

Systematic Method for Memorizing

The Sermon on the Mount

Following Dr. Clyde Weber Votaw's Outline
in *Hasting's Bible Dictionary* (1904) Vol. 5

In Three Languages:

English: *King James Version*

Koiné Greek: *Textus Receptus*

Spanish: *RVR 1960*

In Memory of the late Rupert Clinton Foster

My beloved Professor of the Gospels

at the Cincinnati Bible Seminary in 1970

Prepared by Donald L Potter

August 17, 2017

The Ideal Life

Matthew Chapters 5-7

1. The Ideal Life Described. 5:1-16

- (1.) Its Characteristics. 5:1-12
- (2.) Its Mission. 5:13-16

2. The Relation of the Ideal Life to the Law. 5:17-20

3. The Outworking's of the Ideal Life. 5:21-7:12

(1) In deeds and Motives. 5:21-48

- Murder. 5:21-26
- Adultery. 5:27-32
- Oaths. 3:33-37
- Retaliation. 5:38-42
- Love. 7:43-48

(2) In Real Religious Worship 6:1-18

- Almsgiving 6:2-4
- Prayer 6:5-15
- Fasting 6:16-18

(3) In Trust and Self-devotion 6:19-34

- Against material hoarding, which steals the heart from the spiritual 6:19-21
- Against the stinginess, which shuts out the guiding light of life 6:22, 23
- Against a divided heart 6:24
- Against anxious care, because of misunderstanding and mistrust of God 6:25-34

(4) In Treatment of Others 7:1-12

- Fault-Finding. 7:1-5
- Moral Discrimination 7:6
- Prayer 7:7-11
- The Golden Rule 7:12

4. The Duty of Living the Ideal life 7:13-27

- The Two Ways 7:13,14
- The Two Characters 7:15-23
- The Two Houses 7:24-27

Response of the People 7:28-29

The Ideal Life

Matthew Chapters 5-7

King James Version

1. The Ideal Life Described. 5:1-16

(1.) Its Characteristics. 5:1-12

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying,

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

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

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

7 Blessed are the merciful: for they shall obtain mercy.

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

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

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

(2.) Its Mission. 5:13-16

13 Ye are the salt of the earth: but if the salt have lost his 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.

14 Ye are the light of the world. A city that is set on an 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.

2. The Relation of the Ideal Life to the Law. 5:17-20

17 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.

3. The Outworking's of the Ideal Life. 5:21-7:12

(1) In Deeds and Motives. 5:21-49

Murder. 5:21-26

21 Ye have heard that it was said of 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 there rememberest that thy brother hath ought 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. 25 Agree with thine adversary quickly, whiles 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.

Adultery. 5:27-32

27 Ye have heard that it was said by them of old time, 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. 29 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. 31 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.

Oaths. 5:33-37

33 Again, ye 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 the 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.

Retaliation. 5:38-42

38 Ye 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 away 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 asketh thee, and from him that would borrow of thee turn not thou away.

Love. 6:43-49

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine 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 on the unjust. 46 For if ye 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.

(2) In Real Religious Worship 6:1-18

Almsgiving 6:1-4

1. Take heed that ye 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.

Prayer 6:5-15

5 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 thy door, pray to thy 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. 9 After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come, Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 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.

Fasting 6:16-18

16 Moreover when ye 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.

(3) In Trust and Self-devotion 6:19-34

Against material hoarding, which steals the heart from the spiritual 6:19-21

19 Lay not up for yourselves treasures upon earth, where moth and 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 do not break through nor steal: 21 For where your treasure is, there will your heart be also.

Against the stinginess, which shuts out the guiding light of life 6:22, 23

22 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!

Against a divided heart 6:24

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.

Against anxious care, because of misunderstanding and mistrust of God 6:25-34

25 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.

(4) In Treatment of Others 7:1-12

Fault-Finding. 7:1-5

1 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. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine 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 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.

Moral Discrimination 7:6

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.

Prayer 7:7-11

7 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?

The Golden Rule 7:12

12 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

4. The Duty of Living the Ideal life 7:13-27

The Two Ways 7:13, 14

13 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.

The Two Characters 7:15-23

15 Beware of false prophets, which 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 thistles? 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 fruits ye shall know them. 21 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.

The Two Houses 7:24-27

24 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 the 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.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

The Response of the People 7: 28-29

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.

The Ideal Life

Matthew Chapters 5-7:

Textus Receptus

1. The Ideal Life Described. 5:1-16

(1.) *Its Characteristics. 5:1-12*

1 Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ· ἐδίδασκεν αὐτούς, λέγων,

- 3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.
- 5 Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
- 6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται.
- 7 Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται.
- 8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
- 9 Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.
- 10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

(2.) *Its Mission. 5:13-16*

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

15 οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. 16 οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

2. The Relation of the Ideal Life to the Law. 5:17-20

17 Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλύσαι ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. 19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῆσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

3. The Outworking's of the Ideal Life. 5:21-7:12

(1) In Deeds and Motives. 5:21-49

Murder. 5:21-26

21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει 22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος ἔσται τῇ κρίσει ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 ἐάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθὼν πρόσφερε τὸ δῶρόν σου. 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῆς. 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδώσῃ τὸν ἔσχατον κοδράντην.

Adultery. 5:27-32

27 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις· 28 ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γὰρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοπον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γὰρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 31 ἐρρέθη δὲ ὅτι Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· 32 ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.

Oaths. 5:33-37

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὄρκους σου· 34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 37 ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

Retaliation. 5:38-42

38 Ἠκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος· 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο. 42 τῷ αἰτουῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς.

Love. 5:43-48

43 Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου·
44 ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθρούς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηραζόντων ὑμᾶς, καὶ
διωκόντων ὑμᾶς· 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον
αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 46 ἐὰν
γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι
τὸ αὐτὸ ποιοῦσι; 47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;
οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν; 48 ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν
τοῖς οὐρανοῖς τέλειός ἐστιν.

(2) In Real Religious Worship 6:1-18

Almsgiving 6:1-4

1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς
τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
2 Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ
ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων·
ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. 3 σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γνώτω
ἡ ἀριστερά σου τί ποιεῖ ἢ δεξιὰ σου, 4 ὅπως ἡ σου ἢ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ
πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

Prayer 6: 5-15

5 Καὶ ὅταν προσεύχη, οὐκ ἔση ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς
καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς
ἀνθρώποις· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 6 σὺ δὲ, ὅταν προσεύχη,
εἴσελθε εἰς τὸ ταμεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ
κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. 7
Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ
αὐτῶν εἰσακουσθήσονται. 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὃν χρεῖαν
ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. 9 οὕτως οὖν προσεύχεσθε ὑμεῖς·

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· 10 ἐλθέτω ἡ βασιλεία
σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· 11 τὸν ἄρτον ἡμῶν
τὸν ἐπιούσιον δός ἡμῖν σήμερον· 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ
ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ
δόξα εἰς τοὺς αἰῶνας. ἀμὴν.

14 ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ
ὑμῶν ὁ οὐράνιος· 15 ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ
πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

Fasting 6:16-18

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσι γὰρ τὰ
πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι
τὸν μισθὸν αὐτῶν. 17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου
νίψαι, 18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ·
καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

(3) In Trust and Self-devotion 6:19-34

Against material hoarding, which steals the heart from the spiritual 6:19-21

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. 21 ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

Against the stinginess, which shuts out the guiding light of life 6:22, 23

22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς· ἐὰν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον;

Against a divided heart 6:24

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ.

Against anxious care, because of misunderstanding and mistrust of God 6:25-34

25 διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; 28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει οὐ κοπιᾷ, οὐδὲ νήθει· 29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 31 μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων. 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἢ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

(4) In Treatment of Others 7:1-12

Fault-Finding. 7:1-5

1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· 2 ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. 3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5 ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

Moral Discrimination 7:6

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν, καὶ στραφέντες ῥίξωσιν ὑμᾶς.

Prayer 7:7-11

7 Αιτείτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. 9 ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν;

The Golden Rule 7:12

12 πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

4. The Duty of Living the Ideal life 7:13-27

The Two Ways 7:13, 14

13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

The Two Characters 7:15-23

15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσθωθεν δέ εἰσι λύκοι ἄρπαγες. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν, ἢ ἀπὸ τριβόλων σύκα; 17 οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. 19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. 21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 22 πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῶ ὄνόματι προεφητεύσαμεν, καὶ τῷ σῶ ὄνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὄνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

The Two Houses 7:24-27

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· 27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

The Response of the People 7: 28-29

28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδασχῇ αὐτοῦ· 29 ἦν γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

La vida ideal

Mateo capítulos 5-7:

Valera Reina 1960

1. La descripción de la vida ideal. 5:1-16

(1.) Sus características. 5:1-12

1 Viendo la multitud, subió al monte; y sentándose, vinieron a él sus discípulos. 2 Y abriendo su boca les enseñaba, diciendo: 3 Bienaventurados los pobres en espíritu, porque de ellos es el reino de los cielos.

4 Bienaventurados los que lloran, porque ellos recibirán consolación.

5 Bienaventurados los mansos, porque ellos recibirán la tierra por heredad.

6 Bienaventurados los que tienen hambre y sed de justicia, porque ellos serán saciados.

7 Bienaventurados los misericordiosos, porque ellos alcanzarán misericordia.

8 Bienaventurados los de limpio corazón, porque ellos verán a Dios.

9 Bienaventurados los pacificadores, porque ellos serán llamados hijos de Dios.

10 Bienaventurados los que padecen persecución por causa de la justicia, porque de ellos es el reino de los cielos. 11 Bienaventurados sois cuando por mi causa os vituperen y os persigan, y digan toda clase de mal contra vosotros, mintiendo. 12 Gozaos y alegraos, porque vuestro galardón es grande en los cielos; porque así persiguieron a los profetas que fueron antes de vosotros.

(2.) Su misión. 5:13-16

13 Vosotros sois la sal de la tierra; pero si la sal se desvaneciere, ¿con qué será salada? No sirve más para nada, sino para ser echada fuera y hollada por los hombres. 14 Vosotros sois la luz del mundo; una ciudad asentada sobre un monte no se puede esconder. 15 Ni se enciende una luz y se pone debajo de un almud, sino sobre el candelero, y alumbra a todos los que están en casa. 16 Así alumbre vuestra luz delante de los hombres, para que vean vuestras buenas obras, y glorifiquen a vuestro Padre que está en los cielos.

2. La relación de la vida ideal a la ley. 5:17-20

17 No penséis que he venido para abrogar la ley o los profetas; no he venido para abrogar, sino para cumplir. 18 Porque de cierto os digo que hasta que pasen el cielo y la tierra, ni una jota ni una tilde pasará de la ley, hasta que todo se haya cumplido. 19 De manera que cualquiera que quebrante uno de estos mandamientos muy pequeños, y así enseñe a los hombres, muy pequeño será llamado en el reino de los cielos; mas cualquiera que los haga y los enseñe, éste será llamado grande en el reino de los cielos. 20 Porque os digo que si vuestra justicia no fuere mayor que la de los escribas y fariseos, no entraréis en el reino de los cielos.

3. Los resultados de la vida ideal. 5:21-7:12

(1) En hechos y motivos. 5:21-49

La muerte. 5:21-26

21 Oísteis que fue dicho a los antiguos: No matarás; y cualquiera que matare será culpable de juicio. 22 Pero yo os digo que cualquiera que se enoje contra su hermano, será culpable de juicio; y cualquiera que diga: Necio, a su hermano, será culpable ante el concilio; y cualquiera que le diga: Fatuo, quedará expuesto al infierno de fuego. 23 Por tanto, si traes tu ofrenda al altar, y allí te acuerdas de que tu hermano tiene algo contra ti, 24 deja allí tu ofrenda delante del altar, y anda, reconcíliate primero con tu hermano, y entonces ven y presenta tu ofrenda. 25 Ponte de acuerdo con tu adversario pronto, entre tanto que estás con él en el camino, no sea que el adversario te entregue al juez, y el juez al alguacil, y seas echado en la cárcel. 26 De cierto te digo que no saldrás de allí, hasta que pagues el último cuadrante.

El adulterio. 5:27-32

27 Oísteis que fue dicho: No cometerás adulterio. 28 Pero yo os digo que cualquiera que mira a una mujer para codiciarla, ya adulteró con ella en su corazón. 29 Por tanto, si tu ojo derecho te es ocasión de caer, sácalo, y échalo de ti; pues mejor te es que se pierda uno de tus miembros, y no que todo tu cuerpo sea echado al infierno. 30 Y si tu mano derecha te es ocasión de caer, córtala, y échala de ti; pues mejor te es que se pierda uno de tus miembros, y no que todo tu cuerpo sea echado al infierno. 31 También fue dicho: Cualquiera que repudie a su mujer, dele carta de divorcio. 32 Pero yo os digo que el que repudia a su mujer, a no ser por causa de fornicación, hace que ella adúltere; y el que se casa con la repudiada, comete adulterio.

Los juramentos. 5:33-37

33 Además habéis oído que fue dicho a los antiguos: No perjurarás, sino cumplirás al Señor tus juramentos. 34 Pero yo os digo: No juréis en ninguna manera; ni por el cielo, porque es el trono de Dios; 35 ni por la tierra, porque es el estrado de sus pies; ni por Jerusalén, porque es la ciudad del gran Rey. 36 Ni por tu cabeza jurarás, porque no puedes hacer blanco o negro un solo cabello. 37 Pero sea vuestro hablar: Sí, sí; no, no; porque lo que es más de esto, de mal procede.

La represalia. 5:38-42

38 Oísteis que fue dicho: Ojo por ojo, y diente por diente. 39 Pero yo os digo: No resistáis al que es malo; antes, a cualquiera que te hiera en la mejilla derecha, vuélvele también la otra; 40 y al que quiera ponerte a pleito y quitarte la túnica, déjale también la capa; 41 y a cualquiera que te obligue a llevar carga por una milla, ve con él dos. 42 Al que te pida, dale; y al que quiera tomar de ti prestado, no se lo rehúes.

El amor. 5:43-48

43 Oísteis que fue dicho: Amarás a tu prójimo, y aborrecerás a tu enemigo. 44 Pero yo os digo: Amad a vuestros enemigos, bendecid a los que os maldicen, haced bien a los que os aborrecen, y orad por los que os ultrajan y os persiguen; 45 para que seáis hijos de vuestro Padre que está en los cielos, que hace salir su sol sobre malos y buenos, y que hace llover sobre justos e injustos. 46 Porque si amáis a los que os aman, ¿qué recompensa tendréis? ¿No hacen también lo mismo los publicanos? 47 Y si saludáis a vuestros hermanos solamente, ¿qué hacéis de más? ¿No hacen también así los gentiles? 48 Sed, pues, vosotros perfectos, como vuestro Padre que está en los cielos es perfecto.

(2 La verdadera adoración religiosa 6:1-18

La limosna 6:1-4

1 Guardaos de hacer vuestra justicia delante de los hombres, para ser vistos de ellos; de otra manera no tendréis recompensa de vuestro Padre que está en los cielos. 2 Cuando, pues, des limosna, no hagás tocar trompeta delante de ti, como hacen los hipócritas en las sinagogas y en las calles, para ser alabados por los hombres; de cierto os digo que ya tienen su recompensa. 3 Mas cuando tú des limosna, no sepa tu izquierda lo que hace tu derecha, 4 para que sea tu limosna en secreto; y tu Padre que ve en lo secreto te recompensará en público.

La oración 6: 5-15

5 Y cuando ores, no seas como los hipócritas; porque ellos aman el orar en pie en las sinagogas y en las esquinas de las calles, para ser vistos de los hombres; de cierto os digo que ya tienen su recompensa. 6 Mas tú, cuando ores, entra en tu aposento, y cerrada la puerta, ora a tu Padre que está en secreto; y tu Padre que ve en lo secreto te recompensará en público. 7 Y orando, no uséis vanas repeticiones, como los gentiles, que piensan que por su palabrería serán oídos. 8 No os hagáis, pues, semejantes a ellos; porque vuestro Padre sabe de qué cosas tenéis necesidad, antes que vosotros le pidáis. 9 Vosotros, pues, oraréis así:

Padre nuestro que estás en los cielos, santificado sea tu nombre. 10 Venga tu reino. Hágase tu voluntad, como en el cielo, así también en la tierra. 11 El pan nuestro de cada día, dánoslo hoy. 12 Y perdónanos nuestras deudas, como también nosotros perdonamos a nuestros deudores. 13 Y no nos metas en tentación, mas líbranos del mal; porque tuyo es el reino, y el poder, y la gloria, por todos los siglos. Amén.

14 Porque si perdonáis a los hombres sus ofensas, os perdonará también a vosotros vuestro Padre celestial; 15 mas si no perdonáis a los hombres sus ofensas, tampoco vuestro Padre os perdonará vuestras ofensas.

El ayuno 6:16-18

16 Cuando ayunéis, no seáis austeros, como los hipócritas; porque ellos demudan sus rostros para mostrar a los hombres que ayunan; de cierto os digo que ya tienen su recompensa. 17 Pero tú, cuando ayunes, unge tu cabeza y lava tu rostro, 18 para no mostrar a los hombres que ayunas, sino a tu Padre que está en secreto; y tu Padre que ve en lo secreto te recompensará en público.

(3) En la confianza y la auto-devoción 6:19-34

Contra el acaparamiento material que roba el corazón de lo espiritual. 6:19-21

19 No os hagáis tesoros en la tierra, donde la polilla y el orín corrompen, y donde ladrones minan y hurtan; 20 sino haceos tesoros en el cielo, donde ni la polilla ni el orín corrompen, y donde ladrones no minan ni hurtan. 21 Porque donde esté vuestro tesoro, allí estará también vuestro corazón.

Contra el tacaño, el cual cierra la luz de la vida que nos guía 6:22, 23

22 La lámpara del cuerpo es el ojo; así que, si tu ojo es bueno, todo tu cuerpo estará lleno de luz; 23 pero si tu ojo es maligno, todo tu cuerpo estará en tinieblas. Así que, si la luz que en ti hay es tinieblas, ¿cuántas no serán las mismas tinieblas?

Contra una corazón dividida. 6:24

24 Ninguno puede servir a dos señores; porque o aborrecerá al uno y amará al otro, o estimará al uno y menospreciará al otro. No podéis servir a Dios y a las riquezas.

Contra el cuidado ansioso, debido a la descomprensión y la desconfianza de Dios. 6:25-34

25 Por tanto os digo: No os afanáis por vuestra vida, qué habéis de comer o qué habéis de beber; ni por vuestro cuerpo, qué habéis de vestir. ¿No es la vida más que el alimento, y el cuerpo más que el vestido? 26 Mirad las aves del cielo, que no siembran, ni siegan, ni recogen en graneros; y vuestro Padre celestial las alimenta. ¿No valéis vosotros mucho más que ellas? 27 ¿Y quién de vosotros podrá, por mucho que se afane, añadir a su estatura un codo? 28 Y por el vestido, ¿por qué os afanáis? Considerad los lirios del campo, cómo crecen: no trabajan ni hilan; 29 pero os digo, que ni aun Salomón con toda su gloria se vistió así como uno de ellos. 30 Y si la hierba del campo que hoy es, y mañana se echa en el horno, Dios la viste así, ¿no hará mucho más a vosotros, hombres de poca fe? 31 No os afanáis, pues, diciendo: ¿Qué comeremos, o qué beberemos, o qué vestiremos? 32 Porque los gentiles buscan todas estas cosas; pero vuestro Padre celestial sabe que tenéis necesidad de todas estas cosas. 33 Mas buscad primeramente el reino de Dios y su justicia, y todas estas cosas os serán añadidas. 34 Así que, no os afanáis por el día de mañana, porque el día de mañana traerá su afán. Basta a cada día su propio mal.

(4) En el tratamiento de otros 7:1-12

Criticón. 7:1-5

1. No juzguéis, para que no seáis juzgados. 2 Porque con el juicio con que juzgáis, seréis juzgados, y con la medida con que medís, os será medido. 3 ¿Y por qué miras la paja que está en el ojo de tu hermano, y no echas de ver la viga que está en tu propio ojo? 4 ¿O cómo dirás a tu hermano: Déjame sacar la paja de tu ojo, y he aquí la viga en el ojo tuyo? 5 !!Hipócrita! saca primero la viga de tu propio ojo, y entonces verás bien para sacar la paja del ojo de tu hermano.

Discriminación moral 7:6

6 No deis lo santo a los perros, ni echéis vuestras perlas delante de los cerdos, no sea que las pisoteen, y se vuelvan y os despedacen.

Oración 7:7-11

7 Pedid, y se os dará; buscad, y hallaréis; llamad, y se os abrirá. 8 Porque todo aquel que pide, recibe; y el que busca, halla; y al que llama, se le abrirá. 9 ¿Qué hombre hay de vosotros, que si su hijo le pide pan, le dará una piedra? 10 ¿O si le pide un pescado, le dará una serpiente? 11 Pues si vosotros, siendo malos, sabéis dar buenas dádivas a vuestros hijos, ¿cuánto más vuestro Padre que está en los cielos dará buenas cosas a los que le pidan?

La regla de oro 7:12

12 Así que, todas las cosas que queráis que los hombres hagan con vosotros, así también haced vosotros con ellos; porque esto es la ley y los profetas.

4. El deber de vivir la vida ideal 7:13-27

Los dos caminos 7:13, 14

13 Entrad por la puerta estrecha; porque ancha es la puerta, y espacioso el camino que lleva a la perdición, y muchos son los que entran por ella; 14 porque estrecha es la puerta, y angosto el camino que lleva a la vida, y pocos son los que la hallan.

Las dos personalidades 7:15-23

15 Guardaos de los falsos profetas, que vienen a vosotros con vestidos de ovejas, pero por dentro son lobos rapaces. 16 Por sus frutos los conoceréis. ¿Acaso se recogen uvas de los espinos, o higos de los abrojos? 17 Así, todo buen árbol da buenos frutos, pero el árbol malo da frutos malos. 18 No puede el buen árbol dar malos frutos, ni el árbol malo dar frutos buenos. 19 Todo árbol que no da buen fruto, es cortado y echado en el fuego. 20 Así que, por sus frutos los conoceréis. 21 No todo el que me dice: Señor, Señor, entrará en el reino de los cielos, sino el que hace la voluntad de mi Padre que está en los cielos. 22 Muchos me dirán en aquel día: Señor, Señor, ¿no profetizamos en tu nombre, y en tu nombre echamos fuera demonios, y en tu nombre hicimos muchos milagros? 23 Y entonces les declararé: Nunca os conocí; apartaos de mí, hacedores de maldad.

Las dos casas 7:24-27

24 Cualquiera, pues, que me oye estas palabras, y las hace, le compararé a un hombre prudente, que edificó su casa sobre la roca. 25 Descendió lluvia, y vinieron ríos, y soplaron vientos, y golpearon contra aquella casa; y no cayó, porque estaba fundada sobre la roca.

26 Pero cualquiera que me oye estas palabras y no las hace, le compararé a un hombre insensato, que edificó su casa sobre la arena; 27 y descendió lluvia, y vinieron ríos, y soplaron vientos, y dieron con ímpetu contra aquella casa; y cayó, y fue grande su ruina.

La admiración de la gente

28 Y cuando terminó Jesús estas palabras, la gente se admiraba de su doctrina; 29 porque les enseñaba como quien tiene autoridad, y no como los escribas.

Marlin Hoffman's Method for Memorizing God's Word

by Donald L. Potter

June 22, 2003

Forward

In February of 1974, I met the late Brother Marlin S. Hoffman at the Abilene Christian College Lectures. Brother Hoffman was a short man, full of dynamic enthusiasm for the work of the Lord. At the time he was selling his books, *The Power of Prayer and Fasting*, *You Can Memorize God's Word*, and *1000 Choice Verses of God's Word*. Each of these books mightily impacted my life and helped me to enjoy a life of great victory in the Lord.

Brother Hoffman taught many students at Abilene Christian College to seek the Lord's perfect will through Scripture memorization, prayer, and Biblical fasting. I only heard him preach once, but that sermon was filled with dynamic spiritual power.

In this document, I will share with you the fundamentals of **Marlin Hoffman's Method for Memorizing God's Word**. I used this method to memorize several books of the Bible when I was a student at the Sunset School of Preaching in Lubbock, Texas and throughout my years of ministry for the Master. I also used it to learn Spanish, Greek, and other difficult subjects. I know of **no better method** for memorizing Scripture.

He wrote of his method, "**A unique plan that will help the Bible student memorize Scriptures. For self-improvement, can also be used to memorize names and dates in history, rules and equations in mathematics, prose and poetry, lesson outlines, or anything of importance.**"

Brother Hoffman's method was geared toward preachers and public speakers so his directions to always practice behind a lectern or pulpit was for them. I prefer to memorize while standing or walking since it helps me to focus my attention. I have a lectern in my office in my house that I use for memorizing and study. I know his method works because I used it to Memorize I & II Timothy, Titus, I Thessalonians, and many verses from other books - and now I am memorizing Ephesians. I also used it to learn Spanish, Koine Greek, Morse Code (NG5W), and many other important things in my life.

THE METHOD

To avoid slurring and running words together, the rate of speech should be held to about 165 words per minute in reading or quoting God's word. To pause properly in speech for punctuation, one must *stop*, not just slow down. *Short* pauses should be allowed for commas, *medium* pauses for colons and semicolons, and *long* or *full* pauses for periods and dashes. However the uninspired word and comments of a speaker may be slower or faster with a variation in tone and loudness to hold the attention of the audience.

In quoting book, chapter and verse, a medium pause should be made between the chapter and verse or verses. Please study carefully the following examples: Matthew 5:3; Matthew 5:17 and 18; Matthew 5:43 through 48. In each case, a medium pause follows the number 5.

In all doing and teaching, one must have the proper sense of values to please God, and help save others. The immortal soul of man is truly priceless, far more valuable than his necessary food. A healthy body and mind, with great vitality for long and useful life, are worth more than the finest of apparel, even king's clothing. When any Christian really believes that his soul and body are more important than food and clothing or anything else, the cares of the world, the deceitfulness of riches, the lust of other things, and the pleasures of his life will have little power over him. His interest and enthusiasm for daily study and memorization of truth, living righteously by the faith that works through love, and saving his and other souls will increase and multiply beyond human imagination. Since it is impossible to serve God and mammon, and there is no profit in even gaining the whole world and losing one's soul, *being righteous is all-important*.

In this world, which is a proving ground, the Bible is the word of life for men of all nations to prepare them for eternal life. I sincerely implore that you read it and find this out for yourself. Do not read chapters and books here and there, but read and study both the Old and New Testaments, over and over again, that you may have a complete picture and good understanding of God and His will. This should be done daily in addition to the memorization of choice Scriptures. You will not only find it full of real men and women who were either righteous or unrighteous, but also of things that you have wondered about and been troubled all your life, as men have always been; and the more that you read, the more it will become plain to you what things are worthwhile and what things are not; what things make men happy – selflessness, right dealing, speaking the truth, and readiness to give everything for what they really want to accomplish in life, and most of all, the wish that they may have the real approval of Jesus Christ, who gave everything for them, including His life; and the things that are guaranteed to make men unhappy – pride, selfishness, cowardice, greed, and everything that is vile and sinful. When you read and diligently study the Bible, especially the New Testament, handling aright the word of truth, you will find the key to all things that you must *do* and *teach* to have real happiness now and forever.

It is generally customary for a speaker to stand while lecturing, teaching or preaching. Therefore, for the best results, all practice in reading and memorizing of Scriptures should be done in an audible manner, while standing in good posture behind a pulpit or stand. Heels should be six to nine inches apart, with feet turned slightly out for better balance and relaxation. A gesture to help illustrate a point is all right now and then, but not too many; for the mind of the audience will be distracted from the lesson. All fear and self-consciousness should be avoided or eliminated from the mind. To develop a good voice for public speaking, all words in daily practice should be read and quoted clear and loud enough for any person with normal hearing to hear and understand at the back of a large classroom or small auditorium. In all practice and speeches that are delivered to the public, intense concentration, genuine sincerity, necessary enthusiasm and good understanding should be cultivated with persistence and determination for improvement toward perfection.

Remember, that if an audience believes that a speaker is truly interested and loves everyone, that he really wants to help and encourage all, most anything can be said without offense. Therefore, it is very important to cultivate a friendly look and winning smile at all times; or the way that a speaker looks and acts has much to do with his ultimate success or failure; whether others dislike or love him.

It is easier to smile than to frown. A smile costs so little but gives so much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever, and can be most important to the receiver. No one is so wealthy or powerful that he can get along without it, and no one is so poor but that he can be made rich by it. A smile helps create happiness and peace in the home, fosters good will in business, and inspires friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad and lonely, and is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired, hopeless, or wicked to give a smile. Give them one of yours, as no one needs a smile so much as he who has none to give. So, *smile, smile, smile!*

Since 1935 with many various experiences in dealing with myself and others of all ages, we have found for best results, that about 6 verses of Scripture of average length should be read or quoted with proper expression per minute at this rate of speed, more people will be able to follow and understand the truth that is taught, and more good will be ultimately accomplished. When any speaker has the proper timing in his speech, he does more good to all concerned. He is like the fine rains, which fall more gently from heaven, and soak deeply into the earth, and give life to many living things.

The **main feature** of my method for memorization of Scriptures is *daily repetition, seeking perfection in all things*. All new material is read and quoted 8 times on the first day of study. On the second and consecutive days, the number of repetitions is decreased daily by one count — using the 8, 7, 6, 5, 4, 3 and 2 count on all Scriptures that are memorized. Please study the following diagram:

	READ	QUOTE	TOTAL
1st day	4	4	8
2nd day	3	4	7
3rd day	3	3	6
4th day	2	3	5
5th day	2	2	4
6th day	1	2	3
7th through the 30th days, every day	1	1	2
Thereafter, every 1 to 4 weeks, as needed.....	1	1	1

ON THE FIRST DAY, after the scriptural material has been chosen for memorization, and broken up into paragraphs and smaller parts for better use, one is ready to begin work for at least thirty minutes. This time for daily training can be increased to an hour or more, as progress is made, and the voice grows stronger, if desired for greater success. From 6 to 14 words, or one to two lines of print in a Bible or New Testament with double columns, generally dividing parts at a punctuation mark, should be read correctly with the proper expression four times, ever keeping the eyes on the words which are being read; then, looking away, quote from memory four times, as read four times. The second or following part of one to two lines of Scripture should be read four times, and quoted four times, in the same manner as the first part. On the first day, all other parts should be properly divided, read and quoted, as the first part. Remember that each part on the first day is read and quoted 8 times.

ON THE SECOND DAY, all parts are to remain separated, as on the first day of study. Each part should be read correctly with the proper expression three times, constantly keeping the eyes focused on the material which is being read; then, looking up, quote from memory four times, as read three times. On the second day, each part should be read and quoted 7 times. If any new verses of Scripture are added on the second day of study, all parts should be read accurately four times, and quoted four times.

ON THE THIRD DAY, all parts are to remain separated, as on the first and second days of study. Each part should be read three times without mistakes, and with the right timing and expression, concentrating on the words that are read; then quoted three times. There should not be any difference in the quality of the reading and quoting of God's word. On the third day, all parts that were used on the first day of study should be read and quoted 6 times. All parts of new verses which were added on the second day are to be read three times, and quoted four times. All parts of new verses which were added on the third day are to be read four times, and quoted four times. In order to avoid confusion, let it be stated now, that any new verses of Scripture which are added from day to day are to be read and quoted, repeated exactly, as the material used on the first day.

ON THE FOURTH DAY, about three to four lines, two parts, or most single verses should be put together; then read twice with the proper concentration, timing, accuracy and expression; and quoted three times in like manner. On the fourth day, all parts are to be read and quoted 5 times.

ON THE FIFTH DAY, about six to eight lines, four parts, or two verses of Scripture should be read properly in an audible manner two times, and quoted likewise twice. On the fifth day, each part of two verses is to be read and quoted 4 times.

Do not forget to read and quote the book, chapter, verse or verses at all times, with each passage of one, two or more verses of Scripture. For example, if the passage that is read and quoted contains only one verse of Scripture, the book chapter and verse should be added to the words of the verse, and read and quoted together on the fourth day. If the passage contains two verses of Scripture, the book, chapter and verses should be added, read and quoted together on the fifth day.

ON THE SIXTH DAY, all passages of three and four verses of Scripture with book, chapter and verses are to be put together; then read once and quoted twice. All other passages of one and two verses, or four verses of larger passages are also to be read one time and quoted two times. On the sixth day, all passages or parts should be read and quoted 3 times.

ON THE SEVENTH DAY, all passages of five to eight verses of Scripture with book, chapter and verses are to be read together one time, and quoted one time. All other passages of one to four verses, or eight verses of larger passages are also to be read once, and quoted once. On the seventh day, all passages or parts are to be read and quoted correctly 2 times.

ON THE EIGHTH DAY, all passages or paragraphs of nine to sixteen verses of Scripture are to be read one time and quoted one time. However, any passage or paragraph, which contains more than 10 verses of Scripture, would be better for use if divided into smaller parts. All other passages or paragraphs of one to eight verses are also to be read once and quoted once. On the eighth day, all passages are to be read and quoted right 2 times.

ON THE 9TH THROUGH THE 30TH DAY, as on the eighth day, all passages of Scripture should be read once and quoted once each day. Unless a reliable person is available to listen and correct mistakes, it is always best in reviewing Scriptures to read correctly each passage before quoting the same, that errors may be avoided at all times; for mistakes made and repeated very many times, they become very difficult to eliminate. For greater success in retaining Scriptures in the mind, the daily repetitions can continue for more than 30 days if desired. Would you like to possess great power to quote God's Word? Fantastic results can be obtained by reviewing Scriptures daily for six months or more. For eleven years, my young son, Larry, trained in this manner, and he was definitely the most accurate in quoting the Scriptures that I have ever heard or trained. On one test over a period of more than two weeks in reviewing Scriptures, he quoted about 5,000 verses of Scripture before he made a mistake that he could not correct himself from memory.

AFTER 30 DAYS OR MORE, all passages of Scripture should be read and quoted with the proper concentration, accuracy, timing, sincerity and expression —at least once each week for six months; a year would be better: then read and quote as often as necessary to retain in the memory. Lasting results, that are very useful, can be obtained by reviewing all older material every 1 to 4 weeks for life.

The powers of the human mind to think and reason righteously, to concentrate intensely without anxiety, to memorize and know truth to guide in the true worship of God, and to really help one to live and proclaim the truth to others who are lost in sin, will improve greatly in time if one has real faith in God, and ever studies, meditates, prays and commits to memory God's holy Word and commandments — never to be forgotten.

If you had not fully made up your mind to spend some time in the daily study and memorization of the Scriptures, may the Lord help you to do so by the time that you finish reading this booklet at least twice; six times would be much better. Yes, if you will read it a half dozen times, you will understand and remember more fully the things that you must believe and do to be really successful in your efforts. How about reading this booklet from cover to cover for six consecutive days? Then, read and reread from day to day the instructions for reading and quoting the passages of Scripture on the first, second, consecutive days and longer periods of time — and fully follow these instructions. In due time, if you do not grow weary in well doing, you will prosper and have good success in the memorization of God's Word, and beyond anything that you ever dreamed or imagined.

Final Note by Mr. Potter: The above Plan was taken from *You Can Memorize God's Word*. Copyright 1967 by Marlin S. Hoffman. It was dedicated to "TO ALL MY STUDENTS." It was printed by *Quality Printing* of Abilene, Texas.

I believe Brother Hoffman would want us to harness the power of the Internet to introduce a new generation to his powerful method for memorizing God's Word. It is with this *high and holy purpose* in mind that we make this chapter from Brother Hoffman's book available through the www.donpotter.net website.

Here is the link to my Spanish translation of Marlin Hoffman's Method.

http://donpotter.net/pdf/hoffman_mem_sp.pdf

Note from Internet Publisher: Donald L. Potter

September 20, 2017

I memorized the Sermon on the Mount for Bible Instructor Ted Kell when I was a student at the Sunset International Bible School in Lubbock Texas in 1973. It was a great experience. I have noticed over the years that I tend to forget the Scripture I memorized and was able to quote accurately and with expression in my younger days. I suppose everybody experiences the same thing as they age. This is to be much regretted since being able to quote a Scripture is of the best ways to understand deeply and continue to apply it to one's life. It is with this in mind that I have begun to re-memorize many of the Scriptures that I once knew in my younger days. I created this Scripture-interlaced-outline to help me in this endeavor.

I am including in this document *The Marlin Hoffman Method for Memorizing Scripture*. I have used this method over the years to memorize Scripture and many other things. It helped me immensely to learn to read Greek and speak, read, and write Spanish.

I want to invite everybody young or old alike to join me in this ancient, joy filled, life changing spiritual discipline.

I have also published similar aids to memorizing the book of Ephesians and I & II Timothy. I chose the King James Version for my memory work, but you can substitute the version of your own choice. I would recommend the NJKV, ESV, perhaps the NRSV, but definitely not the NIV, which departs so far from the Greek text as to be of little use in making any linguistic connection for serious study.

This document was last edited on Nov. 12, 2017.

Dr Archer Gleason's audio recordings of the Sermon on the Mount in Greek from Nestle Text.

Matthew 5: http://donpotter.net/audio_files/matt5_ga.html

Matthew 6: http://donpotter.net/audio_files/matt6_ga.html

Matthew 7: http://donpotter.net/audio_files/matt7_ga.html

Outline with Scripture for memorizing I & II Timothy.

http://donpotter.net/pdf/timothy_mem.pdf

Outline with Scripture for memorizing Ephesians.

http://donpotter.net/pdf/ephesians_outline_liefeld.pdf

Internet Resources

Here are some Internet Resources for studying the Sermon on the Mount. Of course, they need to be read with discrimination.

Here is a link to Votaw's justly famous and incredibly erudite dictionary article from which the Outline for the Sermon on the Mount was taken.

https://books.google.com/books?id=ahdVAAAAAYAAJ&printsec=frontcover&dq=hastings+bible+dictionary+vol+5&hl=en&sa=X&ved=0ahUKEwjCmcqjurbWAhUq_IMKHdfEA7sQ6AEIKTAA#v=onepage&q&f=false

Here is a wonderful book for learning Greek using the Greek text Sermon on the Mount. This is designed for people with no knowledge of Greek.

<https://archive.org/details/practicalguideto00lond>

Commentary on the Sermon on the Mount by Charle Gore (1896)

<https://books.google.com/books?id=ulxBAQAAMAAJ&pg=PA1&dq=sermon+on+the+mount&hl=en&sa=X&ved=0ahUKEwiNuo-g27fWAhXm7IMKHfYbFCUcQ6AEIMTAC#v=onepage&q=sermon%20on%20the%20mount&f=false>

Commentary by Dr. A. Tholuck"

<https://books.google.com/books?id=-8UAAAAAYAAJ&printsec=frontcover&dq=sermon+on+the+mount&hl=en&sa=X&ved=0ahUKEwjS24iV3LFWAhVk5YMKHcOZAHs4FBD0AQgxMAI#v=onepage&q=sermon%20on%20the%20mount&f=false>

Sermon on the Beatitudes by David Padfield

<http://www.padfield.com/acrobat/sermons/beatitude.pdf>

When Ye Pray, Lessons on Prayer (1883) by Charles Henry Waller

<https://books.google.com/books?id=4r0HAAAAQAAJ&printsec=frontcover&dq=the+lord's+prayer&hl=en&sa=X&ved=0ahUKEwiL-r2C1cbWAhXryFQKHASAD2AQ6AEITzAH#v=onepage&q=the%20lord's%20prayer&f=false>

Our Heavenly Father, Lectures on the Lord's Prayer (1885) by Fank L. Nash

https://books.google.com/books?id=x_IJAAAAIAAJ&printsec=frontcover&dq=the+lord's+prayer&hl=en&sa=X&ved=0ahUKEwi_kaTw1sbWAhXnilQKHTaqCls4ChDoAQhKMAY#v=onepage&q=the%20lord's%20prayer&f=false

Sermon on the Mount Advanced Greek Exegesis

<http://nobts.edu/resources/pdf/academics/syllabi/S2017/NTGK6322SolomonS2017Inet.pdf>

<http://courses.biblemesh.com/greek-reading-2>

http://www.rts.edu/Site/Academics/docs/syllabi/orlando/2015-2016/2015-2016_01_2NT719_Sermon%20on%20the%20Mount.pdf

<https://bible.org/article/summary-understanding-sermon-mount>