**The Sermon on the Mount**

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* + - 1. Introduction.

1. Outline of the morning lecture: (1) Introduction, (2) Backgrounds, (3) Beatitudes, (4) Break, (5) Christian influence, (6) Anger or Love? (7) Discussion and Questions.
2. The situation of Palestinians in Israel proper (with Israeli citizenship), in the West Bank and Gaza, and throughout the world as refugees.
3. There are in Israel, 8.4 million Israeli citizens. 1.7 million are Palestinian citizens of Israel. 163,000 are Christians. 130,000 of these are Arab Christians who are Israeli citizens. They are often overlooked. We think of Palestinians as Muslims.
4. Liberation Theology or Theology of Resistance.
   * + 1. This does not necessarily work within Israel proper. Israeli Christians are not looking for a separate state. So the way they read the text is different. For us Palestinian Christians, the Jews share the same country. Is this coexistence? Better to say, “common existence.” When we say, “Love your enemies,” do we want to merely co-exist or do we want something beyond that?
       2. We don’t want to just co-exist. We don’t want to be second-class citizens. We want equality. The Palestinians in the West Bank and Gaza are “my people,” just as are the Jews.
       3. Katanacho preached a sermon in Hebrew on Matthew 1 to a Messianic Jewish Congregation. Genealogy is important, especially to the Jews. What is the connection between genealogy and the sermon on the mount?
5. Introductions. What do we expect today? How can we contribute? What questions are we struggling with? Mark recalled Father Anwar Zomaya, an Iraqi priest who studied “You shall not kill.” He focused on Matthew 5:39. “But I say to you, offer no resistance to one who is evil. When someone strikes you on [your] right cheek, turn the other one to him as well.” Anwar’s meaning: “Offer no resistance to one who is evil *apart from what is sanctioned by law*.” In other words: do not take the law into your own hands.
   * + 1. Backgrounds.
6. Introductory Comment. Katanacho feels that the Sermon on the Mount is about peacemaking. It is about the relationships between justice, suffering, and love. We talk about love, but we don’t relate it to justice? We must combine them.

Katanacho’s story about Jewish soldiers. When he has a crisis in his life, he goes to the Sermon on the Mount, what he calls “the basics.” His spiritual pilgrimage started in 1986, when he was an atheist at Bethlehem University. He was a “leader.” One day, he was living in Jerusalem. He believed, “The God of the Bible, the God of Israel, is a myth that is full of anger against the Palestinians.” Katanacho was sleeping near the Via Dolorosa. He awoke, and heard bells. He felt paralyzed. “I tried to free myself, but I was unable to do so.” Two hours later, he was praying. “God, free me, and I will serve you.” Suddenly, he was able to move. He had to resign his position as an atheist leader (but didn’t explain why). He developed a fear of the Lord. He started reading the Bible with the Sermon on the Mount.

The challenge was the verse, “Love your enemies.” It seemed illogical. It seemed a betrayal of Palestinians. I knew what an enemy was. “My enemy was my Jewish neighbor with a gun.” He couldn’t study from 1987 to 1991. He was arrested for studying chemistry. “I come to the biblical text knowing that God is real, that this is the word of God, but I didn’t want to commit intellectual suicide.” He wanted to understand, and not only obey. He made a “compromise” with God: On my Israeli ID card, I inserted a passage from Isaiah 53 under the title, “Real Love.” So when soldiers stopped me, they would read the passage.

Eventually his feelings of hatred toward the Israelis began to change. He went from orthodoxy, to orthopathos, to orthopraxis. In my prayers, he said, “If only I could have dialogue with the soldiers.” One night he was photocopying church bulletins in West Jerusalem (the “Prophets’ Road”). When he was done, he had many Arabic language church bulletins in my jacket. The city was tense. “At the time, there was a law: ‘If you catch someone distributing Arabic publicity, you can shoot them.” Soldiers pointed guns at him when he unzipped his jacket. He put his hands on his heart and said, “I love you.” They put their guns down.

1. Consequence: “Love your enemy” is much more than a feeling. It is about action. “Our ‘love muscles’ grow stronger when we are living in the context of hatred.” The Palestinian church can experience, in this unhappy land, God’s love. But that love cannot be separated from justice. The Palestinian Kairos document says, “Love is an opportunity to work for justice.” The element of justice is at the beginning of the beatitudes. “Without justice we can have no significance.” Righteousness is more than santification. It has a social dimension.
   * + 1. What is a Gospel?
2. Good news, yes, but it means more.

Consider Acts 10:34-43. Then Peter proceeded to speak and said,**[\*](http://www.usccb.org/bible/acts/10" \l "52010034-2)** “In truth, I see that God shows no partiality.[**j**](http://www.usccb.org/bible/acts/10#52010034-j)35Rather, in every nation whoever fears him and acts uprightly is acceptable to him.36**[\*](http://www.usccb.org/bible/acts/10" \l "52010036-1)** You know the word [that] he sent to the Israelites[**\***](http://www.usccb.org/bible/acts/10#52010036-2) as he proclaimed peace through Jesus Christ, who is Lord of all,[**k**](http://www.usccb.org/bible/acts/10#52010036-k)37what has happened all over Judea, beginning in Galilee after the baptism that John preached,**[l](http://www.usccb.org/bible/acts/10" \l "52010037-l)**38how God anointed Jesus of Nazareth**[\*](http://www.usccb.org/bible/acts/10" \l "52010038-1)** with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him.[**m**](http://www.usccb.org/bible/acts/10#52010038-m)39We are witnesses**[\*](http://www.usccb.org/bible/acts/10" \l "52010039-1)** of all that he did both in the country of the Jews and (in) Jerusalem. They put him to death by hanging him on a tree.40This man God raised (on) the third day and granted that he be visible,41not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead.**[n](http://www.usccb.org/bible/acts/10" \l "52010041-n)**42He commissioned us**[o](http://www.usccb.org/bible/acts/10" \l "52010042-o)** to preach to the people and testify that he is the one appointed by God as judge of the living and the dead.[**\***](http://www.usccb.org/bible/acts/10#52010042-1)43To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name.”

How to interpret it. Question: what are the components of the gospel?

Realism: God is not partial to one nation more than to others.

Fear of the Lord and upright actions.

The Word Jesus Christ, announced by John the Baptist.

Good actions and healing.

The death and resurrection. So that Jesus could be visible – he is the standard by which we are to judge

The mission we have been given. To proclaim forgiveness – that God is giving us a second chance.

These elements are crucial for the gospel.

1. Different meanings of the “gospel.”
   * + 1. Matthew’s gospel has its own intentions. When it comes to “gospel,” he is accomplishing his purpose in the context of what St. Luke proclaims in Acts. It’s not enough to “do justice.” One must also consider Jesus Christ.
       2. The Death. We cannot think of the “good news” without thinking of the “bad news,” namely, death. For Jews, “gospel” is the kingdom of God as proclaimed in Psalms and Isaiah. When we speak of “gospel,” we must go beyond Acts. It includes the whole Bible.
       3. Middle Easterners call the entire Bible (in Arabic) “the gospel.”
       4. Is the gospel only for the “soul”? No, it is for the whole body, for justice in the world. Yes, there is an “eternal perspective.” But this “eternal perspective” is not “outside of time and place.” It is here and now.
       5. We cannot ignore the “social gospel,” but we must include a relationship with God through the church. It has to be “good news” for the people around us.
2. Summary.
3. Etymology (euangelion).
4. Literary meeting (Acts 10).

* + - 1. Backgrounds in Matthew 1.

1. “Israel has been pregnant for 1800 years.” That’s what the genealogy is about.
2. The great commission (“I am with you until the end of the days”) completes and fulfills the time announced in Matthew 1.

Genealogies show that God is active. Then, after 39 times, the “begats” turn into passive voice. The fortieth says, “was conceived.” It is expressed passively.

The number 40 refers to the completion of a stage. After John the Baptist, there is a people that should be the light of the world. The family of Jesus is also a family that has, on occasion, failed. Matthew mentions the failure of David with Bathsheba. Why is a gentile woman important? Matthew is emphasizing the failure of Israel. So Christians are the “new Israel.” They are the successors of their Israeli forbears. They are the light of the world.

1. Genealogy. The numbers mentioned by Matthew have their roots in Jewish number-mysticism. In Elijah, the heavens were closed. Now things are coming to a new stage
2. In Matthew 1:12 we read: After the Babylonian exile, Jechoniah became the father of Shealtiel, Shealtiel the father of Zerubbabel,13Zerubbabel the father of Abiud.
3. See Jeremiah 22. Jeconiah was the son of Jehoiachim. Is this man Coniah a thing despised, to be broken, a vessel that no one wants? Why are he and his offspring cast out? why thrown into a land they do not know? 29O land, land, land hear the word of the LORD— 30Thus says the LORD: [**r**](http://www.usccb.org/bible/jeremiah/22#30022030-r) Write this man down as childless,[**\***](http://www.usccb.org/bible/jeremiah/22#30022030-1) a man who will never prosper in his life! Nor shall any of his descendants prosper, to sit upon the throne of David, to rule again over Judah.
4. The Diversity of Jesus’ Family. Jeconiah is *ar’r’* or “childless.” It recalls Abraham. He was *ar’r’* or childless.
5. The genealogy of Matthew is the theology of failure. Of *ar’r’* of “childlessness.” This is the genealogy of failure or curse.
6. Joseph is not just the one who “adopted” Jesus. Jesus “adopted” the genealogy of Joseph – a genealogy that is the history of failure.
7. Jeremiah 22: Thus says the LORD: Write this man down as childless [ar’ri] ,a man who will never prosper in his life! Nor shall any of his descendants prosper, to sit upon the throne of David, to rule again over Judah.
8. The Five Parts of Matthew, divide by the phrase, “It came to pass, when Jesus had ended these saying, the people were . . . . There are five “books” to Matthew.

Coffee Break

* + - 1. The Sermon on the Mount.

1. Notes.

Notice the virtues at the beginning and the end.

Notice the heart (Mt. 5), the presence of God (Mt. 6), and the fear of God (Mt. 7).

Notice the centrality of justice and righteousness.

* The blessed followers of Jesus.
* The influence of the followers of Jesus.
* Love, Faith (the main elements of reality, or doctrine), and Hope (when I build my house, I hope it will not collapse).

1. “Blessedness” Today under the Occupation.
2. People are waiting for the salvation of Israel and Jesus said to it, “Blessed are those who suffer” – suffer, for example, in Gaza.
3. What does it mean to be “blessed.” He speaks on a mountain. Mountains are mentioned 4x in Matthew, whenever there is a revelation. Jesus sits on a mountain.
4. Meanings of “blessed.” Happy? Bravo and congratulations? Beautiful and good? One commentator said that “makarios” means “the life of the gods on earth.” This is the godly life on earth, that of divinity in our earthly reality.
5. Eight Beatitudes.
6. First Collection of Beatitudes. Something is missing in each beatitude. But what is missing is not expressed. “Blessed are the poor in spirit,**\*** for theirs is the kingdom of heaven.[**a**](http://www.usccb.org/bible/matthew/5#48005003-a) 4[**\***](http://www.usccb.org/bible/matthew/5#48005004-1) Blessed are they who mourn,[**b**](http://www.usccb.org/bible/matthew/5#48005004-b) for they will be comforted. 5[**\***](http://www.usccb.org/bible/matthew/5#48005005-1) Blessed are the meek,[**c**](http://www.usccb.org/bible/matthew/5#48005005-c) for they will inherit the land. 6Blessed are they who hunger and thirst for righteousness,[**\***](http://www.usccb.org/bible/matthew/5#48005006-1) for they will be satisfied.

* Poor in Spirit . . . for . . . [Something is missing. We are impoverished. Paul: “Nothing good dwells within me.” But even Abraham “bargained” with God, and said. “I am only dust and ashes.” Jacob: “I am not worthy of the least of all the steadfast love and all the faithfulness which thou hast shown to they servant.” Moses: “Who am I that I should go to Pharaoh?” Is Christianity only for the week?]
* Those who mourn . . . for . . . [Why do we mourn? Because of our sins and those of others. Katanacho’s poem, “Cry with Us.” He said, “This is a season of weeping and mourning, but it is not void of hope. Our tears are the bridge between brutality and humanity.” “Don’t cry for your friends only, but also for your enemy.”
* The meek . . . for . . . [Normally the meek do not expect something from others. They do not expect their rights. What is missing? The meek are the opposite of troublemakers. They seek reconciliation. What is missing is the reconciling impulse.]
* Who hunger and thirst . . . for righteousness. [What is missing is righteousness, and we miss it. When we hunger and thirst, we are hungry and thirsty. We should desire justice in the way that we hunger for food and thirst for drink. Until we receive justice, we should feel empty. John Chrysostom: the beatitudes are related to the heart. Seek to have pure and clean hearts. Then our decisions will fulfill the law, because we will have transformed the heart. The transformed heart will fulfill the law.]

1. Second Collection of Beatitudes. What is missing is, in this collection, explicitly stated. Our tools for transforming reality are to show mercy, to have pure hearts, to be peacemakers, and to pursue righteousness. Blessed are the merciful, for they will be shown mercy.[**d**](http://www.usccb.org/bible/matthew/5#48005007-d) 8[**\***](http://www.usccb.org/bible/matthew/5#48005008-1) Blessed are the clean of heart,[**e**](http://www.usccb.org/bible/matthew/5#48005008-e) for they will see God. 9Blessed are the peacemakers, for they will be called children of God. 10Blessed are they who are persecuted for the sake of righteousness,[**\***](http://www.usccb.org/bible/matthew/5#48005010-1) for theirs is the kingdom of heaven.[**f**](http://www.usccb.org/bible/matthew/5#48005010-f)

* The merciful. [Remember the merciful Good Samaritan. But what if it was, “A Jewish settler was going down to Samaria, and it was a settler who was on the side of the road, and religious people did nothing. Then a Palestinian refugee took the settler to the hospital in his own car. He told the hospital, ‘I will cover his bills.’” That is mercy.] If Palestinians saw him help the settler, they would consider him a traitor.
* The pure in heart. [This is a heart with one vision and one mind that aims to glorify God and seek his kingdom.]
* The peacemakers. [Peacemaking is not just talking about peace, but doing something about it.]
* Those persecuted for righteousness. [If you make peace, you will be persecuted. Once we start being merciful, start purifying our hearts, being peacemakers and pursuing righteousness, we will face difficulties. Insofar as we are committed to the beatitudes, we have influence, as salt and light.]

1. Anecdotes.
2. Personal Anecdote. Katanacho was once at a synagogue. He wore a kippe. Three Jewish people shared about how nasty the Palestinians are. Katanacho said, “I am a Palestinian Christian. I am sorry for having caused you pain. I disagree with you, but I don’t want to argue – I love you.” The Jewish professor next to him said, “You Christians are powerful in your love – it is present in the Hebrew scriptures, but it is less central than it is for Christians .” We have to restrain ourselves and commit ourselves to the sermon on the mount.
3. Chemical Anecdote. Gypsum CaSO4.2H2O is like salt, but it mixes with the earth, and loses its saltiness. To be the “salt of the earth” is not like being “the salt of Israel.” Salt makes us thirsty for water – i.e., for the righteousness that comes from Christ.
4. Violence and Christianity. Where Christians are present in the Holy Land, there is less violence. Even violence in Bethlehem is different from violence, say, in Nablus. Why? Because Christians use creative resistance.
5. Existence (numbers)
6. Presence (institutions).
7. Testimony (what are doing for the kingdom?)

Break for Lunch

* + - 1. Anger or Love? Teaching about Retaliation and Injustice.

1. The Background of the Text.
   * + 1. The occupation of the Jews under the Romans.
          1. The Zealots. Their response was military action. Even today, there are people whose response to injustice is military action.
          2. The Pharisees. Their response to injustice was to go back to the Torah. They were contemptuous of those who did not share their beliefs, even the Sadducees. Militant, but not violent.
          3. The Essenes. They left the community and the Temple. They believed that the Temple had been defiled. They had their own community in the wilderness. They wanted to let the world destroy itself.
          4. The Sadducees. They wanted compromise. They had some Roman friends. They had a stronger Hellenistic influence.
       2. Each group had its own response. To which group did Jesus belong? He had a distinctly different Jewish way of responding. Jesus’ teaching on love is present in the TaNaKh, but he developed it in his own way.
       3. The “Circles” of Jesus. There was the large circle of the community, the smaller circle of the synagogue, and the smallest circle of one or two people.
2. Jesus’s Examples.
   * + 1. Anger. Cain killed Abel because his brother succeeded. Moses was angry and struck the rock twice. Balaam was angry. Haman is angry (Esther). Esau is angry with Jacob. He has sold his right to represent the tribe. Absalom is angry. In each case, anger has psychological and spiritual consequences.
          1. Physical Abuse. Mt. 5:38. “You have heard that it was said,[**x**](http://www.usccb.org/bible/matthew/5#48005038-x) ‘An eye for an eye and a tooth for a tooth.’39**[y](http://www.usccb.org/bible/matthew/5" \l "48005039-y)** But I say to you, offer no resistance to one who is evil. When someone strikes you on [your] right cheek, turn the other one to him as well.

Hitting the left cheek is a blow; hitting the right cheek (with the back of the hand) is a hit of insult.

Someone slapped Jesus, who replied, “If I haven’t done you wrong, why are you slapping me?” Chrysostom said: “Something happens in the heart of the abused person between the first slap and the second one.” When you turn the other cheek, something happens in your heart, and you have a different vision of your oppressor. This is the logic of love, that transforms the heart.

The Jews think of the future of the Jewish people, the Palestinians thing about the future of the Palestinian people. Christians ought to think about the future of both. Do we selfishly want the Land and do we want to rid ourselves of our enemy?

Jesus does not mean “do not resist evil at all,” but rather “resist it with the logic of love.” *And not: do not resist by making yourself a law unto yourself* or *apart from what is sanctioned by law.*

* + - * 1. Economic Abuse (Mt 5:39). If anyone wants to go to law with you over your tunic, hand him your cloak as well.

The Jews opposed those who deprived the poor of their clothing. We have to challenge economic abuse by “pushing back.” Jewish settlements have buildings, water, plants. The neighboring town has garbage in the streets. The State of Israel controls the resources. There is abuse in the distribution of resources. Jesus doesn’t want “second class citizens.” He wants them to fight back.

Jesus is asking people to challenge physical abuse by challenging the humanity of the abuser. When Katanacho goes to airports, he is often asked to strip. He is willing to suffer, not to become a victim, but for a purpose. When Israeli soldiers stop me, they know and I know that it is unjust. Katanacho “loves” them, but “hates” their injustice.

Sarah and Hagar. Hagar was abused. She escaped to the wilderness. The angel of the Lord advises her to go back as a messenger of the God who sees and hears.

* + - * 1. Human Rights Abuse (Matt. 5:41). Should anyone press you into service for one mile,**[\*](http://www.usccb.org/bible/matthew/5" \l "48005041-1)** go with him for two miles.[**z**](http://www.usccb.org/bible/matthew/5#48005041-z)

We have to “walk the second mile” for the Jewish settler. And when we do, people will start to listen. When we push the boundaries, people will be upset and angry.

Christians need to be troublemakers at times. We have to be ready to give when asked – but we are not obliged to always give people what they have asked us for.

Mt. 5:42. Give to the one who asks of you, and do not turn your back on one who wants to borrow.**[a](http://www.usccb.org/bible/matthew/5" \l "48005042-a)**

* + - 1. Love of Enemies.
         1. What are the principles of being peacemakers? Matt. 5:43-48. “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’[**c**](http://www.usccb.org/bible/matthew/5#48005043-c)44But I say to you, love your enemies, and pray for those who persecute you,45that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust.46For if you love those who love you, what recompense will you have? Do not the tax collectors**[\*](http://www.usccb.org/bible/matthew/5" \l "48005046-1)** do the same?47And if you greet your brothers only, what is unusual about that? Do not the pagans do the same?**[\*](http://www.usccb.org/bible/matthew/5" \l "48005047-1)**48So be perfect,**[\*](http://www.usccb.org/bible/matthew/5" \l "48005048-1)** just as your heavenly Father is perfect.[**d**](http://www.usccb.org/bible/matthew/5#48005048-d)
         2. Luke 6:27. “But to you who hear I say, love your enemies, do good to those who hate you,[**s**](http://www.usccb.org/bible/lk/6:27#50006027-s)28bless those who curse you, pray for those who mistreat you.**[t](http://www.usccb.org/bible/lk/6:27" \l "50006028-t)**

1. Discussion by the Class.
   * + 1. Mary Guido: We are told to “be perfect.” But what does that mean? It means to show mercy and generosity.
       2. Vince DuLock. Peacemaking means the ability to listen. “When you say x, it makes me feel y.” Don’t return anger for anger. Try not to get emotionally involved. Try to express your own feeling in a respectful way.
       3. John Michalowski. We are to do unto others as they would do unto us. Pax Christi has a film about resisting rape. You cause the evil person to recognize the victim’s humanity.
       4. Michael Talty. The rain falls on the just and the unjust. Treat people with equal dignity. We have to greet, not just our friends, but those who might be treating us unjustly. Not just ignore them.
       5. Chris Bedding. Peacemaking is active and not passive. It means being able to name the injustice and call out the best in people. I know some people who were arrested and strip-searched to intimidate them. One man’s strategy was to say to the strip-searcher, “I know you haven’t chosen to do this to me, that you’ve been ordered to do this, and I hope next time you will be able to reason with your superior, and challenge the act you’ve been ordered to do.”
       6. Katanacho: “We want the best for the enemy, and that makes a big difference. It builds trust.”
       7. James Cassidy. The more you know your oppressor, the more you can relate to him as a human being.
       8. Felipe de Jesus Martinez. We have to show love as much as possible to the oppressor, to listen to the other.
       9. Chris Craig. My response to the other is usually “fight or flight.” But it takes practice to choose an alternative to fight and flight.
       10. Janelle Neubauer. You have to disobey what you have been taught, e.g., by your family. Your family may have a way of dealing with conflict that is not healthful. [*My reflection: we often talk about the screen portrayals of clergy, as if that were reality. But the reality of ministry cannot be captured in novels and entertainment.*]

Coffee Break

* + - 1. Be Peacemakers.

1. Introduction. FaceBook has become, for many young people, a battleground, a place for vitriolic outbursts. Katanacho shares the poem, “My Dream.” He dreams of a time when the Middle East is free to travel, free to pray, free to make friends. “Turn me into a peacemaker.”

The Sermon on the Mount has principles.

Love your enemies. Can the lamb lie down with the lion? We have to address the issue of hate speech.

1. Blessing Those who Curse Us. Blessing is a godly tool.

Luke 6:27. “But to you who hear I say, love your enemies, do good to those who hate you,[**s**](http://www.usccb.org/bible/lk/6:27#50006027-s)28bless those who curse you, pray for those who mistreat you.[**t**](http://www.usccb.org/bible/lk/6:27#50006028-t)

“Forgive me my Muslim brother.” Forgive me if I stereotyped you. Many Arabic websites adopted this. Katanacho was singled out as a Christian who models Christian attitudes toward Muslims.

The Good Samaritan. For Palestinians, the “good Samaritan” is a Jewish settler.

1. Do Good to Those Who Hate You.
2. Like Jesus and Stephen, pray for those who persecute you.

It’s important to pray against injustices, and we have to pray, not only for Palestine to be liberated, but also we must pray “for Pharaoh to be liberated.”

Once we encounter God, we enter into a different perspective. Stephen and Jesus prayed for their oppressors.

1. Common Grace. God makes the rain fall on the just and the unjust.
2. Where do our gifts come from? From God.
3. Every human being, even Hitler, is created in the image of God. Some people say, “I will never pray for Netanyahu,” or “I will never pray for ISIS.” “I don’t consider myself better than they are,” says Katanacho. “I understand that I am a sinner, weak and insignificant without Christ.”
4. John Bunyan’s “Pilgrim’s Progress.” He said, “I have a debate with Paul. He is not the greatest sinner. I am.” Paul did not have a well-developed doctrine, reflected over by the Church for centuries. We do have that doctrine and tradition.
5. Don’t Forget the Eternal Reward.
6. Be More Diligent than Others.
7. The end of Matthew 5: For if you love those who love you, what recompense will you have? Do not the tax collectors[**\***](http://www.usccb.org/bible/matthew/5#48005046-1) do the same?47And if you greet your brothers only, what is unusual about that? Do not the pagans do the same?[**\***](http://www.usccb.org/bible/matthew/5#48005047-1)48So be perfect,[**\***](http://www.usccb.org/bible/matthew/5#48005048-1) just as your heavenly Father is perfect.[**d**](http://www.usccb.org/bible/matthew/5#48005048-d)
8. Jesus is not “superhuman,” but “truly human.”
9. The Father gave his only beloved Son. Saint Telemachus, in AD 404, was the one who stopped the gladiators from fighting. He asked them to put down their weapons in the name of Christ. As a result, the emperor stopped gladiatorial conflicts.
10. To “be perfect” means “to grow in our form as Christians.” The more Katanacho understands the love of God, the more he loves the church.
11. He was once under the influence of Protestant individualism. Then C. S. Lewis taught him about Ephesians: Christ so loved the church that he gave up his life. “Are you willing to die for God?” More importantly, “Are you willing to die for the church?” The church needs peacemaking as much as it does the world. How can we compete in love? – that should be our focus. Holy gossip: how can I say something good about someone?
    1. James Cassidy. “I came not to bring peace but to bring a sword.” Katanacho: There will be difficulties, but we are not to heighten them.
    2. Janelle Neubauer. Jesus opposes the false peace that masks conflict and teaches us to be passive in face of it.
    3. Katanacho. The sword is also the “word of God” that divides. We are not talking about military conflict, but about
       * 1. Two Issues.
       1. Hypocrisy. It is the claim or pretense of holding beliefs, feelings, standards, qualities and opinions that one does not really hold.

Matthew 6:2: “[But] take care not to perform righteous deeds in order that people may see them;**[a](http://www.usccb.org/bible/matthew/6" \l "48006001-a)** otherwise, you will have no recompense from your heavenly Father.2When you give alms, do not blow a trumpet before you, as the hypocrites**[\*](http://www.usccb.org/bible/matthew/6" \l "48006002-1)** do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward.[**b**](http://www.usccb.org/bible/matthew/6#48006002-b)3But when you give alms, do not let your left hand know what your right is doing,4so that your almsgiving may be secret. And your Father who sees in secret will repay you.

Don’t try to be what you are not.

The idea of hypocrisy is common.

Matthew 7:2-5. For as you judge, so will you be judged, and the measure with which you measure will be measured out to you.**[c](http://www.usccb.org/bible/matthew/7" \l "48007002-c)**3Why do you notice the splinter in your brother’s eye, but do not perceive the wooden beam in your own eye?4How can you say to your brother, ‘Let me remove that splinter from your eye,’ while the wooden beam is in your eye?5You hypocrite,**[\*](http://www.usccb.org/bible/matthew/7" \l "48007005-1)** remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother’s eye.

* + 1. Righteousness. See Matthew 6:5-8. “When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward.6But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you.7**[\*](http://www.usccb.org/bible/matthew/6" \l "48006007-1)** In praying, do not babble like the pagans, who think that they will be heard because of their many words.[**\***](http://www.usccb.org/bible/matthew/6#48006007-2)8Do not be like them. Your Father knows what you need before you ask him.

1. Beware of acting in such a way that you will be praised. Juha and the donkey. Juha was riding the donkey, and his wife was walking. Then they both rode the donkey, and made it miserable. Then she rode, and people thought that she was controlling him. Finally, the man was carrying the donkey himself.
2. Ananias and Sapphira wanted the praise of others.
   * 1. Seeing the Mistakes of Others (Mt. 7:1). “Stop judging,[**\***](http://www.usccb.org/bible/matthew/7#48007001-2) that you may not be judged.[**b**](http://www.usccb.org/bible/matthew/7#48007001-b)
3. We must prioritize according to God’s plan. See Mt. 15:2-9.
4. Hypocrisy means no compromise and no need to compromise.
   * + 1. The Wisdom Tradition.
5. Double elements in Matthew’s Gospel.

Two eyes (6:22-23). Do not judge. You can have an opinion. “If your house is made of glass, do not throw stones.” 1 Cor. 6: There is a judge among you who can make wise decisions.

Two masters (6:24). “No one can serve two masters.

Two fathers: The good father gives, not a snake, but fish (an eel?).

Two gates. There is the wide gate and the narrow gate. It is a part of wisdom to seek the final outcome.

Two Trees. A person who looks like a sheep may in fact be a wolf. “Lord, Lord, we have done this in your name.”

Two Houses. One built on rock, one built on sand.

1. The Lord’s Prayer.
2. The Prayer (Mt. 6:9-13). 9**[\*](http://www.usccb.org/bible/matthew/6" \l "48006009-1)** “This is how you are to pray:[**c**](http://www.usccb.org/bible/matthew/6#48006009-c) Our Father in heaven,[**\***](http://www.usccb.org/bible/matthew/6#48006009-2) hallowed be your name, 10your kingdom come,[**\***](http://www.usccb.org/bible/matthew/6#48006010-1) your will be done, on earth as in heaven.[**d**](http://www.usccb.org/bible/matthew/6#48006010-d) 11[**\***](http://www.usccb.org/bible/matthew/6#48006011-1) [**e**](http://www.usccb.org/bible/matthew/6#48006011-e) Give us today our daily bread; 12and forgive us our debts,[**\***](http://www.usccb.org/bible/matthew/6#48006012-1)
3. Seven principles.

Relationship. Jesus says “our Father.” It is not just a word, but an attitude and an approach. This is the first step in praying.

Worship. God’s name is holy.

Lordship. The kingdom belongs to God, and we are to do his will. Not concerned with the lordship of money.

Sonship. “Give us this day our daily bread.” Two basic needs: physical and spiritual. We are to expect that God will help us.

Fellowship. “As we forgive others.”

Leadership. “Lead us not into temptation.”

Ownership. “Yours is the kingdom.”