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DISCOVERING JESUS

An Introduction to the Savior

LESSON 2 BIBLE STUDY

*Matthew's Gospel:
"The Road Less Traveled"*

This Bible Study Series Provided By:

Hope for Life

A Ministry of Herald of Truth

PART I HEART TUNING

Robert Frost, the famous American poet, used to enjoy long walks in the New England woods with his friend Edward Thomas. Before they would finish a walk, Thomas would sometimes berate himself for choosing the wrong path. He always thought that if they had chosen a different route, the walk would have been more scenic. Thinking of his friend's dilemma, Frost wrote a poem about choosing our paths in life. It begins "Two roads diverged in a yellow wood. . ." and it ends like this:

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a yellow wood, and I -
I took the road less traveled by,
And that has made all the difference

One might say that life is a series of choices, and the path you choose will, indeed, "make all the difference."

Nearly two thousand years ago, Jesus told us to choose our paths carefully. He especially was concerned that we not choose according to "majority rule." Popular routes often lead to disastrous destinations, Jesus warns. The most popular freeways do not lead to heaven, according to Jesus:

Go in by the narrow gate. For the wide gate has a broad road that leads to disaster, and there are many people going that way. The narrow gate and the hard road lead out into life, and only a few are finding it (Matthew 7:14). *Phillips Translation*

Jesus' great Sermon on the Mount (Matthew chapters 5, 6, and 7) is a kind of road map to life. If you want good directions for your life - directions that will lead to the kingdom of Heaven - then you will want to study and follow the best map ever drawn for the spiritual life.

Are you ready for it? Have you seen the destructive consequences of living according to your own ideas of right and wrong without divine guidelines? Have you recognized the hollowness of living for prestige, money, or appearances? Are you willing to leave the crowd and follow the narrow road that leads to eternal life?

example, he urges us not only to avoid murder, but even more to overcome the root sin of murder which is anger (Matthew 5: 2 1-22). Similarly, he asks us not just to avoid adultery, but also to deal with the root sin of lust (Matthew 5: 28). Jesus asks us to live by a very high ethical standard - not to retaliate (Matthew 5: 38-42), but to show love for all people, friends and enemies alike (Matthew 5: 43-48).

Chapter 5 ends with a surprising command: "Be perfect, therefore, as your heavenly Father is perfect." Such a command is shocking, breathtaking. But it could be depressing, too. For who can be "perfect" like God? Scripture warns us that no human being ever achieves sinlessness or perfection (1 John 1: 8). So what is Jesus asking of us? In a dramatic way, he is clearly pointing out the ultimate goal of the Christian life. Unlike the Pharisees who tried to downsize the law of God to make it convenient and "user-friendly," Jesus reminds us that God is a holy God, and He expects more. We are expected to imitate God (Ephesians 5: 1).

Though we cannot do this through our own strength and will power, we are promised divine aid through the Holy Spirit's help. Throughout our lives we are expected to be moving towards Godlikeness. Perfection or maturity is not something we completely achieve, but through God's power, we are enabled to become something far greater than we imagine:

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen (Ephesians 3: 20-2 1). *New Revised Standard Version*

As you read the rest of the Sermon on the Mount, with its very high demands for sexual purity, marriage fidelity, love for enemies, and so forth, remember that you will not achieve heaven through perfect performance and law-keeping. But you should know clearly what the goal is. And you should hunger and thirst for God's high way. Our righteousness can exceed the righteousness of the Pharisees, not because we can live morally perfect lives, but because we can come to love God so genuinely that he forgives us and changes us, through his power. In other words, the demands are high. But there is grace and forgiveness when we mess up and fail (see Luke 15). And there is divine assistance, for those who ask.

their attitudes of superiority, their contempt for the classes below them, and their self-righteous intolerance caused them to clash with Jesus. Jesus accuses them of keeping people out of the kingdom of God:

But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them (Matthew 23: 13-14).

New Revised Standard Version

The Scribes were the close allies of the Pharisees. They devoted their energies to studying and interpreting the Law of Moses. They were considered the "experts" on the Mosaic Law. They were hostile towards Jesus' teaching since Jesus acted independently of their authority or sanction. Notice how Jesus, in the Sermon on the Mount, contrasts his teaching with the teaching of the Scribes and the Pharisees. Jesus says, "You have heard that it was said to the people in the old days.... But I say to you...." Jesus is challenging the familiar and traditional interpretations promoted by the Scribes and the Pharisees. The tensions between Jesus and the Scribes and Pharisees will escalate throughout Jesus' ministry, leading finally to the decision by the Scribes and Pharisees to work together to have Jesus arrested and executed by the Roman rulers.

Summary

The Sermon on the Mount is a summary of the key traits of the citizens of Jesus' kingdom. Let's consider a few of them:

The Sermon begins with a set of "blessings" or "beatitudes." The members of Jesus' kingdom, for example, will be noted for their poverty of spirit or humble-mindedness; they will be acquainted with suffering; they will passionately long for justice and uprightness; they will be compassionate and merciful, etc. Jesus then talks about the fact that followers of Jesus will be distinctive in the world. Their distinctive approach to life will make them shine like a light in a dark world.

Next Jesus rehearses several of the "**commandments**" from the Old Testament ("Thou shalt not murder," "Thou shalt not commit adultery," etc.). In each case, Jesus explains that the Pharisees and scribes have softened or changed or adjusted the commandment, making it possible for people to keep the letter of the law, without obeying its spirit. Jesus calls us back to the spirit of the Commandments. For

If you've already got everything figured out, if you "know where you are going," then you're not very likely to ask for directions. On the other hand, if you have a little humility, if you have a little uncertainty and can admit it, then Jesus' words can help you a lot. You know you are ready for this journey if you are willing to ask directions.

PART 2 LISTENING TO JESUS' SERMON

Jesus' Sermon on the Mount is one of the most significant sections of the Bible. In three short chapters Jesus outlines the ethics, the way of life, and the "ideal behavior" for all who want to live in his kingdom. In this one lesson Jesus describes the most important characteristics of the people who call themselves "Christians" - a term which means simply a "Christ-follower" or "someone who wants to look and act like Jesus."

As you read this remarkable sermon, imagine yourself among the five thousand in that original audience. Jesus is positioned on a great sloping hill that sweeps down to serene waters of Lake Tiberias (also called the Sea of Galilee). The crowd is large because Jesus' reputation is growing. The stories of his miraculous healings and his strange, new teachings are sweeping over the land.

Today, there is great excitement as people wonder what this great teacher of Israel will say. But Jesus knows that only a few in the audience will try to put the Sermon on the Mount into practice. Note what he says at the end of the lesson:

"It is not everyone who keeps saying to me 'Lord, Lord' who will enter the kingdom of Heaven, but the man who actually does my Heavenly Father's will" (Matthew 7:21).

Phillips Translation

We warn you. Jesus says some pretty extreme things by modern, American standards. In fact, this sermon is often ignored because it goes against the way many people ordinarily think. Jesus asks us to change our habits and re-evaluate what is true and false. In many ways, he asks us to leave our familiar culture behind in order to live in a better heavenly community. (Even many who call themselves Christians have never followed all the teachings in Matthew 5, 6, 7.) Jesus, you see, directly challenges our inherited assumptions and our comfortable

habits. He even asks us to think in a way that, at times, seems illogical. But in reality he's asking us to think with a higher kind of logic, the "logic" of faith.

Most of us live according to what seems "natural" or "intuitive." Yet, Jesus shows us that the greatest truths about life and human destiny go against what is plain or customary.

We begin to learn this point early as small children. For example, a two year old thinks it entirely "logical" that he will be happiest if he has the right to grab any toy from any other child any time he wants. "Happiness is having what I want, when I want it," so says "toddler logic." However, through teaching and example the child eventually learns that his intuition or "toddler logic" is all wrong. He learns that he will be happier if he shares.

Jesus' Sermon on the Mount asks us to move beyond the "toddler logic" hawked by our secular, media-saturated culture. Consider, for example, how our consumer culture tells us that we will be happiest if we acquire more and more (cars, clothes, CD's, cosmetics, etc.). Because such messages bombard us daily, after awhile it seems "logical" to spend our energies amassing things to ensure our "security." Our culture tells us to "pursue happiness," to live with whomever we want, to lavish attention on our wardrobe and our appearance. But Jesus challenges this "obvious" kind of thinking.

In the Sermon on the Mount, Jesus gives us the essence of true religion. Throughout the sermon and the gospels, he shows us that to be "great" we must be humble; to be "first," we must learn how to be last, to "live" you must die to your selfish wants, to be rich we must find our treasure in heaven, not on earth. Is all this really true? Jesus invites us to think with a superior kind of logic, to see through the superficial and the selfish to the real and the lasting. When we do, we are ready to experience the fulfilling life of the kingdom of Heaven.

When we hear Jesus, we come to a fork in life's road. Either we go with him, or we take a dangerous detour away from him. So, you must choose. Will you take the heavily-traveled highway of secular culture or the back trail to the heavenly kingdom? Only you can decide.

We must also understand that, according to the Bible, the kingdom is revealed in stages. The kingdom was revealed through the preaching of John the Baptist, in the ministry and miracles of Jesus, and in the crucifixion of Jesus. In a very dramatic way, the kingdom was unveiled on the Day of Pentecost when the Holy Spirit manifested God's power and blessing (Acts 1-2) when the church was formally established. But the full and final unveiling of the kingdom is still in the future when our Lord Jesus Christ returns (Matthew 25: 31-46). We can summarize by saying that the kingdom of God is past, present, and future.

Fourth, **the kingdom is personal.** The kingdom of God is the personal relationship between God and the individual. In the Sermon on the Mount, Jesus calls each person to seek first the kingdom of God, above all other things (family, career, money, politics, etc.). We must seek his kingdom and his goodness, or we cannot be saved:

"Set your heart on his kingdom and his goodness, and all these things will come to you as a matter of course." (Matthew 6:33) *Phillips Translation*

To be a citizen of the kingdom, you must follow the laws and rules of conduct that belong to kingdom existence.

Finally, **the kingdom can be identified with the communities of Christians who have been forgiven by Jesus Christ.** When Paul writes the church in the ancient city of Colossae, he says that God "has rescued us from the power of darkness and transferred us into the kingdom of the son he loves, in whom we have redemption, the forgiveness of sins" (Colossians 1: 13-14) *New Revised Standard Version*. Notice that membership in the kingdom is a group experience, not only an individual experience. Commonly, we call these groups of saved people, "the church." In an important sense, the church is meant to be a visual expression of the kingdom of God on earth. People in God's kingdom are members of a group of Christians who praise and serve God.

Two other special words need definition:

Scribes and Pharisees

The Pharisees were the most prominent Jewish grouping or "sect" in Jesus' day. They were strict, proud, and loyal to their religious traditions. In many ways they believed the right truths about God, but

First, **the kingdom is spiritual and invisible.** People who want a great imperial monarchy like Rome or Babylon or Napoleonic France will be disappointed. *The kingdom of God is the rule of God in the hearts of people.* Jesus explains to the Pharisees:

The kingdom of God is not coming with things that can be observed; nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is among [or within] you (Luke 17: 20-21).

Paul the Apostle also explains, "flesh and blood cannot inherit the kingdom of God" (1 Corinthians 15: 50). The kingdom of God, then, is the reign or rule of God, "a spiritual conquest of men and women."¹

Second, **the kingdom of God is universal.** The kingdom was planned from the beginning to be open to all the races, nations and peoples of the earth (Genesis 12: 3; Matthew 28:18-19; Acts 1:8). That is why Christians today circle the globe. Christians worship in China and South Africa, Alaska and Brazil, Singapore and New Zealand and everywhere between. The kingdom of God is a worldwide fellowship of believers who give up their racism and tribalism to be one in Jesus Christ.

Third, **the kingdom is timeless.** As long as God has been a king, he has had a kingdom (Psalm 103: 19). As long as God is God, he will have a kingdom. So, the kingdom is "eternal" or "everlasting" (2 Peter 1:11; Psalm 145:10-13). Yet Jesus tells us to pray for the "coming" of the kingdom. He teaches us to say: "Your kingdom come. Your will be done" (Matthew 6: 10). If the kingdom "exists," then why pray for its "coming"? Part of the answer comes in recalling that in the Bible the kingdom is "God's rule in the hearts of men and women." Considering the great evils we see in the world and considering the many people who have not named Jesus as Lord and Savior, it is clear that the boundaries of God's kingdom must increase. Even those of us who count Jesus as Lord need to pray for the coming of God's kingdom in their lives so that he is more completely the Lord of all. While the kingdom exists, we can certainly pray for its growth.

¹ John R. W. Scott, Basic Introduction to the New Testament (Downers Grove, IL: Inter-Varsity Press, 1973): 9.

TEXT:

Matthew 5, 6, 7 (New International Version)

Matthew 5:1 Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them, saying:

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

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

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

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

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

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

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

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

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

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

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

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

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

23 "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.

25 "Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. 26 I tell you the truth, you will not get out until you have paid the last penny.

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

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

PART 3 BACKGROUND AND COMMENTARY

Theme Verse:

"But seek first his kingdom and his righteousness, and all these things will be given to you as well."

The Sermon on the Mount is the keynote address that announces the way people are supposed to live in the kingdom of God. It is wisdom from above that many people will find strange and demanding. Perhaps it's good to remember what God says about the "logic" of his teachings:

My thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts (Isaiah 55:8-9).

New Revised Standard Version

If you are willing to set aside your own personal preferences and opinions, Jesus will instruct you how to be true children of your Father in heaven (Matthew 5:45), how to be "perfect" (that is, complete or mature) like your God (Matthew 5:48).

A few terms appearing in the Sermon on the Mount need special attention:

Kingdom of Heaven or Kingdom of God

Throughout the Old Testament, God is portrayed as a great king who rules over his creation (Psalm 95: 3, for example). However, the Old Testament also talks often of a day when God's kingdom will be manifested on the earth in a particular and powerful way. This future kingdom would be presided over by the Lord's own specially-chosen one called the "Anointed" (which, in Hebrew is the word "Messiah"). For centuries, the prophets and the people of Israel looked for this coming Messiah who would usher in the kingdom of God. The New Testament explains that Jesus is the fulfillment of this great promise.

The kingdom has been the subject of great controversies over the years. What, exactly, is the kingdom and when did it come into being? Here are a few key points:

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

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

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

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

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

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

adulteress, and anyone who marries the divorced woman commits
adultery.

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

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

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

Matthew 6:1 "Be careful not to do your 'acts of righteousness'
before men, to be seen by them. If you do, you will have no reward
from your Father in heaven.

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

5 "And when you pray, do not be like the hypocrites, for they love

to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. 6 But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. 7 And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. 8 Do not be like them, for your Father knows what you need before you ask him.

9 "This, then, is how you should pray:

Our Father in heaven,
hallowed be your name,

10 your kingdom come,
your will be done

on earth as it is in heaven.

11 Give us today our daily bread.

12 Forgive us our debts,

as we also have forgiven our debtors.

13 And lead us not into temptation,
but deliver us from the evil one.

14 For if you forgive men when they sin against you, your heavenly Father will also forgive you. 15 But if you do not forgive men their sins, your Father will not forgive your sins.

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

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

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

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

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

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

Matthew 7:1 "Do not judge, or you too will be judged. 2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

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

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

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