

## Day 1

 Please pray for holy guidance and insight before you begin today's study.

## Promises, Oaths, and Vows

<sup>33</sup> "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.'

Q1. Do not break your oath, but keep the oaths: What is an "oath"?

P R     M         E OR V     W

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### Numbers 30:1-2 [NIV-1984]

[With the ministry of Jesus, verse 2 applies to both genders. However, under the old covenant (Old Testament), women's oaths/promises were dependent upon age, marital status, and her father's or husband's acquiescence ([Numbers 30:1-16](#)).]

<sup>1</sup> Moses said to the heads of the tribes of Israel: "This is what the Lord commands: <sup>2</sup> When a man makes a vow to the Lord or takes an oath to obligate himself by a pledge, he must not break his word but must do everything he said.

 **Definition:** oath (ōth)

- 1.a. A solemn, formal declaration or promise to fulfill a pledge, often calling on God, a god, or a sacred object as witness.
- 1.b. The words or formula of such a declaration or promise.
- 1.c. Something declared or promised.
2. An irreverent or blasphemous use of the name of God or something held sacred.
3. An imprecation; a curse.

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 I was struck by how Satan – the prince of this world – is able to charm society in such a way that holy words morph into the profane. "Oath" is an example. Compare the first meanings (↑ 1.a, 1.b, and 1.c) of "oath" against the second and third meanings (↑).

The American author Philip Yancey provides this short list of *morphed* words:

- "*Carnival*, from the Latin *carne*, means literally "to remove meat," and marked the season just before Lent. Now it applies to country fairs in small towns and a big bash in Brazil.
- "*Gospel*. A word that means "good news," and traditionally a shorthand for the Christian message, now underscores any authority or truth: "In our house, whatever my father said was gospel."
- "*Bible*. Much like gospel, this word has expanded to anything authoritative, such as "the bible of French cooking" or "the bible of dog training."
- "*Clerk*. Bank tellers and legal assistants may not know they inherited their job title from the Middle Ages, when few but monks could write (see also clergy and clerical).
- "*Evangelist*. Silicon Valley has co-opted this religious term in favor of anyone who spreads "good news" about the latest software or high-tech gadget.
- "*Redeem*. Once associated with such heavy topics as the doctrine of the Atonement and the emancipation of slaves, now the word describes mundane acts like recycling bottles and cashing in coupons. . .
- "*Grace*. A use of the root word grace occurs in government: a nation that wants to ban a person from entering

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may officially declare him or her persona non grata — literally, a person without grace. (The arrogance of such a phrase!)”

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<sup>34</sup> But I tell you, Do not swear at all: either by heaven, for it is God's throne;  
<sup>35</sup> or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. <sup>36</sup> And do not swear by your head, for you cannot make even one hair white or black. <sup>37</sup> Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one.

Q2. **Do not swear at all:** Does this apply to legal contracts, marriage vows, or even a courtroom oath?

Yes? No? (Why did you circle that answer?)

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Q3. **Do not swear at all:** If I say, "I cross my heart" or "I swear I'll be there at 6:00 pm", I am stating my honest intentions to do something and my oath "guarantees" my truthfulness and future compliance. If I am known for my integrity, does my oath provide additional assurance?

Yes? No? (Why did you circle that answer?)

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Q4. (Personal not to be discussed in a group) **Let your 'Yes' be 'Yes,' and your 'No,' 'No':** Are you known for your integrity — are your yeses, yes; are your noes, no?

Yes? No? (Why did you circle that answer?)

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Q5. Let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one: Why does Jesus declare that "anything beyond this comes from the evil one"?

Yes? No? (Why did you circle that answer?)

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“Once again, Jesus is countering the shallow interpretation of Old Testament law, coming from Israel's religious leaders. In this passage, He has criticized the use of oaths: in this context, meaning the type of casual [artificial, meaningless], "I swear I will do this" promises made in conversation. In Christ's era, people might have sworn oaths on "heaven and earth," or their own life, rather than swearing to the Lord, to avoid the consequences of breaking such a promise (Numbers 30:2 ↑). Jesus has already dismissed that practice ([Matthew 5:33–36](#)). Since all things belong to the Lord, nobody should take an oath on any of them. . . .

“Christ's command for believers is simple: let the words ‘yes’ and ‘no’ be binding in all cases. Anything more comes from evil. A believer ought to be honest in what they say and do — they should not need the pressure of an artificial oath to follow through on their commitments. And, the believer should live a life of integrity such that others

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trust them without seeking such oaths. Modern culture echoes that with phrases such as ‘that man's word is his bond.’ This is the ideal: if you say you will do it, you will, period. No oaths required.

“What Jesus does not refer to here are ‘oaths’ such as contracts, marriage vows, or swearing in a witness in a courtroom. He is not forbidding believers to make promises, but to use oaths as an artificial form of honesty.”

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### Day 2

 Please pray for holy guidance and insight before you begin today’s study.

### Revenge and Retaliation

<sup>38</sup> "You have heard that it was said, 'Eye for eye, and tooth for tooth.'

Q6. We know the Commandment ““You shall not murder”. Why did God institute this ‘law of retaliation’ that makes revenge acceptable? (Hints: is it human nature to want a revenge that is greater than the harm originally done to me? “I’ll teach him a thing or two!” Does this law deter escalation of ever greater harms?)

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#### Leviticus 24:13, 17-22 [NIV-1984]

<sup>13</sup> Then the Lord said to Moses . . .

<sup>17</sup> " 'If anyone takes the life of a human being, he must be put to death. <sup>18</sup> Anyone who takes the life of someone's animal must make restitution — life for life. <sup>19</sup> If anyone injures his neighbor, whatever he has done must be done to him: <sup>20</sup> fracture for fracture, eye for eye, tooth for tooth. As he has injured the other, so he is to be injured. <sup>21</sup> Whoever kills an animal must make restitution, but whoever kills a man must be put to death.

<sup>22</sup> You are to have the same law for the alien and the native-born. I am the Lord your God.' "

#### Deuteronomy 19:20-21 [NIV-1984]

<sup>20</sup> The rest of the people will hear of this and be afraid, and never again will such an evil thing be done among you. <sup>21</sup> Show no pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

#### Exodus 21:22-25 [NIV-1984]

<sup>22</sup> "If men who are fighting hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows. <sup>23</sup> But if there is serious injury, you are to take life for life, <sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup> burn for burn, wound for wound, bruise for bruise.

 “The Sermon on the Mount, which began early in chapter 5, contains difficult concepts for human nature to accept. Jesus is setting a seemingly impossible standard for those who would enter the kingdom of heaven ([Matthew 5:20](#)). Refusing to murder is not enough: don't even insult another in anger ([Matthew 5:21–22](#)). Not committing adultery is not enough: don't even intentionally lust ([Matthew 5:27–28](#)). His larger point is that none are righteous

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enough to enter heaven, based on their own good deeds ([Matthew 5:48](#)). Everyone, no matter how "holy" they may seem, must receive forgiveness of sins and righteousness through faith in Christ. . . .

“Jesus does not dispute the legal aspects of ‘eye for an eye’, so far as they apply to a courtroom or the government. But in personal terms, He sets a much more challenging standard. Limiting revenge is not God's intent for the hearts of His people. Refusing revenge is God's will and Jesus' command to His followers ([Romans 12:19](#)). This does not mean Christians cannot flee, nor does it mean that blatant violence and evil should be met with total pacifism ([Luke 22:36](#)). It does mean that so far as we're able, Christians are not to ‘return evil for evil’ ([Romans 12:20-21](#)).”

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**<sup>39</sup> But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also.**

 (Verse 39) WHAT!!!! Why does Jesus say this?!?!?!? What about ‘fair play’; there is nothing ‘fair’ about this?!?!?!? How about protecting myself from harm?!?!?!? How about protecting my wife (or my husband), my children from harm?!?!?!?

 ***If someone strikes you on the right cheek:*** The translators for the most recent versions of the [ESV, NASB, NIV-2011, NKJV \(New King James Version\), and ICB](#) have all substituted “slap” for the word “strike” that is used in the NIV-1984 version (↑).

The ICB version of Matthew 5:39 (↓) is replicated below for your convenience.

(This commentator believes the English word “slap” is more in keeping with Jesus’ intent found in these verses. “Strike” conjures-up imagery of a boxing ring or ‘James Bond’ thrashing injustice. However, “slap” denotes a stinging, insulting gesture.)

**Matthew 5:39** [International Children’s Bible (ICB)]

But I tell you, don’t stand up against an evil person. If someone slaps you on the right cheek, then turn and let him slap the other cheek too.

**Q7. *If someone strikes slaps you on the right cheek:*** Stand in front of someone – face-to-face. (It is estimated that 90% of the population is right-handed. Jesus is speaking in generalities, not specifics.) How does a right-handed person slap another on that person’s right cheek? Is it a crippling blow to the jaw or is it an insulting back-handed slap?

Crippling blow? Yes? No? (Thoughts?)

Back-handed slap? Yes? No? (Thoughts?)

**Q8. *If someone strikes slaps you on the right cheek:*** In these past verses what does Jesus ask us to examine?

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Q9. *If someone strikes slaps you on the right cheek:* What would be your motive for returning a slap to your ‘assailant’? Protection? Or revenge?

Protection? Yes? No? (Thoughts?)

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Revenge? Yes? No? (Thoughts?)

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 The passages from John 18 (↓) and Acts 23 (↓) are examples in which Jesus and the Apostle Paul questioned the actions of those, who assaulted them, using words, not actions.

**John 18:22-23** [NIV-1984]

<sup>22</sup> When Jesus said this, one of the officials nearby struck him in the face. "Is this the way you answer the high priest?" he demanded.

<sup>23</sup> "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?"

**Acts 23:1-3** [NIV-1984]

<sup>1</sup> Paul looked straight at the Sanhedrin and said, "My brothers, I have fulfilled my duty to God in all good conscience to this day."

<sup>2</sup> At this the high priest Ananias ordered those standing near Paul to strike him on the mouth.

<sup>3</sup> Then Paul said to him, "God will strike you, you whitewashed wall! You sit there to judge me according to the law, yet you yourself violate the law by commanding that I be struck!"

 “In the ancient world, the right hand was always assumed to be dominant. Jesus specifically refers to the ‘right cheek’, here. That implies a backhanded movement: to slap someone on the right cheek, with the right hand, is more intimidation and abuse than mayhem. Even in the modern world, the term "slap in the face" is used in reference to insults and slights. To ‘turn the other cheek’ implies taking that insult and accepting that another might be on the way.

“In short, Christ's command here does not mean ‘you must do nothing while someone beats you into a bloody pulp’. He is speaking to believers who will experience persecution and hate from the world ([Matthew 5:11–12](#)). The proper Christian response to discrimination, mocking, or insults is to simply let it go: ‘don't resist the evil person’. Instead, prove that such acts are not worth a response. Even better, as the following verses show, is to turn abuse upside down through love ([Matthew 5:40–42](#)).” [© Copyright 2002-2025 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/5/Matthew-5-39.html>, accessed: 02/23/2026.]

**Deuteronomy 32:35a** [Revised Standard Version (RSV)]

Vengeance is mine, [saith the LORD.]

**Romans 12:19** [International Children's Bible (ICB)]

My friends, do not try to punish others when they wrong you. Wait for God to punish them with his anger. It is written: “I am the One who punishes; I will pay people back,” says the Lord.

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### Day 3

 Please pray for holy guidance and insight before you begin today's study.

<sup>40</sup> And if someone wants to sue you and take your tunic, let him have your cloak as well.

 Tunic is the English translation of the Greek *chiton*. The tunic was a “long garment worn under the cloak next to the skin” (the definition was found in the footnote to the ESV translation for verse 40); perhaps, analogous to a t-shirt. The cloak would be simply an outer garment; perhaps, similar to a shirt.

Q10. If I do not follow Jesus and I ‘lose my shirt’ to an adversary through legal proceedings, what is the typical response?

T O        S                            K          R                  V                                      E  

Q11. If a nonbeliever ‘loses his/her shirt’ to an adversary through legal proceedings, does the nonbeliever typically want to seek retribution for an amount that is at least an equivalent loss? Or does the nonbeliever desire to gain back the loss, plus a penalty (escalation)?

Loss, only? Yes? No? (Thoughts?)

Loss plus penalty? Yes? No? (Thoughts?)

 “The general principle which he laid down was, that we are not to resist evil; that is, as it is in the Greek, nor to set ourselves against an evil person who is injuring us. But even this general direction is not to be pressed too strictly. Christ did not intend to teach that we are to see our families murdered, or be murdered ourselves; rather than to make resistance. The law of nature, and all laws, human and divine, justify self-defense when life is in danger. It cannot surely be the intention to teach that a father should sit by coolly and see his family butchered by savages, and not be allowed to defend them. Neither natural nor revealed religion ever did, or ever can, inculcate [teach] this doctrine. Our Saviour immediately explains what he means by it. Had he intended to refer it to a case where life is in danger, he would most surely have mentioned it. Such a case was far more worthy of statement than those which he did mention.

“A doctrine so unusual, so unlike all that the world had believed. and that the best people had acted on, deserved to be formally stated. Instead of doing this, however, he confines himself to smaller matters, to things of comparatively trivial interest, and says that in these we had better take wrong than to enter into strife and lawsuits. The first case is where we are smitten on the cheek. Rather than contend and fight, we should take it patiently, and turn the other cheek. This does not, however, prevent our remonstrating [protesting] firmly yet mildly on the injustice of the thing, and insisting that justice should be done us, as is evident from the example of the Saviour himself. See [John 18:23](#). The second evil mentioned is where a man is litigious and determined to take all the advantage the law can give him, following us with vexatious [annoying] and expensive lawsuits. Our Saviour directs us, rather than to imitate him, rather than to contend with a revengeful spirit in courts of justice to take a trifling injury, and yield to him. This is merely a question about property, and not about conscience and life.” [©1834, *Notes on the Bible* by Albert Barnes. <https://biblehub.com/commentaries/matthew/5-40.htm>, accessed: 02/24/2026.]

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Q12. ① Does Jesus want Believers to dwell on wrongs? ② Or to imagine how best to escalate the feud and obtain revenge?

① Dwell on wrongs? Yes? No? (Thoughts?)

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② How to escalate the feud? Yes? No? (Thoughts?)

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Q13. ① On what should the Believer remain focused? ② Does revenge interfere with the Believer's focus and, perhaps, their faith-walk?

① Remain focused? Yes? No? (Thoughts?)

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② Revenge interfere? Yes? No? (Thoughts?)

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<sup>41</sup> If someone forces you to go one mile, go with him two miles.

Q14. Can you think of any examples in which you could “go the extra mile”?

①

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②

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“Now Jesus describes a forced march, of sorts. This example was a clear reference to Israel's Roman occupiers, who were often harsh and unfair in their treatment of the Jewish people. Apparently, Roman soldiers could grab any Jewish citizen they chose and force that person to carry luggage or other items for a standard mile [1,000 paces]. That kind of oppressive, invasive act would naturally inspire a hunger for revenge. Culturally, it would entice people to violently overthrow the Romans.

“Some of Jesus' original audience thought His goal as Messiah was to overthrow the occupiers and drive them out of Israel. That would make His next command shocking: don't refuse, and do even more than you were asked. Depending on how one translates this phrase, it might even mean "walk with them another two miles," adding up to a total of three miles.

“Taken out of context, and with cynicism, some hear appeasement and weakness in these words. Human nature jumps to the assumption that Jesus means weakly surrendering to bullies and invaders. Instead, Jesus is describing a person strong enough to take control—strong enough to give to an enemy more than they asked for. In Romans 12:21, the apostle Paul will say it this way, "Do not be overcome by evil, but overcome evil with good."

“Jesus does not tell His followers to shrink and wither, even to the slap or the lawsuit or the abuse of authority. He tells them to demonstrate strength by freely giving away more than an enemy can take. This is a demonstration of power in the guise of submission. This kind of response makes it possible for God to demonstrate His goodness even in the face of those with the most evil intent.

“Such a response is literally invincible: it entirely refuses to allow the evil person to control the situation. It shouts, in clear terms, that their abuse and insults can't overcome the power and influence of Christ in our life.”

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### Day 4

 Please pray for holy guidance and insight before you begin today's study.

<sup>42</sup> Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Q15. Do you really own your stuff? Or are you a caretaker?

Own? Yes? No? (Thoughts?)

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Caretaker? Yes? No? (Thoughts?)

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 “Jesus provides another example of what it means not to “resist” an evil man. This is the standard of behavior He is setting for His disciples, and it must not have been an easy teaching to hear or follow. The overall idea is that followers of Jesus should overcome evil by freely giving of themselves more than the evil person wants to take. The picture He paints is someone targeted by evil, to be taken advantage of, and somehow the targeted person retains all the power in the exchange. If slapped on one cheek, offer the other. If sued for your tunic, give it and the cloak to your accuser. If forced to walk a mile by a Roman officer, willingly walk two or three. Overcome their evil with God's goodness (Matthew 5:38–41).

“In this case, Jesus speaks of a different, but related scenario. The prior command implied someone with more power than us, such as a Roman soldier or a wealthier member of the community. This statement speaks of those with less power. Jesus escalates His earlier command by telling His followers to submit even to those on the lowest rungs of society.

“To that end, Jesus tells His disciples to freely give to beggars and to loan money or possessions to whomever asks. These commands may feel like the weakest position of all: cooperating with an unreasonable request when it comes from someone with no power over you. Rather than an unfair insult, or an abusive command, this might be a manipulative or emotionally-tied appeal.

“Jesus is demonstrating that choosing to give is a powerful act because you have chosen to do so. More importantly, you have chosen to trust God to continue to provide for you despite giving away what He has freely given to you. Just as Jesus' prior words don't prohibit legitimate self-defense (Luke 22:36), this command does not mean being naïve or gullible about charity (Matthew 10:16; 2 Thessalonians 3:10). It does mean that sacrificial, purposeful giving is the proper response when someone expresses legitimate need.” [© Copyright 2002-2025 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/5/Matthew-5-42.html>, accessed: 02/26/2026.]

**James 2:12-17** [NIV-1984]

<sup>12</sup> Speak and act as those who are going to be judged by the law that gives freedom, <sup>13</sup> because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment! <sup>14</sup> What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?

<sup>15</sup> Suppose a brother or sister is without clothes and daily food. <sup>16</sup> If one of you says to him, “Go, I wish you well; keep warm and well fed,” but does nothing about his physical needs, what good is it?

<sup>17</sup> In the same way, faith by itself, if it is not accompanied by action, is dead.

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### Day 5

 Please pray for holy guidance and insight before you begin today's study.

### *Love All People, Including Your Enemies*

<sup>43</sup> "You have heard that it was said, 'Love your neighbor and hate your enemy.'

Q16. *Love your neighbor*: Who do you consider your 'neighbor'?

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#### **Leviticus 19:17-18** [NIV-1984]

[Moses was God's spokesman to the Jews; God instructed Moses to deliver these 'rules for living' to his fellow-Jews.]

<sup>17</sup> "Do not hate your brother in your heart. Rebuke your neighbor frankly so you will not share in his guilt. <sup>18</sup> "Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the Lord.

 God does not teach in the Old Testament that the Jews were to "hate their enemies". Commentators believe that the Jewish religious leaders had narrowed their interpretation of the word "neighbor" to mean "Jews, only!" which meant that non-Jews (or Gentiles) were to be shunned, if not reviled.

Jesus teaches that "neighbor" is global; "neighbor" is not a narrow definition. The Jewish religious leaders 'got it wrong'. "Neighbor" does not mean the family next door; or people who look like me; or people who speak like me; or people from my political party. Jesus will teach in the parable of the 'Good Samaritan' ([Luke 10:25-37](#)) that, while the victim in the story is unidentified, we are to care for all people, even those whom are not of our faith or ethnicity (examples of Jesus ministering to Gentiles include: [Matthew 8:5-13](#); [Matthew 8:28-34](#); [Matthew 15:21-28](#); [Matthew 15:29-31](#); [Luke 17:11-19](#)).

Jesus personally ministered to Samaritans and other Gentiles. His command to the Apostle Paul through His disciple Ananias was, "[Ananias, go to Paul], for [Paul] is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel." ([Acts 9:15](#)).

To the Jews, this was almost blasphemy. Ministering to Gentiles was – to the devout Jew – abhorrent. Yet, in Jesus' eyes, in His teachings, in His demonstrated acts of compassion, Gentiles were also 'children of God' and worthy of His ministrations.

If we are to call ourselves Christian, our examples to the world must demonstrate a Christ-like compassion, mercy, and care for all people whom God brings before us.

#### **Matthew 25:34-40** [NIV-1984]

<sup>34</sup> "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. <sup>35</sup> For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, <sup>36</sup> I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

<sup>37</sup> "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty

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and give you something to drink? <sup>38</sup> When did we see you a stranger and invite you in, or needing clothes and clothe you? <sup>39</sup> When did we see you sick or in prison and go to visit you?'

<sup>40</sup> "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers (and sisters) of mine, you did for me.'

<sup>44</sup> But I tell you: Love your enemies and pray for those who persecute you,  
<sup>45</sup> 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.

Q17. What two characteristics/traits/attributes does Jesus seem to emphasize?

① L                    E

② P            A            E

Others?

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### 1 Thessalonians 5:14-18 [New American Standard Bible (NASB)]

[From Paul's letter to the Thessalonians]

<sup>14</sup> We urge you, brothers and sisters, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone. <sup>15</sup> See that no one repays another with evil for evil, but always seek what is good for one another and for all people. <sup>16</sup> Rejoice always, <sup>17</sup> pray without ceasing, <sup>18</sup> in everything give thanks; for this is the will of God for you in Christ Jesus.

Q18. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous: Does God discriminate between good and bad people?

Yes? No? (Thoughts?)

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### Matthew 18:14 [New American Standard Bible (NASB)]

So, it is not the will of your Father who is in heaven for one of these little ones to perish.

 Commentators generally agree that the "little ones" referenced in Matthew 18:14 means any soul, any person. Even if God meant it to be translated 'little children', then every person during their childhood were considered 'little children' and this verse applied to them. Bottom-line: God wants no person to perish! Why? His profound [agapé love](#). People are given free-will to choose Him. Many embrace the world. Some in faith embrace Jesus, and they are known by Him and He calls them by name.

### John 10:3 [English Standard Version (ESV)]

To him [Jesus the good shepherd] the gatekeeper opens. The sheep [people] hear his voice, and he calls his own sheep [Believers] by name and leads them out.

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Q19. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous: Should we, who believe, discriminate (or judge) between good and bad people?

Yes? No? (Thoughts?)

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### Day 6

 Please pray for holy guidance and insight before you begin today's study.

<sup>46</sup> If you love those who love you, what reward will you get? Are not even the tax collectors doing that? <sup>47</sup> And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? <sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect.

Q20. How do you define love as used in this verse?

Agapé, Eros, Ludus, Mania, Meraki, Philautia, Philia, Pragma, and/or Storgé ? Why?

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Q21. Who does God love? And is His love the same love that we might have for a friend?

① Who does God love?

② Is His love the same as ours?

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Q22. Is it easy or hard to love our family members, our church brothers and sisters, our best friends?

Easy? Hard? Why?

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Q23. Who should we love? Why?

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**Matthew 22:36-40** [English Standard Version (ESV)]

[Jesus taught:]

<sup>36</sup> “Teacher, which is the great commandment in the Law?”

<sup>37</sup> And he said to him, “You shall love the Lord your God with all your heart and with all your soul

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and with all your mind. <sup>38</sup> This is the great and first commandment. <sup>39</sup> And a second is like it: You shall love your neighbor as yourself. <sup>40</sup> On these two commandments depend all the Law and the Prophets.”

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