



Matthew

Lesson 6

On a hillside above the Sea of Galilee, Jesus sat down with a large group of people made up of serious disciples, curious followers, and suspicious religious leaders to teach them more specifically on what His Kingdom rule for the people who believed Him involved. Being part of His Kingdom of Heaven would be a complete antithesis to being a citizen of an earthly kingdom, and it would require a radical transformation of a person's thinking that would lead to an extreme alteration of their worldview and life purpose. He began His teaching with a poetic form of a description of the heart attitude of those who would be a part of His kingdom. This would include those who

are poor in spirit, those who hunger and thirst for righteousness, and those who would be peacemakers. He then began a series of "you have heard it said" and "but I say" statements that would identify the wrong heart responses that permeated even the religious elite of the day. Jesus was countering the superficial religious Pharisaism of their culture and replacing it with a realistic and heavenly perspective of what God intended when people live according to His Word and His heart. All of these truisms would lead to a blessedness of life for those who were willing to hear and respond.

Read Matthew Chapter 6



"To the Hebrew mind, everything is theological. That is, the Hebrews make no distinction between the sacred and the secular areas of life. They see all of life as unity. It is all God's domain. He has a stake in all that comes to pass—whether trials or joys. And human beings have an awareness of God in all that they do."

Our Father Abraham Marvin R. Wilson

1. *What immediate warning does Jesus give to His hearers? Why do we so easily fall into this trap? 6:1-2*

2. *Other than praying for show, what other warning does Jesus give about prayer? What do you think that means? 6:5-7*



“Prayer is the means by which Jews—both ancient and modern—have stayed attuned to the concept that all life is sacred. Jewish prayers tend to be short because the entire working day of an observant Jew is punctuated with sentence prayers. More than one hundred of these ‘berakhot’, ‘blessings’, are recited throughout the day. They customarily begin, Barukh attah Adonai, ‘Blessed are you, O Lord.’ As King and Creator of the universe, God’s presence is acknowledged at all times and in every sphere of activity within his world.” Our Father Abraham Marvin R. Wilson

3. *What promise regarding prayer are we given in vs. 8?*

4. *From vs. 12-15, what discipline is closely tied to prayer, and why do you think Jesus stresses this?*

5. *What do you think is the “treasure” Jesus refers to in vs. 19-21, and what might it have to do with vs. 1, 6, and 18?*



The correct translation of vs. 22 is, “The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.” The word “single” in the Greek is “haplous” which means single, simple, or not complex. It is used of the eye as not seeing double as when it is diseased. When the eye accomplishes its purpose of seeing things as they are, then it is haplous, single, healthy, perfect. Singleness, simplicity, absence of folds. This, however, does not involve stupidity on the part of the Christian, but rather ‘phronesis,’ prudence, knowing how to deal with fellow humans and the circumstances of life. Thus the Christian is supposed to be not only haplous, single and without duplicity, but also phronimos, prudent. Matthew 10:16, “Behold, I send you out as sheep in the midst of wolves; therefore, be shrewd (phronimos) as serpents, and innocent as doves.”

6. *With the above definition in mind, how might vs. 22-23 give meaning to vs. 24? Now read Luke 11:33-36. Luke uses the verses of Matthew 6:22-23 (Luke 11:34-36) with the verse Matthew has in Matthew 5:15 (Luke 11:33). In what context does Luke seem to be using this idea of the eye being “single”? How are Matthew and Luke saying the same thing?*

Prayer requests:

Group time notes:
