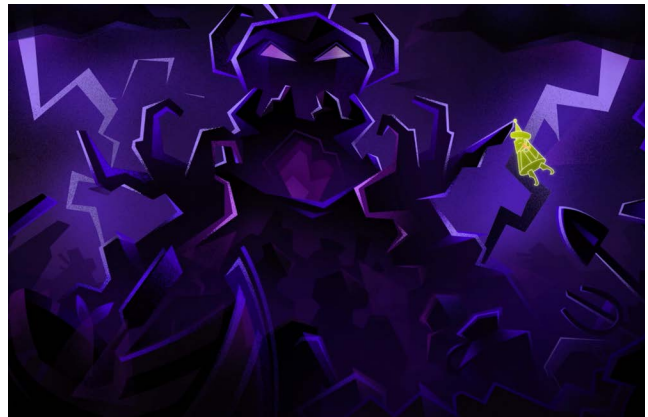
Watch [Vocab Insight: Mammon / Wealth](#)

Mammon refers to possessions, like money or property. Jesus describes it as a burdensome ruler, offering false promises of security and happiness. But Jesus also believes it can be used to care for others and build relationships—which is true wealth.

Listen [What Does Jesus Say About Money? \(Featured Episode\) \(Clip from 9:54-14:48\)](#)

Jesus depicts *mammon* as a superhuman power, competing with God and deceiving humans. This image, along with the Hebrew Bible’s negative depiction of wealth, leads some to wonder if *mammon* is the proper name of an evil spiritual being.

Summary *Mammon* is an Aramaic word that refers to possessions like money, wealth, and property. In Matthew 6:24, Jesus depicts *mammon* as a kind of superhuman, burdensome ruler that is in competition with God. Both Jesus and the Hebrew Bible describe wealth as a power that lures humans with false promises of security and prevents them from full devotion to God. These negative depictions have led some readers to wonder if *mammon* is the proper name of an actual evil spiritual being. In any case, Jesus also believes *mammon* can be used for God’s purposes to generously care for others and build relationships—which is true wealth.



Playlist 39

Do Not Worry

What does Jesus mean when he tells his followers not to worry?



Read Matthew 6:25-30

Watch [Passage Insight: Do Not Worry](#)

Jesus says that choosing to worry about things beyond our control will not enrich our lives. Instead, he invites us to reflect on God's generosity in nature as a reminder that God will take care of us.

Listen [What Does Jesus Say About Anxiety? \(Featured Episode\) \(Clip from 14:08-19:33\)](#)

Matthew uses the Greek word *merimnao* for "worry" or "concern." The New Testament contains some examples of good concern. But Jesus and the apostles discourage worry, which is unhelpful concern over things we can't control.

Summary

In Matthew 6:25, Jesus tells his followers not to worry because it adds nothing to our lives and steals our joy. The Greek word Matthew uses for worry is *merimnao*, which means concern for something or someone. Some examples of *merimnao* in the New Testament represent good concern, but Jesus and the apostles discourage unhelpful concern over things we can't control. If we are concerned about our lives, Jesus invites us to reflect on God's generous provision in nature as a reminder that God will take care of us.

Playlist 40

Abundance and Provision in the Kingdom

Why does Jesus tell us to seek first the Kingdom?

Read Matthew 6:31-34

Watch [Vocab Insight: Basileia / Kingdom](#)

Basileia (or “kingdom”) includes a people, land, and ruler. Jesus proclaims that God’s *Basileia* is breaking into our world, bringing justice empowered by love. Rather than experiencing corruption and death, its citizens find peace and the good life.

Read [What Matthew 6:33 \(Seek First the Kingdom of God\) Means](#)

When fear compels us more than love, we tend to value possessions, income, and security. But seeking God’s Kingdom first means prioritizing love over survival—something Jesus embodies throughout his life and teaching, especially on the cross.

Listen [What Does Jesus Say About Anxiety? \(Featured Episode\) \(Clip from 30:16-37:10\)](#)

Without knowledge of God’s goodness, we will worry about food and clothing. But if we trust in God’s generosity, our focus shifts to seeking God’s Kingdom. Life is troubling, but real security is found in relationships bound by love and generosity.

Summary People who don’t know about God’s goodness tend to worry about food, clothing, and basic needs. But those who trust in God’s generosity can set their focus on seeking God’s Kingdom by creating right relationships. The Greek word for



“kingdom” is *basileia*, a realm in which people are guided by a ruler. Rulers of worldly kingdoms focus on possessions, income, and security above all else. But Jesus proclaims that God’s *Basileia* is breaking into our world and bringing justice, peace, love, and abundance. Life is full of trouble, but true security comes from relationships bound by love and generosity. Seeking God’s Kingdom first means prioritizing love over survival—something Jesus teaches and embodies throughout his life, especially on the cross.

Section 09

Wisdom in Relationships

Playlists 41-45



Playlist 41

Do Not Judge

Why does Jesus tell us to not judge others?



Read

Matthew 7:1-2

Watch

[Wisdom in Relationships](#)

Life is messy, but Jesus wants healthy relationships for his followers. Because it's easier to see others' mistakes before our own, we need wisdom to discern when to correct others and when to hold back.

[Matthew 7:1-2: Don't Judge](#)

The word Jesus uses for "judge" can mean to condemn or to make a final judgment about someone. But only God can do that, and he warns us not to condemn others. Instead, Jesus encourages us to treat others how we hope God will treat us.

Listen

[Is There Ever a Time to Judge Others? \(Clip from 28:19-33:19\)](#)

Paul echoes the words of Jesus when he says not to judge others because we'll all be judged by Jesus. There may be appropriate times to evaluate others' behavior, but we should do so carefully, knowing we'll receive the same judgment.

Read

[What Matthew 7:1-5 \(Judge Not Lest Ye Be Judged\) Means](#)

Jesus is not saying that judgment is always wrong, but there is a better way of viewing each other. Instead of condemning or looking down on each other, we can practice humility, self-reflection, and mercy.

Summary

In Matthew 7, Jesus lays out a vision of healthy relationships for his followers, which includes not judging one another. The word Jesus uses for “judge” can mean to condemn or to make a final judgment. However, only God can do that, and if we act like we have the same authority as God, he will hold us accountable. Jesus does not say that judgment is always wrong. Instead, he encourages us to turn from condemnation and practice humility, self-reflection, and mercy. The New Testament authors echo Jesus’ words. Paul says not to judge because we’ll all be judged by Jesus himself. There are appropriate times to evaluate others’ behavior, but we should do so carefully, knowing we’ll receive the same level of scrutiny.

Playlist 42

The Speck in the Eye

What does Jesus' parable about a speck or beam in the eye mean?

Read Matthew 7:3-5

Watch [Passage Insight: Speck in the Eye](#)

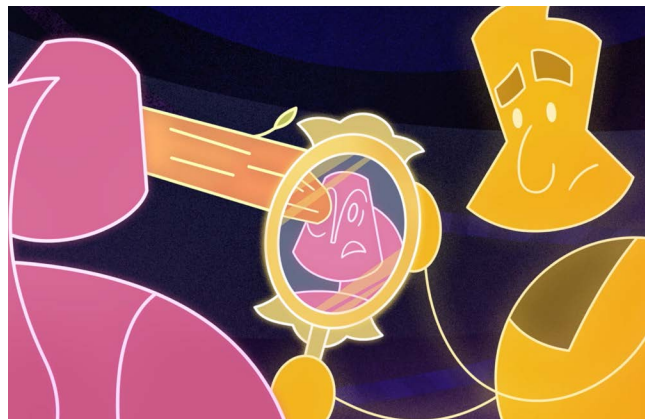
The impulse to judge others is an opportunity to make sure we see things clearly. When our character is shaped by confronting our own failures first, we're more likely to act wisely and gently help others see clearly too.

Listen [Why Does Jesus Talk About Pearls and Pigs? \(Clip from 21:13-27:22\)](#)

The parable of the speck in the eye reveals that self-assessment is the best way to judge. When we sense ourselves judging others, we should first measure ourselves by the same standard. Then we can better discern good from bad.

Summary

Jesus' parable in Matthew 7:3-5 about a speck in our neighbor's eye encourages us to use our impulse to judge others as an opportunity to reflect on our own behavior. Before we judge, we can measure ourselves by the same standard we apply to others. This practice will help us to better discern good from bad. When our character is shaped by confronting our own failures first, we're more likely to act wisely and gently help others see clearly too.



Playlist 43

Holding Back Wisdom

What's the meaning of Jesus' parable about dogs and pigs?



Read

Matthew 7:6

Watch

[Matthew 7:6: Pearls Before Pigs](#)

Holy food is set apart at sacred feasts to celebrate life, so it's inappropriate to give this food to wild dogs. Similarly, God's wisdom is like precious pearls, a treasure that means nothing to pigs. These metaphors point to the futility of offering wisdom to people who don't appreciate it.

Listen

[Why Does Jesus Talk About Pearls and Pigs? \(Clip from 42:07-46:41\)](#)

Jesus' parable about dogs and pigs relates to Proverbs 26 and answering a foolish person. It can be helpful to share the wisdom of Jesus with others, but it can also fall flat. It takes discernment to know the right time to share.

Summary

In Matthew 7:6, Jesus shares a parable about not giving holy food to dogs or pearls to pigs. In Jesus' day, holy food was set apart for sacred feasts and used to celebrate life. So giving such food to wild, scavenging dogs is inappropriate. Similarly, God's wisdom is likened to precious pearls. It's unwise to give a valuable pearl to one who doesn't know its value, like a pig. This teaching relates to a pair of sayings in Proverbs 26:4-5 about when to answer a foolish person. There will be times when it's helpful to share God's wisdom with others and times when it will fall flat. It takes discernment to know the right time and place.

Playlist 44

Wisdom for Complex Relationships

What kind of prayer does “ask, seek, and knock” refer to?

Read

Matthew 7:7-11

Listen

[What Does Jesus Mean by Ask, Seek, and Knock? \(Clip from 19:24-29:03\)](#)

“Ask, seek, and knock” refers to a posture of prayer. This teaching invites us to pray for wisdom in relationships that will flow out of a deep dependence on the presence and voice of God speaking to us daily.

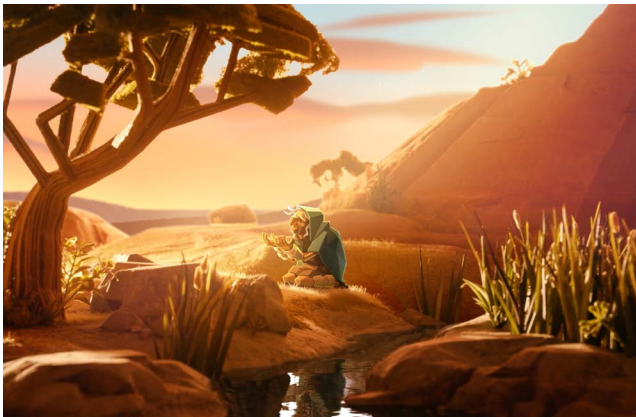
Watch

[Grace](#)

Khen is often translated as “a gift given with delight or favor.” It can also be translated as “grace.” In the Bible, God shows more *khen* than anyone. So when we ask God for wisdom, he delights in giving it because he delights in us.

Summary

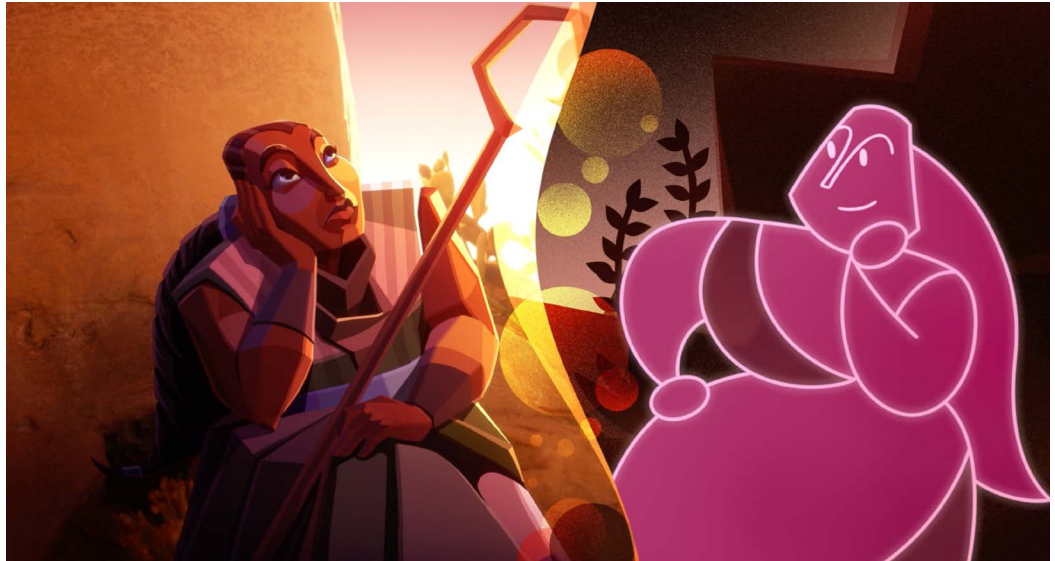
Jesus’ “ask, seek, and knock” saying in Matthew 7:7-11 can be applicable to any kind of prayer (like financial provision, healing, etc.). But in the larger context of Matthew 7:1-12, his teaching invites us to ask for wisdom in relationships. Both Jesus and his brother James teach that wisdom flows out of a deep dependence on the presence and voice of God speaking to us in daily life. We can trust that God will give this good gift of wisdom because it’s part of his character. The Hebrew word *khen* describes a gift given with delight or favor and can be translated as “grace.” In the Bible, God shows more *khen* than anyone. So when we ask our Father for wisdom, he delights in giving it because he delights in us.



Playlist 45

The Golden Rule

How does the Golden Rule actually work in practice?



Read

Matthew 7:12

Watch

[Matthew 7:12: The Golden Rule](#)

The Golden Rule invites us to create the relational environment we want to see in the world, starting with the people closest to us. By living out Jesus' ideals of love for God and neighbor, we can help fulfill the biblical story.

Listen

[What Makes the Golden Rule the Greatest Command? \(Clip from 26:49-33:24\)](#)

Jesus teaches us to desire for others what we desire for ourselves. But what if we can't trust all our desires? Jesus says we can pray for God's desire to be done. So our central task is to align our desire with God's desire.

Summary

The Golden Rule invites us to create the relational environment that we want to see in the world, starting with those closest to us. Jesus teaches us to desire for others what we desire for ourselves. But what if we can't trust all our desires? When we meditate more on Jesus' words, we discover that he teaches us to pray for God's will (or desire) to be done. When we align our desires with God's, we will inevitably want good things for our neighbor. By living in this way of right relating and love for God and others, we can participate in the fulfillment of the whole biblical story.

Section 10

The Choice

Playlists 46-48



Playlist 46

Choosing a Path

What is Jesus' reference to gates and roads all about?

Read Matthew 7:13-14

Watch

[The Choice](#)

Jesus concludes the sermon by presenting his listeners with a choice: Will they follow him in the radical way of the kingdom of the skies? He illustrates this choice with three images: paths, trees, and houses.

Read

[What Is the Narrow Gate in the Bible? \(Matthew 7:13-14 Meaning\)](#)

When talking about the narrow and wide gate, Jesus focuses on two ways of life: proudly hiding a corrupt heart behind righteous-looking behaviors, or humbly pursuing a transformed heart by loving wholeheartedly.

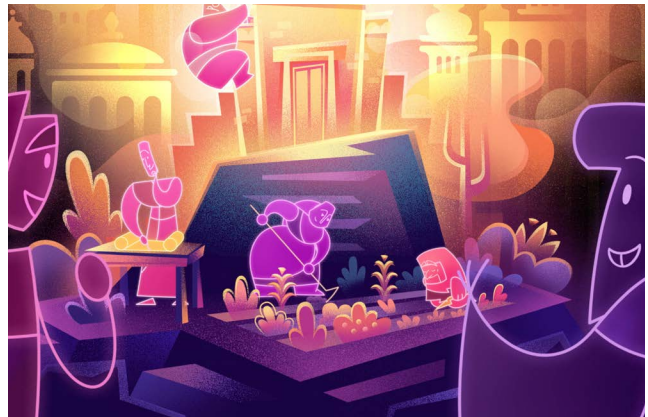
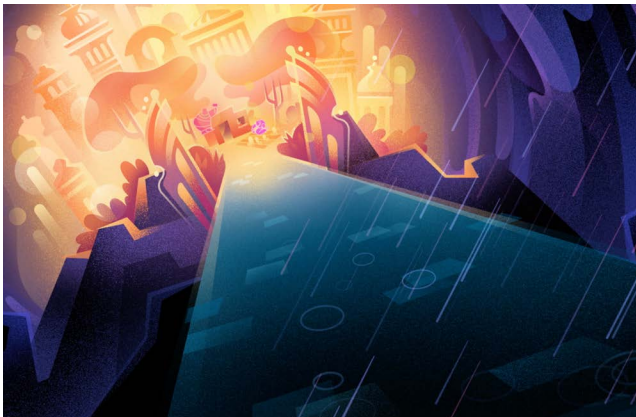
Listen

[The Narrow and Wide Gates \(Clip from 29:16-38:28\)](#)

The Greek word *apoleia* means to be cut loose from one's purpose or to stop being whole. Jesus believes it's a waste of a human life (an image of God) to not rightly relate to God and others. He warns his listeners against this path.

Summary

Jesus concludes the Sermon on the Mount by presenting his listeners with the choice: Will they follow him in uniting Heaven and Earth, or will they go a different way? To illustrate this choice, he presents three images: paths, trees, and houses. Jesus believes that when a human image of God doesn't rightly relate to God or others, it's a waste of that human life, or a ruin. The Greek word for "ruin" here is *apoleia*, which means to be cut loose from one's purpose or what makes one whole.



Within the larger story of the Gospel of Matthew, Jesus is also warning his fellow Israelites about the road of violent revolt against Rome, which will certainly lead to their ruin.

Playlist 47

Discerning True Prophets and Disciples

How can we discern who really represents Jesus?



Read

Matthew 7:15-23

Watch

[Passage Insight: Good Tree vs. Bad Tree](#)

Jesus teaches us to discern who speaks for God with two metaphors: sheep and trees. Some sheep are actually wolves in sheep's clothing, and some trees grow bad fruit. A true spokesperson for God will produce goodness for those around them.

Listen

[True and False Prophets \(Clip from 29:43-35:14\)](#)

Aligning with God's will is a core theme in the Sermon on the Mount, and Jesus says only those who do the desire of his Father will enter the Kingdom. True disciples do God's will by living according to his wisdom.

Summary

In Matthew 7:15-23, Jesus uses two metaphors to teach us how to discern who speaks for God: sheep and trees. Some sheep are actually wolves dressed up in sheep's clothing, and some trees grow bad fruit. A true spokesperson for God will produce goodness for those around them. Jesus says that on the day of judgment, many will claim that they belong to him, but only those who do the desire of his

Father will enter the Kingdom. Aligning with God's will is a core theme in the Sermon on the Mount and emphasized in the Lord's Prayer.

Playlist 48

Choosing a Foundation

Why does Jesus compare following his teaching to building a house?

Read Matthew 7:24-27

Watch [Matthew 7:24-27: The Two Houses](#)

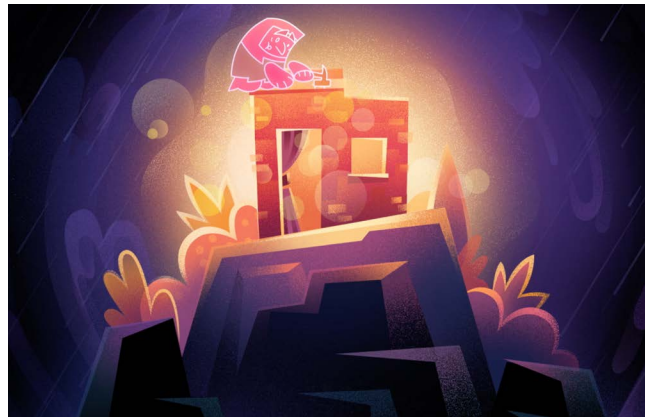
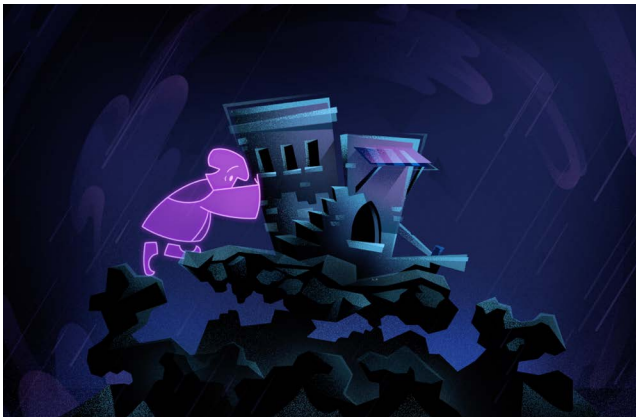
We can choose to build our homes on two types of material: sand or rock. If we build on the rock, that is, on Jesus and his teachings, we will endure the storms of life and inherit the Kingdom.

Listen [A House on Rock and a House on Sand \(Clip from 41:18-48:34\)](#)

The flood represents destruction that happens because of the foolish choices of humans. The greatest flood is death, but those who stay close to Jesus, the source of life, will weather the storm just as he did.

Summary

At the conclusion of the Sermon on the Mount, Jesus compares the choice to follow him to building a house on the sand or the rock. Building on the rock connects back to the teaching of becoming a city on a mountain in Matthew 5:14. And the rock is a reference to God's temple mount on Zion. It is from that house that God's people live by his wisdom. The storm and flood imagery represents destruction that happens for individuals or whole communities because of their own foolish choices or the foolish choices of others. However, Jesus promises that those who build on the rock of his teaching will endure the storms of life and inherit God's everlasting Kingdom. We can also endure the greatest flood—death itself—by staying close to Jesus, the source of life who defeated death.



Appendix



Sermon on the Mount BibleProject Scholar Team Translation

The Sermon on the Mount translation by the BibleProject Scholar team has two goals. First, it aims to consistently use the exact English words to represent its matching ancient Greek word counterparts, no matter how often they get repeated. The text might sometimes seem clunky, but it's preserving the literal rendering of the Greek words into English. Second, it aims to introduce fresh terms and phrasing to passages that have become overly familiar to us as modern readers.

The Bible comes to us from a different time and culture, so any effort to render the biblical text into a new language involves a detailed process of interpretation. Because no two languages are the same, no single translation can capture every nuance of the original text.

With that in mind, engaging with multiple translations of the Bible is a great habit to develop. Reading the same passages and stories in different translations can help us see how one text can be understood from various angles, and it also encourages repeated listening and meditation.



Listen to the Translation

The Beatitudes

Matthew 5:3-16

THE NINE-FOLD GOOD LIFE

How good is life for the poor in spirit, because theirs is the kingdom of the skies.

How good is life for those who grieve, because they will be comforted.

How good is life for the unimportant, because they will inherit the land.

How good is life for those who hunger and thirst for right relationships, because they will be satisfied.

How good is life for those who show mercy, because they will be shown mercy.

How good is life for the pure in heart, because they will see God.

How good is life for the peacemakers, because they will be called children of God.

How good is life for those who have been persecuted on account of doing-what-is-right, because theirs is the kingdom of the skies.

How good is life for you when they insult you and persecute and speak any evil lies against you on account of me.

Celebrate and shout for joy, because your reward is great in the skies, because this is how they persecuted the prophets before you.

THE SALT OF THE LAND

You are the salt of the land.

But if the salt becomes unsalty, with what can it be made salty again?

It's useful for nothing, except to be thrown out and stepped on by humans.

THE LIGHT AND THE CITY

You are the light of the world.

A city that is set up on a mountain is not able to be hidden, and they don't light a candle and place it under a basket.

Rather, upon a candle stand, and it will shine on everyone in the house.

In the same way, let your light shine before people so that they can see your good works, and so they can give honor to your Father who is in the skies.

Jesus and the Law

Matthew 5:17-20

A GREATER RIGHTEOUSNESS

Don't suppose that I have come to do away with the Torah or the Prophets.

I have not come to do away with them but to fill them full.

Because, truly, I tell you: Until the sky and the land pass on, not one dot or one squiggle will pass on from the Torah, until all things have taken place.

Therefore, whoever undoes one of the least of these commands, and then they teach people to do this, that person will be called least in the kingdom of the skies.

And whoever does the commands, and then teaches people to do this, that person will be called great in the kingdom of the skies.

Because, truly, I tell you: Unless your doing-what-is-right far surpasses the scribes and Pharisees, you won't be entering into the kingdom of the skies.

Murder, Adultery, and Divorce

Matthew 5:21-32

MURDER AND ANGER

You have heard that it was said to the ancients, “You will not murder,” and “Whoever murders will be guilty by the court.”

And I say to you, that anyone who is angry with his brother will be guilty by the court; and whoever calls his brother “good-for-nothing!” will be guilty by the Sanhedrin; and whoever says “fool!” will be guilty of the fire of gehenna.

Therefore, if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go, first be reconciled to your brother, and then come and present your offering.

Settle matters in a friendly way with your legal opponent while you are with him on the way, so that your opponent doesn’t hand you over to the court-judge, and the court-judge to the officer, so that you are thrown into prison.

Truly I say to you, you will not come out of there until you have paid back the last coin.

ADULTERY AND LUST

You have heard that it was said, “You will not commit adultery.”

And I say to you that anyone who goes on looking at a woman in order to

cultivate lust for her, he has already committed adultery with her in his heart.

If your right eye causes your downfall, tear it out and throw it from you; for it is better for you to lose one of the parts of your body than for your whole body to be thrown into gehenna.

If your right hand causes your downfall, cut it off and throw it from you; for it is better for you to lose one of the parts of your body than for your whole body to go off into gehenna.

DIVORCE AND REMARRIAGE

It has also been said, “Whoever sends away his wife, he must give her a certificate of divorce.”

And I say to you that anyone who sends away his wife, except on the ground of sexual immorality, he makes her the victim of adultery, and whoever marries a divorced woman commits adultery.

Oaths, Revenge, and Enemy Love

Matthew 5:33-48

OATHS AND TRUTH-TELLING

Again, you have heard that it was said to the ancients, "Do not break your oath, but fulfill to the Lord the vows you have made."

And I tell you, do not swear an oath at all: not by the sky, because it is God's throne; not by the land, because it is his footstool; not by Jerusalem, because it is the city of the Great King.

And do not swear by your head, for you cannot make even one hair white or black.

But let your word be "yes, yes" or "no, no."

Anything beyond this comes from the evil one.

REVENGE AND RETALIATION

You have heard that it was said, "An eye in recompense for an eye, and a tooth in recompense for a tooth."

And I say to you, do not resist-in-kind 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 your shirt, let him have your coat also.

Whoever forces you to go one mile, go with him two.

To the one who asks of you, give.

And the one who wants to borrow from you, don't turn away.

ENEMY LOVE

You have heard that it was said, "You will love your neighbor and you will hate your enemy."

And I say to you, love your enemies and pray for those who persecute you so that you may be children of your Father who is in the skies.

For he causes his sun to rise on the evil and the good, and he sends rain on the righteous and the unrighteous.

For if you love those who love you, what reward do you have?

Do not even the tax collectors do the same?

If you greet only your brothers, what more are you doing than others?

Do not even the nations do the same?

BE WHOLE

Therefore you are to be whole, as your Father in the skies is whole.

Warnings About Religious Practices, Pt. 1

Matthew 6:1-4

TRUE RIGHTEOUSNESS AND REAL REWARD

Be careful about your doing-what-is-right.

Don't do it in front of people for the purpose of being seen by them.

If you do, you will have no reward from your Father in the skies.

GENEROSITY TO THE POOR

So then, when you do acts of generous-giving, don't signal with a trumpet before you, like the hypocrites do in the gathering places and alleyways for the purpose of being honored by people.

Truly, I tell you: They have fully received their reward.

But you, when you do acts of generous-giving, don't let your left hand know what your right hand is doing so that your generous-giving is done in hiddenness, and your Father who sees what is done in a hiddenness, he will fully reward you.

Praying Like Jesus

Matthew 6:5-15

And when you pray, don't be like the hypocrites, because they love to pray while standing in the gathering places and at the corners of wide streets for the purpose of being visible to people.

Truly, I tell you: They have fully received their reward.

But you, when you pray, enter into your inner-room and shut the door, so you can pray to your Father in hiddenness.

And your Father, who sees what is done in hiddenness, he will fully reward you.

And when you are praying, don't use meaningless repetition like the nations, because they suppose that they will be heard on account of their many words.

So don't be like them, because your Father knows what you need before you even ask him.

Therefore, when you pray, do it this way:
Our Father who is in the skies, may your name be recognized as holy.

May your kingdom come, and may your will be done as it is in the skies, so also on the land.

Our daily provision of bread, give to us today.

And forgive us our debts, just as we also have forgiven those indebted to us.

And don't lead us to be tested, but deliver us from the evil one.

For if you forgive people their transgressions, your Father in the skies will also forgive you.

But if you will not forgive people, then neither will your Father forgive your transgressions.

Warnings About Religious Practices, Pt. 2

Matthew 6:16-18

FASTING

And when you fast, don't look gloomy like the hypocrites, for they make their faces look disfigured so that their fasting will be visible to people.

Truly, I tell you: They have fully received their reward.

But you, when you fast, anoint your head with oil and wash your face so that your fasting won't be visible to people, but to your Father in a hidden way.

And your Father, who sees what is hidden, he will fully reward you.

Wealth and Worry

Matthew 6:19-34

TRUE WEALTH AND REAL REWARD

Don't store up for yourselves stored-wealth on the land, where moth and nibbler can ruin, and where thieves break in and steal.

But store up for yourselves stored-wealth in the sky, where neither moth nor nibbler can ruin, and where thieves can't break in or steal.

For where your stored-wealth is, there your heart will be also.

THE GENEROUS OR GREEDY EYE

The lamp of the body is the eye; so then if your eye is genuine-and-generous, your whole body will be radiant.

But if your eye is bad-and-greedy, your whole body will be dark.

If then the light that is in you is darkness, how great is the darkness!

No one is able to serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other.

You are not able to serve God and wealth.

WEALTH AND WORRY

Because of this I say to you, do not worry about your life-being, what you will eat or what you will drink, not even about your body, what you will put on.

Isn't the living-self more than food and the body more than clothing?

Look at the birds of the air, how they don't sow seed, and they don't harvest, and they don't gather into barns, and yet your Father in the skies feeds them.

Aren't you all much more valuable than they?

And who among you is able to add an hour to your life span by worry?

And about clothing, why do you worry?

Pay attention to the lilies of the field, how they grow.

They don't labor, and they don't weave cloth.

But I say to you all that not even Solomon with all his honor clothed himself like one of these.

Now, if the grass of the field, which is there today and tomorrow is tossed into the furnace, is clothed this way by God, won't he much more clothe you all, who have so little trust?

So then, don't worry, saying, "What will we eat?" or "What will we drink?" or "What will we wear for clothing?"

For the nations, they constantly seek for all these things, and your Father in the skies knows that you need all that.

Wealth and Worry, continued

Rather, first of all seek for his kingdom and doing-what-is-right by him, and all these things will be added to you.

So then, don't worry about tomorrow.

Tomorrow can worry about itself!

Each day has enough trouble of its own.

Wisdom in Relationships

Matthew 7:1-12

ON NOT JUDGING OTHERS

Do not judge so that you will not be judged.

Because with the judgment that you judge, you will be judged.

And with the measure that you measure, it will be measured to you.

THE SPECK IN THE EYE

Why do you see the speck in the eye of your brother, but you don't perceive the beam in your eye?

Or how can you say to your brother, "Allow me to take out the speck from your eye," and look, the beam is in your eye?!

Hypocrite!

First take out the beam from your eye, and then you can see clearly the speck in the eye of your brother.

Do not give what is holy to dogs, and don't throw your pearls in front of pigs, so they don't trample them with their feet and turning around, they will tear you apart.

ASK, SEEK, KNOCK

Ask and it will be given to you, seek and you will find, knock and it will be opened for you.

For everyone who asks will receive, and the one who seeks will find, and to the one who knocks, it will be opened.

Or what person is among you who, when their son asks for bread, will give him a rock?

Or when he asks for a fish, will give him a snake?

So then, if you all are bad, but you know to give good gifts to your children, how much more will your Father in the skies give good things to those who ask.

THE GOLDEN RULE

So then, everything you desire that people do to you, so also you do to them, for this is the Torah and the Propets.

The Choice

Matthew 7:13-27

THE TWO GATES AND ROADS

Enter through the narrow gate.

Because wide is the gate and broad is the road that leads to ruin, and those who enter through it are many.

How narrow is the gate and constricted is the road that leads to life, and those who find it are few.

THE TWO TREES AND TWO PROPHETS

Watch out for illegitimate prophets, who come to you in the clothing of sheep, but inside they are wolves who snatch.

By their fruits you will recognize them.

Do people gather grapes from thorn bushes or figs from thistles?

Similarly, every good tree produces good fruit, but the diseased tree produces bad fruit.

A good tree cannot produce bad fruit, and a diseased tree cannot produce good fruit.

Every tree that does not produce good fruit is cut down and thrown into the fire.

So then, by their fruit you will recognize them.

Not everyone who says to me, "Master, master!" will enter into the kingdom of

the skies, but rather the one who does the desire of my Father in the skies.

Many will say to me on that day, "Master, master, didn't we prophesy in your name, and cast out demons in your name, and do many mighty acts in your name?"

And then I will confess to them, "I have never known you; go away from me, you who act as if there is no Torah."

THE TWO HOUSES

So then, everyone who hears these words of mine and does them, they will be like a wise man who built his house on the rock.

And the rain came down, and the rivers came, and the winds blew, and they fell upon that house, but it did not fall because its foundation was on the rock.

And everyone who hears these words of mine and does not do them, they will be like a foolish man who built his house on the sand.

And the rain came down, and the rivers came, and the winds blew, and they fell upon that house.

And it fell, and its falling was huge.

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