



GUIDE TO BECOMING KINGDOM LEADERS:

LESSONS FOR DISCIPLES ONLY (4DO) IN MATTHEW 5-7

Dedication

First and foremost, I give all honor and glory to the Father of our Lord and Savior Jesus Christ. Without You, I am nothing. I fully submit to the leading of the Governor of the Kingdom of God, the Holy Spirit of God. When I was dead in sin, You chose me and began to reveal the mysteries of Your Kingdom to me. I thank You and worship You. I thank You for the cross because when You died, Jesus, I died with You. When You were buried, I was buried with You. When You rose, I rose with You. When You took Your place at the right hand of the Father, I am seated with You. I am Your ambassador here on earth, called to do His will and exercise dominion.

I thank You for my soulmate, best friend, and partner in Your Kingdom, my wife LaJuanda. I would not be a complete man of God without her. Proverbs 31 perfectly defines her as a woman of God. Thank You for the precious gift You entrusted us with, our daughter LaMani Noel. We love her dearly. She is a joy to raise in Your ways, Father.

Thank You, Father, for the people You have brought into my life to help grow me. Pastor Henry and Min Connie Healy, thank you for believing in me. The responsibility you entrusted me with accelerated my growth. Pastor Claude and Rosa Bevier, you both exemplify what it means to love and care for people. I have witnessed your sacrificial efforts to bring the love of Christ to the lost and hurting. Thank you. Pastor Frank Julian, you were the first pastor I deeply respected. Thank you for your patience with the old me and for walking in love. Our last conversation at the restaurant planted the seed that led me to Christ. Thank you.

To the men of God who inspire/inspired me from a distance: Dr. Myles Munroe (Kingdom Leadership/Wisdom/Understanding Law), Bill Winston (Kingdom Finance/Business/Boldness), Keith Butler (Leadership/Multiplication), Creflo Dollar (Family/Mental Health), Kevin Wright (Helps), Buddy Bell (Helps), Terry Nance (God's Armor Bearer/Loyalty), Luis Reyes (Kingdom Parenting), Jonas Clark (Jezebel Spirit/Warfare) and G Craig Lewis (Demonic Attack against Masculinity). Thank you for your service in the Kingdom of God.

Lastly, thank You, Father, for the family You have blessed me with. Mama, I love you dearly, and you are always in my prayers. To my siblings whom I love unconditionally—Gina, Shawn, Doogie, and Jerome—I love you all. To all my nieces and nephews, I love you as well. And to everyone not mentioned, know that I love you too, and you are always in my prayers.

May you be fruitful in all that you do for His glory!

Introduction

In my opinion, the Gospel of Matthew chapters 5, 6, and 7 holds the utmost importance as New Testament teachings from our Lord and Savior. It serves as His inaugural message to the world, addressing the concept of Kingdom living. Whether we refer to it as a book or a manual, its purpose is to prompt readers to delve deeper into the Word of God and Jesus' teachings on the Mount.

My hope is that you not only read this material but also take the time to study each verse and its definitions. Don't stop there—go further and explore the written content. In 2 Timothy 2:15, we are commanded to diligently study to present ourselves approved unto God. As we are all works in progress, Jesus reveals in Matthew 5, 6, and 7 where we should begin our journey.

This will challenge your level of commitment to the Kingdom of God, just as it did for me. Rather than avoiding it, embrace it. By allowing these teachings to be deeply rooted in your heart, you will experience an increased revelation of everything pertaining to the Kingdom of God, ultimately leading to transformation. To help you adopt the required mindset for receiving this Kingdom teaching, here is a definition quote from Myles Munroe:

"Kingdom: A Kingdom is the sovereign rulership and governing influence of a king over his territory, impacting it with his will, intent, and purpose, manifesting a culture and society reflecting the king's nature, values, and morals. A kingdom is the governing impact of a king's will over a territory or domain, his influence over a people, and a government led by a king."

In Mark 4:1-20, Jesus provides a profound teaching on how we receive the spoken word of God, comparing it to different types of soil. Each type represents a different disposition of the heart and reveals the various responses to the word of God. Let's explore these four types of people and their corresponding characteristics in more detail:

1. Wayside: The wayside represents those who hear the word but immediately reject it. Just as a hardened path does not allow seeds to penetrate the ground, these individuals have hardened hearts that are unreceptive to God's message. They may be distracted, indifferent, or resistant, preventing the word from taking root in their lives. As a result, the enemy easily snatches away the word, and it bears no lasting impact (Mark 4:15).

2. Stony Ground: The stony ground symbolizes those who receive the word with gladness but lack depth in their faith. They initially show enthusiasm and excitement upon hearing the word, but their commitment does not go beyond a surface level. They fail to cultivate a deep-rooted relationship with God through consistent study and meditation on His word. Consequently, when challenges, trials, or persecution arise, their faith quickly withers away because it lacks a solid foundation (Mark 4:16-17).

3. Sown among Thorns: The thorny ground represents individuals who hear the word but allow worldly concerns, distractions, and the deceitfulness of riches to choke its growth. These individuals may have a genuine desire for God's word, but they struggle to prioritize it amidst the busyness and pressures of life. Worldly pursuits and desires consume their attention and

affections, preventing the word from bearing fruit and hindering its full impact in their lives (Mark 4:18-19).

4. Good Ground: The good ground symbolizes those with hearts that are receptive, teachable, and responsive to the word of God. They not only hear the word but also diligently apply it to their lives, seeking to understand its deeper meaning and implications. These individuals have a hunger for righteousness and a genuine desire to live out God's truths. As a result, the word takes root in their hearts, produces fruit, and yields a bountiful harvest for the Kingdom of God (Mark 4:20).

Jesus holds a special affection for those who fall into the category of the good ground because they not only hear the word but also make it a lifestyle. They demonstrate a commitment to studying, meditating, and integrating the word into their daily lives. Their receptiveness and obedience allow the word to transform them and bear abundant fruit.

This teaching emphasizes the importance of having a soft and receptive heart, cultivating a deep-rooted relationship with God, and prioritizing His word above worldly concerns. It encourages us to examine our own hearts and response to God's word, striving to be like the good ground that bears fruit and pleases our heavenly Father.

By understanding these four types of people and their corresponding characteristics, we are challenged to nurture a heart that is receptive, diligent, and dedicated to God's word. Through our commitment to hearing, understanding, and applying His truths, we can experience a transformative impact in our lives and become fruitful disciples in the Kingdom of God.

Sincerely,

Arthur Leon Carter

The disciple whom Jesus loves

Chapter 1:

House Built upon a Rock!

Matthew 7: 24-25

*“Therefore, **whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock”***

In Matthew 7:24-25, King Jesus concludes His teachings on the mount by emphasizing the importance of not only hearing but also doing His sayings. He compares the person who hears and acts upon His teachings to a wise individual who builds their house on a rock foundation. This wise person is described as intelligent, prudent, and mindful of their interests.

The foundation that Jesus refers to as the rock is Himself. Throughout the Bible, God is often referred to as the Rock, emphasizing His stability, perfection, and strength. Jesus, being God incarnate, embodies this description as well. He is the cornerstone upon which everything else is constructed or developed.

The concept of King Jesus as the foundation and cornerstone is further supported by other biblical passages. In Ephesians 2:20, Jesus is described as the cornerstone of the church. The Apostle Paul also emphasizes in 1 Corinthians 3:10-11 that no other foundation can be laid except that which is Christ Jesus.

As disciples of Christ, we are called to hear and put into practice His teachings. This signifies our commitment and allegiance to Him as the foundation of our faith. Just as repeated violations of the law of the land can lead to deportation for immigrants, repeated and unrepented disobedience in the Kingdom of God can result in separation from His presence, as Adam and Eve in the Garden.

In summary, Matthew 7:24-25 teaches us that true wisdom lies in not only hearing but also obeying the teachings of King Jesus. By building our lives upon the foundation of Christ, we establish a solid and unshakable structure that can withstand the storms of life.

PRAYER CONFESSION

Father, in the name of King Jesus and the power of His blood, I commit myself to Your teaching. I submit fully to the leadership of the Holy Spirit and decrease as You increase in me. I welcome Your chastisement with an open heart and remove everything that is not like You in King Jesus name I pray, Amen.

Chapter 2-part A

Setup for Restoration of the Kingdom of God

We witness the beginning of King Jesus' ministry. He goes to the Jordan River to be baptized by John the Baptist to fulfill all righteousness. After His baptism, the Spirit of God comes upon Him, and God's voice declares Him as His beloved Son. King Jesus then enters the wilderness, led by the Spirit, to be tempted by the devil.

The wilderness temptation parallels the events in the Garden of Eden. Jesus Christ is challenged in three areas: His body, soul, and spirit (**Matthew 4:1-11**), just as Eve was in Genesis (**Genesis 3: 1-6**). However, Jesus Christ, being God in the flesh, combats the devil's temptations by quoting Scripture and remains victorious.

After overcoming the wilderness temptation, King Jesus proclaims His first public message, calling people to repent because the Kingdom of heaven is at hand (**Matthew 4:17**). The term "**repent**" means to change one's perception or understanding, to change one's mind. King Jesus establishes the authority of heaven on earth, inviting people to align their thinking with God's original intent.

King Jesus then begins His ministry, selecting His disciples, teaching in synagogues, preaching the gospel of the Kingdom, and healing various sicknesses and diseases among the people. It is worth noting that King Jesus healed not only physical illnesses but also addressed the practice of homosexuality, freeing individuals from the bondage of that behavior (**Matthew 4:19-25**).

Now, it is important to approach the interpretation of biblical texts with care and sensitivity, recognizing the complexity and nuances of language and cultural context. Let us examine scripture and the definition presented and its implications.

Matthew 4:22-23

“And they immediately left the ship and their father and followed him.

*23 And Jesus went about all Galilee, teaching in their synagogues, and **preaching the gospel of the kingdom**, and healing all manner of sickness and all manner of **disease** among the people.”*

Disease: Greek 3119 Malakia, softness, is from the Greek 3120 Malakos, effeminate, of a catamite, of a boy kept for homosexual relations with a man, of a male who submits his body to unnatural lewdness, of a male prostitute.

The definition refers to the Greek word "**malakia**" (3119), which is translated as "softness" in some translations of the Bible. It then connects it to the word "**malakos**" (3120), which is often interpreted as "effeminate" or associated with practices involving male same-sex relations.

While it is true that these Greek words have been historically linked to homosexual behavior, it is crucial to understand the broader context of biblical teachings and the challenges of translating ancient languages into modern concepts. Interpretation should consider the historical and cultural setting in which the texts were written, as well as the overall message and intent of Scripture.

It is also important to note that relying solely on a few references or dictionary definitions may not provide a comprehensive understanding of the original intent and meaning of a word. Biblical scholars often engage in detailed linguistic and contextual analysis to accurately interpret the Scriptures.

In discussing healing and deliverance, it is essential to approach the topic with sensitivity, compassion, and respect for all individuals. Jesus Christ demonstrated love and compassion towards all people, regardless of their struggles or spiritual conditions. It is crucial for believers to follow His example and embrace a spirit of empathy and understanding when ministering to others.

Using derogatory language or labeling individuals based on their struggles is not consistent with the teachings of love and acceptance found in the Bible. Instead, the focus should be on guiding individuals towards the transformative power of God's grace and helping them grow in their relationship with Him.

Ultimately, the message of the Gospel is one of redemption, healing, and transformation for all individuals. It is through the work of the Holy Spirit and the power of Christ's sacrifice that people are set free from the bondage of sin and enabled to live according to God's design.

PRAYER CONFESSION

Father God, I thank You that Your word is truth. I thank You that You love us so much that You sent Your Son Jesus to show us the way back to You. I thank You for creation roles between man and woman. I thank You that Christ is the head of the man, and man is the head of the woman and that woman submits to her husband as unto the Lord. I thank You for the healing power of Jesus to be healed of all manner of sickness and all manner of disease in the name of Jesus. I thank You Father for Your forgiveness and mercy and I follow the Lord Jesus in all my ways. Father God, I have made the decision to come out of the lifestyle that I know is an abomination in Your sight. I repent for allowing the devil to convince me to choose this lifestyle over one that is holy and acceptable to You. I repent for allowing the desires of my flesh to have rule over me and renounce every soul tie of every person that I have lain in sin with, I renounce the perversity of the lifestyle. I declare that I hate it because I cannot be delivered from what I love. I love people who are bound to sexual immorality, but I hate the lifestyle and spirit. It is an abomination before the Lord. I declare that my body is the temple of the living God. I cast down every sexual immoral desire of my heart. I know that Jeremiah 17:9 says, “the heart is deceitful above all things,” and I do not trust my heart, I trust in Jesus. In Jesus name I pray, amen!

If you prayed from your heart and now are free from sexual immorality, praise the Lord!

Continue reading and move forward in the things of God and our Lord Jesus Christ. If not, contact us on our Promoting Courageous Male Leadership Group on Facebook.

Chapter 2 Part B

You Are Blessed!

Matthew 5:1-2

“And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: 2 He opened His mouth, and taught them saying,”

Set: Greek 2523 Kathizo, to set, appoint, to confer a kingdom on one

In Matthew 5:1-2, we encounter a significant moment in the ministry of Jesus Christ. After completing His deliverance meetings and witnessing the power of His teachings and demonstrations, Jesus Christ retreats to a mountain with His disciples. This passage provides insights into the significance of Jesus Christ being "**set**" in a kingdom.

The phrase "**when He was set**" carries profound implications. The Greek word used here is "kathizo," which means to set, appoint, or confer a kingdom on someone. It signifies a specific position of authority and establishes Jesus Christ as the ultimate authority in The Kingdom of God. This act of being "**set**" portrays Jesus Christ taking His rightful place as the King, the One who rules and reigns over His disciples and the multitude.

By retreating to the mountain and being "**set**," Jesus Christ intentionally assumes the position of a Teacher and Leader. The disciples, recognizing His authority and understanding the weight of this moment, come to Him to receive instruction and guidance. The act of Jesus Christ being "**set**" indicates His divine appointment and establishes Him as the source of divine wisdom and revelation.

As Jesus Christ opens His mouth to teach, what follows is the renowned Sermon on the Mount, one of the most significant teachings in all of Scripture. Here, Jesus Christ imparts profound truths about the love of God, the principles of the Kingdom, and the transformative power of His message. The Sermon on the Mount encompasses various topics, including Beatitudes, teachings on righteousness, forgiveness, prayer, and more. It serves as a blueprint for living as citizens of the Kingdom of God.

The disciples' response to Jesus being "set" and teaching them highlights their recognition of His authority and their willingness to receive His teachings without hesitation or reasoning. They had left everything behind to follow the King, and now they have the privilege of receiving direct instruction from Him.

The importance of Jesus being "set" in a kingdom cannot be overstated. It signifies His role as the appointed King, the one who holds authority, wisdom, and the power to establish His kingdom. It also highlights the disciples' submission to His authority and their willingness to learn and be transformed by His teachings.

As believers, this passage reminds us of the significance of Jesus' authority in our lives. We, too, are called to submit to His lordship, recognize His teachings as the ultimate source of truth, and allow His words to shape and transform our hearts and actions. Just as the disciples came to Jesus with open hearts, ready to receive His teachings, we are invited to approach Him with humility, reverence, and a genuine desire to align our lives with the principles of His kingdom.

By embracing the authority of King Jesus and allowing His teachings to guide us, we can experience the abundant life and blessings that come from living in alignment with His Kingdom. It is through our submission to His authority that we find true fulfillment, purpose, and eternal significance.

Matthew 5:3

“Blessed are the poor in spirit: for theirs is the Kingdom of heaven.”

Poor: Greek 4434 Ptochos, (2a) lowly, afflicted, destitute of the Christian virtues and eternal riches.

(b) helpless, powerless to accomplish an end.

In Matthew 5:3, King Jesus begins His Sermon on the Mount by proclaiming, "**Blessed are the poor in spirit, for theirs is the Kingdom of heaven.**" This statement holds profound significance and reveals a key principle of the Kingdom of God. To understand the depth of its meaning, it is important to connect it with the teaching in Mark 11:22-26 concerning faith in God.

When King Jesus refers to being "**poor in spirit**," He is not speaking about material poverty but rather a spiritual condition. It is an attitude of humility, recognizing our complete dependence on God and acknowledging our spiritual poverty apart from Him. The "**poor in spirit**" are those of us who recognize our need for God's grace, mercy, and salvation. We come to God with a contrite heart, recognizing our own inadequacy and surrendering our lives to Him.

In Mark 11:22-26, King Jesus teaches about the power of faith in God. He uses the analogy of speaking to a mountain and believing that it will be removed if one does not doubt in their heart.

This teaching emphasizes the importance of having faith in God and trusting in His power and sovereignty. It encourages us to approach God with unwavering faith, believing that He can accomplish the impossible.

The connection between these two teachings lies in the recognition of our spiritual poverty and the need to have faith in God. When we realize our utter helplessness and insufficiency, we come to a place of humility, acknowledging that we cannot save ourselves or achieve righteousness on our own. This recognition opens the door for faith to flourish.

Being "**poor in spirit**" allows us to fully rely on God and His promises. It is the foundation upon which genuine faith is built. We understand that we need God's grace and guidance in every aspect of our lives. As we surrender our self-sufficiency and trust in God's provision and power, our faith is strengthened.

The "**poor in spirit**" are blessed because we recognize our need for God and wholeheartedly seek Him. We understand that the Kingdom of heaven is not obtained through self-righteousness or worldly achievements but through a humble and dependent relationship with God. It is in this state of spiritual poverty that we experience the richness of God's law and the fullness of His Kingdom.

So, the importance of Mark 11:22-26 and faith in God for the "**poor in spirit**" lies in the fact that our spiritual poverty opens the way for genuine faith to operate. It is through faith that we receive God's promises, experience His power, and enter the blessings of His Kingdom. By

embracing our spiritual poverty and placing our trust in God, we can truly inherit the Kingdom of heaven and walk in the abundant life that He offers.

Prayer of Salvation

Heavenly Father, I come to You in the Name of Your Son Jesus Christ. You said in Your Word that whosoever shall call upon the name of the Lord shall be saved. Father, I am calling on Jesus right now. I believe He died on the cross for my sins. That He was raised from the dead on the third day and He's alive right now. Lord Jesus, I am asking You now, come into my heart. Live Your life in me and through me. I repent of my sins and surrender myself totally and completely to You. Heavenly Father, by faith I now confess Jesus Christ as my new Lord and from this day forward, I dedicate my life to serving Him. I thank You for forgiving me of my sin. Jesus is my Lord, and I AM a new creation, old things have passed away; and now all things have become new in Jesus' name, Amen!

Matthew 5:4

"Blessed are they that mourn: for they shall be comforted"

Mourn: Greek 3996 Penteo, to feel or express sorrow or grief of others.

In Matthew 5:4, King Jesus declares, "**Blessed are they that mourn: for they shall be comforted.**"

This verse carries a profound message about the state of those who experience sorrow or grief, particularly in relation to their spiritual condition.

The word "**mourn**" in the original Greek, *pentheo* (3996), signifies the expression or feeling of sorrow or grief. It is important to understand that this verse is not simply referring to mourning over personal loss or tragedy, but rather a broader sense of mourning for the brokenness and sinfulness of the world. It encompasses a deep sense of compassion and empathy for others, especially those who are spiritually lost and bound by sin.

When we encounter someone grieving the loss of a loved one, we may be moved by their emotions and experience a sense of grief ourselves. Similarly, God the Father looks upon His children who are entangled in sin with a heart full of sorrow and grief. This is precisely why He sent His only Son, Jesus, to provide atonement for the sins of humanity. It is an expression of His immense love for us, and we should be grateful to Him for this act of redemption.

As followers of Christ, we are called to see the world through the lens of God's love and sacrifice. We are to perceive the brokenness, pain, and bondage caused by sin and respond with deep compassion and concern. It is this burning passion in our hearts that compels us to share the message of Jesus, the Savior, with those who are lost. Just as others cared enough to introduce and preach Jesus to us, we should carry the same burden for the salvation and deliverance of others.

In recognizing our own need for a Savior and experiencing the comfort and grace that comes through Christ, we are positioned to extend that same comfort to others. The promise of this verse is that those who mourn over the brokenness of the world and actively engage in sharing

the message of Jesus will themselves be comforted. This comfort can take various forms, including the assurance of God's presence, the deepening of our relationship with Him, and the satisfaction of witnessing others finding hope and salvation in Christ.

In conclusion, Matthew 5:4 teaches us that those who mourn over the condition of the world and respond with compassionate action will experience the comfort and blessing of God. It encourages us to view the world through the perspective of God's love and to actively engage in sharing the message of Jesus Our Savior with others, knowing that in doing so, we not only bring comfort and hope to those who are lost but also receive comfort ourselves.

Prayer Confession

Father, in the name of Jesus and by the power of His blood, I thank You that You so much love us that You sent Your Son to die for us and reconcile us to Yourself by Jesus Christ. You said in Your word that the harvest is plenty, and laborers are few and to pray for laborers into the harvest field. I commit myself to Your harvest field Father. I submit to the leading of the Holy Spirit. Father send the hurt and loss across my path so that I may comfort them by Your Spirit in Jesus name, Amen!

Matthew 5:5

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

Meek: Greek 4239 Praus, (1) mildness of disposition, gentleness of spirit.

Inherit: Greek 2816/2818 Kleronomea/Kleronomos, (b) in messianic usage, one who receives his allotted possession by right of sonship.

Matthew 5:5 states, "**Blessed are the meek, for they shall inherit the earth.**" The concept of meekness or humbleness is often misunderstood. It is not about being weak or a pushover, but rather it pertains to our disposition towards God and His Word. Meekness towards God means accepting His dealings with us in His Word as good, without disputing or resisting His correction. This attitude of submission allows us to be transformed into His likeness and image in our spirit.

To inherit the earth means receiving our allotted possession by right of sonship in the messianic sense. Psalm 24:1 establishes that the earth belongs to the Lord. Hebrews 1:1-2 further emphasizes that God has appointed King Jesus as the heir of all things, through whom He made the worlds. As children of God and joint heirs with Christ, as stated in Romans 8:16-17, we have the privilege of sharing in His inheritance.

By humbling ourselves to the Word of God, we acknowledge what was already ours even before we were born. God had us in His mind from the very beginning, and Jesus had us in His mind when He went to the cross. The Holy Spirit's agenda is to teach us the culture of the Kingdom, and the angels work according to the spoken Word of God. Therefore, by embracing meekness and submitting to the Word, we receive our inheritance as children of God.

Prayer Confession

Father, in the name of Jesus and the power of His blood, I renounce pride and arrogance. By Your mercies, I present my body a living sacrifice, holy and acceptable unto You which is my reasonable service. By humility and the fear of the Lord are riches, and honor and life in Christ Jesus. By Your acceptance of me into Your kingdom, I receive my inheritance as joint heir with Jesus Christ in Jesus name, Amen!

Matthew 5:6

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”

Hunger: Greek 3983 Peinao, (2) Metaphor. To crave, to seek with eager desire.

Thirst: Greek 1372 Dipsao, (a) figuratively, those who are said to thirst who painfully feel the want of, and eagerly long for, those things which the soul is refreshed, supported, strengthened.

Righteousness: Greek 1343 Dikaiosune, (b) integrity, virtue, purity of life, rightness, correctness of thinking feeling and acting. Keeping the commands of God.

Filled: Greek 5526 Chortazo, (3) To fulfill or satisfy the desire of anyone.

Matthew 5:6 states, "Blessed are those who hunger and thirst for righteousness, for they shall be filled." The words used in this verse convey a deep longing and desire for righteousness, which includes integrity, virtue, purity of life, and obedience to God's commands.

As a disciple of King Jesus, having a hunger and thirst for righteousness means desiring above all else to be transformed by the Word of God. It involves a craving and eager pursuit of the things that refresh, support, and strengthen the soul. When we hunger and thirst for righteousness, we acknowledge our need for God's truth and seek to align our thoughts, feelings, and actions with His will.

This hunger for righteousness often leads to a greater understanding of our own shortcomings and sins. As we dive deeper into the Word, it exposes areas of our lives that need transformation. It may reveal attitudes, behaviors, or habits that are contrary to God's ways. This realization can be uncomfortable, but our hunger for righteousness keeps us open and willing to be changed.

Hungering and thirsting for righteousness can also lead to separation from the world's system and even strain relationships. As we pursue righteousness, we may find ourselves at odds with societal norms or the expectations of others. This could result in losing certain relationships or facing resistance from those who do not share the same hunger for God's truth. However, the blessings promised in this verse assure us that those who hunger and thirst for righteousness will be filled. God's Word satisfies the deepest longings of our souls and brings true fulfillment.

The Holy Spirit plays a vital role in revealing truth and guiding us on this journey of hungering and thirsting for God. It is through His work in our lives that we can receive and embrace the transformative power of the Word. As we continue to hunger and thirst for God, our spiritual appetite is satisfied, and we experience the blessings and fulfillment that come from a life of righteousness.

Prayer Confession

Father, in Your word, Jesus said He is the bread of life and anyone who eats His flesh and drink His blood will have everlasting life in Him. Father, I desire the sincere milk of the word that there by I grow in the things of You. Thank You for satisfying me with long life as I obey and do Your word. Thank you in Jesus' name, Amen!

Matthew 5:7

“Blessed are the merciful: for they shall obtain mercy.”

Merciful: Greek 1655 Eleemon, to help one afflicted or seeking aid, kindness or good will toward the miserable and the afflicted, joined with a desire to help them.

Mercy: Greek 1656 Eleos, (c) the mercy of Christ, whereby at His return to judgment He will bless true Christians with eternal life.

Matthew 5:7 states, "**Blessed are the merciful, for they shall obtain mercy.**" The Greek word used for "merciful" conveys the idea of showing kindness, goodwill, and a desire to help those who are miserable or afflicted. It is a compassionate attitude toward others, accompanied by a genuine desire to offer assistance and support.

When we demonstrate mercy towards others, we reflect the heart of God, who is rich in mercy and compassion. Just as God extends His mercy to us, forgiving our sins and showing us kindness, we are called to extend that same mercy to those around us. It involves being attentive to the needs of others, being willing to lend a helping hand, and showing compassion and understanding to those who are suffering or in distress.

One powerful way to demonstrate mercy is by sharing the message of salvation and God's love with those who need a Savior. This can involve reaching out to people who may be marginalized or struggling with various challenges. It requires looking beyond external appearances, beliefs, or societal labels and seeing individuals as valuable souls in need of God's grace.

Being merciful doesn't mean condoning or enabling wrongdoing, but rather showing kindness and understanding while also pointing others towards the truth and transformation found in Christ. It may involve going out of our way to minister to someone, to listen to their story, and to offer support and encouragement. In doing so, we become vessels of God's mercy and instruments of His love in the world.

The promise in this verse is that those who are merciful will themselves obtain mercy. It emphasizes the reciprocal nature of mercy. As we extend mercy to others, we experience the abundant mercy of God in our own lives. It is through the overflow of God's mercy that we are empowered to show mercy to others, creating a cycle of compassion and grace.

In summary, being merciful involves having a genuine desire to help those in need, showing kindness, compassion, and understanding. It is an expression of God's love working through us to reach others with His mercy. As we extend mercy to others, we can expect to receive mercy from God, and in doing so, we become part of God's redemptive work in the world.

Prayer Confession

Father, in the name of Jesus and the power of His blood, I thank You for Your great mercy that is new every day. I bow down myself to Your Lordship. You said in Your word that vengeance is Yours and You will repay. So, I extend mercy to those in darkness as someone did for me. I will walk in Light to the world with compassion and mercy because I was not with flesh and blood. I follow Jesus' example of earthly reign in Jesus' name, Amen.

Matthew 5:8

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

Pure: Greek 2513 Katharos, (c) ethically (1) Free from corrupt desires, from sin and guilt. (2) Free from every admixture of what is false (3) sincere, genuine. (4) Unstained from the guilt of anything.

See: Greek 3708 Horao, (2) To see with the mind, to know, perceive (3) To see, become acquainted with by experience, to experience.

Matthew 5:8 states, "**Blessed are the pure in heart, for they shall see God.**" The Greek word used for "pure" conveys the idea of being free from corrupt desires, sin, guilt, and anything false. It implies sincerity, genuineness, and being unstained from the guilt of wrongdoing.

To be pure in heart means to have a mindset and inner disposition that is aligned with God's truth and righteousness. It involves having a genuine sincerity in our relationship with God and others, seeking to live a life that is pleasing to Him. It is about having integrity and a genuine desire to follow God's commandments and live according to His standards.

Seeing God in this context goes beyond mere physical sight. It signifies a deep spiritual experience and understanding of God's presence, His character, and His ways. It is about having a close and intimate relationship with Him, perceiving His guidance, and experiencing His transformative work in our lives.

Being pure in heart requires a conscious decision to align our thoughts, desires, and actions with God's truth. It involves surrendering our own selfish desires and allowing God to purify us from within. It requires seeking His forgiveness for our sins and allowing His Spirit to work in us, transforming us into His likeness.

To cultivate purity of heart, it is important to guard our minds and hearts against the influences of the world. Romans 12:2 encourages us not to conform to the patterns of this world but to be transformed by the renewing of our minds. This entails filling our minds with God's Word, seeking His guidance through prayer, and allowing the Holy Spirit to convict and shape us.

Living with a pure heart also involves being mindful of our actions, relationships, and the choices we make. It means being honest, treating others with love and respect, and living a life of integrity. It requires avoiding hypocrisy and striving to live consistently with our beliefs.

The promise in this verse is that those who are pure in heart will see God. This encompasses both the present experience of His presence and the future hope of experiencing Him fully in eternity. It is a promise of intimacy with God, where we can know Him deeply and intimately.

In summary, being pure in heart means having a genuine and sincere devotion to God, seeking to live a life that aligns with His truth and righteousness. It involves surrendering our own selfish desires, allowing God to purify us from within, and living with integrity and sincerity. As we cultivate purity of heart, we will experience a closer relationship with God and a deepening understanding of His presence and work in our lives.

Prayer Confession

Father, I thank You for the Holy Spirit, who is the Spirit of Truth. I thank You that Jesus sent Him to us to guide and direct us in the ways of the Kingdom of God. Father, I am risen with Christ, so I seek those things that are above, where Christ sits on the right hand of God. Father, my affections are on things above and not things on the earth. I renounce everything and anybody that is blocking me from You in Jesus name, Amen.

Matthew 5:9

"Blessed are the peacemakers: for they shall be called the children of God."

Peacemaker: Greek 1518 Eirenopios, loving peace. Compound from 4160 Poieo, i. to make one do something (1) Cause one to (j) to be the authors of a thing (to cause, bring about) (2) To do a. to act rightly, do well. (1) To carry out, to execute.

Children: Greek 5207 Huios, a son (c) those who character God as a loving Father who He shapes by chastisement.

Matthew 5:9 states, "**Blessed are the peacemakers, for they shall be called the children of God.**"

The term "peacemaker" refers to those who actively promote peace, resolve conflicts, and seek to reconcile relationships. They are individuals who work towards fostering harmony, understanding, and unity among people.

Being a peacemaker goes beyond simply avoiding or preventing conflicts. It involves taking intentional steps to actively promote reconciliation and peace in various situations. Peacemakers strive to bring about healing, restoration, and unity, both in their personal relationships and in the broader community.

As children of God, we are called to reflect His character and nature. God is a God of peace, and He desires His children to emulate His peacemaking nature. This includes seeking reconciliation and forgiveness, showing compassion, and understanding, and working towards resolution rather than division.

Peacemaking requires humility, empathy, and a willingness to listen and understand different perspectives. It involves putting the needs of others before our own and seeking mutual understanding and compromise. Peacemakers recognize the value of relationships and the importance of maintaining peace and unity within the body of Christ and the world at large.

The promise in this verse is that the peacemakers will be called the children of God. This indicates that peacemakers display the character and nature of God, reflecting His love, grace, and reconciliation. They exemplify the values and principles of the Kingdom of God and demonstrate their kinship with God as His children.

As followers of Christ, we are called to be instruments of peace and agents of reconciliation. This includes actively promoting peace in our families, communities, workplaces, and wherever we go. Peacemaking involves being proactive in resolving conflicts, seeking reconciliation, and fostering an environment of unity and harmony.

It is important to note that being a peacemaker does not mean compromising our convictions or enabling wrongdoing. Rather, it involves approaching conflicts with love, wisdom, and a genuine desire for resolution and restoration. It may require difficult conversations, forgiveness, and the willingness to extend grace and understanding.

In summary, peacemakers are those who actively work towards promoting peace, resolving conflicts, and fostering unity and reconciliation. We demonstrate the character of God and reflect His love and grace in our relationships and interactions. As children of God, we are called to be peacemakers and to actively pursue peace in our lives and in the world around us.

Prayer Confession

Father, we thank You for Your Son, Jesus. Lord Jesus, we thank You that You did not leave us comfortless, but you sent the Holy Spirit to live with us and teach us all things that You command. I thank You that you have given us Your peace and because of this, we will not let our hearts be troubled, neither will we let it be afraid in Jesus' name, Amen.

Matthew 5:10

“Blessed are they which are persecuted for righteousness’ sake: for theirs is the Kingdom of Heaven.”

Persecuted: Greek 1377 Dioko, (3b) to be mistreated, suffer persecution on account of something.

Matthew 5:10 states, "**Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.**" This verse highlights the blessings that await those who face persecution because of their commitment to righteousness and their unwavering adherence to God's Word.

As followers of Christ, we are called to live according to God's standards of righteousness, which may often stand in contrast to the values and norms of the world. This can lead to opposition, rejection, and even persecution. However, Jesus assures us that there is a special blessing reserved for those who endure persecution for the sake of righteousness.

Persecution can take various forms, including verbal abuse, discrimination, social ostracism, and even physical harm. It may arise from individuals, communities, or even governments that oppose the principles and teachings of the Gospel. When we face persecution for our faith and commitment to righteousness, it is an affirmation that we are walking in the footsteps of Jesus, who Himself was persecuted for His righteousness.

The promise in this verse is that those who are persecuted for righteousness' sake will inherit the Kingdom of Heaven. This is a reminder of the ultimate reward and eternal destiny that awaits God's faithful children. Though we may face temporary hardships and sufferings in this world, our inheritance in the Kingdom of Heaven is secure.

In the face of persecution, it is essential to hold fast to our faith and remain steadfast in our commitment to righteousness. We should not compromise our convictions or dilute the truth of God's Word to avoid persecution. Instead, we can find strength and courage in knowing that God is with us in our trials. He empowers us through His Holy Spirit to endure and overcome the challenges we face.

The examples of biblical figures like Joshua, Jeremiah, and the apostle Paul demonstrate how God stands with His faithful servants amid persecution. They faced opposition and hostility but remained steadfast in their faith, trusting in God's presence and deliverance. Likewise, as followers of Christ, we can draw courage from these examples and rely on the promises and assurance of God's Word.

In times of persecution, it is crucial to remember that God has not given us a spirit of fear but of power, love, and a sound mind. We can rest in His grace, knowing that He has called us to a holy purpose and has equipped us to stand firm in the face of opposition.

Ultimately, our focus should be on pleasing God rather than seeking the approval of the world.

While persecution may be difficult and challenging, we can find comfort and strength in knowing that God is with us, and our ultimate reward is in His Kingdom.

Prayer Confession

Father, thank You that we are Your elected and justified children. I thank You that nothing can separate us from the love of Christ. Father, I thank You that we are protected from tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword in Jesus' name. Father for Your sake we are killed all the daylong; we are accounted sheep for the slaughter, but nay, in all these things we are more than conquerors through You that love us in Jesus' name. For I am fully persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord, in Jesus' name, Amen!

Matthew 5:11-12,

*“Blessed are you, when men shall **revile** (taunt) you, and persecute you, and shall say all manner of **evil** against you **falsely**, for My sake. 12 Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you.”*

Revile: Greek 3679 Oneidizo, to assail with contemptuous or humiliating language. To address or speak of abusively. Dishonor.

Evil: Greek 4190 Poneros, (1b) bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble.

Falsely: Greek 5574 Pseudomai, to lie, to speak deliberate falsehoods (2) to deceive one by a lie, to lie to

Matthew 5:11-12 is about the blessedness of those who face persecution and reviling for the sake of righteousness. Let's explore the scripture and the definitions to gain a deeper understanding.

The passage begins with King Jesus saying, "**Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.**" Here, revile is translated from the Greek word "oneidizo," which means to assail with contemptuous or humiliating language, to speak abusively or dishonorably towards someone. It implies the use of derogatory, insulting, or demeaning speech.

King Jesus acknowledges that His followers may face reviling and persecution for their commitment to Him and their adherence to righteousness. They may encounter people who taunt them, speak ill of them, and spread false accusations against them. This mistreatment can be hurtful and challenging to endure.

The term "evil" in this passage is translated from the Greek word "poneros." It signifies various forms of harm, trouble, or toilsomeness. It refers to actions, situations, or circumstances that bring about pain, difficulty, or even peril to one's faith in Christ and steadfastness. It implies the presence of opposition, adversity, and the potential for suffering because one's commitment to Christ.

The word "falsely" in the scripture comes from the Greek term "pseudomai," which means to lie or speak deliberate falsehoods. It denotes the act of deceiving someone through intentional falsehood, misleading speech, or spreading lies.

The King encourages His disciples to rejoice and be exceedingly glad despite the reviling, persecution, and false accusations we may face. He reminds us that the prophets who came before us also endured similar mistreatment. The prophets of old were often reviled, persecuted, and falsely accused of speaking God's truth and proclaiming His messages. By drawing this parallel, King Jesus provides a context of solidarity and encourages His followers to find solace and encouragement in the knowledge that we are not alone in our suffering.

Overall, this scripture teaches that we as believers should expect opposition, including reviling, persecution, and false accusations, as they stand firm in their faith and live according to God's righteousness. It emphasizes the blessedness and joy that come from enduring such challenges for the sake of Christ. The passage encourages disciples to find strength and comfort in knowing

that our experiences of mistreatment align them with the faithful prophets of old and ultimately with King Jesus Himself, who Himself faced persecution and false accusations.

As readers, we can draw inspiration from this teaching to persevere in our faith, even in the face of opposition, and to find joy and comfort in our identity as followers of Christ.

As we conclude Matthew 5:1-12, let us not merely hear these words, but let them penetrate our hearts and guide our actions. May we seek to embody the Beatitudes in our daily lives, trusting in the blessings and promises of our Lord Jesus Christ.

Prayer Confession

Father, in the name of Jesus and by the power of His blood. I thank You that I AM a Kingdom citizen, saved by grace and not of works. I thank You for showing us how to receive from the Kingdom through Our Lord and Savior Jesus Christ. Father, I trust You with all my heart, I lean not unto my own understanding, in all my ways I acknowledge You, and I thank You for directing my path in Jesus name, Amen!

Chapter 3

Salt of the Earth

Matthew 5:13

"Ye are the salt of the earth: but if the salt has lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Salt: Greek 217 Halas, (4) wisdom and grace exhibited in speech

Trodden under foot: Greek 2662 Katapateo, (2) metaph. To treat with rudeness and insult

In Matthew 5:13, King Jesus uses the metaphor of salt to convey an important message to his disciples and the crowd gathered before him. He tells them, "**Ye are the salt of the earth.**" This metaphor holds deep meaning and provides insight into the role and responsibility of believers in the world.

Salt, in its literal sense, is a seasoning that enhances the flavor of food. It adds taste and preserves freshness. In this context, Jesus is suggesting that his followers have a transformative and influential role in the world. They are meant to bring flavor, goodness, and preservation to the society in which they live.

However, King Jesus warns that if the salt loses its "**savour**", its ability to fulfill its purpose, it becomes useless. It loses its effectiveness and value. He questions, "**Wherewith shall it be salted?**" If salt loses its saltiness, it cannot be restored by anything else. It becomes good for nothing, fit only to be cast out and trampled underfoot.

The metaphorical meaning behind this statement is significant. King Jesus is teaching His disciples that we have a vital role in the world. We are called to be the wisdom and grace exhibited in speech, symbolized by salt. Our words and actions should have a positive and transformative impact on society. They should bring flavor, goodness, and preservation to the lives of others.

However, if we fail to fulfill our calling, if we lose our savour, our effectiveness in living out the teachings of King Jesus, we become useless and vulnerable to being cast aside and treated with disrespect. King Jesus emphasizes the importance of remaining true to our purpose and living out our faith in a way that reflects God's wisdom and grace.

This scripture challenges us as believers to examine our own lives and consider whether we are living up to the calling of being the salt of the earth. Are we bringing flavor, goodness, and preservation to the world around us? Are our words and actions reflective of God's wisdom and grace?

It serves as a reminder that our role as followers of Christ is not passive but active. We are called to be agents of positive change, influencing the world for good through our words, actions, and attitudes. We should strive to live in a way that preserves and enhances the well-being of others, offering wisdom and grace in our interactions.

Let us heed Our King's teaching and embrace our role as the salt of the earth. May we strive to preserve and enhance the lives of those around us, bringing flavor, goodness, and the wisdom of God to the world. In doing so, we fulfill our purpose and honor the calling to be disciples of Christ (D.O.C.).

Prayer Confession

Father, in the name of Jesus, I thank You that You only see us through the blood of Jesus. I thank You that Your word always encourages me to believe in You more. I thank You that through Jesus I can do anything that will bring You glory in Jesus' name, amen.

Chapter 4

Light of the World

Matthew 5:14-16,

“Ye are the light of the world. A city that is set on a hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.”

Light: Greek 5457 Phos, (2c) that which is exposed to view of all, openly, publically

Set: Greek 2749 Keimai, (2a) to be set (by God’s intent), destined, appointed

Good: Greek 2570 Kalos, (b) good, excellent in its nature and characteristics, and therefore well adapted to its end. (c) beautiful by reason of purity of heart and life, and hence praise worthy

Works: Greek 2041 Ergon, (1) (a) that which one undertakes to do, enterprise, undertaking

Glorify: Greek 1392 Doxazo, (b1) to cause the dignity and worth of some person or thing to become manifest and acknowledged

In Matthew 5:14-16, King Jesus continues to teach His disciples and the crowd, expanding on our role and impact in the world. He declares, "*Ye are the light of the world.*" This metaphorical statement holds profound significance and carries a powerful message about the influence and purpose of Kingdom citizens.

Just as light illuminates’ darkness and guides the way, King Jesus proclaims that His followers are the light of the world. We are called to shine brightly, to be visible and exposed to the view of all. We are like a city set on a hill that cannot be hidden. Just as a prominent city on a hill is easily seen from afar, Kingdom citizens are to be a clear and undeniable presence in the world.

King Jesus emphasizes that light is not meant to be concealed or kept under a bushel. Rather, just as one does not light a candle and hide it, Kingdom citizens are called to let our light shine openly and publicly. We are to display our faith and the transformation that God has worked in our lives. By doing so, we bring illumination, guidance, and hope to all those around us.

The purpose of letting our light shine is twofold. First, it is so that others may see our good works. Good here refers not only to actions that are morally upright, but also to deeds that are excellent, beautiful, and praiseworthy. Disciples are called to live lives marked by purity of heart and life, reflecting the character and values of our Heavenly Father.

Second, the aim of shining our light before others is to glorify our Father in Heaven. As disciples, we live in a way that aligns with God's purposes, our good works point others to the greatness and worthiness of God. Through our actions, attitudes, and words, we bring honor and acknowledgment to Our Heavenly Father.

This teaching challenges us to consider our role as lights in the world. Are we allowing our light to shine brightly, or are we hiding it under a bushel? Are we living in a way that reflects the excellence and beauty of God's character? Are our actions and attitudes drawing others closer to God and bringing glory to Him?

It is crucial for disciples to recognize the significance of our influence and the impact they can have on those around us. Just as light dispels darkness and brings clarity, disciples are called to bring light, truth, and love into a world that desperately needs it.

In summary, let us embrace the calling to be the light of the world, not hiding our faith but shining brightly for all to see. May our good works reflect the excellence and beauty of God's nature, drawing others to glorify our heavenly Father. Through our words, actions, and attitudes, may we bring illumination, hope, and transformation to a world in need. Through unity with Christ and the power of the Holy Spirit, we can fulfill our role as representatives of the Kingdom of God.

Prayer Confession

Father, thank You for Jesus, Your Son! Thank You Lord Jesus for your sacrifice and obedience to God the Father. I thank You that I Am one with the Father, Son and the Holy Ghost. I have and take Your John 17 prayer as My Lord, Savior and King. I give myself away so that You can use me for Your pre-ordained purpose so that You have all the Glory and Honor in Jesus name, Amen.

Chapter 5

Till all be Fulfilled

Matthew 5:17-20

*“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall **do** and **teach** them, the same shall be called great in the Kingdom of Heaven. 20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.”*

Destroy: Greek 2647 Katluo, (1) to dissolve, disunite

Law: Greek 3551 Nomos, (1) anything established, anything received by usage, a custom, a law, a command. (c) of the Mosaic law

Prophets: Greek 4396 Prophetes, (2) one who, moved by the Spirit of God and hence His organ or spokesman, solemnly declares to men what he has received by inspiration, especially concerning future events, and in particular such relate to the cause and Kingdom of God and to human salvation. (a) the OT prophets, having foretold the Kingdom, deeds and death, of Jesus the Messiah.

Fulfill: Greek 4137 Pleroo, (c3) to fulfill, to cause God’s will (as made known in the law) to be obeyed as it should be and God’s promise (given through prophets) to receive fulfillment. Complete.

Jot: Greek 2503 Iota, (1) the smallest Hebrew letter of them all. (a) hence equivalent to the minutest part.

Tittle: Greek 2762 Keraia, (1) little horn. (a) not even the minutest part of the law shall parish.

Wise/ Case: Greek 3364 Ou me, (1) never, certainly not, not at all, by no means, a double negative strengthening the denial.

Scribe: Greek 1122 Grammateus, (2) In the Bible, a man learned in the Mosaic law.

Pharisees: Greek 5330 Pharisaios, (1) A sect that seems to have started after the Jewish exile. In addition to OT books, the Pharisees recognized in oral tradition a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or penalty in Hades, would be recalled to life by him, and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with common people. According to Josephus they numbered more than 6,000. They were bitter enemies of Jesus and His cause; and were in turn severely rebuked by Him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.

In Matthew 5:17-20, King Jesus clarifies His relationship to the law and the prophets, emphasizing that He came to fulfill them rather than abolish them. He challenges His listeners to exceed the righteousness of the scribes and Pharisees, emphasizing the importance of true righteousness that goes beyond external obedience and requires a genuine heart aligned with God's will.

When connecting this teaching with the commandment to love our neighbors as ourselves from Matthew 22:33-40, we understand that the law and the prophets provide guidance on how to love both God and our neighbors. Loving God with all our heart, all our soul, and all our mind is the greatest commandment, and loving our neighbors as ourselves is closely tied to it. The law contains principles and instructions on how to love God and our neighbors.

To fully understand the significance of loving our neighbors as ourselves, we must first recognize the value of self-love. Loving oneself in a biblical context does not refer to selfishness or narcissism, but rather to a healthy and balanced appreciation of our own worth as individuals created in the image of God.

Loving ourselves means recognizing our inherent value and embracing the truth that we are beloved children of God. It involves cultivating a sense of self-worth, acknowledging our strengths and weaknesses, and accepting ourselves as unique and valuable beings. This understanding is crucial because it forms the foundation for how we love and relate to others.

When King Jesus instructs us to love our neighbors as ourselves, He assumes that we already possess a healthy level of self-love and self-care. It is only when we genuinely love and care for ourselves that we can extend the same love and care to others. Self-love provides the necessary emotional and spiritual resources to engage in healthy relationships and acts of love towards our neighbors.

Loving our neighbors as ourselves involves extending the same grace, compassion, forgiveness, and kindness to others that we would desire for ourselves. It means treating others with dignity, respect, and empathy. Just as we have a natural inclination to take care of our own needs, King Jesus calls us to be attentive to the needs of those around us and to respond with love and compassion.

Furthermore, loving our neighbors as ourselves requires us to recognize the interconnectedness of humanity. We are all part of the same human family, created and loved by God. When we love ourselves in a healthy way, we come to understand that our well-being is intricately linked to the well-being of others. We cannot thrive in isolation; rather, we thrive when we contribute to the flourishing of those around us.

However, it's important to note that self-love should never be confused with self-centeredness or self-absorption. It is not an excuse for neglecting the needs of others or prioritizing our own interests above theirs. Rather, it serves as a foundation for healthy relationships, allowing us to love and serve others from a place of wholeness and authenticity.

In conclusion, King Jesus clarifies His relationship to the law and the prophets, stating that He came to fulfill them rather than abolish them. He emphasizes the enduring nature of the law and challenges His listeners to exceed the righteousness of the scribes and Pharisees. Connecting this teaching with the commandment to love our neighbors as ourselves, we understand that the law and the prophets guide us in loving God and others. Loving ourselves in a healthy way forms the foundation for loving our neighbors, enabling us to extend grace, compassion, and kindness to them. By fulfilling these commandments, we participate in God's work, demonstrating our commitment to His will and bringing honor to the Kingdom of Heaven.

Prayer Confession

Father, in the name of Jesus, I thank You that you chasten us as sons. I thank You that You sent the Holy Ghost to guide and direct us into all truth. I thank You that Your word purges me from everything that is not like You and I receive the correction in Your word in Jesus name, amen.

Chapter 6 You have heard, But I Say!

Matthew 5:21-24,

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and rememberst that thy brother has aught against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”

Raca: Greek 4469 Rhaka, (1) empty, a senseless, empty headed man, stupid (2) a term of reproach used among Jews in the time of Christ.

Council: Greek 4892 Sunedrion, (b) a smaller tribunal or council which every Jewish town had for the decision of less important cases.

Fool: Greek 3474 Moros, (2) impious, Godless

Hell: Greek 1067 Geenna, (1) Hell is a place of the future punishment call “Gehenna” or “Gehenna of fire”. This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction.

Gift: Greek 1435 Doron, (1) a gift, present. a gifts offered in expression of honor (1) of sacrifices and other gifts offered to God.

Reconcile: Greek 1259 Diallasso, (3) to be reconciled, to renew friendship with one.

In Matthew 5:21-24, King Jesus addresses the commandment against killing and provides a deeper understanding of its implications. He begins by acknowledging what was commonly known from the teachings of old: "**Thou shalt not kill.**" This commandment was well-known among the people, and it carried the consequence of facing judgment for those who committed murder. However, King Jesus goes beyond the physical act of killing and delves into the underlying attitudes and words that can lead to harm and conflict.

King Jesus introduces a new perspective, stating, "**But I say unto you.**" He emphasizes that it is not only the act of taking a life that is problematic but also the internal disposition and external expressions of anger towards one's brother. He declares that anyone who is angry with their brother without a just cause is also subject to judgment. King Jesus raises the standard of righteousness by addressing the root of conflict, which lies in the heart.

To illustrate the seriousness of this matter, King Jesus mentions two derogatory terms used to insult others. "Raca" is a term of reproach that implies emptiness or foolishness. He warns that anyone who uses such language against their brother is in danger of the council. The term "council" refers to a smaller tribunal or council in Jewish towns that dealt with less significant cases. King Jesus highlights that even verbal insults carry consequences.

King Jesus then goes further, stating that calling someone a "fool" is even more severe and exposes one to the danger of "hell fire." The Greek term for "fool" here, "moros," signifies one who is not only foolish but also impious or godless. It suggests a moral judgment on the person's character and spiritual condition. King Jesus emphasizes the importance of controlling our speech and attitudes, as they have the power to harm and destroy relationships.

To bring the message home, King Jesus presents a practical scenario. He envisions a situation where someone is about to offer a gift at the altar, presumably in worship to God. However, amid this act of devotion, they remember that their brother has something against them. Jesus instructs them to prioritize reconciliation over religious rituals. He advises them to leave their gift before the altar, go and be reconciled with their brother, and only then return to offer their gift to God.

The Greek term for "gift," "doron," refers to a present or sacrifice offered as an expression of honor and devotion. Jesus highlights the importance of relationships and the need to maintain a spirit of reconciliation and peace. He underscores that true worship and devotion to God require a genuine commitment to resolving conflicts and restoring broken relationships.

In conclusion, Matthew 5:21-24 demonstrates King Jesus' teachings on the commandment against killing. He challenges his listeners to examine their hearts, words, and attitudes, going beyond the literal act of murder. King Jesus highlights the significance of controlling anger, refraining from insulting language, and pursuing reconciliation with others. He emphasizes that relationships and love for one another are essential aspects of true worship and devotion to God.

By prioritizing reconciliation and peace, individuals demonstrate their commitment to the higher standard of righteousness that King Jesus sets forth.

Matthew 5:25-26,

“Agree with thy adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”

Adversary: Greek 476 Antidikos, (1) opponent. (a) An opponent in a lawsuit. (b) adversary, enemy.

Quickly: Greek 5035 Tachu, quickly, speedily (without delay)

Thence: Greek 1564 Ekeithen, (1) thence, from that place

Uttermost: Greek 2078 Eschatos. (2) last

Farthing: Greek 2835 Kodrantes, the fourth part of an as

In Matthew 5:25-26, King Jesus instructs His followers to agree quickly with their adversary while they are still on the way with them. The term "adversary" refers to an opponent or enemy, specifically in the context of a lawsuit or legal matter. King Jesus emphasizes the importance of resolving conflicts promptly, without delay, to avoid escalating the situation.

The passage uses legal terminology to illustrate its point. King Jesus warns that if the adversary delivers someone to the judge, and the judge in turn delivers them to the officer, they may be cast into prison. The imagery of being imprisoned conveys the serious consequences of failing to address and resolve conflicts in a timely manner.

King Jesus concludes by saying that one will not come out of prison until they have paid the last penny, emphasizing the need to settle matters completely and fulfill one's obligations. This emphasizes the principle of accountability and responsibility in relationships and agreements.

The underlying message in this passage is the importance of maintaining integrity and seeking peaceful resolution in relationships. King Jesus encourages His followers to be proactive in resolving disputes and conflicts, rather than allowing them to escalate and potentially lead to legal consequences.

As ambassadors of the Kingdom of God, we are called to represent heaven and its values in our interactions with others. Acting with integrity and striving to resolve conflicts quickly not only honors God but also reflects the transformative power of His love in our lives. By seeking resolution and maintaining peace, disciples can demonstrate the character of Christ and avoid giving the adversary an opportunity to accuse or bring harm.

In broader terms, this teaching can be applied to various aspects of our lives, including personal relationships, business dealings, and community interactions. The principle of seeking prompt resolution and fulfilling obligations can help foster healthy relationships, maintain trust, and preserve peace.

Ultimately, King Jesus' teaching reminds His followers of the importance of living in harmony, demonstrating love, and maintaining a positive witness to the world. By handling conflicts with wisdom, humility, and a commitment to reconciliation, disciples of Christ can contribute to a culture of peace and reflect the nature of God's Kingdom.

Matthew 5:27-28,

*“Ye have heard that it was said of them in old, Thou shalt not **commit adultery**: 28 **But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.**”*

Commit Adultery: Greek 3431 Moicheuo, (1b) to commit adultery with, have unlawful intercourse with another's wife. (d) A Hebrew idiom, the word is used of those who at a woman's solicitation are drawn away to idolatry, i.e. to the eating of things sacrificed to idols. (2) metaph. One who is faithless toward God, ungodly.

Looketh: Greek 991 Blepo, (2c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, carefully, examine

Woman: Greek 1135 Gune, (1) a woman of any age, whether a virgin, or married, or a widow.

Lust After: Greek 1937 Epithumeo, (3) to lust after, covet. (3) a of those who seek things forbidden.

In Matthew 5:27-28, King Jesus addresses the issue of adultery and expands the understanding of its implications. He begins by referencing the commandment against committing adultery, which was well-known among the people. However, King Jesus goes beyond the external act and delves into the realm of the heart and thoughts.

King Jesus declares that anyone who looks at a woman with lustful intent has already committed adultery with her in his heart. Here, the term "**looketh**" refers to more than just seeing or noticing

someone; it involves a deliberate and prolonged gaze with the intention of lusting after that person. The focus is on the internal attitude and desire rather than the outward action.

It is important to note that King Jesus is not suggesting that simply having natural attractions or finding someone visually appealing is sinful. Rather, He is addressing the intentional, lustful contemplation that goes beyond appreciation and enters a realm of coveting or desiring what is forbidden.

King Jesus' teaching on adultery in the heart challenges the prevailing understanding of the time, which primarily focused on the external act. He emphasizes the significance of internal purity and the importance of guarding one's thoughts and desires. King Jesus is highlighting the principle that actions flow from the heart and that internal attitudes and intentions matter to God.

By addressing the issue of adultery in the heart, King Jesus raises the standard of righteousness and calls His followers to purity of thought and intention. He is not only concerned with external behavior but also with the inward motivations and attitudes that can lead to sinful actions.

This teaching has significant implications for men, particularly husbands, as King Jesus specifically addresses them in this context. King Jesus highlights the responsibility of husbands to guard their thoughts, fantasies, and sexual desires, directing them solely toward their wives.

By giving undivided attention to their spouses and cultivating a mindset focused on faithfulness, men can avoid the temptation of adultery.

King Jesus acknowledges the prevalence of sensual imagery and temptation in the world. He warns against the dangers of being drawn away by enticing images and urges men to be vigilant in guarding their thoughts and desires. The battle against adultery begins in the mind, and King Jesus urges men to resist and overcome lustful thoughts that can lead to destructive actions.

This teaching serves as a reminder that our thought life matters to God. It challenges us to examine our hearts and take responsibility for our internal attitudes and desires. King Jesus invites us to pursue purity, faithfulness, and integrity in our relationships, honoring God's design for marriage and guarding against the erosion of trust and intimacy.

Ultimately, King Jesus' teaching on adultery in the heart emphasizes the transformative power of His teachings and the call to pursue righteousness in all aspects of life, including our thoughts, desires, and relationships. It reminds us of the importance of aligning our inner lives with God's standards and seeking His grace to live in purity and faithfulness.

Matthew 5:29-30,

*“And if thy right eye **offend** thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”*

Offend: Greek 4624 Skandalizo, (1) to put a stumbling block or impediment in the way, upon which another may trip and fall, metaph. To offend. (a) to entice to sin b. to cause a person to begin to distrust and desert one whom he ought to trust and obey.

In Matthew 5:29-30, King Jesus uses vivid language to convey the seriousness of dealing with temptation and avoiding sin. He speaks metaphorically about cutting off or plucking out body parts that cause one to stumble or offend. It is important to understand that King Jesus is not advocating literal self-mutilation but using strong imagery to emphasize the urgency of dealing with sin in our lives.

The term "offend" in this context refers to something that causes us to stumble or fall into sin. It can be an external factor or an internal inclination that leads us astray. King Jesus emphasizes the importance of taking radical measures to eliminate these stumbling blocks in our lives.

King Jesus speaks specifically about the right eye and the right hand, symbolizing important and influential parts of the body. These represent areas of our lives that may be sources of temptation or avenues for sinful actions. King Jesus suggests that it is better to lose or remove these parts than to allow them to lead us into sin and ultimately jeopardize our spiritual well-being.

The underlying message of these verses is the necessity of radical commitment to holiness and purity. King Jesus is calling His disciples to take sin seriously and to be proactive in eliminating anything that leads them astray from following God's commands. It is a call to radical self-discipline and a reminder that the pursuit of righteousness may require making difficult choices and sacrifices.

While the specific body parts mentioned by King Jesus are symbolic, the principle applies to all aspects of our lives. It involves identifying and removing anything that hinders our relationship with God or tempts us to sin. This can include unhealthy relationships, destructive habits, or engaging with sinful content or influences.

King Jesus' words serve as a powerful reminder that our commitment to righteousness should outweigh any attachment to worldly desires or habits. It is a call to prioritize our spiritual well-being above all else and to take intentional steps to avoid situations, influences, or behaviors that can lead us astray.

Ultimately, King Jesus is emphasizing the importance of radical obedience and devotion to God. It is a call to wholeheartedly pursue a life of holiness, recognizing that even the smallest stumbling block can have significant consequences. By taking sin seriously and actively removing anything that leads us astray, we can safeguard our spiritual walk and maintain a faithful relationship with God.

Matthew 5:31-32,

“It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”

Saving: Greek 3924 Parektos, (1) except, with the expectation of (a thing) (2) besides

Fornication: Greek 4202 Porneia, (1) illicit sexual intercourse a. adultery, fornication, homosexuality, lesbianism, intercourse with animals etc b. intercourse with close relatives; Lev 18 (c) sexual intercourse with a divorced man or woman; Mark 10:11

In Matthew 5:31-32, King Jesus addresses the issue of divorce, contrasting the teachings of the law with His own teachings. In the Old Testament, it was allowed for a man to divorce his wife by giving her a certificate of divorce (**Deuteronomy 22:13-30**). However, King Jesus presents a higher standard for marriage and highlights the seriousness of divorce.

King Jesus states that whoever divorces his wife, except in the case of sexual immorality (fornication), causes her to commit adultery. This statement implies that divorce, except for the grounds of sexual immorality, leads to an unjustified separation that results in both parties being considered guilty of adultery if they remarry.

It is important to note that King Jesus is not endorsing or encouraging divorce here but rather clarifying the implications and consequences of divorce. He emphasizes the permanence and sacredness of the marriage covenant, stating that what God has joined together, no human should separate.

King Jesus' teaching on divorce emphasizes the importance of faithfulness, commitment, and reconciliation within the marriage relationship. He calls His followers to honor the marriage covenant, to work towards resolving conflicts, and to seek forgiveness and reconciliation rather than pursuing divorce as an easy way out.

In Mark 10:2-11, King Jesus further elaborates on the topic of divorce, explaining that Moses permitted divorce because of the hardness of men's hearts, but it was not God's original intention. He goes back to the creation account, highlighting the divine design for marriage as a lifelong commitment between one man and one woman.

It is important to approach this teaching with compassion and understanding, recognizing that there may be cases of abuse, infidelity, or irreconcilable differences that can lead to the need for separation or divorce. However, King Jesus' teachings challenge us to prioritize reconciliation, forgiveness, and the preservation of the marriage covenant whenever possible.

In the context of marriage, Ephesians 5 emphasizes the sacrificial love of husbands and the reverence and submission of wives. Husbands are called to love their wives selflessly and unconditionally, as Christ loved the Church and gave Himself for it. Wives are called to respect and honor their husbands, following the example of the Church's reverence for Christ.

In summary, King Jesus' teachings on divorce call for a high standard of faithfulness, commitment, and reconciliation within marriage. Divorce should not be taken lightly or pursued as a solution to marital difficulties, but rather forgiveness, reconciliation, and honoring the marriage covenant should be the primary focus. It is essential to approach this topic with grace and seek guidance from Scripture, prayer, and wise counsel in navigating specific situations.

Matthew 5:33-37,

“Again, you have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven: for it is God’s throne: 35 Nor by earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.”

Forswear Thyself: Greek 1964 Epiorkeo, (1) to swear falsely, forswear one’s self, a perjurer

Oaths: Greek 3727 Horkos, (1) that which has been pledged or promised with an oath

Swear: Greek 3660 Omnuo, (2) to affirm, promise, threaten, with an oath (3) in swearing to call a person or thing as witness, to invoke, swear by

Yea: Greek 3483 Nai, (1) yea, verily, truly, assuredly, even so, a strong affirmation; yes

Nay: Greek 3756 Ou, (1) no, not; in direct questions expecting an affirmative answer

In Matthew 5:33-37, King Jesus addresses the topic of making oaths and swearing. He begins by acknowledging the traditional teaching that one should not break an oath but fulfill it before the Lord. However, Jesus presents a higher standard and declares, "**But I say unto you, Swear not at all.**" He discourages the practice of making oaths altogether, emphasizing the importance of truthful and honest communication.

To emphasize his point, King Jesus provides examples of things that people commonly swore by: heaven, earth, Jerusalem, and even one's own head. He points out that these things are all connected to God and carry divine significance. Heaven is God's throne, and earth is His footstool. Jerusalem is the city of the great King, referring to God Himself. Even one's own head, which represents personal control, is limited and incapable of making a single hair white or black. King Jesus challenges the reliance on oaths and encourages a shift toward sincere and trustworthy communication.

Instead of making oaths, King Jesus instructs his followers to let their communication be straightforward and honest. He says, "**Let your communication be, Yea, yea; Nay, nay.**" In other words, let your affirmation be a simple "yes," and your negation be a straightforward "no." King Jesus emphasizes the importance of integrity and consistency in one's words and actions. He teaches that unnecessary and excessive swearing or making elaborate oaths goes beyond what is needed and can lead to deception and falsehood.

King Jesus concludes by stating, "**For whatsoever is more than these cometh of evil.**" Here, he indicates that going beyond simple and truthful communication comes from an evil or wicked source. This suggests that unnecessary oaths and complex swearing introduce a level of deceit and manipulation into human interactions. King Jesus encourages his followers to cultivate a spirit of honesty, transparency, and reliability in their communication, allowing their words to reflect their true intentions.

In summary, Matthew 5:33-37 challenges the traditional understanding of making oaths and swearing. King Jesus calls for a higher standard of truthful communication, discouraging the practice of unnecessary and elaborate oaths. He highlights the divine significance of heaven, earth, Jerusalem, and one's own head, indicating that reliance on these things for oaths is misplaced. Instead, King Jesus urges his followers to let their communication be simple, honest, and consistent, devoid of unnecessary swearing or extravagant oaths. By doing so, they uphold integrity, avoid deception, and align their words with God's standards of truthfulness and righteousness.

Matthew 5:38-42,

“You have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take thy coat, let him have thy cloak also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that ask thee, and from him that would borrow of thee turn not thou away.”

Resist: Greek 436 Anthistemi, (1) to set one’s self against, to withstand, resist, oppose 2 to set against

Smite: Greek 4474 Rhapizo, (2) to smite in the face with the palm of the hand, to box the ear

Sue: Greek 2919 Krino, (7) to contend together, of warriors and combatants (a) to dispute (1) to go to law, have a suit at law

Compel: Greek 29 Aggareuo, (1) to employ a courier, dispatch a mounted messenger, press into public service, compel to go

Twain: Greek 1417 Duo, the two, the twain

In Matthew 5:38-42, King Jesus addresses the concept of retaliation and offers a new perspective on responding to evil and injustice. He begins by contrasting his teaching with the popular saying of the time: "**An eye for an eye and a tooth for a tooth.**" This principle, known as lex talionis, was a legal concept aimed at ensuring proportional justice and preventing excessive retaliation.

However, King Jesus introduces a radical shift in mindset by saying, "**But I say unto you, That ye resist not evil.**" Here, the Greek word "anthistemi" is used, which means to set oneself against, withstand, or oppose. King Jesus advises his followers not to resist or retaliate against evil or those who harm them. Instead, he presents a series of examples to illustrate his point.

King Jesus states that if someone smites them on the right cheek, they should turn the other cheek as well. The Greek word "rhapizo" is used for "smite," referring to a slap with the palm of the hand. By turning the other cheek, King Jesus encourages his disciples to demonstrate non-violence and a refusal to engage in a cycle of revenge.

He continues by saying that if someone sues them and takes their coat, they should give their cloak as well. The act of giving the cloak, which was an outer garment, goes beyond what is required, demonstrating a willingness to relinquish personal rights and possessions.

Furthermore, King Jesus advises his disciples that if someone compels them to go a mile, they should go with them two miles. The Greek word "aggareuo" is used for "compel," suggesting a forced service or obligation. By willingly going beyond the initial demand, King Jesus teaches his followers to display a spirit of selflessness and generosity.

Lastly, King Jesus instructs his disciples to give to those who ask and not to turn away from those who would borrow from them. This emphasizes the importance of open-handedness, generosity, and compassion towards those in need.

Overall, these teachings challenge the prevailing cultural norms of retaliation and revenge. King Jesus invites his followers to respond to evil with acts of non-violence, selflessness, and generosity. By doing so, they embody the values of God's kingdom, reflecting the character of their Heavenly Father. King Jesus' teachings in this passage call for a transformative approach to interpersonal relationships, urging his disciples to overcome evil with love and grace.

Matthew 5:43-48,

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate your enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: 45 That ye may be the children of your Father which is in heaven: for he maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. 46 For if you love them which love you, what reward have ye? Do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Love: Greek 25 Agapao, (1a) to welcome, to entertain, to be fond of, to love dearly

Enemies: Greek 2190 Echthros, (2a2) a man that is hostile

Bless: Greek 2127 Eulogeo, (1) to praise, celebrate with praises (3) to consecrate a thing with solemn prayers.

Curse: Greek 2672 Kataraomai, to curse, doom, imprecate evil upon

Good: Greek 2573 Kalos, (1d) to speak well of, to do good

Hate: Greek 3404 Miso, (2) to be hated, detested

Pray: Greek 4336 Proseuchomai, (1) to offer prayers, to pray

Despitefully Use: Greek 1908 Epereazo, (2) to treat abusively, use despitefully

Publicans: Greek 5057 Telones, (2) a tax gatherer, collector of taxes or tolls, one employed by a publican or farmer general in the collection of taxes. The tax collectors were a class, detested not only by the Jews, but by other nations also, both on account of their employment and of harshness, greed, and deception, with which they did their job.

Salute: Greek 782 Aspazomai, (1a) to salute one, greet, bid welcome, wish well to (b) to receive joyfully, welcome

Brethren: Greek 80 Adelphos, (6) brethren in Christ

Perfect: Greek 5046 Teleios, (1) brought to its end, finished (2) wanting nothing necessary to completeness (3) perfect (4) that which is perfect (a) consummate human integrity and virtue

Matthew 5:43-48 is a profound teaching where King Jesus challenges the traditional understanding of love and expands it to include even our enemies. He begins by referring to a common teaching of the time: "**Thou shalt love thy neighbor and hate your enemy.**" While the command to love one's neighbor is found in the Old Testament (Leviticus 19:18), the idea of hating one's enemy was not explicitly stated but may have been a cultural interpretation.

However, King Jesus presents a radical shift in perspective by saying, "**But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.**" Here, he introduces the concept of unconditional love, using the Greek word "agapao," which denotes a selfless, sacrificial, and unconditional love. King Jesus calls his disciples to extend this kind of love even to those who mistreat and oppose them.

He emphasizes that by loving their enemies, his followers would demonstrate their true identity as children of their Heavenly Father. King Jesus explains that God bestows blessings upon both the righteous and the unrighteous, causing the sun to rise and the rain to fall on both the good and

the evil. Therefore, if his disciples choose to love only those who love them in return or greet only their fellow brethren, they are not doing anything extraordinary or different from the behavior of tax collectors (a despised group in that society).

King Jesus concludes this teaching by saying, "**Be ye therefore perfect, even as your Father which is in heaven is perfect.**" The word "perfect" here is the Greek term "teleios," which means complete or mature. King Jesus encourages his followers to strive for a completeness and maturity in their love, just as their Heavenly Father exemplifies perfect love.

The passage highlights the transformative power of love. King Jesus challenges his disciples to move beyond cultural norms and embrace a radical, selfless love that extends even to their enemies. He calls them to bless and do good to those who curse and hate them, emphasizing the importance of prayer for those who mistreat them.

In connecting this teaching to 1 John 4:20-21, which emphasizes the inseparable connection between loving God and loving one's fellow human beings, it becomes clear that our love for God is demonstrated through our love for others. King Jesus' teachings in Matthew 5:43-48 invite disciples to a higher standard of love, breaking the cycle of hatred and retaliation and displaying the love of God to the world.

The understanding of God as love (agape) and the idea that love is the source of power to obtain wealth, as described in Deuteronomy 8:18, further reinforce the transformative nature of love.

When we embrace the unconditional love of God and extend it to others, we align ourselves with His covenant and experience the abundant life He has promised.

Ultimately, King Jesus challenges His followers to embody the love of God in our interactions with all people, transcending boundaries, and cultural divisions. By doing so, we reflect the character of our Heavenly Father and participate in the perfect love that He exemplifies.

Prayer Confession

Father, thank You for Your unconditional love towards us every day. I make a commitment to You this day Father, that I will love those who are not like me, I will speak good things to those who speak against me, I will do good to all who hate me, I will pray for all who despitefully use me and persecute me for Your name sake. Father I will do all this through the power of the Holy Ghost and the blood of Jesus so that I may be Your child. I thank You that You have given me a heart like Yours in Jesus name, Amen.

Chapter 7
SHHHHHHH!!

Matthew 6:1-4,

“Take heed that you do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.”

Heed: Greek 4337 Prosecho, (4) to apply one’s self to, attach one’s self to, hold or cleave to a person or a thing

Alms: Greek 1654 Eleemosue, (2) The benefaction itself, a donation to the poor, alms.

Reward: Greek 3408 Mithos, (2) reward: used of the fruit naturally resulting from toils and endeavors. (b) of the rewards which God bestows, or will bestow, upon good deeds and endeavors.

Trumpet: Greek 4537 Salpizo, (1) to sound a trumpet

Hypocrites: Greek 5273 Hupokrites, (3) a dissembler (one who conceals his opinion or dispositions under a false appearance), pretender, hypocrite

Reward: Greek 3408 Mithos, (c) of punishment

In Matthew 6:1-4, King Jesus addresses the issue of performing acts of righteousness, such as giving alms, in a way that seeks attention and recognition from others. He warns his disciples against doing our charitable deeds before people to be seen by them, as the motive behind such actions should not be to gain the praise or approval of others. King Jesus emphasizes that if they seek recognition from people, they will receive their reward from them, but not from their Heavenly Father.

He instructs his followers that when we give alms, we should not sound a trumpet before them, metaphorically referring to making a grand announcement or drawing attention to our acts of charity. This practice was done by some hypocrites in the synagogues and streets of King Jesus' time, who sought public acclaim for their benevolent acts. King Jesus condemns this hypocritical behavior, as it is driven by a desire for human glory rather than genuine compassion.

Instead, King Jesus encourages his disciples to give in secret, without seeking recognition or praise. He uses the imagery of letting the left hand not know what the right hand is doing, signifying a complete absence of self-promotion, or boasting about one's charitable actions. The motive behind secret giving is for the acts of kindness to be solely directed towards the well-being of others and to honor God.

King Jesus assures his disciples that when we give alms in secret, our Heavenly Father, who sees what is done in secret, will reward us openly. This reward is not necessarily a material or earthly reward, but rather the approval and recognition from God, who appreciates and acknowledges genuine acts of righteousness done out of love and compassion for others.

Linking this teaching to the context of not using social media platforms like Facebook, Twitter, Instagram, and YouTube, it is essential to consider the underlying principle emphasized by King Jesus. The focus is on the motive and intention behind our actions. While social media can be a powerful tool for communication and sharing information, it can also become a platform for seeking attention, validation, and self-promotion.

Applying the principle from Matthew 6:1-4, it would suggest that if one's motivation for using social media is primarily to gain public recognition or to boast about one's acts of charity or righteousness, it goes against the spirit of King Jesus' teaching. The emphasis should be on sincere acts of love and kindness done in service to others, rather than seeking external praise or validation.

However, it's important to note that the use of social media itself is not inherently wrong or sinful. It can be a means to share positivity, raise awareness about important causes, connect with others, and spread messages of love and compassion. The key lies in examining our intentions and ensuring that our actions align with the teachings of King Jesus, promoting humility, sincerity, and genuine care for others.

Ultimately, the teaching in Matthew 6:1-4 reminds us to focus on the inner transformation of our hearts and the purity of our motives rather than seeking public acclaim or recognition. By prioritizing the well-being of others and aligning our actions with God's principles of love and compassion, we can live out the true spirit of righteousness and experience the rewards that come from our Heavenly Father.

Matthew 6:5-8,

“And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men, Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.”

Pray: 1828 Webster’s dictionary, (3) in worship, to address Our Heavenly Father with solemnity and reverence, with adoration, confession of sins, supplication for mercy, and thanksgiving for blessings received.

Love: Greek 5368 Phileo, (3) to be fond of doing

Closet: Greek 5009 Tameion, (3) a secret room

Vain Repetition: Greek 945 Battologeo, (2) to repeat the same thing over and over, to use many idle words, to babble, prate.

In Matthew 6:5-8, King Jesus addresses the topic of prayer and provides guidance on how his disciples should approach it. He contrasts the behavior of the hypocrites, who pray publicly to be seen by others, with the proper way of praying that is pleasing to God.

King Jesus begins by cautioning against praying like the hypocrites who love to pray standing in the synagogues and on the street corners, seeking public attention and recognition. He emphasizes that those who pray in this manner have already received their reward, as the recognition they seek is from people, not from God.

Instead, King Jesus encourages his disciples to pray in private, entering into their "closet" or secret room, shutting the door to ensure privacy. This instruction is not meant to be taken literally, but rather as an illustration of the need for solitude and focused communion with God.

It highlights the importance of personal, intimate prayer that is not driven by a desire for public display.

The motive behind praying in secret is to have a genuine connection with the Father who is in Heaven. It is a call to sincere and heartfelt communication with God, away from the distractions and pressures of public observation. King Jesus assures his disciples that when we pray in secret, our Father, who sees what is done in secret, will reward us openly. The reward here may refer to the comfort, peace, and answers to prayer that God graciously provides.

Furthermore, King Jesus instructs his disciples not to use vain repetitions in our prayers, as the heathen do. Vain repetitions refer to mindless or empty recitations of words without genuine meaning or intention. King Jesus makes it clear that the effectiveness of prayer does not depend on the quantity of words or the repetition of phrases. God is not impressed by eloquent speeches or lengthy prayers. Instead, King Jesus reminds his disciples that our Heavenly Father already knows our needs even before we ask Him.

Overall, the teaching in Matthew 6:5-8 emphasizes the sincerity, authenticity, and privacy of prayer. It encourages disciples to approach prayer with reverence, honesty, and a genuine desire to connect with God. Rather than seeking attention or recognition from others, the focus should be on building a personal relationship with the Heavenly Father, expressing genuine needs, gratitude, and praise. By praying in this manner, disciples can experience the rewards of answered prayer, spiritual growth, and a deepened relationship with God.

In summary, King Jesus teaches that prayer is a personal and intimate act of communication with God. It should not be performed for show or with meaningless repetitions. Instead, disciples are encouraged to pray sincerely and privately, knowing that our Heavenly Father hears and responds to our heartfelt prayers.

The teachings in Matthew 6:1-8 highlight the importance of maintaining the right motives and attitudes in acts of charity and prayer. Both should be done with sincerity, humility, and a focus on God's approval rather than seeking the praise or recognition of others. By practicing charity and prayer in this manner, Kingdom citizens demonstrate our genuine faith and cultivate a deeper relationship with God.

Chapter 8 This is How it's Done

Adoration

Matthew 6:9,

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”

Hallowed: 1828 Webster’s Dictionary, Holy, (2) consecrated or set apart to a sacred use.

Matthew 6:9 is the beginning of the Lord's pattern of prayer, where King Jesus teaches his disciples how to pray. He starts by saying, "*After this manner, therefore, pray ye: Our Father which art in heaven, Hallowed be thy name.*" This verse highlights the importance of acknowledging and honoring the name of God in our prayers.

The word "hallowed" means to be holy or set apart for a sacred purpose. When we pray, we are to recognize and reverence the holiness and majesty of God's name. It signifies giving honor and respect to God, acknowledging His supreme authority and worthiness of worship.

In the Bible, names are significant and reveal aspects of a person's character, nature, or role. In the case of God, His names reflect His attributes and how He relates to His people. Let's explore some of the names of God and their meanings:

1. God Almighty (El Shaddai): This name signifies God's all-powerfulness and His ability to fulfill His promises and provide for His people.

2. **I AM (Hayah):** This name emphasizes God's self-existence and His ability to be whatever we need Him to be. It signifies His eternal presence and sufficiency in every situation.

3. **God (Elohiym):** This name refers to the true God, the Creator of the heavens and the earth. It underscores His sovereignty, wisdom, and authority over all things.

4. **Shepherd (Jehovah Rohi):** This name highlights God's role as a caring and protective Shepherd. He leads, guides, and provides for His people.

5. **Provider (Jehovah Jireh):** This name reveals God's nature as the One who sees and provides. It signifies His ability to meet our needs and provide for us in miraculous ways.

6. **Healer (Jehovah Rapha):** This name denotes God's role as the One who heals and restores. It signifies His power to bring physical, emotional, and spiritual healing.

7. **Sanctifier (Jehovah M'Kaddesh):** This name indicates God's role in setting apart His people for holy purposes. It signifies His ability to sanctify, purify, and consecrate His followers.

8. **Banner (Jehovah Nissi)**: This name represents God's role as a banner of victory and protection for His people. It symbolizes His presence and authority in battles and challenges.

9. **Peace (Shalom)**: This name signifies the completeness, wholeness, and harmony that God brings. It encompasses not just the absence of conflict but also well-being, prosperity, and spiritual rest.

10. **Righteousness (Jehovah Tsidkenu)**: This name highlights God's role as the One who provides righteousness and justification for His people. It signifies His ability to make us righteous through the work of Christ.

11. **There (Jehovah Shammah)**: This name emphasizes God's abiding presence. It signifies that wherever His people are, He is there with them, providing guidance, protection, and companionship.

12. **Recompense (Ghemolah)**: This name indicates God's role as the One who repays and recompenses. It underscores His justice and the assurance that He will deal with wrongdoing and reward righteousness.

Each of these names reveals different facets of God's character and nature. By acknowledging and praising His name in our prayers, we express our reverence, trust, and dependency on Him.

It also helps us to align our hearts and minds with who He is, deepening our understanding of His love, power, and faithfulness.

As King Jesus instructs his disciples to begin our prayers with the acknowledgement of God's holiness and the reverence of His name, we too can follow this pattern. By starting our prayers with adoration and recognition of God's attributes and names, we enter into a mindset of worship and humility, recognizing that He is the Almighty God worthy of all honor and praise.

Submission

Matthew 6:10,

“Thy Kingdom come, Thy will be done in earth as it is in heaven.”

Come: Greek 2064 Erchomai, (2) to come into being, arise, come forth, show itself, find place or influence.

Will: Greek 2307 Thelema, (1) what one wishes or has determined shall be done (a) of the purpose of God to bless mankind through Christ (b) of what God wishes to be done by us

Done: Greek 1096 Ginomai, (2) to become, i.e. to come to pass, happen (4) to be made, finished (a) of miracles, to be performed, wrought

In: Greek 1909 Epi, (1) upon, on ,at, by, before

Earth: Greek 1093 Ge, (4) the earth as a whole (a) the earth as opposed to the heavens (b) the inhabited earth, the abode of men and animals

Heaven: Greek 3772 Ouranos, (2) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings

Matthew 6:10 is the second part of the Lord's pattern of prayer, where King Jesus teaches his disciples how to pray. In this verse, King Jesus instructs us to pray for the coming of God's Kingdom and for His will to be done on earth as it is in heaven.

To better understand the verse, let's examine the meanings of the key words in their original Greek:

1. **Come (Erchomai)**: This word implies the idea of coming into being, arising, or showing itself. It suggests the manifestation or establishment of something. In the context of the prayer, it refers to the longing for God's Kingdom to come into existence and be revealed on earth.

2. **Will (Thelema)**: This word refers to what one wishes or has determined to be done. It encompasses the purpose and desires of God. In this context, it represents God's divine will, His plans, and His intentions for humanity.

3. **Done (Ginomai)**: This word means to become or come to pass. It implies the fulfillment or accomplishment of something. It can also indicate the performance of miracles or the completion of a task. Here, it refers to the realization of God's will and the actualization of His purposes on earth.

4. **In (Epi)**: This word denotes "upon," "on," "at," "by," or "before." It signifies the sphere or realm in which something takes place. In this case, it points to the earth as the specific location where God's will is to be done.

5. **Earth (Ge):** This word refers to the earth as a whole, the inhabited world, the abode of humans and animals. It represents the physical realm where human beings reside.

6. **Heaven (Ouranos):** This word signifies the region above the sidereal heavens, the realm where God dwells, and the seat of perfect order and eternal existence. It represents the spiritual realm of divine perfection.

Putting these meanings together, the verse can be understood as follows:

"Thy Kingdom come, Thy will be done in earth as it is in heaven."

In this section of prayer, King Jesus encourages his disciples to express our desire for God's Kingdom to be established and revealed on earth. We are to long for God's purposes, plans, and desires to be fulfilled in the same way that they are perfectly carried out in heaven. The prayer acknowledges that God's will is supreme and that His Kingdom is to be manifested and realized in the physical realm, just as it is in the spiritual realm.

By praying in this manner, disciples will aligning our hearts and intentions with God's ultimate plan. We are surrendering our own desires and submitting to God's divine purposes. It reflects a willingness to see God's Kingdom established on earth and a desire to see His will accomplished in every aspect of life.

Overall, Matthew 6:10 emphasizes the importance of seeking and praying for the fulfillment of God's Kingdom and His will on earth, recognizing that His purposes are perfect and that His reign should extend to every area of human existence.

The Word

Matthew 6:11,
"Give us this day our daily bread."

Matthew 6:11, "**Give us this day our daily bread,**" is part 3 from the Lord's pattern of prayer, where King Jesus instructs his disciples on how to pray. It emphasizes our dependence on God for our daily sustenance and directs us to seek His provision. This verse teaches us to approach God with humility and trust, recognizing that He is the ultimate source of all good things.

Now, let's explore the importance of John 6:47-59 in relation to Matthew 6:11:

John 6:47-59 is a passage where King Jesus speaks about Himself as the "**bread of life.**" In this discourse, He explains the profound spiritual significance of partaking in Him, which goes beyond mere physical sustenance. King Jesus uses the metaphor of bread to convey the idea that He is the source of true nourishment for the soul.

Let's highlight the key elements of John 6:47-59 and its connection to Matthew 6:11:

1. **Bread of Life:** King Jesus declares, "**I am the bread of life**" (John 6:48). He is referring to Himself as the spiritual sustenance that satisfies the deepest hunger of the human soul. Just as physical bread nourishes our bodies, King Jesus, as the bread of life, provides the spiritual sustenance necessary for eternal life.

2. **Eating His Flesh and Drinking His Blood:** King Jesus goes on to say, "**Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you**" (John 6:53). This statement symbolizes the intimate union with Christ through faith. It signifies the necessity of believing in Jesus the Savior, His sacrificial death on the cross, and partaking in the spiritual benefits of that sacrifice.

3. **Eternal Life:** King Jesus promises that those who believe in Him, partake in Him, and abide in Him will have eternal life (John 6:47, 54). By receiving Him as the bread of life, we enter a transformative relationship with Him, receiving the gift of eternal life and spiritual nourishment that sustains us for eternity.

The connection between Matthew 6:11 and John 6:47-59 is profound:

Matthew 6:11 directs us to pray for our daily bread, acknowledging our dependence on God for physical sustenance. However, John 6:47-59 reveals that our ultimate need is not only for physical bread but for the spiritual nourishment that comes through a personal relationship with

Jesus Christ. It teaches us that King Jesus is the true bread of life, and by partaking in Him, we receive eternal life and are spiritually satisfied.

When we pray, "**Give us this day our daily bread**" (Matthew 6:11), we can also understand it as a plea for God to provide us with the spiritual sustenance that comes through our connection with Jesus Christ. It highlights the importance of seeking not only physical provision but also the deeper spiritual nourishment that only Jesus the Savior can provide.

In conclusion, Matthew 6:11 reminds us of our dependence on God for our daily needs, including physical sustenance. It points us to seek His provision and trust in His faithfulness. Considering John 6:47-59, we understand that King Jesus is the true bread of life, offering us spiritual sustenance and eternal life. By partaking in Him through faith, we find true fulfillment and satisfaction for our souls. Praying for our daily bread encompasses both our physical and spiritual needs, acknowledging King Jesus as the ultimate source of nourishment for all aspects of our lives.

Mercy

Matthew 6:12,

“And forgive us our debts, as we forgive our debtors.”

Forgive: Greek 863 Aphiemi, (2)(1)(a) to let go, give up a debt (b) to give up, keep no longer (1828 WD) (1) to pardon, as an offense or debt; to overlook an offense, and treat the offender as not guilty.

Debt: Greek 3783 Opheilema, (2) metaph. offence, sin. (1828 WD) (4) In scripture, sin, trespass; guilt, crime; that renders liable to punishment

Debtors: Greek 3781 Opheiletes, (1)(b) one who has not yet made amends to whom he has injured.

Matthew 6:12, is the third part of the Lord's pattern of prayer, says, "**And forgive us our debts, as we forgive our debtors.**" This verse highlights the twofold process of forgiveness, emphasizing the need for both the forgiver and the forgiven to be actively involved.

The Greek word used for "forgive" in this verse is "Aphiemi," which carries the meaning of letting go, giving up a debt, or pardoning an offense. It involves a conscious decision to release someone from the obligation or guilt of their wrongdoing. It implies an act of grace and mercy extended by the forgiver.

The term "debts" used here is translated from the Greek word "Opheilema," which metaphorically refers to offenses or sins. It signifies the moral and spiritual obligations or guilt that result from wrongdoing. It highlights the fact that our sins create a debt we owe to God, and we seek His forgiveness and release from that debt.

Likewise, the word "debtors" is derived from the Greek word "Opheiletes," which refers to those who have committed offenses or sins and have not yet made amends or paid the debt they owe. It points to individuals who have injured or wronged others.

The twofold process of forgiveness, as expressed in Matthew 6:12, can be understood as follows:

1. Extending Grace and Mercy: When we pray, "**Forgive us our debts**," we are acknowledging our own shortcomings, sins, and offenses before God. We recognize that we owe a debt to God for our transgressions, and we seek His forgiveness and release from that debt. The act of asking for forgiveness requires humility, repentance, and a sincere desire to change. We rely on God's grace and mercy to pardon us, treating us as not guilty despite our offenses.

2. Forgiving Others: The phrase "**as we forgive our debtors**" emphasizes the reciprocal nature of forgiveness. Just as we seek forgiveness from God, we are called to extend forgiveness to those who have wronged us. This involves releasing others from the debt they owe us, pardoning their offenses, and treating them as not guilty. It requires us to show grace and mercy, following the example set by God's forgiveness towards us. However, it is important to note that this forgiveness is not unconditional. The forgiveness we extend to others should be accompanied by a genuine desire for change on their part. If the forgiven person does not show remorse or fails to change their behavior, it may be necessary for the forgiver to distance themselves from the forgiven, establishing healthy boundaries and protecting their well-being.

In summary, Matthew 6:12 teaches us that forgiveness is a twofold process. It involves the forgiver extending grace and mercy to the forgiven, releasing them from their debt or guilt. Simultaneously, it calls for the forgiven person to genuinely repent, seek change, and make amends for their wrongdoing. However, if the forgiven person does not demonstrate a willingness to change, the forgiver may need to establish boundaries to protect themselves. This verse highlights the importance of both extending and receiving forgiveness in our relationship with God and others, promoting healing, restoration, and reconciliation.

Worship

Matthew 6:13,

“And lead us not into temptation, but deliver us from evil: for thine is the Kingdom, and the power, and the glory, forever. Amen.”

Temptation: Greek 3986 Peirasmos, (b) the trial of man’s fidelity, integrity, virtue, constancy. (1828 WD) the state of being tempted or enticed to evil. When by human weakness you are led into temptation, resort to prayer for relief.

Evil: Greek 4190 Ponerous, (1) full of labours, annoyances, hardships

Matthew 6:13 is the concluding verse of the Lord's pattern of prayer, where King Jesus teaches his disciples how to pray. This verse addresses two important aspects: asking God to lead us away from temptation and deliver us from evil, and acknowledging God's sovereignty, power, and glory.

First, let's explore the concept of temptation. The Greek word used here, "peirasmos," refers to a trial or testing of one's faith, integrity, or virtue. King Jesus teaches us to pray that God would not lead us into temptation. This does not mean that God tempts us Himself, as clarified in James

1:13. Instead, it recognizes that we, as fallible human beings, are susceptible to temptation and the enticement of evil. We ask God to guide us away from situations or circumstances that may lead us to stumble and make choices contrary to His will. It is a prayer for God's protection and wisdom to navigate the trials we encounter.

The second part of the verse emphasizes recognizing God's sovereignty, power, and glory. It acknowledges that the Kingdom belongs to God, and He reigns over all things. By affirming His power and glory, we express our trust in God's ability to deliver us from evil and overcome any challenge we may face. It is a declaration of faith and surrender to God's authority and divine plan.

In essence, this verse teaches us to approach God with humility, acknowledging our vulnerability to temptation and our dependence on Him. It reminds us to seek His guidance and protection, trusting in His sovereignty and giving glory to His name.

To further understand the significance of this verse, we can turn to other passages in the Bible that offer insights into temptation and God's deliverance. For example, 1 Corinthians 10:12-14 assures us that God is faithful and will not allow us to be tempted beyond what we can bear, providing a way to escape. It encourages us to flee from idolatry and any sinful desires.

Additionally, Proverbs 3:5-6 advises us to trust in the Lord with all our hearts, leaning not on our own understanding but acknowledging Him in all our ways. By doing so, He will direct our paths, guiding us away from temptation and toward righteousness.

Ultimately, this verse reminds us of the importance of seeking God's will, relying on His strength, and giving Him the glory. It encourages us to cultivate a close relationship with Him through prayer and surrender, knowing that He is our protector and deliverer from evil.

In conclusion, King Jesus presents His disciples with the pattern of prayer, emphasizing sincerity, humility, and a focus on our relationship with God. The Lord's pattern of prayer covers essential aspects of our connection with God, reminding us of our dependence on Him, the need for self-reflection and forgiveness, and the importance of aligning our hearts with His purposes. This pattern serves as a guide for developing a meaningful and transformative connection with God, fostering intimacy, trust, and a deepening relationship as we seek Him with sincerity and reverence.

Prayer Confession

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, That He would grant me, according to the riches of His glory to be strengthened with might by His Spirit in the inner man; That Christ dwell in my heart by faith; that I, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that I might be filled with the fullness of God. Now unto Him that is able to do exceedingly abundantly above all that I ask or think, according to the power that worketh in me. Unto Him be glory in the church by Christ Jesus throughout all ages, world without end in Jesus name. Amen.

Chapter 9
Thy Sins are Forgiven Thee

Matthew 6:14-15,

*“For if ye **forgive** men their **trespasses**, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will Your Father forgive your trespasses.”*

Forgive: Greek 863 Aphiemi, (2)(1)(a) to let go, give up a debt (b) to give up, keep no longer (1828 WD) (1) to pardon, as an offense or debt; to overlook an offense, and treat the offender as not guilty.

Trespasses: Greek 3900 Paraptoma, (2) a laps or deviation from truth and uprightness (a) a sin, misdeed. (1828 WD) (3) to transgress voluntarily any divine law or command; to violate any known rule of duty.

In Matthew 6:14-15, King Jesus emphasizes the need for the forgiver to have pure motives when forgiving the offenses committed by others. The Greek word for "forgive" (Aphiemi) implies letting go, giving up a debt, and pardoning an offense. It involves overlooking the offense and treating the offender as not guilty.

However, King Jesus goes beyond the act of forgiveness itself and delves into the heart behind it. When Jesus speaks of forgiving others their trespasses, He is addressing the inner disposition of the forgiver. It is not merely a mechanical act, but a reflection of one's character and relationship with God. The forgiver is called to have genuine and sincere motives, free from bitterness, resentment, or a desire for retaliation.

True forgiveness requires a selfless and compassionate heart that seeks the well-being and restoration of the offender. King Jesus underscores the significance of this by stating that if we forgive others, our heavenly Father will also forgive us. In essence, the purity of our motives

when extending forgiveness reflects our understanding and experience of God's forgiveness towards us.

Conversely, if we withhold forgiveness, our heavenly Father will likewise withhold His forgiveness from us. This passage highlights the importance of examining our hearts and motives when extending forgiveness, ensuring that our actions align with the principles of love, mercy, and genuine reconciliation.

Prayer Confession

Father thank You for forgiving us and thank You for the shed Blood of Jesus that covers us from the top of our head to the soles of our feet in the name of Jesus. Father thank You that we are able to forgive men of their sins and through Jesus, reconciling them unto You in Jesus name. Amen.

Chapter 10
SHHHHHHH!! Part 2

Matthew 6:16-18,

“Moreover when you fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.”

Fast: Greek 3522 Nesteuo, (1) to abstain as a religious exercise from food and drink: either entirely, if the fast lasted but a single day, or from customary and choice nourishment, if it continued several days.

Sad Countenance: Greek 4659 Skuthropos, (1) of a sad and gloomy countenance. (1828 WD) (1) Appropriately, the human face; the whole form of the face, or system of features.

Disfigure: Greek 853 Aphanizo, (3) to deprive of lustre, render unsightly.

Anoint: Greek 218 Aleipho, to anoint. (1828 WD) (2) To consecrate by unction, or the use of oil.

Wash: Greek 3538 Nipto, to wash one's self.

In Matthew 6:16-18, King Jesus instructs his followers on how to approach fasting with the right motives and intentions. He warns against the hypocritical behavior of those who fast to gain recognition and praise from others. These individuals would intentionally make their faces look gloomy and disfigure their appearance to draw attention to their fasting. However, King Jesus reveals that their reward is limited to the recognition they receive from people. Instead, he advises that when fasting, they should maintain a normal appearance, anoint their heads, and wash their faces. The focus should be on seeking the approval and reward from God, who sees their secret devotion. God, who sees in secret, promises to openly reward those who sincerely seek Him through fasting.

Matthew 17:17-21 presents an incident where a desperate man brings his demon-possessed son to Jesus Christ for healing. The disciples had attempted to cast out the demon but were unsuccessful. King Jesus rebukes the lack of faith and delivers the boy from the evil spirit. This account underscores the importance of faith and reliance on God's power in prayer and fasting. It highlights that true deliverance and breakthroughs come from a genuine connection with God, rather than relying solely on human efforts.

Isaiah 58:6-12 is a passage where God speaks through the prophet Isaiah, addressing the true nature of fasting and its spiritual significance. God rebukes the hypocritical fasting of the people, who merely sought their own interests while neglecting justice, mercy, and genuine care for others. God reveals that true fasting is accompanied by acts of compassion, justice, and generosity. When done with a sincere heart, fasting becomes a powerful tool for spiritual transformation and restoration. It leads to blessings, such as healing, guidance, and satisfaction in God.

These passages emphasize the importance of fasting and prayer with genuine motives, faith, and a heart focused on God. They highlight that fasting should not be a mere external show or a means of gaining recognition from others. Instead, it should be a private and intimate expression of devotion to God, accompanied by acts of righteousness and a genuine desire for His will. Through fasting and prayer, we align ourselves with God's purposes, experience His power, and find restoration and blessings in our lives.

Chapter 11
True Treasure in Him
Part 1 True Worship

Matthew 6:19-21,

*“**Lay** not up for yourself **treasures** upon earth, where moth nor **rust** doth **corrupt**, and where **thieves** break through and **steal**. 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves break through and steal: 21 For where your treasure is, there will your **heart** be also.”*

Lay: Greek 2343 Thesaurizo, (1) to gather and lay up, to heap up, store up (a) to accumulate riches (b) to keep in store, store up, reserve.

Treasures: Greek 2344 Thesaurus, (1) the place in which good and precious things are collected and laid up.

Rust: Greek 1035 Brosis, (1) act of eating (2)(a) of the soul’s food, either which refreshes the soul, or nourishes and supports it.

Corrupt: Greek 853 Aphanizo, (1) to snatch out of sight, to put out of view, to make unseen (2) to cause to vanish away, to destroy, consume (3) to deprive of lustre, render unsightly (a) to disfigure.

Thieves: Greek 2812 Kleptes, (1) an embezzler, pilferer.

Steal: Greek 2813 Klepto, (1) to steal (a) to commit a theft (b) take away by theft i.e. take away by stealth.

Heart: Greek 2588 Kardia, (1) the heart (d) the centre and seat of spiritual life

In Matthew 6:19-21, King Jesus teaches about the true nature of treasures and where our focus should lie. He advises against storing treasures on earth, as they are susceptible to corruption, decay, and theft. Earthly treasures, such as material wealth and possessions, are temporary and fleeting. They can be destroyed by moths, rust, or stolen by thieves. Instead, King Jesus encourages us to lay up treasures in heaven, where they are secure and eternal. These heavenly treasures refer to the spiritual riches and rewards that come from a life dedicated to God and His

kingdom. Our hearts should be invested in the things of God, rather than being consumed by earthly possessions. For where our treasure is, there our heart will be also.

This teaching aligns with Colossians 3:1-2, where Apostle Paul urges believers to set their minds on things above and not on earthly things. He encourages them to focus on heavenly realities and the spiritual realm, where Christ is seated at the right hand of God. By setting our minds on the things of heaven, we align ourselves with God's purposes and seek after the true treasures that come from a relationship with Him.

In Matthew 2:11, we see an example of individuals who understood the value of true treasure. The wise men from the East came to worship the newborn King, bringing with them gifts of gold, frankincense, and myrrh. These gifts symbolize honor, worship, and the recognition of Jesus' royal and divine nature. The wise men recognized Baby Jesus as the true treasure, the King of kings and Lord of lords, worthy of their worship and the offering of their most valuable possessions.

These scriptures emphasize the importance of seeking and treasuring the things of God above all else. Earthly possessions and material wealth can fade away, but the treasures we lay up in heaven through a life devoted to God are eternal. Our hearts should be focused on the spiritual and eternal realities rather than being entangled in the pursuit of worldly goods. True worship involves recognizing and honoring King Jesus as the ultimate treasure and centering our lives on

Him. In Him, we find true fulfillment and the everlasting riches of His grace, love, and eternal life.

In summary, the passage in Matthew 6:19-21 teaches us to prioritize treasures in heaven over earthly treasures. King Jesus encourages us to store up treasures that are incorruptible and secure, rather than accumulating possessions that can be destroyed or stolen. Our hearts should be directed towards the Lord Jesus, and our worship and love for Him should precede any external actions or offerings. By focusing on heavenly treasures and keeping our hearts aligned with Christ, we demonstrate our devotion as citizens of the Kingdom of God.

Part 2

Whose Kingdom Do You Belong To?

Matthew 6:22-23,

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!”

Light: Greek 3022 Leukos, (1) light, bright, brilliant (a1) of the garments of angels, and of those exalted to the splendor of the heavenly state.

Body: Greek 4983 Soma, (1b) the living body (3) is used of a (large or small) number of men closely united into one society, or family as it were social, ethical, mystical body (a) so in the NT of the church.

Single: Greek 573 Haplous, (3) good fulfilling its office, sound

Full of Light: Greek 5460 Photeinos, (1) light (b) of a bright character

Evil: Greek 4190 Poneros, (2) bad, of a bad nature or condition

Full of Darkness: Greek 4655 Skotos, (2) metaph. (a) of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery in hell.

Light: Greek 5457 Phos, (2)(c) that which is exposed to the view of all, openly, publicly

In Matthew 6:22-23, King Jesus uses the analogy of light and darkness to illustrate the spiritual condition of a person. He says, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

Here, the "light" represents spiritual understanding, wisdom, and righteousness, while "darkness" represents ignorance, ungodliness, and immorality. The eye symbolizes perception and the focus of one's attention. If one's eye is "single" or clear, it means their perspective is directed towards

what is good and righteous. Their entire being is filled with light, indicating spiritual clarity and purity.

On the other hand, if one's eye is "**evil**" or clouded, it means their perspective is distorted, focusing on selfish desires, sinful inclinations, and worldly pursuits. As a result, their entire being is filled with darkness, representing a lack of spiritual understanding, moral confusion, and the consequences of ungodly living.

This teaching echoes the words of King Jesus in John 8:12, where He declares Himself as the light of the world. He says, "**I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**" King Jesus is the source of spiritual illumination and truth. Those who follow Him, who have their eyes fixed on Him and His teachings, walk in the light and experience the fullness of life that comes from knowing and living according to the truth.

John 1:4-9 further emphasizes the significance of light. It speaks of King Jesus as the Word who was with God and who became flesh and dwelt among us. It says, "**In him was life, and the life was the light of men... That was the true Light, which lighteth every man that cometh into the world.**" King Jesus, as the embodiment of God's truth and grace, shines His light upon all humanity, offering illumination, revelation, and the opportunity for salvation.

In Matthew 6:22-23, King Jesus warns about the potential darkness that can infiltrate a person's life if their focus and perception are clouded by evil or misguided desires. It emphasizes the need for spiritual discernment and a sincere commitment to righteousness. If the light within a person is darkness, it represents a profound and tragic state of spiritual blindness and ignorance.

Therefore, King Jesus encourages His followers to keep their eyes fixed on Him, to seek the light of His truth and live accordingly. By doing so, their whole being will be filled with the brightness of righteousness and understanding. They will walk in the light, avoiding the darkness of ignorance and ungodliness. This passage serves as a reminder of the importance of aligning our hearts, minds, and actions with the illuminating truth of King Jesus, who leads us on the path of righteousness and eternal life.

Part 3

Who is your Master?

Matthew 6:24,

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

Serve: Greek 1398 Douleuo, (1) to be a slave, serve, do service (a) of a nation in subject to other nations. (2) to obey, submit to. (a) in a good sense, to yield obedience (b) in a bad sense, of those who become slaves to base power, to yield to, give one's self up to.

Master: Greek 2962 Kurios, (1) he to whom a person or thing belongs, about which he has power of deciding; master, Lord. (a1) the owner; one who has control of the person, the master. (c) this title is given to: God the Messiah.

Hate: Greek 3404 Miso, (1) to hate, pursue with hatred, detest (2) to be hated, detested.

Love: Greek 25 Agapao, (1) of persons (a) to welcome, to entertain, to be fond of, to love dearly (2) of things (a) to be well pleased, to be contented at or with a thing.

Hold: Greek 472 Antechomai, (1) to hold before or against, hold back, withstand, endure (2) to keep one's self directly opposite to any one, hold to him firmly, cleave to, paying heed to him.

Despise: Greek 2706 Kataphoneo, (1) to condemn, despise, disdain, think little or nothing of.

Mammon: Greek 3126 Mammonas, (3) riches (where it is opposed to God).

Matthew 6:24 highlights the impossibility of serving two masters simultaneously. It emphasizes that a person cannot serve both God and mammon, which represents worldly wealth or material possessions. The Greek word used for "serve" (**douleuo**) carries the connotation of being a slave and yielding obedience to a master.

In this context, "**master**" (*kurios*) refers to the one who has authority and control over a person or thing. It can refer to God, the rightful owner of all things, or it can refer to worldly wealth and possessions, which exert their own influence and control over individuals.

The contrasting concepts of "**hate**" (*miseo*) and "**love**" (*agapao*) are presented to emphasize the exclusive devotion and allegiance required. One cannot simultaneously hate and love two masters. To "**hate**" in this context means to pursue with hatred or detest, while to "**love**" means to welcome, be fond of, or have deep affection for.

The term "**hold**" (*antechomai*) suggests a firm attachment or adherence. It implies holding on to one master while holding back or resisting the other. The idea is that a person cannot maintain a divided loyalty but must choose one master to cleave to and pay heed to.

Furthermore, the word "**despise**" (*kataphoneo*) conveys the notion of thinking little or nothing of something. It implies a disregard or lack of importance. In the context of serving two masters, it indicates that one master will inevitably be despised or regarded as of lesser value.

To provide further context, Mark 10:17-31 recounts the encounter between Jesus Christ and a rich young ruler who seeks eternal life. When King Jesus tells him to sell all his possessions and give to the poor, the young man walks away sorrowful because he could not let go of his wealth. This passage echoes the theme of choosing between God and worldly riches and illustrates the challenge of serving both.

In Acts 4:31-37, the early disciples are described as having one heart and one soul, sharing everything in common. They exhibited a devotion to God and His kingdom that surpassed their attachment to worldly possessions. The passage emphasizes the importance of prioritizing the interests of God's kingdom over individual material wealth.

In summary, the scriptures highlight the fundamental truth that serving two masters, namely God and worldly possessions, is incompatible. One must choose between devoting oneself to God or being enslaved to the pursuit of wealth. The call is to love and serve God wholeheartedly, holding fast to Him and His teachings while despising the allure of worldly riches. Acts 4:31-37 provides an example of believers who understood this principle and lived out a sacrificial and selfless lifestyle, prioritizing the kingdom of God above personal possessions.

Part 4
Trust Him for Everything!

Matthew 6:25-34

“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

Cubit: Greek 4083 Pechus, (2) a measure of length equal to distance from joint of the elbow to the tip of the middle finger (i.e. about 18 inches, (5m) but its precise length is varied and is disputed)

Stature: Greek 2244 Helikia, (2) stature, i.e. in height and comeliness of stature.

Toil: Greek 2878 Kopiao, (1) to grow weary, tired, exhausted (with toil or burdens of grief) (2) to labor with wearisome effort, to toil (a) of bodily labor

Solomon: Greek 4672 Solomon, (1) the son of David and one of the wisest and richest king that ever lived.

Matthew 6:25-34 contains King Jesus' teachings on trust and reliance on God for all our needs.

He reassures his followers that we need not worry or be anxious about our lives, including food, drink, and clothing. King Jesus emphasizes the greater value of life and the body compared to material possessions. He draws attention to the birds of the air, who do not sow, reap, or store in

barns, yet are provided for by our heavenly Father. King Jesus reminds his listeners that we are of much greater value than birds and assures us that God will take care of our needs.

In verses 27-30, King Jesus questions the effectiveness of worrying and being anxious, as it cannot add a single cubit to a person's height or change their circumstances. He further illustrates his point by pointing to the lilies of the field. Despite their lack of labor or spinning, they are beautifully clothed, even surpassing the splendor of Solomon. King Jesus uses these examples to emphasize God's care for His creation and His ability to provide for His children.

King Jesus instructs His followers to trust in God's provision and not to be consumed by concerns about food, drink, or clothing. He contrasts this attitude with the behavior of the Gentiles who are preoccupied with such worldly matters. Instead, King Jesus urges his disciples to seek first the Kingdom of God and His righteousness. By prioritizing God and His purposes, we can trust that God will take care of our needs. King Jesus assures us that when we focus on God's Kingdom, everything we need will be added unto us.

The passage concludes with King Jesus advising His listeners not to worry about tomorrow, for each day has enough trouble of its own. He encourages us to live in the present moment and rely on God's daily provision, knowing that worrying about the future will not change our circumstances.

This teaching aligns with Matthew 25:31-40, where King Jesus describes the final judgment when the Son of Man separates the sheep from the goats. He commends those who have shown compassion and care for others, stating that whatever they did for the least of His brothers and sisters, they did for Him. These verses highlight God's will for His followers to prioritize loving and serving others, demonstrating trust in God's provision by extending help and support to those in need.

In summary, Matthew 6:25-34 urges disciples to trust in God's care and provision, emphasizing the value of seeking God's Kingdom and righteousness above worldly concerns. By trusting in God and focusing on His purposes, followers of King Jesus can experience freedom from anxiety and worry, knowing that our heavenly Father will provide for our needs. This teaching aligns with the call to serve and love others, as seen in Matthew 25:31-40, demonstrating a deep trust in God's will and provision.

Chapter 12 The Conclusion of the Matter

Part 1 Who is the Judge?

Matthew 7:1-2,

*“**Judge** not that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”*

Judge: Greek 2919 Krino, (5) to judge (a) to pronounce an opinion concerning right and wrong.

Measure: Greek 3358 Metron, (1) measure, an instrument for measuring (c) proverbially, the rule or standard of judgment.

Mete: Greek 3354 Metreo, (1) to measure, to measure out or off (b) metaph. to judge according to any rule or standard, to estimate.

In Matthew 7:1-2, King Jesus gives a powerful teaching on judgment. He begins by saying, "**Judge not that ye be not judged.**" Here, the word "**judge**" refers to pronouncing an opinion concerning right and wrong. King Jesus warns against a critical and condemning attitude towards others. He emphasizes that the measure of judgment we use will be applied to us as well.

This teaching challenges us to examine how we judge others, particularly in the words we speak. Often, we can find ourselves making negative comments or passing judgments based on external appearances or assumptions. King Jesus highlights the significance of our words, stating that they carry power and can either bring life or death. He affirms that our words are a spiritual force and should be used wisely.

Proverbs 18:21 echoes this truth, stating that life and death are in the power of the tongue. We have all experienced the impact of hurtful words spoken to us or about us. Therefore, as followers of Christ, we are called to reflect God's nature and treat others with love and grace. We are to see others through the lens of God's love, viewing them as valuable and worthy of respect.

King Jesus reminds us that our words have consequences, not only for others but also for ourselves. The measure of judgment we use will be measured back to us. Therefore, it is essential to exercise caution and choose our words carefully. Rather than being quick to judge or criticize, we should seek to speak life, encouragement, and grace.

Psalm 39:1, “I said, I will take heed to my ways, That I sin not with my tongue: I will keep my mouth with a bridle, While the wicked is before me.”

Psalms 39:1 further emphasizes the importance of guarding our tongue and being mindful of the words we speak. It encourages us to take heed of our ways and avoid sinning with our tongue. This highlights the spiritual significance of our speech and the impact it can have on ourselves and those around us.

As believers, we are called to be agents of change and ambassadors of God's Kingdom. Our speech should reflect wisdom, grace, and love.

Colossians 4:5-6, “Walk in wisdom toward them that are without, redeeming the time. 6

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.”

Colossians 4:5-6 encourages us to walk in wisdom, redeeming the time and being mindful of our interactions with those who do not know God. Our speech should always be characterized by grace, seasoned with wisdom, and understanding, enabling us to respond to every person in a manner that reflects God's heart.

In conclusion, the teaching in Matthew 7:1-2 reminds us of the importance of refraining from judgment and being cautious of the words we speak. We are called to reflect God's love, treating others with grace and respect. Our words have power, and they should be used to bring life and build others up. By being mindful of our speech and allowing God to guide our words, we can make a positive impact and be agents of change in the world.

Part 2
Wait! There is something in my eye!

Matthew 7:3-5,

*“And why **beholdest** thou the **mote** that is in thy brother’s eye, but considerest not the **beam** that is in thy own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? 5 Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”*

Beholdest: Greek 991 Blepo, (1) to see, discern, of the bodily eye (2)(c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine.

Mote: Greek 2595 Karphos, (1) a dry stalk or twig, a straw (2) chaff (1828 WD) chaff: (2) In scripture, false doctrine, fruitless designs, hypocrites and ungodly men are compared to chaff.

Beam: Greek 1385 Dokos, (1) a beam

In Matthew 7:3-5, King Jesus continues His teaching on judgment and offers a powerful illustration using the imagery of a mote and a beam. He says, "**Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.**"

King Jesus uses this metaphor to convey a profound truth about our tendency to judge others while neglecting our own faults. The word "**beholdest**" means to see, discern, or contemplate carefully. He highlights the irony of focusing on a small speck (mote) in someone else's eye while disregarding a significant flaw (beam) in our own eye. King Jesus characterizes this behavior as hypocritical.

The metaphor suggests that we often magnify the faults of others while downplaying or ignoring our own shortcomings. King Jesus calls us to self-reflection and self-examination before attempting to correct or judge others. He emphasizes the need to deal with our own issues first and gain clarity and understanding before presuming to help others with their problems.

King Jesus uses strong language, calling those who engage in such behavior hypocrites. He challenges us to address the beam in our own eye before attempting to help remove the mote from our brother's eye. Only when we have dealt with our own faults can we see clearly and offer genuine assistance to others.

This teaching highlights the importance of humility, self-awareness, and personal growth. It reminds us that we are all imperfect and in need of grace and transformation. We should approach others with humility, recognizing our own vulnerabilities and weaknesses. Instead of focusing on judgment and criticism, we should strive to extend love, understanding, and support.

Matthew 23:1-4, 13, “1 Then spake Jesus to the multitude, and to his disciples, 2 saying, The scribes and the Pharisees sit in Moses' seat: 3 all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 13 But woe unto you,

scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.”

In Matthew 23:2-4 and 13, King Jesus addresses the multitude and His disciples, highlighting the position of authority held by the scribes and Pharisees who sit in Moses' seat. He instructs the people to observe and do whatever these leaders bid them to do but cautions against following their hypocritical behavior.

The importance of discernment towards religious leaders is evident in this passage. King Jesus acknowledges the authority these leaders hold by virtue of their position, but he also exposes their hypocrisy and false teachings. He warns the people not to imitate their actions because they say one thing and do another. Their words may carry a semblance of truth, but their deeds contradict their teachings.

By identifying the scribes and Pharisees as hypocrites, King Jesus emphasizes the need for discernment when evaluating the actions and teachings of religious leaders. Discernment allows individuals to distinguish between genuine leaders who faithfully follow God's commands and those who manipulate or mislead others for their own gain.

The scribes and Pharisees burdened the people with heavy and oppressive religious requirements, while failing to demonstrate genuine care or help. They imposed rigorous standards on others without showing a willingness to fulfill those requirements themselves. This behavior not only betrayed their hypocrisy but also hindered people from entering the Kingdom of Heaven.

Considering this, the scripture calls for discernment and careful evaluation of religious leaders. It reminds us to look beyond their words and titles, examining their actions and the fruit they bear. True leaders should not only teach and preach but also live out the principles they espouse. They should exhibit humility, integrity, and genuine concern for the well-being of those they lead.

Discernment allows believers to distinguish between true spiritual leaders who guide and nurture His followers and false leaders who exploit their positions for personal gain. It enables individuals to avoid being led astray by those who may appear righteous on the outside but lack sincerity and authenticity in their hearts.

Matthew 23:2-4 and 13 emphasize the importance of discernment when it comes to religious leaders. King Jesus' words serve as a reminder to evaluate leaders based on their actions and the alignment of their lives with the teachings they profess. Discernment helps believers avoid being influenced by hypocritical leaders who burden others without demonstrating true godly character. By exercising discernment, individuals can follow genuine leaders who exemplify the virtues of the Kingdom of Heaven and lead others toward a deeper relationship with God.

The key lesson here is to cultivate a sensitivity to the leadership of the Holy Spirit. The very issues that others may seek advice on could be opportunities for God to expose areas of disobedience or hypocrisy in our own lives. By being open to the conviction and guidance of the Holy Spirit, we can experience transformation and be changed into the likeness of Christ.

2 Corinthians 3:17-18, “17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

2 Corinthians 3:17-18 reinforces this idea, emphasizing that where the Spirit of the Lord is, there is freedom. As we behold the glory of the Lord with unveiled faces, we are transformed into the same image from glory to glory by the Spirit of the Lord. This transformation happens as we humbly confront our own faults and allow the Holy Spirit to work in us.

Matthew 7:3-5 teaches us the importance of self-reflection, humility, and discernment when it comes to our interactions with others. It cautions against a hypocritical and judgmental attitude, reminding us to address our own faults before attempting to help or judge others. The passage highlights the need for personal growth, self-awareness, and genuine transformation. It also underscores the significance of discerning and evaluating religious leaders, urging us to look beyond their words and titles and examine their actions and character. By exercising discernment and relying on the guidance of the Holy Spirit, we can navigate our relationships with wisdom, love, and authenticity, fostering a community of genuine spiritual growth and unity.

Part 3
Dogs and Hogs

Matthew 7:6,

“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”

Holy: Greek 40 Hagios, (1) most holy thing, a saint. (1828 WD) (1) Properly, whole, entire perfect, in a moral sense. Hence, pure in heart, temper or disposition; free from sin and sinful affections. Applied to the Supreme Being, holy signifies perfectly pure, immaculate and complete in moral character; and a man is more or less holy, as his heart is more or less sanctified, or purified from evil dispositions. We call a man holy when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts.

Dogs: Greek 2965 Kuon, (2) metaph. a man of impure mind, an impudent man. (1828 WD) (4) A term of reproach or contempt given to a man. To give or throw to the dogs, is to throw away, as useless.

Pearls: Greek 3135 Margarites, (2) a proverb, i.e. a word of great value.

Swine: Greek 5519 Choiros, (1) swine, hog. (1828 WD) the swine is a heavy, stupid animal, and delights to wallow in the mire (mud).

Trample: Greek 2662 Katapateo, (2) metaph. to treat with rudeness and insult (a) to spurn, treat with insulting neglect.

Rend: Greek 4486 Rhegnumi, ((1) to rend, burst or break asunder, break up, break through. (c) to distort, convulse (2) to dash down, hurl to the ground (common occurrence in cases of demon possession and epilepsy). (1828 WD) (2) To separate or part with violence.

In Matthew 7:6, King Jesus gives a cautionary statement: "*Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*" This verse contains metaphorical language that carries a profound message.

The term "**holy**" refers to something that is set apart, pure, and sacred. It represents the things of God and carries a sense of moral perfection. "**Dogs**" in this context is used metaphorically to describe those with impure minds or impudent individuals. It conveys the idea of people who are unable or unwilling to appreciate and understand the value of what is holy.

"**Pearls**" symbolize something of great value, representing wisdom, truth, or spiritual treasures.

"**Swine**" refers to pigs, which are known for their inclination to wallow in the mud. They symbolize those who are insensitive and unappreciative of valuable things, lacking the ability to discern or cherish them.

King Jesus' message in this verse is a warning about the discernment required in sharing sacred and valuable things. He advises not to give what is holy or precious to those who cannot appreciate or understand its worth. When the pearls of wisdom or truth are presented to those who are spiritually unresponsive or impure in heart, they will trample and despise them, potentially causing harm in return.

This cautionary statement emphasizes the importance of discernment and wisdom in sharing spiritual truths or offering counsel. It encourages believers to be led by the Holy Spirit in their interactions with others. Instead of indiscriminately sharing sacred things with everyone, it is crucial to be sensitive to God's guidance and discernment in identifying those who are receptive and ready to receive.

King Jesus' instruction in this verse reminds us of the need for discernment in our interactions with others. We should seek the leading of the Holy Spirit and be mindful of sharing sacred truths and valuable insights with those who are genuinely seeking, open, and receptive. At the same time, we need to exercise caution and avoid engaging in futile arguments or casting pearls before those who will not appreciate or understand them.

To truly hear from God and discern His will, we need to cultivate a lifestyle of prayer, fasting, and seeking His guidance. Being led by the Spirit allows us to witness to those whom God directs us to and walk away from those whom the Spirit prompts us to avoid. By living in the realm of the Spirit and developing a habit of praying in the Spirit, we can position ourselves to hear from heaven and effectively fulfill God's purposes on earth.

In summary, Matthew 7:6 highlights the importance of discernment and wisdom in sharing sacred truths and valuable insights. It urges believers to be led by the Holy Spirit and exercise caution in sharing what is holy or precious with those who will not appreciate or understand its worth. By seeking God's guidance and cultivating a lifestyle of prayer and spiritual sensitivity, we can effectively discern whom to share with and fulfill God's purposes in our interactions with others.

Part 4
Ask, Seek and Knock

Matthew 7:7-12,

*“**Ask**, and it shall be given you; **seek**, and ye shall find; **knock**, and it shall be opened unto you: 8 For every one that asketh **receiveth**; and he that seeketh **findeth**; and to him that knocketh it shall be **opened**. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 12 **Therefore** all things whatsoever ye that men should do to you, do ye even to them: for this is the law and the prophets.”*

Ask: Greek 154 Aiteo, (1) to ask, beg, call for, crave, desire, require. (1828 WD) (1) to pray or beseech, to request; to seek to obtain by words; to petition; with of before the person to whom the request is made (ask counsel of God).

Seek: Greek 2212 Zeteo, (1) seek in order to find, (b) to seek [in order to find out] by thinking, meditating, reasoning, to enquire into.

Knock: Greek 2925 Krouo, (1) to knock: at the door.

Receiveth: Greek 2983 Lambano, (1) to take, (d)(3) to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self.

Findeth: Greek 2147 Heurisko, (2) to find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience (d) to get knowledge of, come to know, God.

Opened: Greek 455 Anoigo, (1) to open. (1828 WD) (17) Ready to hear or receive what is offered.

Therefore: Greek 3767 Oun, (1) then, therefore, accordingly, consequently, these things being so. (1828 WD) (1) For that; for that or this reason, referring to something previously stated.

Matthew 7:7-12 contains a powerful teaching from King Jesus about prayer, the nature of God, and the principles of treating others. Let's explore the key elements of this passage.

King Jesus begins by encouraging his followers to ask, seek, and knock. He assures us that when we ask, we will receive; when we seek, we will find; and when we knock, the door will be

opened to us. These words convey the invitation to approach God with boldness and persistence in prayer. King Jesus assures His disciples that God is ready to respond to our requests and grant us what we need according to His purpose.

In verse 9, King Jesus presents an analogy to emphasize God's nature as a loving and generous Father. He asks His audience to consider a human father who, when his son asks for bread, would not give him a stone, or if the son asks for a fish, would not give him a serpent. The point is that earthly parents, despite their imperfections, still desire to provide good things for their children. King Jesus then contrasts this with the perfect goodness and generosity of the heavenly Father. If earthly fathers know how to give good gifts to their children, how much more will God, who is infinitely loving and perfect, give good things to those who ask Him.

Verse 12 contains a significant statement known as the Golden Rule: "**Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**" King Jesus teaches that we should treat others the way we want to be treated. This principle encapsulates the essence of the law and the teachings of the prophets. It emphasizes the importance of love, empathy, and kindness in our interactions with others.

King Jesus' teaching in this passage highlights several key principles:

1. **The invitation to pray:** King Jesus encourages His disciples to approach God with our requests and needs, assuring us that God is willing to respond.
2. **Persistence in prayer:** Asking, seeking, and knocking imply a persistent and earnest pursuit of God's will and provision.
3. **God's nature as a loving Father:** King Jesus uses the analogy of a loving earthly father to illustrate the even greater love and generosity of God as our heavenly Father.
4. **The Golden Rule:** King Jesus teaches the principle of treating others as we would like to be treated, reflecting love, empathy, and kindness.

Overall, this teaching emphasizes the importance of prayer, trust in God's provision, and the way we should relate to others. It encourages disciples to approach God with confidence, knowing that He is ready to respond to our needs. Additionally, it calls for a lifestyle characterized by love, compassion, and fairness in our interactions with others. By following these teachings, we can experience the goodness of God and reflect His love to those around us.

Part 5
Choose Your Path Carefully!

Matthew 7:13-14,

*“**Enter** ye in at the **strait gate**: for **wide** is the gate, and **broad** is the **way**, that leadeth to **destruction**, and **many** there be which go in thereat: 14 Because strait is the gate, and **narrow** is the way, which leadeth unto **life** and **few** there be that **find** it.”*

Enter: Greek 1525 Eiserchomai, (2) metaph. (a) of entrance into any condition, state of things, society. (1) to arise, come into existence, begin to be. (3) to come into life. (1828 WD) (2) To advance into, in the progress of life. (4) To penetrate mentally; as, to enter into the principles of action.

Strait: Greek 4728 Stenos, (1) narrow, strait. Origin: probably from the base of Greek 2476, (1b) to make firm, fix establish (2) to stand, be kept intact (of family, a kingdom), to escape in safety. (3c1) continue safe and sound, stand unharmed, to stand ready or prepared. (1828 WD) (1) narrow; close; not broad (2) Close; intimate (3) strict; rigorous (4) difficult. A narrow pass or passage.

Gate: Greek 4439 Pule, (3) metaph. the access or entrance into any state. (1828 WD) (1) a large door which gives entrance into a walled city, a castle, a temple, palace or other large edifice.

Wide: Greek 4116 Platus, (1) broad. (1828 WD) (1) broad; having a great or considerable distance or extent between sides; opposed to narrow.

Broad: Greek 2149 Euruchoros, (1) spacious, broad.

Way: Greek 3598 Hodos, (2) metaph. (a) a course of conduct (b) a way (i.e. manner) of thinking, feeling, deciding

Destruction: Greek 684 Apoleia, (2) a perishing, ruin, destruction (b) the destruction which consists of eternal misery in hell. (1828 WD) (1) the act of destroying; demolition; pulling down; subversion; ruin by whatever means. Destruction consist in the annihilation of the form of anything (2) death, murder, slaughter; massacre (3) ruin (4) eternal death.

Many: Greek 4183 Polus, (1) many, much, large. Compared to: Greek 4119 Pleion, (1) greater in quantity.

Narrow: Greek 2346 Thlibo, (2) a compressed way. (a) narrow straitened, contracted. (1828 WD) (4) contracted; of confined views or sentiments; very limited.

Life: Greek 2222 Zoe, (2) life (a) of the absolute fullness of life, both essential and ethical, which belongs to God, and through Him both to the hypostatic “Logos” and to Christ in whom the “Logos” put on human nature. (b) life real and genuine, a life active and

vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last forever.

Few: Greek 3641 Oligos, (1) little, small, few.

Find: Greek 2147 Heurisko, (2) to find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience. (d) to get knowledge of, come to know, God. (1828 WD) (3) to obtain by seeking.

In Matthew 7:13-14, King Jesus speaks about two paths: the wide gate and the broad way that leads to destruction, and the strait (or narrow) gate and the narrow way that leads to life. He emphasizes that many people choose the wide and easy path that ultimately leads to destruction, while only a few find the narrow way that leads to life.

The Greek word used for "**enter**" (eiserchomai) implies more than just physical entry; it also denotes entering a condition, state of things, or society. King Jesus is urging people to enter through the strait gate, which represents the entrance into the Kingdom of God or the path of righteousness. This gate is narrow and represents a confined, rigorous, and difficult path. It requires discipline, self-denial, and adherence to God's commands.

On the contrary, the wide gate represents the easy and comfortable path that leads to destruction. It is broad and spacious, accommodating various beliefs, lifestyles, and values that deviate from God's truth. Many people choose this path because it requires fewer sacrifices and allows for more freedom in following their own desires and inclinations.

King Jesus emphasizes that many people choose the wide gate and the broad way, while only a few find and walk the narrow way that leads to life. The word "few" (oligos) implies a small number or minority. King Jesus' statement highlights the importance of making a conscious choice to follow Him and walk in obedience to His teachings.

The narrow way, though challenging, leads to life. This life encompasses both the present experience of abundant life in Christ and the eternal life to come. It is a life characterized by a deep and intimate relationship with God, walking in His ways, and experiencing His blessings and guidance.

King Jesus' words serve as a warning and an invitation. He urges all people to carefully consider our path we are on and to make a deliberate choice to enter through the strait gate and walk the narrow way that leads to life. This requires a surrender of one's own desires, a commitment to follow King Jesus, and a willingness to endure hardships and difficulties along the way.

In a world filled with various philosophies, religions, and distractions, it can be easy to be led astray and choose the wide path. However, King Jesus encourages His followers to stay focused on Him, to keep their eyes fixed on Him, and to rely on His strength and guidance to navigate the narrow way.

Ultimately, King Jesus is the only way to the Kingdom of God. He is the gate through which we enter a relationship with God, and He is the one who leads us on the path of righteousness and eternal life. May we choose to follow Him faithfully, regardless of the challenges and temptations that come our way.

Part 6
BEWARE!

Matthew 7:15-20,

*“**Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravening wolves.** 16 Ye shall **know** them by their **fruits**. Do men gather grapes of **thorns**, or figs of **thisles**? 17 Even so every **good** tree bringeth forth **good** fruit; but a **corrupt** tree bringeth forth **evil** fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is **hewn down**, and **cast** into the fire. 20 Wherefore by their fruit ye shall know them.”*

Beware: Greek 1161 De, (1) but, moreover, and, etc. Greek 4337 Prosecho, (2) to turn the mind to, attend to be attentive (a) to a person or a thing: towards, that is, pay attention to, be cautious about, apply oneself to, adhere to.

False Prophets: Greek 5578 (Psuedo) (Prophetes), (1) one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies. (2) a false prophet. (Psuedo) Greek 5571 and 5574, (1) lying, deceitful, false. (1) to lie, to speak deliberate falsehoods (2) to deceive one by a lie, to lie to.

Inwardly: Greek 2081 Esothen, (1) from within (2) within, that which is within, the inside (a) your soul (a) the internal inner man (b) the soul, conscience

Ravens: Greek 727 Harpax, (1) rapacious, ravenous (2) a extortioner, a robber. (1828 WD) (1) preying with rapacity {rapacity- (1) addictiveness to plunder (3) the act or practice of extortion or exacting by oppressive injustice}, voraciously devouring; as a ravens wolf.

Wolves: Greek 3074 Lukos, (2) metaphorically of cruel, greedy, rapacious, destructive men. (1828 WD) (1) An animal of the genus Canis, a beast of prey that kills sheep and other small domestic animals; called sometimes the wild dog. The wolf is crafty, greedy and ravenous.

Know: Greek 1921 Epiginosko, (1) to become thoroughly acquainted with, to know thoroughly (a) to know accurately, know well. (2) to know (a) to recognize.

Fruits: Greek 2590 Karpos, (1) fruit (b) the fruit of one’s loins, i.e. his progeny, his posterity. (2) that which originates or comes from something, an effect, result.

Thorns: Greek 173 *Akantha*, (1) thorn, bramble (2) bush, brier, a thorny plant

Thistles: Greek 5146 *Tribolos*, (1) a thistle, a prickly wild plant, hurtful to other plants.

Good: Greek 18 *Agathos*, (1) of good constitute or nature (2) useful, salutary (3) good, pleasant, agreeable, joyful, happy (4) excellent, distinguished (5) upright, honorable.

Good: Greek 2570 *Kalos*, (1) beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable. (a) beautiful to look at, shapely, magnificent (b) good, excellent in its nature and characteristics, and therefore well adapted to its ends. (c) beautiful by reason of purity of heart and life, and hence praiseworthy.

Corrupt: Greek 4550 *Sapros*, (1) rotten, putrefied (2) corrupted by one and no longer fit for use, worn out (3) of poor quality, bad, unfit for use, worthless.

Evil: Greek 4190 *Poneros*, (1) full of labours, annoyances, hardships (a) pressed and harassed by labours (b) bringing toils, annoyances, perils; of a time of peril to the Christian faith and steadfastness; causing pain and trouble. (2) bad, of a bad nature or condition (a) in a physical sense: diseased or blind (b) in an ethical sense: evil wicked, bad.

Hewn Down: Greek 1581 *Ekkopto*, (1) to cut out, cut off (a) of a tree (2) metaphorically to cut off occasion.

Cast: Greek 906 *Ballo*, (1) to throw or let go of a thing without caring where it falls.

In Matthew 7:15-20, King Jesus warns his followers to beware of false prophets who come disguised as harmless sheep but are ravenous wolves on the inside. These false prophets claim to speak on behalf of God but deceive people with their lies and false prophecies.

The term "**beware**" (Greek: **Prosecho**) in this context carries the meaning of turning the mind to, being attentive, and exercising caution. King Jesus urges his disciples to pay attention, be cautious, and apply themselves to discerning the true nature of these false prophets.

The term "**false prophet**" (Greek: **Pseudoprophetes**) refers to someone who pretends to be a divinely inspired prophet but speaks falsehoods and deceives others through their false prophecies. They present themselves as messengers of God but distort the truth and lead people astray.

When King Jesus mentions "**inwardly**" (Greek: **Esothen**), He is highlighting the true nature and character of these false prophets. While they may appear outwardly as harmless and righteous, internally, they are driven by selfish motives, greed, and a desire to exploit and deceive others.

The term "**ravening**" (Greek: **Harpax**) describes these false prophets as rapacious and ravenous, like wolves. They are characterized by their greed, cunning, and destructive nature, seeking to prey upon and exploit those under their influence.

"**Wolves**" (Greek: **Lukos**) metaphorically represents cruel, greedy, rapacious, and destructive individuals. Just as wolves attack and devour sheep, these false prophets are crafty and voraciously seek to take advantage of people for their own gain.

King Jesus states that His disciples will "**know**" (Greek: **Epiginosko**) these false prophets by their fruits. This knowledge involves recognizing, understanding, and becoming thoroughly acquainted with them. It requires discernment and the ability to accurately evaluate their actions, teachings, and character.

The term "**fruits**" (Greek: **Karpos**) symbolizes the outward manifestations of a person's actions, teachings, and character. King Jesus uses the analogy of a tree to illustrate this principle. A good tree, representing a person who is genuinely righteous and aligned with God's truth, produces good fruit. In contrast, a corrupt tree, symbolizing someone who is deceitful and morally corrupt, bears evil fruit.

King Jesus emphasizes that a good tree cannot produce evil fruit, and a corrupt tree cannot produce good fruit. This principle highlights the inherent nature and consistent pattern of actions that reveal the true character of individuals.

Moreover, King Jesus teaches that every tree that fails to bear good fruit will be "**hewn down**" (Greek: **Ekkopto**) and "**cast into the fire**" (Greek: **Ballo**). This imagery signifies the judgment and consequences that await those who claim to be God's messengers but lead people astray. Their fate is destruction, symbolized by being cut down and thrown into the fire.

Therefore, King Jesus concludes by reiterating that true discernment comes from observing the fruits of these individuals. By evaluating their actions, teachings, and character, His disciples can identify and distinguish between true prophets and false prophets.

Connecting Matthew 7:15-20 with John 10:1-18, we find a common theme of discernment and recognizing the true nature of leaders or prophets. In Matthew, King Jesus warns His followers to beware of false prophets who come disguised as sheep but are inwardly ravenous wolves. Similarly, in John 10, Jesus speaks of thieves and robbers who try to gain access to the sheepfold by illegitimate means, contrasting Himself as the true Shepherd who enters through the door.

The connection lies in the need for discernment and recognizing the true nature of those who claim to lead or speak on behalf of God. Both passages emphasize the importance of looking beyond external appearances and evaluating the fruits or outcomes of an individual's actions, teachings, and character.

In Matthew, Jesus instructs His disciples to evaluate the fruits produced by false prophets. This aligns with John 10, where Jesus emphasizes the intimate relationship between the Shepherd and His sheep. The true followers of Jesus recognize His voice and follow Him because they know Him. They are intimately acquainted with His teachings and character, enabling them to discern between the genuine Shepherd and the false ones.

The warnings against false prophets and thieves in John 10 and Matthew 7 caution believers to be discerning and cautious about who they follow and listen to. They underscore the need for a personal relationship with King Jesus through His Holy Spirit, being attentive to His voice, and adhering to His teachings. By recognizing the fruits of individuals, their actions, teachings, and character, believers can discern the true shepherds from the false ones, safeguarding themselves against deception and harm.

In conclusion, Matthew 7:15-20 serves as a vital reminder for believers to exercise discernment and caution when it comes to recognizing false prophets. King Jesus warns His disciples to be aware of these deceptive individuals who come disguised as righteous but are driven by selfish motives and a desire to exploit others. By evaluating the fruits of these individuals, their actions, teachings, and character, believers can distinguish between true prophets and false prophets. This passage emphasizes the importance of looking beyond external appearances and cultivating a deep knowledge and understanding of individuals to discern their true nature. It also underscores the need for a personal relationship with King Jesus, relying on The Holy Spirit to guide and protect against deception. By heeding these teachings, as believers, we can safeguard ourselves against falsehood and remain steadfast in our faith.

Part 7
Do I Know You?

Matthew 7:21-23,

*“Not every one that saith unto me, **Lord**, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that **day**, Lord, Lord, have we not **prophesied** in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? 23 And then will I **profess** unto them, I never **knew** you: **depart** from Me, ye that work **iniquity**.”*

Lord: Greek 2962 Kurios, (1) the owner; one who has control of the person, the master (c) this title is given to: God the Messiah.

Day: Greek 2250 Hemera, (3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect His Kingdom.

Prophesied: Greek 4395 Propheteuo, (c) to utter forth, declare, a thing which can only be known by divine revelation.

Profess: Greek 3670 Homologeo, (3) to profess (a) to declare openly, speak out freely.

Origin: from the compound of the base of {Greek 3674 Homou (1) together: of persons assembled together} and {Greek 3056 Logos, (1b6) what is declared, a thought, declaration, aphorism [a maxim; a precept, or principle expressed in few words; a detached sentence containing some important truths.], a weighty saying, a dictum, a maxim [an established principle or proposition; a principle generally received or admitted as true.

Knew: Greek 1097 Ginosko, (4) to become acquainted with, to know.

Depart: Greek 672 Apochoreo, (1) to go away, depart.

Iniquity: Greek 458 Anomia, (1) the condition of without law (a) because of ignorant of it (b) because of violating it (2) contempt and violation of law, iniquity, wickedness.

In Matthew 7:21-23, King Jesus delivers a strong message about the importance of genuine discipleship and obedience to the will of God. He cautions that simply calling Him "**Lord**" is not enough to enter the Kingdom of Heaven. Instead, true disciples are those who not only profess His name but also demonstrate their faith through obedience and righteous living.

The term "**Lord**" (Greek: **Kurios**) in this context refers to Jesus Christ as the owner and master, and also as the divine Messiah. Acknowledging Jesus Christ as Lord entails recognizing His authority, submitting to His rule, and following His teachings.

The word "**day**" (Greek: **Hemera**) in verse 22 refers to the eschatological day, the final day of judgment when Christ will return, raise the dead, hold the final judgment, and perfect His Kingdom. It signifies the ultimate reckoning and evaluation of people's lives and their faithfulness to God.

When individuals claim to have "**prophesied**" (Greek: **Propheteuo**) in the name of King Jesus, cast out demons, and performed miracles in His name, they are asserting that they have carried out spiritual activities or acts of power in association with Jesus Christ. However, King Jesus makes it clear that these outward actions are not sufficient to guarantee their place in the Kingdom. It is not about the works they have done but about their relationship with Him and their obedience to the Father's will.

The term "**profess**" (Greek: **Homologeō**) means to openly declare or speak out freely. In verse 23, King Jesus professes to those who claim to have worked in His name that He never knew them. This implies that they lacked a genuine relationship with Him. To be known by King Jesus involves a deep and intimate connection, where one has a personal and transformative encounter with Him.

The word "**knew**" (Greek: **Ginosko**) refers to becoming acquainted with or having knowledge of someone. In this context, King Jesus is stating that He never had a personal knowledge or relationship with those who were engaged in religious activities but lacked true faith and obedience.

"**Depart**" (Greek: **Apochoreo**) signifies going away or departing from someone or something. King Jesus commands those who claim to have worked in His name but were not known by Him to depart from Him. This emphasizes the eternal separation and judgment they will face for their lack of genuine discipleship.

The term "**iniquity**" (Greek: **Anomia**) refers to the condition of being without law or the violation and contempt of law. In this context, it represents wickedness, disobedience, and a disregard for God's commands. King Jesus identifies those who engage in iniquity as workers of lawlessness or wickedness, indicating that their lives are characterized by rebellion against God's will.

Overall, this passage emphasizes that true discipleship involves more than mere religious activities or claims of faith. It requires a personal relationship with Jesus Christ through The Holy Spirit, obedience to the will of God, and a transformed life that bears the fruits of righteousness. Professing Jesus Christ as Lord must be accompanied by genuine faith, love, and obedience to His teachings. Only those who truly know Jesus Christ and live in accordance with His will can enter the Kingdom of Heaven.

Chapter 7 of the book of Matthew concludes with a powerful message from King Jesus about the importance of being true disciples and doing the will of God. In verses 21-23, King Jesus warns that not everyone who calls Him "**Lord**" will enter the Kingdom of Heaven, but only those who do the will of His Father. He describes a scene where many will plead their case, saying they have prophesied, cast out demons, and done many wonderful works in His name. However, King Jesus as Judge will profess to them that He never knew them and commands them to depart from Him, as they are workers of iniquity.

This passage emphasizes the crucial aspect of genuine discipleship and relationship with Jesus Christ. Mere words or external actions are not enough to enter the Kingdom of Heaven. King Jesus desires true followers who not only profess His name but also live according to His teachings and walk in obedience to God's will.

To determine if we are disciples of Jesus Christ, we can look at several requirements highlighted in other passages of Scripture. Luke 14:26 teaches that we must not put anyone or anything above Christ in our affections and priorities. Our love for King Jesus should surpass even our

love for our closest family members. In verse 27, King Jesus emphasizes the need for self-denial and taking up our cross to follow Him. This calls for a single-minded focus on Christ and a willingness to bear the burdens and sacrifices that come with discipleship. Luke 14:33 further emphasizes the necessity of forsaking all we have for the sake of following King Jesus, demonstrating a heart of complete submission and obedience to His lordship.

Continuing in the Word of King Jesus is another requirement mentioned in John 8:31-32. True disciples are those who abide in His teachings, allowing the truth to shape their lives and set them free from the bondage of sin. John 13:34-35 emphasizes the importance of loving one another as King Jesus loved us. Walking in agape love towards fellow disciples displays the nature of Christ in us and signifies our discipleship to the world.

Finally, John 15:8 highlights the need for fruitful living. As disciples, we are called to bear much fruit for the glory of the Father, demonstrating the transformative power of Christ in our lives.

These requirements challenge us to examine our hearts and commit ourselves fully to Christ's Lordship. Being a disciple of Jesus Christ involves wholehearted devotion, self-denial, obedience to His Word, love for others, and a life marked by spiritual fruitfulness. As we embrace these principles and walk in discipleship, we become vessels that God can use to fulfill His purposes on earth.

Conclusion

In the powerful and transformative teachings found in Matthew 5, 6, and 7, King Jesus sets forth a profound message that calls for a radical shift in the way we think and act. He presents a vision of the Kingdom of Heaven and invites us to enter it through a transformed heart and a renewed mindset.

Throughout these chapters, King Jesus unveils the true nature of righteousness, going beyond external obedience to the law and addressing the inner motivations of the heart. He challenges us to embrace attitudes of humility, mercy, purity, and peacemaking. He teaches us the transformative power of forgiveness, love for enemies, and the pursuit of righteousness. He exposes the destructive nature of anger, lust, and hypocrisy, urging us to confront the darkness within and seek reconciliation.

King Jesus emphasizes the importance of genuine, heartfelt devotion to God, rather than mere external religious practices. He teaches us to pray with sincerity, to fast with humility, and to store treasures in heaven rather than on earth. He calls us to trust in God's provision, to seek His kingdom above all else, and to cast aside worry and anxiety.

Furthermore, King Jesus provides practical wisdom for living a life that honors God and bears good fruit. He instructs us to treat others with fairness, to be discerning in our judgments, and to beware of false prophets. He highlights the importance of building our lives on the solid foundation of His words, rather than the shifting sands of worldly values.

By embracing the teachings of King Jesus and allowing The Holy Spirit to work within us, we can experience the abundant life He offers and find eternal bliss in the Kingdom of Heaven. The urgency of this message lies in the fact that our choices in this life have eternal consequences. King Jesus invites us to choose the narrow path that leads to life, rather than the broad road that leads to destruction.

May we heed the words of King Jesus, for in them we find the way to eternal joy and fulfillment. Let us embrace the call to change our thinking and align our actions with His teachings, so that we may enter the Kingdom of Heaven and experience the abundant blessings and eternal bliss that awaits us.

Final Prayer Confession

Heavenly Father,

I come before You in awe and reverence, acknowledging that You are the King of kings and the Lord of lords. I confess that Your teachings in Matthew 5, 6, and 7 have touched my heart and revealed the areas in my life where I need to change. I recognize that I have fallen short of Your perfect standards, and I humbly ask for Your forgiveness and guidance.

I confess that I have often allowed anger to control my emotions, harboring resentment, and bitterness in my heart. Lord, please help me to release these negative feelings and replace them with a spirit of forgiveness and reconciliation. Teach me to love my enemies and pray for those who persecute me, just as You have loved and forgiven me.

I confess that I have been tempted by lustful thoughts and desires, allowing impurity to take root in my heart and mind. I ask for Your cleansing and transformation, that I may embrace purity and holiness in every aspect of my life. Help me to guard my eyes and my thoughts, that I may honor You in my actions and relationships.

I confess that I have at times been hypocritical, putting on a facade of righteousness while neglecting the deeper matters of the heart. Lord, I pray for genuine authenticity in my faith. May my actions align with my beliefs, and may my words reflect the truth and grace that You have shown me. Keep me from hypocrisy and guide me in living a life of integrity and sincerity.

I confess that I have often been consumed by worry and anxiety, failing to trust in Your perfect provision and care. Help me to shift my focus from worldly concerns to seeking Your kingdom above all else. Teach me to rely on Your faithfulness and to cast all my anxieties upon You, knowing that You will sustain me.

Lord, I surrender my life to You and ask for the strength to live according to Your teachings. May Your Holy Spirit empower me to love as You love, to forgive as You forgive, and to pursue righteousness in all things. Transform my mind and renew my heart, that I may be a vessel of Your grace and light in this world.

I declare my commitment to walk the narrow path that leads to life, even when it may be challenging and countercultural. I embrace Your teachings as the foundation for my life, and I ask for wisdom to apply them daily. Help me to bear good fruit, to shine Your light, and to bring glory to Your name.

Thank You, Lord, for the incredible privilege of being Your child and for the guidance You have given me through Your Word. May my life be a living testimony of Your love, grace, and truth.

In the mighty name of Jesus, I pray. Amen.

Dear members of the Promoting Courageous Male Leadership Group,

I am writing to emphasize the importance of living by our core values in relation to the teachings found in Matthew chapters 5, 6, and 7. These chapters contain the famous Sermon on the Mount, where King Jesus delivers profound teachings on various aspects of life, ethics, and discipleship. By aligning our core values with the principles outlined in these chapters, we can enhance our personal growth, strengthen our leadership, and make a lasting impact in our communities.

Leadership: In **Matthew 5:14-16**, King Jesus says, “**Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**”

As leaders, we have the responsibility to lead with courage, vision, and integrity. We must serve as beacons of light, inspiring others to reach their full potential and empowering them to become leaders themselves.

Loyalty: In **Matthew 6:24**, King Jesus teaches us about the importance of loyalty and commitment: “**No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.**”

We must foster unwavering loyalty to our group, our mission, and the individuals we serve. We stand by one another through challenges and victories, demonstrating commitment, trust, and a sense of belonging.

Duty: In **Matthew 5:16**, King Jesus says, “**Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**”

This highlights the importance of fulfilling our roles and responsibilities with excellence. As leaders, we have a duty and responsibility to serve our communities and make a positive difference. We must recognize that our actions have a broader impact and remain committed to upholding our duty with integrity.

Respect: In **Matthew 7:12**, King Jesus teaches the golden rule: “**Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**”

We must treat others with respect, dignity, and fairness. We must value diverse perspectives and create an inclusive environment where everyone feels heard, valued, and empowered.

Selfless Service: In **Matthew 5:40-42**, King Jesus teaches us about the importance of selfless service: “**And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.**”

As leaders, we must embrace a mindset of selflessness, placing the needs of others above our own. We should strive to make meaningful contributions and lend our time, talents, and resources to support and uplift those around us.

Integrity: In **Matthew 5:37**, King Jesus emphasizes the significance of integrity: “**But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.**”

We must uphold the highest standards of honesty, ethics, and moral principles. Our actions should align with our words, and we should demonstrate transparency, accountability, and consistency in all that we do.

Personal Courage: In **Matthew 7:13-14**, King Jesus encourages us to take the narrow path: “**Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.**”

As leaders, we must be willing to step outside our comfort zones, overcome challenges with resilience, and take calculated risks for the sake of growth, innovation, and positive change.

Honor: In **Matthew 5:16**, King Jesus says, “**Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**”

We must embody honor by conducting ourselves with dignity, humility, and a powerful sense of moral character. We prioritize doing what is right and upholding ethical standards.

Laws: In **Matthew 5:17-20**, King Jesus reminds us of the importance of abiding by laws: “**Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.**”

We must uphold legal and moral principles in our conduct, demonstrating good citizenship and respect for authority.

Principles: **Matthew 7:12** reiterates the significance of timeless principles such as truth, fairness, justice, and compassion. King Jesus says, “**Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**”

As leaders, we should align our decisions and actions with these principles, knowing that they form the basis of a just and equitable society.

Character: In **Matthew 5:8**, King Jesus says, “**Blessed are the pure in heart: for they shall see God.**”

This encourages us to cultivate and strengthen our character. Our character is the foundation upon which our values and actions are built. We should seek to develop virtues such as integrity, humility, resilience, and empathy, which shape our behavior and impact those around us.

Forgiveness: In **Matthew 6:14-15**, King Jesus says, “**For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.**”

We believe in the transformative power of forgiveness, both in receiving and extending it to others. Forgiveness is essential for healing, reconciliation, and restoration in our relationships with God and one another. By practicing forgiveness, we demonstrate the unconditional love and grace that we have received from God, fostering unity, empathy, and compassion in our community.

By embracing these core values of leadership, loyalty, duty, respect, selfless service, integrity, personal courage, honor, laws, principles, character, and forgiveness, we create a vibrant community of men dedicated to personal growth, positive influence, and making a lasting impact. Together, we strive to embody these values in all aspects of our lives, inspiring others to follow us and creating a legacy of honor and excellence.

Together, as we align our core values with the teachings of Matthew chapters 5, 6, and 7, let us live out the mission of King Jesus through the Ministry of Reconciliation.

In courageous leadership,

Arthur Leon Carter

Core Values of Promoting Courageous Male Leadership Group

Core values are the fundamental beliefs and principles that guide our thoughts, actions, and interactions. They provide a moral compass, shaping our character and influencing the decisions we make. As a men's leadership group, our core values serve as the bedrock upon which we build a culture of excellence, impact, and growth.

1. **Leadership:** We embrace the responsibility to lead with courage, vision, and integrity. We understand that true leadership is about serving others, inspiring them to reach their full potential and empowering them to become leaders themselves.
2. **Loyalty:** We foster unwavering loyalty to our group, our mission, and the individuals we serve. We stand by one another through challenges and victories, demonstrating commitment, trust, and a sense of belonging.
3. **Duty:** We uphold a sense of duty and responsibility to fulfill our roles and obligations with excellence. We recognize that our actions have a broader impact, and we remain committed to serving our communities and making a positive difference.
4. **Respect:** We treat all individuals with respect, dignity, and fairness. We value diverse perspectives and foster an inclusive environment where everyone feels heard, valued, and empowered.
5. **Selfless Service:** We embrace a selfless mindset, placing the needs of others above our own. We strive to make meaningful contributions, lending our time, talents, and resources to support and uplift those around us.
6. **Integrity:** We uphold the highest standards of honesty, ethics, and moral principles. Our actions align with our words, and we demonstrate transparency, accountability, and consistency in all that we do.
7. **Personal Courage:** We embrace courage in the face of challenges, stepping outside our comfort zones to pursue growth, innovation, and positive change. We overcome obstacles with resilience, determination, and a willingness to take calculated risks.
8. **Honor:** We embody honor by conducting ourselves with dignity, humility, and a powerful sense of moral character. We prioritize doing what is right, upholding ethical standards, and earning the respect of others through our actions.

9. **Laws:** We recognize the importance of abiding by laws, first God's Law and then societal law, as a foundation for living harmoniously and responsibly. We uphold legal and moral principles in our conduct, demonstrating good citizenship and respect for authority.
10. **Principles:** We embrace timeless principles of truth, fairness, justice, and compassion. We strive to align our decisions and actions with these principles, knowing that they form the basis of a just and equitable society.
11. **Character:** We cultivate and strengthen our character, knowing that it is the foundation upon which our values and actions are built. We seek to develop virtues such as integrity, humility, resilience, and empathy, which shape our behavior and impact those around us.
12. **Forgiveness:** We believe in the transformative power of forgiveness, both in receiving and extending it to others. Forgiveness is essential for healing, reconciliation, and restoration in our relationships with God and one another. By practicing forgiveness, we demonstrate the unconditional love and grace that we have received from God, fostering unity, empathy, and compassion in our community.

By embracing these core values of leadership, loyalty, duty, respect, selfless service, integrity, personal courage, honor, laws, principles, character, and forgiveness we create a vibrant community of men dedicated to personal growth, positive influence, and making a lasting impact. Together, we strive to embody these values in all aspects of our lives, inspiring others to follow us and creating a legacy of honor and excellence.

