

DIG DEEPER

# Bible Toolkit



# THE SERMON ON THE MOUNT

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# MATTHEW

## 5:1-12

<sup>1</sup> Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

<sup>2</sup> And he opened his mouth and taught them, saying:

<sup>3</sup> “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup> “Blessed are those who mourn, for they shall be comforted.

<sup>5</sup> “Blessed are the meek, for they shall inherit the earth.

<sup>6</sup> “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

<sup>7</sup> “Blessed are the merciful, for they shall receive mercy.

<sup>8</sup> “Blessed are the pure in heart, for they shall see God.

<sup>9</sup> “Blessed are the peacemakers, for they shall be called sons of God.

<sup>10</sup> “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

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

### PRAY

Pray that Grace Groups would be a great source of spiritual encouragement and growth this year, and that God would use you to build up others.

### READ

Read the passage a couple of times.



#### STRUCTURE TOOL

How has the author broken down his material into sections? How do these sections fit together?



#### QUOTATION/ ALLUSION TOOL

When the author quotes or alludes to another part of the Bible, we should look it up in its original context to see what ideas he is picking up on



#### ‘SO WHAT?’ TOOL

How am I being invited to respond? What difference will this make to my life? What difference will this make to our church?

Jesus begins the Sermon on the Mount with his famous “beatitudes” or blessings, and they are very surprising! The people Jesus says are blessed are not the people we would necessarily think of as blessed.

To begin to dig deeper, use the **STRUCTURE TOOL**. Can you spot any patterns in the list of blessings? In particular look out for:

- two that form a pair
- which are describing the present (“is”) and which are in the future (“shall”)
- which are about “those” and which are to “you”

It seems that Jesus has deliberately used language taken from Isaiah 61. Use the **QUOTATION/ALLUSION TOOL**.

- What echoes of Isaiah 61 can you find?
- If you’ve studied Isaiah, you may remember

that being poor and in mourning was linked to the exile to Babylon.  
What turning point in history was Isaiah pointing forward to in Isaiah  
61? What turning point in history is Jesus announcing in Matthew 5?

Use the **SO WHAT? TOOL**. Amongst all the challenging things  
Jesus says, there is just one direct instruction. Can you find it?

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# NOTES

# MATTHEW

## 5:13-20

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

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

<sup>17</sup> “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup> For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

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

### PRAY

Pray that we would “rejoice and be glad” (5:12) whenever we face opposition for being Christians, knowing how blessed we are.

### READ

Read the passage a couple of times.



#### **‘SO WHAT?’ TOOL**

How am I being invited to respond? What difference will this make to my life? What difference will this make to our church?



#### **LINKING WORDS TOOL**

Whenever you see a ‘therefore’ ask what it’s there for! And the same goes for words like ‘because’, ‘so that’, ‘for’ etc.

One thing that can help in using the **‘SO WHAT?’ TOOL** is to spot the difference between what the grammar boffins call “imperatives” and “indicatives”

- Imperatives are direct commands, for example: “be merciful!”
- Indicatives are descriptions of something true, for example: “blessed are the merciful.”

It’s often important in the Bible that the indicative comes before the imperative. We are told about who we are before we are told what to do. Can you find any examples of that in last week’s passage (5:1-12)? How about this week’s passage?

Some people read v17 as saying that because Jesus has fulfilled the law, it is no longer morally-binding on a Christian; the era of law has come to an end. How would you challenge that view using the **LINKING WORDS TOOL** and verses 18-20?

# MATTHEW

## 5:21-30

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

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

### PRAY

Praise God that Christians are the “salt of the earth” (v13) and the “light of the world” (v14). Pray that our light would shine brightly.

### READ

Read the passage a couple of times.



#### STRUCTURE TOOL

How has the author broken down his material into sections? How do these sections fit together?



#### CONTEXT TOOL

Words come within sentences, sentences in paragraphs, paragraphs in chapters, chapters in sections.... If you take a text out of context you're left with a con.



#### AUTHORS PURPOSE TOOL

The biggest question we can ever ask of a passage in the Bible is simply: why did the author write this?

Use the **STRUCTURE TOOL** to compare the two paragraphs of this week's passage. Can you find similarities in the way in which Jesus expounds the 6th and 7th commandments?

There are two approaches to these words:

- 1) Jesus is showing us that true law-keeping is impossible. He takes the basic commandment and makes it harder so that we realise we fall short.
- 2) Jesus is showing us that true law-keeping is possible for forgiven children of God. He takes the basic commandment and shows us the path to keep it so that we can fulfil the law.

Use the **CONTEXT TOOL** to help you decide between these approaches. Which makes most sense in the light of 5:17-20? Which way does 5:13-16 point you?

This passage contains some fierce warnings, which perhaps are not how we expected Jesus to address children of a heavenly Father. Use the **AUTHOR'S PURPOSE TOOL** to think about not only what Jesus says about judgment, but why he says it. What good intention might lead him to speak in this way?

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# NOTES

# MATTHEW

## 5:31-37

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

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

### PRAY

Pray that God would keep us from violence and sexual immorality. Ask him that we would seek reconciliation quickly whenever there is a conflict, and take radical action to avoid temptation.

### READ

Read the passage a couple of times.



#### CONTEXT TOOL

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#### 'SO WHAT?' TOOL

How am I being invited to respond? What difference will this make to my life? What difference will this make to our church?

“You’ve heard it was said ... but I say to you” could mean:

- a) “the Old Testament Law said one thing, but I’m about to tell you something different”
- b) “the Pharisees said one thing, but I’m about to tell you something different”
- c) a mixture of A and B: “the Pharisees taught you that the Old Testament Law said one thing, but I’m about to tell you something different”

Which do you think Jesus means in 5:31-32?

- Use the **CONTEXT TOOL** to see how Jesus develops his point in 19:3-9. Does this affect your answer?

Which do you think Jesus means in 5:33-37?

- Use the **CONTEXT TOOL** to see how Jesus develops

his point in 23:16-22. Does this affect your answer?

Use the **SO WHAT? TOOL** to think about how to put this into practice (as Jesus expects us to do, see 5:19 and 7:24). Can you think of specific things you should change?

➤ How will that help your light to shine before others (5:16)?

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# NOTES



# MATTHEW

## 5:38-48

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

<sup>43</sup> “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ <sup>44</sup> But I say to you, Love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.

<sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? <sup>47</sup> And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? <sup>48</sup> You therefore must be perfect, as your heavenly Father is perfect.

### PRAY

Pray for the marriages at your church, that husband and wife would be faithful to their wedding vows “til death us do part”. Pray for those who have been divorced, that they would know God’s forgiveness and repentance/restoration. Pray for all of us that our “yes” would be yes and our “no” would be no.

### READ

Read the passage a couple of times.



#### QUOTATION/ ALLUSION TOOL

When the author quotes or alludes to another part of the Bible, we should look it up in its original context to see what ideas he is picking up on



#### CONTEXT TOOL

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#### LINKING WORDS TOOL

Whenever you see a ‘therefore’ ask what it’s there for! And the same goes for words like ‘because’, ‘so that’, ‘for’ etc.

Use the **QUOTATION/ALLUSION TOOL** to look up “an eye for an eye and a tooth for a tooth” (v38) in its original context. How does the law apply in:

- a) Exodus 21:22-25
- b) Leviticus 24:13-23
- c) Deuteronomy 19:16-21

We know that Jesus wants to uphold the Law of Moses (see 5:17) and so of course he would approve of this judicial framework. But how does he instruct his disciples to respond differently when they are personally wronged? Why do you think this is?

- Use the **CONTEXT TOOL** to remind you of how Jesus expects his disciples to be received in 5:11 and 5:16. Does this further explain his instructions?

Use the **LINKING WORDS TOOL** to explore the reason Jesus gives for loving enemies (consider the “so that” and the “for” and the “therefore”).

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# NOTES

# MATTHEW

## 6:1-18

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

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

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

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

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

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

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

### PRAY

Why not pray the Lord’s prayer (Matthew 6:9-13) each day this week?

### READ

Read the passage a couple of times.



#### STRUCTURE TOOL

How has the author broken down his material into sections? How do these sections fit together?



#### REPETITION TOOL

Sometimes the author says something more than once to make sure we don’t miss it. Sometimes the author says something more than once to make sure we don’t miss it.



#### ‘SO WHAT?’ TOOL

How am I being invited to respond? What difference will this make to my life? What difference will this make to our church?

Use the **STRUCTURE TOOL** together with the **REPETITION TOOL** to find the recurring pattern in Jesus’ teaching. Perhaps you could fill this out as a table

	Activity 1	Activity 2	Activity 3
When you ...			
Do not be like ...			
[One kind of reward]			
But when you ...			
Do it this way...			
[Another kind of reward]			

What's the big contrast that Jesus is drawing?

Which section is the odd one out? Can you find another contrast there?

Use the **SO WHAT?! TOOL**. Can you think of two or three specific things you can do or changes you could make to put this teaching into practice.

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# NOTES

# MATTHEW

## 6:19-24

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

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

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

### PRAY

Pray that God would help you to serve him “in secret” (6:4, 6, 18) in ways that no one else sees.

### READ

Read the passage a couple of times.



#### **‘SO WHAT?’ TOOL**

How am I being invited to respond? What difference will this make to my life? What difference will this make to our church?



#### **STRUCTURE TOOL**

How has the author broken down his material into sections? How do these sections fit together?



#### **CONTEXT TOOL**

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#### **VOCABULARY TOOL**

Bible words have Bible meanings. Be alert in case the author is using a familiar word in an unusual way.

As we have seen before in the Sermon on the Mount, it's important to distinguish between the instructions that Jesus gives and the reasons or motivations that lie behind them. Use the **‘SO WHAT?’ TOOL** together with the **STRUCTURE TOOL** to get an overview of the passage:

- Where in the passage does Jesus give commands?
- Where can you find reasons/promises/warnings that encourage us to keep the commands?
- Can you find a progression in the warnings? How do they get more intense?

Use the **CONTEXT TOOL**. How does this passage build on what Jesus has already said in the Sermon on the Mount about where the Christian should look for “reward”?

The expression “your eye is bad” (v23) would have made sense to Jesus’ first hearers, but it confuses us because we don’t use the phrase in everyday English. Use the **VOCABULARY TOOL** to see what the expression means in Deuteronomy 15:7-11. How does that help you understand Jesus’ meaning here?

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# NOTES

# MATTHEW

## 6:25-34

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

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

### PRAY

Pray that God would help us not to lay up for ourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but to lay up for ourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

### READ

Read the passage a couple of times.



#### **‘SO WHAT?’ TOOL**

How am I being invited to respond? What difference will this make to my life? What difference will this make to our church?



#### **LINKING WORDS TOOL**

Whenever you see a ‘therefore’ ask what it’s there for! And the same goes for words like ‘because’, ‘so that’, ‘for’ etc.



#### **CONTEXT TOOL**

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#### **QUOTATION/ ALLUSION TOOL**

When the author quotes or alludes to another part of the Bible, we should look it up in its original context to see what ideas he is picking up on

Use the **SO WHAT? TOOL** to find all of the places in this passage where Jesus tells us explicitly to do something (the “imperatives”). How do they work together, i.e. how will keeping some of the commands help us to keep others?

Use the **LINKING WORDS TOOL** to think about the “therefore” that connects this passage to what we looked at last week (v25). How will breaking free from the love of money help us to be free from anxiety?

Use the **CONTEXT TOOL** to compare this passage with what we learned in the Lord's prayer. Can you find a parallel to each of the ideas below? So how might praying the Lord's prayer help us to be free from anxiety?

<p><sup>8</sup> Do not be like [the Gentiles], for your Father knows what you need before you ask him...</p>	
<p><sup>10</sup> Your kingdom come, your will be done, on earth as it is in heaven.</p>	
<p><sup>11</sup> Give us this day our daily bread</p>	

At first sight, v34 seems to be making a separate point to the rest of the paragraph. But use the **QUOTATION/ALLUSION TOOL** to consider the possible background in Exodus 16. Read the whole chapter, but pay particular attention to v4 and vv19-21. Why do you think God has built a day-by-day timescale into his provision, both in Exodus and in the Sermon on the Mount?

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# NOTES



# MATTHEW

## 7:1-12

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

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

<sup>7</sup> “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

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

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

### PRAY

Pray that God would help you trust that He is a faithful and generous Father so that you would be freed to seek His kingdom and righteousness first.

### READ

Read the passage a couple of times.



#### CONTEXT TOOL

Words come within sentences, sentences in paragraphs, paragraphs in chapters, chapters in sections.... If you take a text out of context you're left with a con.



#### REPETITION TOOL

Sometimes the author says something more than once to make sure we don't miss it. Sometimes the author says something more than once to make sure we don't miss it.



#### STRUCTURE TOOL

How has the author broken down his material into sections? How do these sections fit together?



#### 'SO WHAT?' TOOL

How am I being invited to respond? What difference will this make to my life? What difference will this make to our church?

Sometimes people take v1, “Judge not, that you be not judged,” to mean that we should never criticise any behaviours. Use the **CONTEXT TOOL**. How does reading v1 in the context of vv1-6 help us? How does v5 indicate what the ultimate aim of this teaching should be?

Look at vv7-8 using the **REPETITION TOOL**. What is repeated and how many times? What do you think it is about our mindset that means Jesus needs to keep repeating the same point?

Use the **STRUCTURE TOOL**. What clues are there that v12 brings to a close a section beginning around 5:12? Review each paragraph in chapter 5 and see if you can see the positive principle of 6:12 at work, e.g.

➤ 5:21-26, don't just avoid murder but be a peace-maker

➤ 5:27-30, don't just avoid adultery but be pure in heart

(etc.)

Use the **SO WHAT? TOOL** to apply v12 to some of your relationships. What would it look like to treat your parents / spouse / children / friends the way you want to be treated?

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# NOTES

# MATTHEW

## 7:13-29

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

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

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

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

<sup>28</sup> And when Jesus finished these sayings, the crowds were astonished at his teaching,

<sup>29</sup> for he was teaching them as one who had authority, and not as their scribes.

### PRAY

Pray that God would help you to put Jesus’ radical teaching into practice.

### READ

Read the passage a couple of times.



#### STRUCTURE TOOL

How has the author broken down his material into sections? How do these sections fit together?



#### ‘SO WHAT?’ TOOL

How am I being invited to respond? What difference will this make to my life? What difference will this make to our church?



#### BIBLE TIMELINE TOOL

Can you mark the various events in the passage onto a timeline? When is each bit referring to?



#### PARALLELS TOOL

Sometimes a passage says the same thing in two different ways. By comparing the two, we might learn something more.

Use the **STRUCTURE TOOL** to consider again how 7:12-27 matches 5:17-20 (we did something a bit like this last time). What common themes can you find? Why do you think Jesus chosen to begin and end his sermon the same way?

Use the **SO WHAT? TOOL** to find all of the places in this passage where Jesus tells us explicitly to do something (the “imperatives”). How do these fit with the explanations that follow?

Jesus refers to two groups of people throughout most of the passage. Use the **BIBLE TIMELINE TOOL** to think about when Jesus expects them to be identified. Which bits of the passage refer to differences between people that are apparent:

- a) at the end of time
- b) during our lifetime
- c) it’s (deliberately) ambiguous

Use the **PARALLELS TOOL** to compare v21b and v24. There are two different descriptions of the same people. Think carefully about the descriptions. As you compare them, what do you learn about the significance of Jesus' words?

<p><sup>21</sup> ... the one who does the will of my Father who is in heaven.</p>	
<p><sup>24</sup> Everyone then who hears these words of mine and does them</p>	

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# NOTES