

## **The Temple, The Mountain, and the Sermon on the Mount**

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It is good to be with you again today among greatly esteemed friends. I appreciate the opportunity to comment briefly about my book, published by Ashgate, in the Society for Old Testament Studies series, over which Margaret Barker serves as series editor. Margaret and I began talking about this book ten years ago for which I owe her a deep debt of gratitude, and I am happy to say that the first printing of this book is close to selling out. As you can see from the flyer, Ashgate has kindly made the remaining books available to the London Temple Studies Group at a conference discount price.

Most of all, let me suggest that publications of this book and other temple studies books like it, present to all of us here an opportunity to promote awareness of Temple Studies generally. My book has been reviewed five times; these reviewers are mostly favorable,<sup>1</sup> for which I am grateful, but since most people are not very familiar with Temple Studies, most reviewers are frankly a bit mystified by this book. While the reviewers have found the book to alert readers by a “well-presented argument to new possibilities of interpretation that seem, in some instances, to have much plausibility,”<sup>2</sup> to raise “a convincing argument,”<sup>3</sup> to make “a welcome contribution,”<sup>4</sup> and to advance “a profoundly erudite and deeply meditative argument for the Temple as the chief referent behind” much in the Sermon on the Mount,<sup>5</sup> these reviewers still invite us to push further the implications of the arguments made in this book. I see this, among other things, as an open request for more information about Temple Studies. Indeed most of our colleagues in biblical studies tend to know little about Temple Studies and may even tilt toward seeing Temple Studies as peripheral or marginal. We can address this problem by being more involved in seeing that all Temple Studies books are knowledgably reviewed in more prominent journals, or rated on the web or shared on social media. If any members of the London Temple Studies Group are ever interested in writing such reviews, I am confident that we can help arrange to get you review copies. Just let me or Margaret know.

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<sup>1</sup> Warren Carter at the Brite Divinity School, Texas Christian University, finds the emphasis “helpful and insightful” but still identifies “several problematic issues with this study.”

<sup>2</sup> A. E. Harvey, review in *Journal of Theological Studies*, NS (2010) on [jts.oxfordjournals.org](http://jts.oxfordjournals.org).

<sup>3</sup> Review in *Letter and Spirit*, 5 (2009), 271-73.

<sup>4</sup> Diana Woodcock, review in *Journal for the Study of the New Testament*, 33 no. 5 (2011), 52-53.

<sup>5</sup> Patrick Madigan, review in *Heythrop Journal*, 53 no. 2 (2012), 336-37.

Now turning to the first page of the handout, let me begin with a point that drew most clearly to my attention the connection between the Sermon on the Mount and the Temple. In the title on that first page I speak of the Temple, the Mount, and the Sermon on the Mount. Indeed, when Matthew 5:1 gives us the setting for the three chapters of Matthew 5-7, it does not say that Jesus went out onto a hillside near the Sea of Galilee, but that he “went up into the mountain,” using the same words that describe Moses going up into the mountain of the Lord in Exodus 19 and 24, as well as the same words that appear in Psalm 24, asking who is worthy to enter into the mountain of the Lord. The Mountain of the Lord is a strong euphemism for the Temple, and this expression in Matthew 5:1 casts the entire Sermon on the Mount in a temple light.

Now, let me say just a few things that go a little beyond what you will find in my book.

The first page locates the elements of the Sermon on the Mount physically within the architecture of the Temple. It gives you a new illustration of the Sermon on the Mount based on a cut-away of the Temple of Solomon. This temple framework unifies the Sermon on the Mount as no other interpretation of this crucially important text has ever done before.

As I develop in my book, each element in the Sermon on the Mount has some bearing on the Temple. As we walk into the Temple through the lens of the Sermon on the Mount, I see the Beatitudes functioning as temple entrance requirements. This is most obvious in expressions such as “blessed are the *pure in heart*,” which is connected with Psalm 24, “who shall ascend into the mountain of the Lord, he who has clean hands and *pure heart*.” The Sermon on the Mount is weakly read by those who see it merely as an ethical text, epitome, or antinomian diatribe. Indeed, the Sermon on the Mount deals with nothing less than “*to hagion*” (with some holy thing), or with what is done in *toi kryptoi* (in the hidden holy place).

Moving next on the illustration, approaching the Temple and its inner courts, one encounters the Decalogue, which was read daily in the Temple before the morning sacrifice, and the Decalogue figures prominently in the next part of the Sermon on the Mount. The meeting place of the Sanhedrin is also close by in the Hewn Chamber, and the council (*sanhedrion*) is mentioned in Matthew 5:22. According to Mishnah Sotah 2:2, the procedure followed for testing a suspected adulteress in Numbers 5 was posted on a metal plate in the Temple, probably (one might assume) in the court of the women. The legal topic of adultery is also here in the Sermon, and indeed insuring righteous judgment is an important theme throughout this text.

Moving to the altar, here one brings a “gift” to sacrifice (the Altar is mentioned explicitly in Matt 5:23). At the Altar one needs salt. This is the place of sacrifice, always connected with oaths, vows, dedications, alms, prayers, and forgiveness for sin, all of which are Sermon on the Mount elements in Matthew 5-6.

Moving into the Hekal, we find in the Sermon on the Mount not only the key elements of the creation (light, darkness, sun, rain, grass, flowers, birds, man and wife, glorious garments, two trees, and good fruit), but also the implements of the menorah/candlestick (the word for the menorah in Exodus and in the Sermon on the Mount being *luchnia*) and also seemingly the showbread. Might this connection shed light on the otherwise mysterious word *epiousion*, which traditionally gets translated as “daily” but would seem to point to something well beyond that, something beyond (*epi*) being (*ousion*)?

Passing through the veil of the temple, a narrow opening, as opposed to the broad way of the world that leads to death and destruction, the Sermon on the Mount takes us next into the Holy of Holies. Here the Ark of the Covenant contains the tablets of the law (which Jesus has quoted and interpreted) and the manna (and recall that the Sermon on the Mount mentions bread twice, once in the Lord’s Prayer and then in Matthew 7, if you ask for bread will the Father give you a stone, just as bread is found in two positions in the Temple). Upon the Ark was the mercy-seat, mercy above all else being the attribute of God mentioned most often in the Sermon on the Mount. Finally, as in the ending of Matthew 7, it is in the Holy of Holies that one enters into God’s presence, sees God (as promised in Matthew 5:8), hallows his name (as in Matthew 6:9), and beseeches God for blessings (Matthew 7:7-9) and finds protection from the floods and chaos of the unruly cosmos when one builds upon this Rock and not upon the sand.

Indeed, and you find this on page two of the handout (Table of Contents), if you now turn to it, I see the Sermon on the Mount as a ritual ascent text leading the initiate, stage by stage, up a ladder of covenantal progression into the presence of God. Not everyone shall enter; only those who do the will of the Father, and who are “known” to God, or in other words are recognized as legitimate by him.

On the next three pages of the handout, Table 1 from the book lists the main words and phrases in the Sermon on the Mount that come from temple texts in the Old Testament, especially from the Psalms, which I take to be the hymns of the Temple (the Psalms may not have been sung exclusively at the Temple, but they certainly were at home and sung primarily

there). I use these intertextual harmonies in arguing that the original listeners of the Sermon on the Mount would have heard, over and over in the Sermon on the Mount, a temple register of strong allusions and frequent quotations of temple themes and texts from the Old Testament. Diana Woodcock, who reviewed my book in *Journal for the Study of the New Testament*, was not convinced by everything in my book, but I think she got some of key points. She sees this book as having “promoted one new, legitimate, methodology for reading the SM; and [as having] emphasized the importance of referring to the LXX to elucidate the NT.”

Finally, on the last two pages, I give you a newly expanded version of Table 2 in the book. As far as I am aware no comprehensive collection of Sermon on the Mount elements reappearing elsewhere in the New Testament has ever been assembled, but this table is a start. You can see at a glance that certain words, phrases, thoughts and sentences found in the Sermon on the Mount appear, not only (as is well known) in Luke 6 (the Sermon on the Plain, delivered to a general audience that included Gentiles and unbelievers), but surprisingly another wide array of echoes appears in Matthew chapters 10-25 (with allusions to the earlier parts of the SM coming in chs. 10-15, and verbiage from the middle parts of the SM coming in chs. 18-19, and echoes of the concluding parts of the SM coming in chs. 21-25, not rigorously but following this order for the most part).

Moreover, Sermon on the Mount elements are also found heavily in 1 Peter (by this count 7 times), in James (14 times), and Romans (11 times). On eight of these 32 occasions, the word orders are chiasmatically inverted, which according to Seidel’s law, may indicate that these passages are being consciously quoted. It now becomes easier to believe that the Sermon on the Mount was known to Peter, James, John, and even Paul, than to believe that all of these early New Testament writings were somehow known to the writer of the Sermon on the Mount. Indeed, Hans Dieter Betz has argued that the Sermon on the Mount should be seen as a pre-Matthean text, not as a text assembled by Matthew, and I agree with that conclusion. But going beyond that, the Sermon on the Mount verbiage and echoes that are listed here would mean that the Sermon on the Mount was also pre-Petrine, pre-Jamesian, and even pre-Pauline, pointing to the idea that the Sermon had become coin of the realm at a very early stage in the first few decades of Christianity, in order for all of these Sermon on the Mount phrases to have become so widely known and commonly taken as magisterial. Seeing the Sermon on the Mount as a temple-related text that was used to instruct converts and perhaps specifically to prepare initiates for

baptism (as I suggest in my book) would explain this distribution of Sermon on the Mount elements across the breadth of Table 2, a suggestion that certainly has enormous implications.

Finally, let me also mention that you will find in this book a 15-page bibliography. Many of its entries deal with Temple Studies and Ritual Studies generally, and I think anyone interested in Temple Studies will find it and other such developing bibliographies to be helpful.

And the scripture index in the book points not only to more than 150 entries from the Psalms but also, pertinent to today's topic of John and the Temple, it contains a couple dozen references to the writings of John that you might find interesting and sometimes surprising. For example, on pp. 141-42, I discuss the word for "washing" in Matthew 6, which is not *pluneō* or *louō*, but *niptō*, the word used in Exodus 30:18-21 for ritual washing; that word is also used for the washing of feet in John 13. And on p. 217, I discuss how John 14 uses the word *paralēmpsomai*, "that I may guide you there." Interestingly, *paralambanein* is a technical term "for the reception of rites and secrets of the Mysteries" (see *Theological Dictionary of the New Testament* 4:12).

Temple Studies as a field is still young. It needs advocates. Scholars of other schools need to be persuaded to see the value of Temple Studies in understanding the background, context, genre, or *Gattung* of religious texts from all ancient civilizations.

As the papers presented in this conference today amply show, the field of Temple Studies is not involved with marginal topics, for temples and temple institutions dominated every civilization in the ancient world.

By taking up the task of analyzing Matthew 5-7 in the light of the temple themes, my book argues that modern or secular literary readers are looking under the wrong bushel to find the light behind the Sermon on the Mount. Indeed, Matthew 5-7 is not in any proper sense a "sermon" at all. This label fundamentally misrepresents this text. Seeing this crucial text in the light of Temple Studies sheds light on questions such as why the Sermon on the Mount was written, what purposes it served, what gives it coherence, how would its earliest listeners have heard its coded allusions and systematic program.

Precisely because Sermon on the Mount is a crucial text, any new insights or interpretations will likely meet with the resistance of inertia, if not with opposition. But this is an opportunity for Temple Studies to engage other disciplines in analyzing pivotal texts. Through Temple Studies, the Sermon on the Mount can be seen as regenerating the covenant of cosmic

peace, as putting away sin and enmity, and as reintroducing mankind into the presence of God, being anointed, called the sons of the God, wearing garments more glorious than Solomon's, taught the heavenly *didache*, and seeing now with a new eye—an eye purely single to God and his glory, his Shekinah.

If Temple Studies are to be seen as centrally important, Temple Studies must prove useful in illuminating centrally important texts, such as the Gospel of John and the Sermon on the Mount. May we succeed as we proceed in this work of promotion and persuasion.

## Temple of Solomon, Mountain of the Lord, and the Sermon on the Mount

John W. Welch, London Temple Studies Group, June 16, 2012

### Entrance Requirements (5:3-11)

Self effacing, mourning  
 Meek, hungering for righteousness  
 Merciful, pure in heart (cf. Ps 24)  
 Making peace, suffering  
 Fasting, washing, anointing (6:17)  
 Entrance denied to some (5:13; 7:23)

### Hidden Place

In *tōi kryptō* (6:4, 6, 18)  
*to hagion* (7:6)

### Ark of the Covenant

Law Tablets (5:18)  
 Manna (cf. 6:11)  
 Mercy-seat (5:45;  
 6:14, 30; 7:11)

### Ten Commandments

Read daily (5:21, 27, 33)  
 Judgment, Sanhedrin (5:22)  
 Adultery (Num 5, M Sotah 2:2)  
 Return good for evil (5:38)  
 Judge righteously, if at all (7:1-5)

### Menorahs

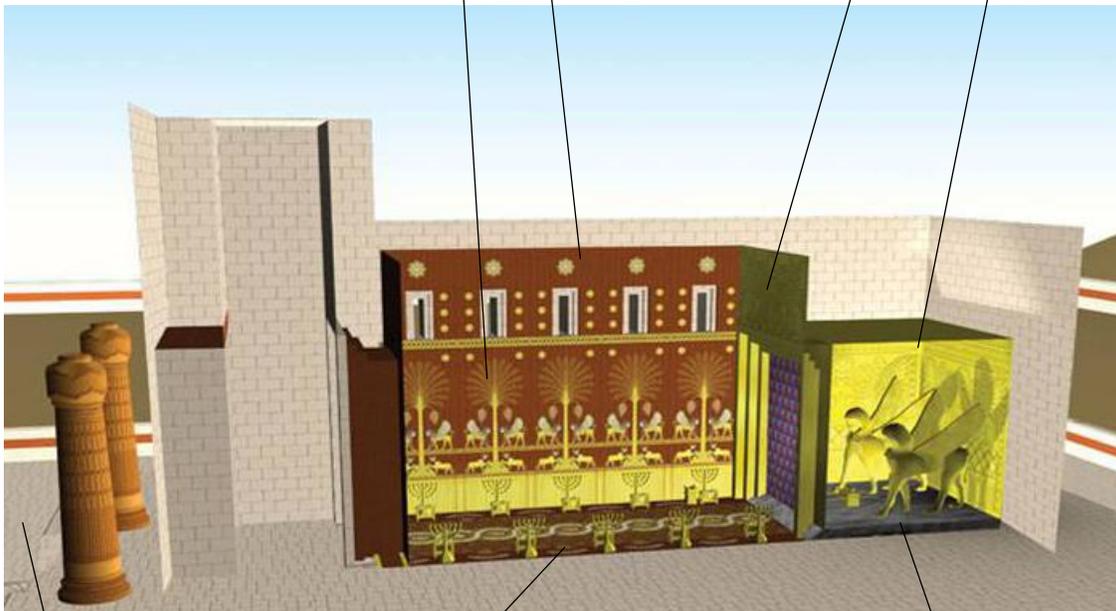
Candlestick (5:15)  
*(luchnia)*

### Shewbread

*(arton ton epiousion, 6:11)*

### Veil

Entering through a  
 narrow gate (7:13)



### Altar (5:23)

Sacrifice, salt (5:13)  
 Oaths (5:37)  
 (yea, yea, Num 5:22)  
 Alms (6:3)  
 Vows, dedication  
 (treasures in heaven, 6:19)  
 Prayer (6:5-13)  
 Atonement for sin  
 (forgiveness, 6:14)

### The Hekal, Holy Place

Days 2-6 of Creation, Eden  
 Light (5:14)  
 Light and darkness (6:23)  
 Sun, rain (5:45)  
 Grass, flowers (6:28, 30)  
 Two trees (7:18)  
 Tree yielding fruit (7:17)  
 Fowls of the air (6:26)  
 Man and wife (5:27-32)  
 Garment of skin/light (6:29-30)

### The Holy of Holies

God's presence (7:21)  
 Perfection (5:48)  
 Name hallowed (6:9)  
 Will of God (6:10)  
 Doxology (6:13)  
 Purity (6:22)  
 Asking God (7:7)  
 God will give (7:11)  
 The Rock (7:25)  
 (cf. shetiyyah-stone)

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**Table 1: Temple Themes and Texts in the Sermon on the Mount**

Sermon on the Mount	Psalms	Other Temple Texts	Pertinent Temple Themes
Into the mountain	24:1	Isa 2:2	Mountain of the Lord
Blessed ( <i>makarioi</i> )	1:1 (+25 more times)		Celestial beatification
Rewards	19:11		Source of heavenly rewards
Poor ( <i>ptōchoi</i> )	69:32 (+15x)		Beseeking and bowing down
Kingdom of God	145:11-13		God as eternal king
Mourning		Ezra 10:6	Sadness over covenant breaking
Comfort ( <i>paraklēsis</i> )	94:19		Comfort and joy
Meekness ( <i>praeis</i> )	76:2-9 (+8x)	Num 12:3	Like Moses, waiting on the Lord
Meek inherit the earth	37:9, 11, 18		Receiving peace and prosperity
Hungering	37:19; 107:9		Needing and seeking righteousness
Thirsting for God	42:2; 63:1; 107:9		Needing and seeking God
Righteousness	17:15 (+80x)		Divine justice
Filled ( <i>chortasthēsontai</i> )	17:15 (+8x)		Beholding God's glory
Receiving mercy	5:7 (+171x)		Through covenantal fidelity
Pure in heart ( <i>katharoi</i> )	24:4 (+6x)	Ex 25-Lev 24 (101x)	Entrance and purity requirements
Seeing God	17:15; 24:6; 63:2		Encountering God's glory
Peace, peacemakers	147:14 (+23x)	Isa Jer (49x)	Peace of complete atonement
Sons of God	2:7; 82:6	Job 38:7; Dt 32:8	Sonship, angels, deified beings
Persecution	7:1; 31:15; 35:3		Deliverance from persecution
Exclusion ( <i>aphorisōsin</i> )	69:28; 109:13		Blotting out the wicked
Unjustly cursed, reviled	119:86, 161		Imprecations, swearing of oaths
Rejoice, rejoice	32:11 (+60x)		Cultic joy
Hallelujah ( <i>agalliasthe</i> )	5:11; 32:11 (+51x)		Cultic exultation, singing
Salt of the earth	60:1	Lev 2:13	Salt of the covenant
Casting out ( <i>ekballein</i> )	78:55; 109:10		Excluding evil, excommunication
Trodden underfoot	7:5 (+5x)	Isa (14x)	Judgment, humiliation
Light of the earth	27:1; 104:1-2		Light to the world
City on a mountain	48:2		Holy city, temple city
Lamp ( <i>luchnos</i> )	18:28; 119:105		Word of God, God's Torah
Lampstand ( <i>luchnia</i> )		Ex 25 (9x)	The Menorah ( <i>luchnia</i> )
Letting light shine	31:16	Gen 1:1-3	Creation, Let there be light
Decalogue	19; 50:18-20	Ex 20:13, 14, 16	Daily temple Decalogue recitation
Anger	7:6; 56:7		The anger of the Lord
Prohibition of anger	37:7-9		Vengeance is only of the Lord
Judgment	(24x)		Judgment by temple councils
Gift ( <i>dōron</i> )		Lev 1-9 (30x)	Sacrifice
Altar ( <i>thusiastērion</i> )		Ex 27-Lev 10 (125x)	Altar of the Temple
Reconciliation		Lev 6:1-7	Unity and harmony
No adultery	50:14-19	Lev 18; Ezek 23:37	No infidelity, impurity, or idolatry
Purity of heart	24:4		Complete purity
Covenant marriage		Mal 2:14; Ezek 16	The creation of man and woman
Divorce ( <i>apostasion</i> )		Hos 4; Lev 21	Requiring purity of priests

Right hand	16:7 (+38x)		Priest's use of right hand
Yes, yes		Dt 27; Num 5:22	Amen, amen
Oaths	50:5, 14	Num 30	Solemnizing obligations
God's throne in heaven	11:4 (+5x)		Throne of God, ark
In the name of the earth		Isa 66:1	Connecting heaven and earth
City of the great king	48:2		Holy city of Jerusalem
Make hair white ( <i>tricha leukē</i> )		Lev 13:2-10 (5x)	White hair of leprosy
Talion		Ex 21; Lev 24	Divine justice
Repay good for evil		Ex 23:4; 1Sam 24:17	Divine mercy
Slap on the cheek	3:7	Isa 50:6; Lam 3:30	Ritual humiliation of the king
Coat ( <i>chitōn</i> )		Ex 28-Lev 16 (12x)	Linen garments of priests
Lend and give generously	37:26; 112:5	Dt 15:7-8	Caring for the poor
Love people ( <i>agapaō</i> )	(+50x)	Lev 19:18	Love, peace, holiness
Pray for enemies	( <i>echroi</i> 108x)		Intercessory prayers
Sons of God	82:6		Fatherhood of God
God gives to all		1 Kings 8	Life-sustaining blessings
Sun over all	84:11		The Lord is a sun
Rain on all the earth	147:8		Ensuring rain
Perfect ( <i>teleios = shalom</i> )	1:3; 65:1; 119:165	Dt 18:13; 2Sm 22:26	God's nature, gift for doing his will
Perfect ( <i>teleiōsis</i> )		Ex 29-Lev 8 (11x)	The ram of "consecration"
Giving in secret			The Chamber of Secrets
Trumpets	81:3; 105:3	1 Chron 15:24	Music, heralding God
Glorify ( <i>doxazein, doxa</i> )	22:23 (+65x)		Glorifying God
Prayer in secret	55:1	1 Kings 8 (hear 12x)	Being heard of God
Prayer	(37x)	Isa 56:7	House of prayer
God as Father	89:26; 103:13		Nomina sacra
Hallowed name, make holy	72:17; 103:1; 111:9		Sanctification
Kingdom come	22:28; 45:6		Praising God
On earth as in heaven	135:6		Connecting heaven to earth
Daily bread	105:40	Ex 25:30	Manna, Bread of the Presence
Kingdom, glory, power	145:10-12	1 Chron 29:11	Doxology
Forgive	25:18; 32:1 (+6x)	1 Kings 8:30	Forgiveness
Fasting	35:11-14; 69:10	Lev 16	Self-abasement, humility
Anointing		Ex 40:15	Ritual anointing
Washing		2 Sam 12:20	Ritual washing
Treasures		Neh 10:37	Temple treasury, making vows
Light	27:1; 56:13		The Lord is Light
Seeing in the light	36:9; 119:130		Understanding, enlightenment
Reflecting the light	34:29	Ex 3:2	Transfiguration
Eye single ( <i>haplous</i> )		Prov 11:25	Purity
Radiating light	38:10		The Temple as a beacon, lighthouse
Full of light	139:12		Driving away darkness
Serve the Lord only	2:11; 22:30 (+6x)	Ex 20:3	Temple service
Love the Master ( <i>agapaō</i> )	(+50x)	Dt 6:4-5	Loving God
Cleave unto ( <i>antechō</i> )		Prov 3:18; Isa 56:4	Loyalty to God
Necessities of life	23:5	1 Kings 8:35-39	Providing sufficient abundance

Anxiety	38:18		Worrying about sin
Stature, life span ( <i>hēlikia</i> )		Sira 26:17	Unimprovable life, excellence
Cubit ( <i>pēchus</i> )		Ex 25-38; Ez 40-46	Temple measurements (+120x)
Spin ( <i>nēthousin</i> )		Ex 26-39 (10x)	Temple veil, garments, curtains
Clothes ( <i>endumata</i> )	93:1; 104:1	Ex 28:2; Job 40:10	Holy garments
Grass is temporary	37:2 (+3x)		Temple is eternal
Seek first, all else added	37:4		Eternal promises
Judgment	7:8; 35:24 (+22x)		Eternal judgment, the Mercy Seat
Measure ( <i>metron</i> )		Ezek 40-48 (+40x)	Divine order of creation
Measure for measure (talion)		Ex 21:24; Lev 24:20	Principle of divine justice
Speck, chip ( <i>karpos</i> )		Gen 8:11	Evidence of divine peace
Beam ( <i>dokos</i> )		1 Kings 6:15-16	Beams in the Temple
Cast not the holy ( <i>hagion</i> )	2:6 (+59x)	Ex 26-Num (300x)	Guarding sacred things
Tear in pieces	50:5, 22		Punishing covenant breakers
Seek	69:32; 105:4	Isa 2:3	Seeking the Lord in his Temple
Bread, fish	23:5; 132:15		Sacred meals
Others ( <i>plēsion</i> ) as the self	15:3 (+10x)	Lev 19:18	Community, collectivity
Two ways ( <i>hodos</i> )	1:6	Dt 30:19	Separating polar opposites
Gate ( <i>pulēs</i> )	24:7-10; 118:19-20	Ex Num Ezek (38x)	Temple gates
False prophets		Jer (9x); Zech 13:2	Mismanagers of the Temple
Tree as archetype	1:1-3	Gen 3:3, 22	Tree of Life, individuals as trees
Works judged as fruits	58:11; 104:13; 128:3		God's judgment
Vine and fig		1 Kings 4:5	Blessing the righteous
Thornbushes and thistles		Gen 3:19	Cursing sinners, the fallen state
Lord, Lord	116:4		Invoking the name of the Lord
Knowing God		Amos 3:2	Covenant making
Entering	118:26	Isa 33:17	Entering into the Lord's Presence
Excluding iniquity ( <i>anomia</i> )	6:8, 141:4		Defeating evil
Wise man ( <i>phronimos</i> )	94:8	Prov, Sir (26x)	Wisdom
Upon the rock	27:5	Num 20:8; Jdg 13:19	Temple, mountain, altar
Foolish man ( <i>mōros</i> )	94:8	Sira (28x)	Lack of Wisdom
Upon the sand		Ezek 13:10-11	Chaos, false prophets
Floods	78:16; 93:3; 105:41		Cosmic floods, destruction of evil

John W. Welch, *The Sermon on the Mount in the Light of the Temple* (London: Ashgate, 2009)

**Table 2: Selected Sermon on the Mount Verbiage and Echoes Found Elsewhere in the New Testament**

<b>SM Matt 5-7</b>	<b>Matt 10-25</b>	<b>Mark</b>	<b>Luke</b>	<b>1 Peter</b>	<b>James</b>	<b>Romans</b>
Blessed			14:15		1:12	14:22
be the poor			6:20			
the meek						
the hungry			6:21			
merciful/mercy					2:13	
sons of God						8:14
reviled ( <i>oneidizō</i> )			6:22-23	4:14		
persecuted ( <i>dikaiosynēn</i> )			3:14(x)	3:14(x)		
Reward ( <i>misthos</i> )	10:41; 20:8		10:7		5:4	
Salt is good, savor		9:50	14:34-35			
Lamp under bushel		4:21	8:16			
See your <i>kala</i> works				2:12(x)		
Glorify God in heaven				2:12		
Fulfill the law						8:4
Not one tittle			16:17			
Least in the kingdom	11:11					
Great in the kingdom	18:4					
Shun anger ( <i>orgē</i> )					1:19-20	
No insulting a brother						14:10
Reconcile with brother/all	18:15	11:18				
Settle lawsuits quickly			12:58-59			
Lust ( <i>epithymia</i> ) and sin					1:14-15	
Adultery in heart	15:18-19					
Cut off eye/hand	18:8-9 (x)	9:43-48 (x)				
Divorce	19:2-9	10:11-12	16:18			
Oath swearing					5:12	
By heaven or earth					5:12	
<i>Nai, nai; ou ou</i>					5:12	
Return not evil for evil						12:17(x)
Turn the other cheek			6:29-30			
Love your enemies			6:27-28, 32-35			12:20
Overwhelm evil in good						12:21
Pray for, bless persecutors						12:14

<b>SM Matt 5-7</b>	<b>Matt 10-25</b>	<b>Mark</b>	<b>Luke</b>	<b>1 Peter</b>	<b>James</b>	<b>Romans</b>
Be perfect [merciful]	19:21		[6:36]		1:4; 3:2	
Give alms						
Not as hypocrites				2:1		
In secret		4:22				
The Lord's Prayer			11:2-4			
Father						8:15
Forgive ( <i>aphēo</i> )	18:21, 27	11:25-26				
God and temptation					1:13	
Treasure in heaven	19:21		12:33-34			
Treasure, thief			12:33-34			
Eye single			11:34-36			
Mammon			16:13			
More value than sparrows	10:29-31					
Care, food, clothing			12:22-34	5:7		
Judge not					4:11	2:1; 14:10
What judgment you judge		4:24	6:37-38, 41-42			
Ask and be given	21:22	11:24			1:5-6	
Seek gifts						
Knock, open			11:9-13			
Good ( <i>agatha</i> ) gifts					1:17	
Golden rule			6:31			
Law and prophets	22:40					
The way ( <i>hodos</i> )						
Narrow door			13:23-24			
Tree known by its fruit	12:33		6:43-44			
agatha, ponēra	12:35					
figs and grapes/vine					3:12(x)	
Will of my Father	12:50					
Enter into the kingdom	18:3					
Lord, Lord	25:11		6:46			
Depart from me	25:41		13:25-27			
I know you not	25:12					
Hear and do					1:22(x)	
Built ( <i>themelioō</i> )				5:10		
Upon the rock			6:47-49			

Note: (x) = chiastic, Seidel's Law