

Sermon Notes

Matthew 5

Matthew Janzen

Blessed Are Ye Matthew 5:1-12

Central Theme = Kingdom = **Matthew 4:23-25.**

This entire sermon

- (1) drives us to Yahweh,
- (2) causes us to accept Yeshua as the Savior, and
- (3) teaches us how our new life should be lived.

I. What in the world are beatitudes?

A. Anybody want to take a stab at it?

B. Websters 1828 Dictionary

1. Blessedness; felicity of the highest kind; consummate bliss; used of the joys of heaven.
2. The declaration of blessedness made by our Savior to particular virtues.

C. Online Etymology Dictionary

1. 1491, "supreme happiness," from L. *beatitudo* "state of blessedness," from *beatus* "happy, blessed," pp. of *beare* "make happy." As "a declaration of blessedness" (especially in ref. to the Sermon on the Mount) it is attested from 1526.
2. Has to do with a state of being blessed; a life of blessedness basically. *An abiding blessedness.*
3. Psalm 1 ("blessed is the man") is a beatitude

II. **Matthew 5:1-12**

A. **5:1-2**

1. Yeshua here is sitting and teaching.
2. We are usually accustomed to seeing a teacher stand up and teach, or be

behind a pulpit and teach, but not so here.

3. DISCIPLES here does not necessitate that it was only the 12 disciples or apostles as is sometimes the case, but rather a LEARNER or PUPIL as the word here implies.

4. This “sermon” continues through chapters 5, 6, and 7. At the end of 7 (Matthew 7:28) we see that crowds were listening to him. (KJV translates “people” but the Greek has the meaning of a company, multitude, throng, etc.)

B. 5:3-5

1. Poor in Spirit - Humble; Recognize **Sin** (Lk. 18:9-14 speaks of the Pharisee and the Tax Collector; **Isaiah 66:2** trembling at the Word).

2. Mourn - Comfort and Strength will come. **2 Corinthians 7:10** tells us that godly sorrow works repentance.

3. Gentle / Meek / **Not** Cowardly (Notice they *inherit the earth* which is synonymous with the kingdom of heaven mentioned prior in verse 3.)

a. Same word used of Messiah coming, riding upon a donkey in Matthew 21:5.

b. Also used of the meek and quiet spirit of godly women in 1 Peter 3:4.

c. This has a lot to do with humility and servant hood, as does the prior two qualities.

4. Poor in Spirit = Humble / Mourner = Humble / Gentle = Humble

5. Blessedness comes with this type of person.

C. 5:6

1. Hunger and Thirsting for the things that are right.

2. People attend church to “get a buzz” sometimes. (**Isaiah 30:1, 9-11**)

3. I’m not against feelings or emotions, but our hunger must be to learn righteousness and holiness and then **apply** that to our lives. (*It’s not about God told me this or that, or spoke to me about this little thing.*)

4. I think some people have a void in their spiritual life and they don’t

know why they aren't feeling like they are full.

5. I believe this void is the existence of the LACK of a hunger and thirst to do the things of God - **the true** things of God.

6. You will be filled, but only if you **hunger** (Mt. 4:2 "after 40 days he was hungry) and **thirst** (Jn. 19:28 "I thirst).

D. 5:7

1. Merciful has the meaning of compassion. (*Yahweh showed you mercy*)

2. Includes things like giving to the poor and forgiving a person who asks you for forgiveness.

3. Mercy will be shown to us, and I don't know about you but I need mercy shown to me!

4. **James 2:13** pretty much sums it up.

E. 5:8

1. Pure in heart means that it is not only your outward activities that look pure, but your motives are pure too.

2. For example, we may give a poor person money, but it may only be because we want other people to know that we are doing it.

3. We may wear fringes (Yeshua rebuked the Pharisees, but Yeshua still wore fringes), dress modestly, etc. and all this is required by Yahweh, but if our heart is not pure we will not see God.

4. What does this mean "see God"? I sort of believe it is a reference to both now and later. We can "see God" now in the sense of understanding him, and we will later look on his face (1 Jn. 3:1-3) because our heart is pure.

5. The secret (intimacy, close relationship) of Yahweh - **Psalm 25:12-14**

A Peacemaker Yet Persecuted

Matthew 5:9-12

I. 5:9

A. This word is related to a group of Greek words that mean peace, peaceful, etc.

1. The primary Greek word for peace is “irainay” and is the Greek equivalent of the Hebrew word *shalom*.

2. Colossians 1:19-22 -

For God was pleased to have all His fullness dwell in Him, and through Him to reconcile everything to Himself by **making peace** through the blood of His cross whether things on earth or things in heaven. And you were once alienated and hostile in mind because of your evil actions. But now He has reconciled you by His physical body through His death, to present you holy, faultless, and blameless before Him.

Specifically vs. 20 speaks of Yeshua’s death “making peace” between us and the father. The Greek here is almost identical.

3. We are called to make peace (peacemaker) with others.

4. This echoes what Kittel’s says - “...primarily denotes a state, not a relationship or attitude. It is the opposite of ‘war.’ It is linked with treaties of peace or the conclusion of peace.”

B. One who emphasizes human concord; peace between people.

C. You may do this as a mediator of sorts between two persons in opposition to each other.

D. Peacemakers are like God in this respect and thus they are His sons.

II. 5:10 (You are in the business of making peace, yet you are yet persecuted!)

A. Paul used this word in Acts 22:4 where he spoke of persecuting the way of Yeshua to the death.

B. John 5:16 - “And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.”

C. **Righteousness** is the same word as in 5:6. Means doing what is right, obviously in the eyes of Yahweh.

1. Not speaking of being persecuted for you being insulting, inconsiderate, obnoxious, etc.

2. **Definitely** should get it confused with persecution for sinning.

D. Righteousness is synonymous with “for my sake.” This is not saying we’ll be

persecuted because we insult others or speak crudely to them, it is simply that when we are like Christ we condemn others with just the way we live. Most people don't like this, so they will not like you.

1 Peter 4:12-16

Dear friends, when the fiery ordeal (burning) arises among you to test you, don't be surprised by it, as if something unusual were happening to you. Instead, as you share in the sufferings of the Messiah rejoice, so that you may also rejoice with great joy at the revelation of His glory. If you are ridiculed for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. None of you should suffer as a murderer, a thief, and evildoer, or as a meddler. But if anyone suffers as a Christian, he should not be ashamed, but should glorify God with that name.

III. 5:10-12

A. Insult / Persecute / Speak every kind of Evil against You

B. **For MY sake** - for the sake of the Son of Yahweh (believing in Him for who he is and following his teachings).

C. Your reward is great **in heaven** (*laying up treasures in heaven*).

D. The prophets (true prophets) were treated the same way.

E. We want to sometimes hang our head low when these things take place in our lives, or either we want to back off from following the ways of Scripture, but instead it should be a state of blessedness for us.

1. 2 Corinthians 4:8-9: "We are pressured in every way but not crushed; we are perplexed but not in despair; we are persecuted but not abandoned; we are struck down but not destroyed."

2. Only your intellect (God-given) will get you through persecution. Your *feelings* and *emotions* are going to feel like a train wreck.

3. If everything is going well with you and you rejoice what makes you different than the non-believer/infidel?

4. This gives you a chance to shine the true light to others.

Being Different Than the World (Mt. 5:13-16)

I. Test Yourselves: are you Really a True Believer?

A. 2 Corinthians 13:5 says, "Test yourselves to see whether you are in the

faith...”

B. I wonder how many do this?

1. I think most people go on a past experience.
2. Some go on their emotions or feelings.
3. Some go on whether they attend church once a week.
4. Some don't care, even now, as I speak.
5. It's not about what happened in the past, its about what's happening in your life now - if any man is in Christ he is a **new creature**.

C. The salt and light test is one of the tests. If you do not pass, you are probably not born again.

II. **Matthew 5:13**

A. You are

1. Remember, Yeshua is talking to large crowds of people. He is disciplining, teaching these large crowds. (not just Pastors / Super spiritual)
2. You can't be a true believer without being salt.

B. Salt of the Earth (primary contextual meaning)

1. Has to do with our losing the saltiness.
2. Once salt loses it's saltiness it is not good for its primary use.
3. Trampled on by men (to be walked on).
4. How can we influence the world if we live just like the world?
 - a. **Hateful** - Don't consider others and their feelings, just mine
 - b. **Bad Attitudes** - Pious in church, always angry out of church
 - c. **Filthy Mouth** - dirty joke, then they ask about tassels?
 - c. **Attend Sinful Places** - Not talking about bank, grocery store, restaurant, etc. Places that are designed for sin and licentiousness.

(Proverbs 23:20; 1 Corinthians 15:33-34; Isaiah 22:12-13)

d. *Wear Sinful Clothing* - Yahweh appointed (made) Adam and Eve's clothing. Low shirts, tight clothes, clothes that aren't a frame for our face, but rather are sensual. **1 Tim. 2:9** modest apparel.

e. *Handling ourselves in difficult situations.*

f. **1 John 1:1-7** (walking in the light as God is in the light)

- snapshots

- video camera

g. *You Effect Your Name* - family, church, band, Yahweh.

- it takes length to establish trust

- it takes no length to break trust

Being REALLY Different Than the World

Mt. 5.13-16

I. Test Yourselves (2 Corinthians 13:5)

A. I hope some of you took this Scripture to your heart.

B. If you are saved, there will be evidence of your salvation.

1. A man should not be convicted without evidence.

2. Remember the law - 2 or more witnesses.

3. No evidence, guess what, the man is declared innocent.

4. In the case of salvation; no evidence equals an infidel.

5. **EXPLAIN: I'm not teaching a works based salvation; only fruit.**

a. You are under a curse (Galatians 3:10 - out of the law).

b. You cannot save yourself. (you wicked man)

c. Don't EVER think you are working your way to Yahweh.

d. You are working because Yahweh has regenerated you.

II. We ended the last message with speaking of effecting NAMES

A. How you live effects your name, my name, church, Yahweh.

- The **name** of God is blasphemed among the heathen BECAUSE OF YOU (Rom. 2:24).

B. It effects your saltiness - makes you lose it.

C. Some people just don't care though.

D. This will anger some, but if you don't care please don't come to this church.

1. The church is a place for sinners - yes.

2. It is a place for sinners to come and have their life changed.

- a MOVE OF GOD sticks; "he got the holy ghost"

- Psalm 1 - the **ungodly** are not so

- **Ecclesiastes 9:2** - difference between good and sinner

3. The saying "church is a place for sinners" is a justification for false converts to just keep coming and never have a changed life.

4. You are leavening the lump and if you are placing bad leaven in the lump of this church then either straighten up or please leave.

III. Now, We are supposed to be Salt.

A. We spoke much of what this means last service.

B. Salt has three main uses.

1. Preservative (We should act in a way that preserves people for Christ)

a. anti-bacterial properties

b. bacteria need a watery environment to live in; salt causes dryness.

c. salt which contains chemicals such as iodine and such like will not work as a preservative.

2. Taste (We are to make the Christian faith to be desired; not by compromise, but by showing how one can have joy and hope in spite of anything that happens in life.)

3. Makes people Thirsty (We are to speak and live in a manner that makes people want to hear us and watch us more.)

III. Matthew 5:14-16

A. Verse 14

1. Light of the world - this is a **bright** light.

2. **John 5:33-35** - John the Baptist was burning.

3. You can't hide a city on a hill - you should be **incapable** of being hidden.

B. Verse 15

1. Why do people light lamps, candles, etc.?

2. A light is put in the best possible place.

3. When the power goes out in my home, I do not light the candles and then stick them in the pantry.

4. You know what goes in the "basket, pantry" Certainly not lit candles. Maybe candles that are not lit.

C. Verse 16

1. We are to be **just like** the literal lights.

2. Other people are supposed to be **able to see** our good works.

3. Your good works should point people to Yahweh, not to yourself.

IV. Do you pass the test?

A. Are you salt and light to the world?

1. Do you live differently than the world?

2. Do you influence people to be more godly/holy?

3. Do people come running to you for spiritual answers?
4. Remember, this is for all of us, not just me or an Elder here.

B. If you aren't showing forth these verses in your life, then you need to examine yourself to see whether or not you are in the faith. You MAY NOT BE.

Quit Moving Those Jots and Tittles!

Matthew 5:17-19

I. REVIEW: We discussed Matthew 5:17 in a previous message.

A. We shouldn't even think that Yeshua's mission was to **destroy** the law.

1. **Acts 5:38** - overthrow; same Gk. word as destroy (*kataluo*)
2. **Mt. 24:2** - thrown down; in reference to the destruction of the temple.

B. He rather came to **fulfill** the law - which must be opposite to destroy.

1. We must fulfill the law - **Romans 8:1-5** (accomplished = fulfill; Gk. *pleroo*)
2. **Romans 15:19** - the same word translated "fully proclaimed" or "fully preached" KJV.
3. **Ephesians 5:18** - be "filled" with the spirit; same word.
4. Is there any doubt as to what destroy and fulfill really means?

C. The verse may be translated as, "Do not think that I came to overthrow the law; I did not come to overthrow the law, but rather to fully proclaim the law."

II. **Matthew 5:18** - Explained in Detail

A. For I assure you

1. The Gk. word "*amane*" taken from the Hebrew word "*amane*."
2. **Isaiah 65:16** translates this word (Hb.) as "truth" two times.
3. **Gesenius**: "firm, faithful, faithfulness, fidelity, truly, verily, truth, confirmation, surety, something set or decreed."

4. Often translated “verily” in KJV meaning “truly I say to you” or as the HCSB has here “I assure you.”
5. He is telling the truth.

B. Until Heaven and Earth Pass Away

1. He uses a similar phrase in **Matthew 24:35**; my words will not pass.
2. It stands to reason that if Yeshua’s words will not pass away then Yahweh’s words will not pass away, right? **Isaiah 40:8** - words of our God abide forever; they do not pass away.

3. **Luke 16:16-17**

- a. The law and prophets were *until* John does not mean that the law has passed.
 - b. It would be easier for you to destroy heaven and earth than to destroy the law of Yahweh.
 - c. Matthew Poole - “Neither do you scandalize me, as if I came to teach a new doctrine, contrary to the law and the prophets. I tell you the quite contrary; heaven and earth shall pass away, before one tittle of the law shall pass. Your vain interpretations of the law shall be destroyed, or amended, but the law of my Father shall remain as a certain rule of life to his people until the world shall have an end.”
4. Are heaven and earth still here?

C. Not the Smallest Letter or One Stroke of a Letter Will Pass

1. KJV says **jot** or **tittle**
2. **Jot** here (in Gk.) is the word *iota* defined by SEC as, “of Hebrew origin (the tenth letter of the Hebrew alphabet); "iota", the name of the eighth letter of the Greek alphabet, put (figuratively) for a very small part of anything:--jot.”
 - a. The Hebrew letter yod.
 - b. The smallest of all the letters in Hebrew.
3. **Tittle** here (in Gk.) is the word *keraiia* defined by SEC as, “something horn-like, i.e. (specially) the apex of a Hebrew letter (figuratively, the least particle):--tittle.”

a. **Thayer's** - "a little horn; extremity, apex, point; used by Greek grammarians of the accents and diacritical points... in Luke 16:17 of the little lines, or projections by which the Hebrew letters in other respects similar differ from each other... the meaning is not even the minutest part of the law shall perish."

b. Yeshua gets down to brass tacks.

D. Until all things are accomplished.

1. We're not to think He came to destroy the law.

2. It's easier for heaven and earth to pass than the law.

3. He speaks of the dots and dashes of the law remaining.

4. Do you really think that "until" here means the law will ever be destroyed?

5. I DON'T. (Remember "until John" in Lk. 16:17)

a. **Matthew 18:21-22** - until (*heos*) doesn't denote a change

b. **Matthew 27:8** - unto (*heos*) this day doesn't mean it was called something else after that day.

c. **Hosea 10:12** - they don't stop seeking Yahweh after the rain comes do they?

d. **Psalm 112:8** - does the righteous man then start begin afraid?

6. The point is that the law will not pass away, and he is emphasizing this by saying "heaven and earth," and "all things being accomplished."

7. We know the law will remain in the new heavens and new earth.

a. **Isaiah 66:22-23** - new moons and sabbaths

b. **Rev. 21:1-8** - all sin cast out

c. **Matthew 13:41** - iniquity is lawlessness

8. He is simply teaching that the law of Yahweh abideth forever.

III. Why do people want to remove jots, tittles, and even weighty laws?

A. **Matthew 5:19**

1. Evidently Yeshua had in mind the least of the laws.
2. There are *weighty laws* and *least laws* (**Mt. 22:36; Mt. 23:23**). It is not wrong to categorize in this way. All are important, but can be categorized.
3. Even some pro-torah teachers have problems with laws such as circumcision, animal sacrifices, priesthood, etc. Isn't Yeshua talking about not coming to destroy these laws too? (Look at **Jeremiah 33:14-22**)

B. Least in the Kingdom

1. I do not believe this means they will be IN the kingdom.
2. **Matthew 5:20** teaches they will IN NO WISE ENTER the kingdom.
3. Every commentator I checked agreed with me.

C. Great in the Kingdom

1. I love what Albert Barnes states about this: "Shall be called great, he that teaches that *all* the law of God is binding, and that all of it should be obeyed, without attempting to specify what is most important, shall be a teacher worthy of his office, shall teach the truth, and shall be called great. We learn hence,

- (1.) that all the law of God is binding on Christians. Comp. **Jas 2:10**
- (2.) That all the commands of God should be preached, in their proper place, by Christian ministers.
- (3.) That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And,
- (4.) that true piety has respect to all the commandments of God, and keeps them, **Ps 119:6**. ("Think [HSCB] is the Hebrew word nabat and defined [SEC] as to scan, i.e. look intently at; by implication, to regard with pleasure, favor or care")
- (5.) "shall be called great" **1Sa 2:30**"

2. The teaching of the law goes right up until the establishment of the kingdom.
3. Do you see how I just used the word "until"?

IV. Let's quit moving those jots and tittles!

You Have to Want to Keep the Law

Matthew 5:19-20

I. The Secret to Success

A. Guess what it is?

1. It is not in the many worldly schemes people try to get involved in.
2. It is not in the stock market.
3. It is not in being a doctor or a lawyer.
4. It is certainly not in training for professional sports or the Olympics.

B. It is in practicing and teaching the commandments of Yahweh.

1. Great, you will be called, in the Kingdom.
2. And shouldn't that be our goal? Remember seek FIRST the Kingdom!
3. People are seeking a host of others things FIRST and the Kingdom usually comes in SECOND or most times WAY AFTER FIRST.
4. Practical
 - a. Sabbath?
 - b. TV or Bible Reading? (*Log Your Time!*)
 - c. Modesty or Fitting in with the Crowd?
 - d. Person's Feelings or Yahweh's Feelings?

II. This is the BACKDROP for **Matthew 5:20**.

A. Surpassing the Scribes and Pharisees

1. SCRIBE - a writer; man who copied the Scriptures.
2. PHARISEE - literally from the Hebrew word *parash*, meaning "to separate." (The strictest sect of the Jews (Pharisees, Sadducees, Essenes - **Acts 26:4-5**)

3. Yeshua tells us that unless we surpass the righteousness of these two groups of people we WILL NOT ENTER the Kingdom. WOW!!!

B. Surpassing

1. KJV “exceed”
2. Wickliffe “be more plenteous”
3. YLT “may not abound above”

III. Our Righteousness must go beyond the Pharisees.

A. I no doubt recognize the righteousness of Christ (**Philippians 3:8-9**).

B. I also not doubt recognize that keeping the law is called righteousness as well (**Luke 1:5-6 - notice righteous before God**). Root-Fruit / Cause-Effect

1. When God saves a man, He really saves a man.
2. ILLUSTRATION: If I catch and save you from falling off a cliff it means you do not fall off of that cliff.
3. If God saves a man from sinning it means that man stops sinning. Is it a process, yes, but you will see a continuous change in the life of a person for as long as they live. They will become more and more righteous.

C. **Philippians 2:12-15** (Take time to comment on these verses.)

IV. What was the Pharisees problem?

A. **Luke 12:1** - hypocrisy or playacting

1. Pharisees fasted often - Mt. 9:14
2. Pharisees were rigorous Sabbatarians - Mt. 12:2
3. Pharisees sat in Moses’ seat in synagogue - Mt. 23:2
4. Pharisees were meticulous in tithing - Mt. 23:23
5. Here was the problem - **Mt. 23:25-28** / Fake Righteousness
 - a. ILLUSTRATION: Imagine if my wife only clean the outside of my cups!

b. Whitewashed Tomb = *koniao*, “dust, by analogy lime”
- mark graves because of torah, **Num. 19:16**.

- the graves appeared white, thus clean, but inside were full of the bones of the dead. The lime could easily be washed away by the rain.

c. Full of hypocrisy and iniquity (*anomia*).

B. **Luke 16:14** shows the Pharisees were covetous (heart/inner problem).

V. How do we exceed them?

A. We pray earnestly for a heart to love Yahweh. (**Have** to vs. **Want** or **Get** to)

1. We need to have the desire and the want to.
2. The Sabbath can be kept outwardly but not inwardly.
3. The Tassels can be kept outwardly but not inwardly.
4. Do we truly, on the inside, love Yahweh?
5. Do we obey Him when no one is watching?

B. Remember **Matthew 5:19** - practice first, teach second.

1. It's easy to teach, but we must practice first.
2. The Pharisees often taught, but they did not practice.
3. **Matthew 23:1-7**.
4. Do you want to be in the Kingdom? Don't be equal to the Pharisees and scribes. Get your heart (house) in order.

You May be a Murderer and Not Know It

Matthew 5:21-22

I. INTRO: “We can fool people into thinking we are a righteous person.”

A. Things aren't always as they appear.

1. ILLUSTRATION: ice cream eating contest; only one was butter.

2. We saw that the Pharisees were beautiful, but only outwardly.
B. People in the world may know us, but they aren't around us always.

1. A spouse knows you more than anyone else.

2. They aren't just seeing the "outside," the longer you're married they begin to see more and more of the person you really are.

II. SMALL REVIEW: "We've discussed the background to what we are about to study."

A. I have attempted to solidify the words of Yeshua in your mind.

1. He didn't come to destroy, but to fulfill, do, fully preach, etc.

2. It's easier to destroy heaven and earth than a jot or tittle.

3. We too must fulfill the law according to Matthew 5:19.

4. Even the least commandment is to be practiced and taught.

5. We must have a greater righteousness than the Pharisees.

B. We must remember, the Pharisees only appeared righteous (like the butter).

III. BUT I SAY UNTO YOU [*Not (1) new, (2) stricter, but (3) true intent*]

A. Often, these verses are believed to teach Yeshua's "new law."

1. Considering the background is this possible?

2. Isn't he contrasting the true view with the false view?

B. Didn't he just finish speaking of exceeding the scribes / Pharisees?

IV. **MATTHEW 5:21-22**

A. "You Have Heard that it Was Said"

1. He never begins with "it is written."

2. But Scripture is quoted (Exodus 20:13)!

3. The Devil quoted Scripture, (**Matthew 4:5-6**).

4. It was said by or to the ancients, but was interpreted wrongly.

B. “You shall not commit murder”

1. The sixth commandment was quoted.
2. Deuteronomy 5:17 as well.

C. “Whoever murders will be subject to the judgment”

1. **Exodus 21:12-14** - death penalty
2. The Pharisees acknowledged this truth.

D. “But I tell you... angry with his brother... subject to judgment”

1. This part was not acknowledged by the Pharisees.
2. Yeshua wasn't coming up with something new.
3. **Leviticus 19:18** taught this.
4. This is further proof *against* contrasting Old with New law.
5. KJV says “without cause” but this is lacking in older and better manuscripts.
6. Unjust anger must be the meaning though (**Mk. 3:5**).

E. “Fool (literally RACA)... subject to Sanhedrin”

1. Hebrew origin
2. Literally means “empty one” or “empty head” (blockhead)
3. Common term of abuse in Yeshua's day.
4. **Don't go to the “letter only” again**; the point is to not use terms as this.
5. Sanhedrin - basically the Israelite council or court. You just as guilty to go before them with your words as with actual murder.

F. “Moron... subject to hellfire”

1. Greek word *moros* - “dull, stupid, heedless, blockhead, absurd”
2. Follows in line with the other word - Raca.

3. Hellfire - we will look at later, but signifies the lake of fire.
4. We see the severity of the punishment.

V. CONCLUSION

A. True Righteousness

1. The heart of the matter.
2. It's just as wrong to have hatred in your heart as to perform murder.
3. **1 John 3:10-15; 4:20-21**

B. Why not work on your heart and words?

1. Words do hurt people.
2. **Prov. 18:21** - "Life and death are in the power of the tongue..."
3. Pray and ask Yahweh to help you or you will be eternally lost.

Make Peace With Your Brother

Matthew 5:23-26

I. Introduction

A. Unlawful hatred

1. Thoughts
2. Words

B. We hide hatred in our heart, but Yahweh sees.

C. Peaceful People - **Romans 12:8** - *live peaceably, be friendly*

II. **Matthew 5:23** - The Situation

A. **Matthew 5:23** - Gift to the altar

1. Probably a sacrifice because of **altar** (**Mt. 8:4** - "And Yeshua saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.")

2. Whether money, oils, animals, etc. still the same principle.

B. Matthew 5:23 - You remember at the altar

1. Notice, you get all the way to the altar
2. You'd think just go ahead, you've come this far.
3. The outward act can't be done correctly without the inward.

C. Matthew 5:23 - Your Brother has an aught against you

1. You can always make things better
2. Sometimes we may be totally in the right (it will be rare)
3. I've never thought about it, and not found something wrong

III. Matthew 5:24 - What to do?

A. Acknowledge Your Wrongs

1. Pride is a Problem
2. Yahweh has forgiven you of heinous crimes

B. Matthew 5:24 - Leave your gift there. (blemished offering)

1. Don't offer the sacrifice, it will not be accepted.
2. **Psalm 32:3-5** - "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto Yahweh; and thou forgavest the iniquity of my sin. Selah.
3. **Psalm 66:18** - "If I regard iniquity in my heart, the Lord will not hear *me*:"
4. Prayer, Offerings, Singing, Bible Reading

C. Matthew 5:24 - be reconciled to your brother

1. Make it right

2. You must make the effort
3. Don't say, "Well they will not listen."
4. Small plant verses Big Tree

IV. **Matthew 5:25-26** - Settle Peacefully

- A. Disputes should be settled between brothers
- B. AGREE = seek reconciliation
- C. ADVERSARY = your opponent or one with whom you need reconciliation
- D. If you do not seek peace, you will end up paying to the pennies.

Wandering Eyes and Roaming Hearts

Matthew 5:27-30

I. This nation is full of unlawful lusts of the flesh.

A. Media

1. Television (Commercials)
2. Radio (Talk-shows)
3. Billboards (Revealing Pictures)

B. Sexual Sin Destroys

1. Destroys Individuals (Captivating, Capturing)
2. Marriages
3. Families
4. Friendships
5. Demonic in Nature
 - a. Demon Possession is a Reality
 - b. Mt. 8:29 - torment before the time

- c. Satan is lurking, trying his best.
- d. He has you deceived - you think you are stronger.

Understanding Heart Adultery and Not Leaving out Fornication

Matthew 5:27-30

Opening

1. Wandering Eyes and Roaming Hearts
2. I wanted to get your attention - somehow
3. You may still have a stone heart - I don't know
4. I am praying for your salvation if this is you
5. Exegesis of the text comes next

I. Matthew 5:27-28

A. The law still stands (LETTER; This is ***Important***)

1. **Ex. 20:14** is binding - *adultery* is wrong
 - a. **Leviticus 18:20; 20:10** both reiterate
 - b. **Jeremiah 29:22-23**
 - c. **Ezekiel 16:32**
2. Adultery (primarily) involves the marital status of the woman.
 - a. **ISBE** - “In Scripture designates sexual intercourse of a man, whether married or unmarried, with a married woman.”
 - b. **Easton's Bible Dictionary** - “conjugal infidelity. An adulterer was a man who had illicit intercourse with a married or a betrothed woman, and such a woman was an adulteress. Intercourse between a married man and an unmarried woman was fornication. Adultery was regarded as a great social wrong, as well as a great sin.”
3. Yeshua is not doing away with the letter of the law.

B. This law still stands (SPIRIT)

1. Yeshua wasn't making it more strict, it was already strict.
2. **Deuteronomy 5:21** - Don't even desire
 - a. Some have said 10th command covers neighbors wife, so the 7th must mean something different.
 - b. However aren't the 10th and 8th commandments similar as well? It is just that one deals with the heart, the other with the act.
 - c. Yes, even the OT dealt with the heart (**Deuteronomy 6:4-6**).
3. **Proverbs 6:23-29** - Verse 25 teaches against desiring or lusting
 - a. You can't fight it.
 - b. You must remove the possibility.

II. Those who are single need to be on guard as well.

A. If adultery is as I have said (and I believe this is correct), what do we make of let's say a married man and unmarried woman? Or an unmarried man and unmarried woman? Are they free to do whatever they desire or lust for?

1. The answer is NO. Intimate relations were designed for a husband and wife.
 - a. Vows, commitment (spouse and Yahweh)
 - b. All such outside of this is labeled *fornication*.
 - c. Broad term in Scripture, but covers illicit sexual activity.
 - d. From Latin *fornix* or *fornus* = "arch or vaulted chamber"
 - e. **1828 Webster's** - "The incontinence or lewdness of unmarried persons, male or female; also, the criminal conversation of a married man with an unmarried woman."
2. **1 Corinthians 7:8-9** - the answer is marriage
 - a. Marriage and Celibacy is being discussed
 - b. **Verses 32-35** show Paul's intention
 - c. Paul discusses why in **Verses 25-28** "present distress"

d. **Vs. 1-2** aren't speaking about touching as we think of it (cp. **Genesis 20:5-6**). NIV says "It is good for a man not to marry."

3. **Job 31:1** - maid is *bethulah*

4. **Leviticus 19:29** - the land will be filled with depravity

a. This is unimaginable to me

b. But no death penalty was incurred (kind of like eating unclean).

c. In English Whoremonger is similar to Fishmonger in Webster's 1828 Dictionary. ("MONGER, n. A trader; a dealer; now used only or chiefly in composition; as a fish-monger, iron-monger, news-monger, cheese-monger.")

d. Low class in 1st century Jerusalem (**Mt. 21:31-32; Lk. 15:30-32**)

5. It is okay to desire a wife or husband. (*Commit, Vow, Honor, Cherish, Consummate*)

6. All sex outside of marriage is sin.

III. **Matthew 5:29-30**

A. Mortify the body

1. **Romans 8:12-13; Colossians 3:5-6**

2. Laying aside all things that would cause sin.

B. Right Eye and Right Hand

1. The RIGHT was considered authoritative.

2. Your LEFT can cause sin too.

C. Practicality

1. Married - You Don't Have Guy and Girl Friends

2. Single - You Don't act like whores and whoremongers.

a. You seek a man or woman for life

- b. It is whorish to date and lay with multiple people
- 3. Don't go somewhere that will tempt you.
- 4. Don't watch TV
- 5. Don't get on the internet
- 6. Enlist help from a godly person.
- 7. If you are caught in a situation - FLEE
 - a. **2 Tim. 2:22** - flee youthful lusts
 - b. **1 Cor. 6:12-20** - flee fornication; glorify God

An Important Biblical Word About Punishment

Matthew 5:21-30

I. Introduction

A. Oftentimes we skim the Scriptures.

- 1. It's good to read
- 2. It's also good to study
- 3. Neither one should take the place of the other

B. We've covered Matthew 5:21-30 as of late...

- 1. Heart Murder
- 2. Heart Adultery
- 3. Obvious and Evident Subjects
- 4. A less obvious subject you may not have noticed
 - a. The word "hell" or "hellfire"
 - b. 3 times in all (**22, 29, 30**)
 - c. Vs. 22 = *gehenna pur*

d. Vss. 29-30 = *gehenna*

C. This is important because there are other words translated “hell” in Scripture

1. You may see the word “hell” in the OT
2. You may see the word “hell” in the NT
3. Sometimes neither are the word *gehenna*

II. The Meaning of *Gehenna*

A. **STRONG’S:** 1067 *geenna gheh'-en-nah* of Hebrew origin (1516 and 2011); valley of (the son of)Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment:--hell.

1. Used 12 times in the NT (KJV)
2. Every time it is translated as “hell”

B. **KITTEL’S:** *geena* is the Greek form of the Hebrew name for the Wadi er-Rababi. This acquired a bad reputation because of the sacrifices offered to Molech there (2 Kings 16:3). Judgment was pronounced on it (Jer. 7:32), and it thus came to be equated with the hell of the last judgment (En. 90:26). Later it was also used for the place where the wicked are punished in the intermediate state. The LXX, Philo, and Josephus do not have the term; Philo has *tartaros* instead.

C. **STRONG’S HEBREW 1516 + 2011**

1. 1516: gorge or valley
2. 2011: Hinnom (ISBE “meaning unknown); first use is found in **Joshua 15:8** “valley of the son of Hinnom” (*gey ben hinnom*) definitely a location.

D. **Shortened to Valley of Hinnom** (When we read *gehenna* we read this)

1. **2 Kings 23:1-10 “Josiah’s Reform”** (Specifically verse 10)
 - a. HCSB bullet note “**Topeth**” - “A place of human sacrifice outside Jerusalem in the Hinnom Valley; Jer. 7:31-32; see hell/hellfire.”
 - b. **Jeremiah 7:27-34** (Specifically verse 31-32)

2. **Jeremiah 19:1-15** (Disaster is prophesied)

E. Gehenna after Josiah's reform / or after Exile

1. **Easton's** - "Gehenna - (originally Ge bene Hinnom; i.e., "the valley of the sons of Hinnom"), a deep, narrow glen to the south of Jerusalem, where the idolatrous Jews offered their children in sacrifice to Molech (**2Ch** 28:3; 33:6; **Jer** 7:31; 19:2-6). This valley afterwards became the common receptacle for all the refuse of the city. Here the dead bodies of animals and of criminals, and all kinds of filth, were cast and consumed by fire kept always burning. It thus in process of time became the image of the place of everlasting destruction. In this sense it is used by our Lord in **Mt** 5:22,29-30; 10:28; 18:9; 23:15,33; **Mr** 9:43,45,47; **Lu** 12:5. In these passages, and also in **Jas** 3:6, the word is uniformly rendered "hell," the Revised Version placing "Gehenna" in the margin.

2. **Barnes' on Mt. 5:22** - "After the return of the Jews from captivity, this place was held in such abhorrence, that, by the example of Josiah, (**2Ki** **23:10**) it was made the place where to throw all the dead carcasses and filth of the city; and was not unfrequently the place of executions. It became, therefore, extremely offensive; the sight was terrific; the air was polluted and pestilential; and to preserve it in any manner pure, it was necessary to keep fires continually burning there. The extreme loathsomeness of the place; the filth and putrefaction; the corruption of the atmosphere, and the lurid fires blazing by day and by night, made it one of the most appalling and terrific objects with which a Jew was acquainted. It was called the *GEHENNA of fire*; and was the image which our Saviour often employed to denote the future punishment of the wicked."

3. Many commentators believe **Isaiah 66:15-24** to be depicting this *gehenna*.

4. **Malachi 4:1-3** is probably an illustration of final judgment.

5. **Jude 1:7** - Sodom and Gomorrah and Eternal Fire

- a. **Jeremiah 17:19-27** - fire not be extinguished.
- b. **Matthew 25:41** - read this in light of Jude 1:7
- c. The point is *consumption* not duration.

6. **Revelation 20:11-15** - the lake of fire I believe to be gehenna

The Uses of *Gehenna* in the NT

Opening Text: Matthew 5:29-30

I. Introduction

A. I remember watching cartoons as a child...

1. Sometimes at death the character would obtain wings and go to heaven.
2. Other times they would be poked in the behind with a pitchfork over open flames.

B. I was never taught about the Biblical Doctrine of "hell"

1. I never knew the word *gehenna* existed.
2. I certainly did not know it was a literal place in both OT and NT times.
3. I knew nothing of it's location, nor of it use by apostate Israel in the OT.

C. So I am here to learn with you, and learning I have been doing; hopefully you too.

II. *Gehenna* in Scripture

A. We have already looked at 3 uses of *gehenna* (Mt. 5:22, 29, 30).

B. There are 12 uses total in the NT - so that means we will have 9 others to examine.

1. **Matthew 10:28 (Also Luke 12:5)**

- a. Context is ascertained by reading Mt. 10:16-31.
- b. Yeshua is speaking of persecution from earthly realm (**vs. 16, 21-22, 26**).
- c. Fear God rather than man, for God destroys the soul in *gehenna*.
 - i. This teaches the soul can be destroyed, i.e. die
 - ii. This also teaches souls will be destroyed in *gehenna*.

2. **Matthew 18:9**

- a. Text reads *gehenna* (hell) *pur* (fire), just like Mt. 5:22.
- b. Reading **Mt. 18:6-9** gets entire context.

- c. Notice “eternal fire” and “hellfire” are equivalent.
- d. Notice again that *gehenna* is the opposite of entering life (mentioned twice; vs. 8 and vs. 9).
- e. The phrase “eternal fire” is also used in **Matthew 25:41** and **Jude 1:7**; it is the exact Greek words used in Matthew 18:9.
- f. **2 Peter 2:6** (vss. 4-9) shows that Sodom and Gomorrah are an example for those who desire to live ungodly lives.
- g. So we see that “eternal fire” or “everlasting fire” (KJV) does not negate what we have learned about *gehenna*.

3. **Matthew 23:15**

- a. Hell here is *gehenna*.
- b. Proselyte is a convert to the faith of Israel.
- c. Yeshua condemns the Pharisees for making proselytes for all the wrong reasons, and towards all the wrong ways.
- d. HCSB says, “twice as fit for hell.”
- e. Literally the text reads - “you make him a son of Gehenna twofold more than you.”
- f. The Pharisees were on their way to Gehenna, and the proselytes of the Pharisees were as well.

4. **Matthew 23:33**

- a. Yeshua is still talking to the Pharisees (vs. 29).
- b. Basically he is saying that they are on their way to *Gehenna*.

5. **Mark 9:43, 45, 47 (vss. 42-48)**

- a. Similar to the other “right hand” passages.
- b. It calls *gehenna* the “unquenchable fire” twice.
 - i. The Greek word for this is *asbestos*.
 - ii. The literal meaning is “inextinguishable.”

- c. Does this mean people will burn forever though?
 - i. **Isaiah 1:27-31; 34:8-11** - OT understanding = Hebraic
 - ii. **Isaiah 66:22-24** - “carcasses,” the worm dies not. (Also remember “slain by Yahweh” in **verse 16**.)
 - iii. **Jeremiah 17:19-27** - not be quenched; is it still going?
 - iv. **Amos 5:6** - “consume”
 - v. **Malachi 4:1-3** - “furnace, stubble, no root or branch, ashes.”
 - vi. The fire cannot be stopped before completely doing what Yahweh would have it to do.

6. **James 3:6**

- a. Simply emphasizing the sins of the tongue.
- b. This should show us how important it is that we watch our tongue.
- c. Nothing is proven here about an eternal burning in *gehenna*.

III. Conclusion

- A. *Gehenna* is the place of destruction
- B. *Gehenna* must be the same as the lake of fire - the second death.
- C. Nothing in Scripture teaches *Gehenna* to be forever, i.e. eternal life

The Devil, His Angels, and the Lake of Fire

Matthew 5:29-30

Introduction (Please take the time to review the messages online.)

1. Some things may be difficult to swallow or understand.
2. May hear some things you’ve never heard before.
3. All I ask is for you to be a Berean; listen, take notes, go study.

4. As with other doctrines, people do have a tendency though to deny the overwhelming majority of evidence on annihilation and opt for a few passages that seem to teach torture without end.

5. I listened to a 5 part teaching series on “hell” this week, and the lecturer mentioned annihilation in passing a couple of times, but did not explain.

6. He believed in ECT, but there really wasn’t any presentation on why. It was more assumed than proven.

II. Examining some texts used by those who teach “torture without end.”

A. **Matthew 25:31-46**

1. Eternal Fire - Remember **Jude 1:7, and OT imagery/background**

2. Prepared for the *Devil and His Angels*

a. Notice here who this fire was prepared for.

b. The wicked partake of the same fire.

c. **Revelation 12:7-12** speaks of Devil and His Angels.

i. I have not studied concerning the war.

ii. I’m not here to tell you I understand everything in this passage.

iii. I do know it mentions Michael (*archangel; Jude 1:9*) and his angels, and then the dragon (devil, Satan) and his angels.

iv. It also mentions war in heaven and the devil and his angels being thrown down - but notice, not destroyed.

d. **Matthew 8:28-29** - torment us before our time.

i. They are aware of the eternal fire prepared for them.

ii. Does time and space have relevance to these demons?

iii. **Luke 8:26-31** - parallel passage; vs. 31 “abyss”

- **Revelation 20:1-3** - “abyss”

- **2 Peter 2:4** - “chains or pits of darkness”
- **SEC** defines this as “Tartaroo (from Tartarus) the deepest abyss of hades; to incarcerate in eternal torment.”

- **Eerdman’s** - “In classical thought Tartarus was the lowest part of the underworld and a place of punishment over against Elysium, the place of the blessed. Thus it was distinct from Hades, the general abode of the dead, although in popular usage the two terms may have been interchangeable. In 2 Peter the name is used of the infernal region to which the rebellious angels were consigned, and hence here signifies a place of punishment of the wicked.”

iv. It appears that some angels are as though they are confined in a dark prison house by chains, whereas others are not. This is based upon Luke 8 and 2 Peter 2.

v. These angels that fell and are referred to as bad angels, fallen angels, or evil spirits (for angels are spirit beings), have been living for thousands of years. Old age does not come upon them.

e. **Luke 20:27-36** - very powerful passage

i. **Vs. 36** is key - neither can they die any more.

ii. “*For they are like angels*” has to mean angels can’t die.

iii. They are spirit beings, not mortal mankind.

iv. Those resurrected from the dead inherit immortality or incorruptibility - **1 Cor. 15:42-44** - the two bodies. **Neither can they die is EQUAL to immortality. This cannot be said of those raised for destruction.**

v. One may suggest that when the angels fell they lost immortality, but if this is so can it truly be said that they ever had it?

vi. A mortal being can inherit immortality, but an immortal being cannot become mortal or else we lose completely the definition of immortality.

3. **Matthew 25:41** - Back to where we started; prepared for the Devil.

a. I believe that the “eternal fire” will be torment and torture upon the Devil and his angels without end. After all, you can’t destroy an immortal being.

b. The same fire will consume mortal man as we have seen in other Scriptures.

c. Some say, “Look at Eternal Punishment and Eternal Life” in **Matthew 25:46**. (Same in **Daniel 12:2**).

d. The Punishment and Contempt *is Eternal*, it is not that someone will experience torment without end, it is death without end. See also **2 Thessalonians 1:6-9** = eternal destruction.

e. **Isaiah 66:24** translates the same word (*derawone* “contempt”) abhorring, and remember it is speaking of dead bodies, carcasses, and being slain by Yahweh (**vs. 16**).

B. Revelation 20:10: We can understand this text better now.

1. I know that the devil here is the dragon of Revelation 12.

2. I believe the beast and false prophet are fallen angels.

3. When you read Revelation 12 and 13 it goes from the devil and his angels being cast down to speaking of the beast.

4. Notice no one else is mentioned in this verse.

5. We should take one verse and overthrow 50.

6. We should take a verse about one person and try to apply it to another.

7. Remember that the lake of fire is called **the second death (Rev. 20:14; 21:8)**. This has to apply to humans for what comes before a second death? A first death of course, of which the devil and his angels cannot partake.

Smoke, Torment, and the Example of Yeshua

Matthew 5:29-30

I. Introduction

- A. Understanding Gehenna explains a lot about “hell fire.”
- B. Understanding the OT Scriptures explains a lot about the Judgment.
- C. Understanding the overlooked NT verses explains a lot about Judgment.
- D. Additional Verses yet to be considered.

- 1. Psalm 37:9-11, 20
- 2. Psalm 104:35
- 3. Thessalonians 1:6-9
- 4. 2 Peter 3:3-7

II. Revelation 14:9-13

- 1. Definitely speaking of people; mortal humans.
 - a. Is this only a certain people though?
 - b. Those receiving the mark.
 - c. Have all sinners since the beginning of time received the mark?
- 2. **Verse 10** is a key “the wine of God’s wrath / cup of His anger.”
- 3. In the sight / presence of the holy angels and the Lamb.
 - a. Will this last for eternity as we think?
 - b. Is this how the holy angels and the Lamb will spend eternity?
- 4. Smoke of their torment goes up forever and ever.
 - a. Here again those reading this would recognize the language of the OT.
 - b. **Isaiah 34:5-14** - Edom’s destruction is described. (see **Gen. 19:24-28** where smoke depicts the destruction of Sodom and Gomorrah.)
 - c. “No rest day or night” speaks of duration of torment. While the torment is going on their will not be intervals of “*work and rest.*”
- 5. This passage can harmonize with the annihilation position.

III. The Example of Yeshua

- A. What I speak of is substitutionary atonement.

1. Yeshua was the substitute sacrifice for those who place faith in him.
2. Many Scriptures teach this, but I will only use three.

a. **Isaiah 53:5-6**

b. **1 Peter 2:21-25**

c. **2 Corinthians 5:20-21**

d. He took our place

B. Remember the prayer of Yeshua?

1. **Luke 22:39-42** - let this cup pass from me.
2. **John 18:10-11** - I have to drink from the cup.
3. What was this cup?
 - a. The wrath of Almighty Yahweh.
 - b. Not because of His own sin, but because of ours.
 - c. **Job 21:20; Revelation 14:10; 16:19**
 - d. We may struggle, but remember he took upon himself our sins.

C. Look at what happened to Yeshua

1. Matthew 26:67 says they spit in his face, beat him, and slapped him.
2. Mark 15:16-20 says they placed a crown of thorns on his head, mocked him, spit upon him, stripped him naked, etc.
3. Luke 22:63 tells us he was mocked and beaten.
4. John 19:1 tells us Yeshua was flogged.
5. Then of course we know he was crucified; hanged upon a tree thus becoming a curse, forsaken by the Father.
6. After all of this what took place? Yeshua died. He paid the full penalty for sin.
7. The wrath of God culminating in death is what Yeshua paid. He did not

pay eternal conscious torment.

a. **John 3:36** - wrath of God

b. **Matthew 13:40-42** - weeping, gnashing of teeth.

8. There will be a time of wrath, but it will culminate in eternal destruction or death.

9. If the punishment for sin is eternal conscious torment than Yeshua was not really our substitute; he did not *really* pay our penalty.

10. We all die once, but the key here is payment for *the second death*.

An Introduction to the Divorce Issue

Text: **Matthew 5:31-32**

Introduction

Know when to speak and when to be silent. (Witnessing, discussing, etc.)

I don't like to get into arguments where one or all is not listening.

People tend to have selective hearing. (One word can cause misunderstanding)

We've got to be more open to listening to the points of others.

Four Basic Headings / Points

1. A Subject Difficult to Teach

2. I Don't Believe in Divorce

3. The Reason for Divorce is Always Sin

4. Is Divorce Ever Allowed?

I. Divorce: A subject I don't like to teach on.

A. I'm called to teach the Bible, not just the parts I choose or like.

B. I do like to teach the Bible, even the part on Divorce.

C. The problem is with people when you teach on this subject.

1. “Holy Crowd”
2. Those who have been through it, and think you’re out to get them. (Mention the picture of the Pastor in the knights armor!)
3. It is rare to find someone who desires to look at it Biblically and academically.
4. Don’t Bible believers want the Biblical view? Not Always. People generally want what benefits them. (Sergeant Carter)

Marriage is Becoming One Flesh

Matthew 5:31-32

Review

1. Subject Difficult to Teach (Selective Hearing)
 2. Wide Audience Range (Happily Married, Divorced, going through a Divorce, Remarried, etc.)
 3. You cannot change things that have already happened. You cannot go back and erase a sin you have already committed. You may NOT UNDERSTAND why I am saying this now, but it should become apparent soon.
-

I. When I’m asked I say this: “I Don’t Believe in Divorce”

A. **Matthew 19:1-6** - I don’t believe in separating what Yahweh has joined together.

1. Yeshua’s first response was quoting two passages from Genesis.
2. **Genesis 1:27** - primary meaning is for marriages to remain harmonious.
3. **Genesis 2:20-24** - Yahweh joins, we should not separate. I believe Yahweh joined my marriage together - should I separate it?
4. **One flesh** = kinship relation
 - a. **Gen 29:14; Judges 9:2; 2 Sam 5:1; 2 Sam 19:13; Eph 5:28-31**
 - b. Kinship never ceases... right?

c. **Leviticus 18:6-8** - a man could not lie (marry) his “step-mother.” The kinship (blood relation) to his father had been made.

d. **Philo (Special Laws 3.3.20)** - “But our law guards so carefully against such actions as these that it does not permit even a step-son, when his father is dead, to marry his step-mother, on account of the respect which he owes to his father, and because of the titles mother and step-mother are kindred names.”

e. A child is born and that child has the parents as the originators, and you can't take one parent out of them - he or she is in there until death.

5. But Brother Matthew, believe me Yahweh did not join me to them! Odds are you've not always felt that way.

6. Not Yahweh's perfect will for marriage to be harmonious and then find itself later on in complete shambles.

7. A husband and wife gets married, both love Yahweh, and both love each other. Do you really think Yahweh's will is for that to cease?

The Reason Divorce Happens

Matthew 19:1-8

Review

1. Spoke of the permanency of marriage. We should not believe in divorce (explain again).
 2. Talked about the “one flesh” relationship.
 3. Concluded by asking married couples this question...
-

Opening Text Explanation: Matthew 19:7-8

1. Pharisees say Moses commanded.
2. Yeshua says Moses permitted / allowed. Yeshua wasn't denying the command, only recognizing it wasn't a command like the 10, but a command that involved permission to protect innocent people (see **Mark 10:2-6**).
3. Yeshua says it was for the hardness of your hearts.
4. Yeshua says it was not like this “from the beginning” speaking of in *Bereshith*, the first book of the Torah.

I. The Reason(s) for Divorce is Always Sin.

A. I ask people why? They explain “Well, he...” or “Well, she...” or “Well, I...”

1. Either one or both parties **failed to comply** with Yahweh’s law.

a. **Ephesians 5:22-31**

b. Paul wrote this because of the overall teaching of Scripture; specifically from Genesis - the first book in the Torah.

2. Husband ceased to treat his wife Biblically.

3. Wife ceased to treat her husband Biblically.

4. Generally blinders are on either parties eyes so that they can only see their spouses sin and not their own.

5. **Marriage counseling** - I don’t mind doing it, but usually this is not what people want.

B. Blinders are also there when talking about failure to love Yahweh. It’s not just a horizontal relationship going on here.

C. Example: Capitol Punishment (Death Penalty)

1. Sanctioned or Allowed in Yahweh’s law. (Even Commanded)

2. Why does it have to take place?

3. Non-compliance to Yahweh’s law.

4. Wouldn’t it have been better if the person did not commit capitol crime?

D. Divorce is always caused because of the sinfulness of someone’s heart.

E. Divorce places a scar on people. I want you to know that there is life after Divorce. Sometimes you can’t turn around what a wicked person does to you.

F. BLINDERS are on the eyes of people that have failed in other areas as well.

IV. Is Divorce Ever Allowed?

A. I hesitate, not because the Bible is gray, but because of people’s hearts and selective hearing.

B. I am for working marriages out - teaching husbands and wives what they should be doing to further their marriage for life.

C. Divorce is allowed at times in Scripture, but that doesn't mean it is righteous to do because it is allowed. You may do it for all the wrong reasons and it be despicable in Yahweh's eyes.

D. Yahweh wants to keep people together, not tear them apart.

E. Example of 1 Samuel, David, and Saul. David did his part, in spite of what Saul was doing to him.

F. Look at Hosea - *keep taking her back*.

V. There's much more...

What Does the Law of Moses Say?

Matthew 5:31-32 (*Matthew 5:16-20*)

Review

1. Dealt with Matthew 19:7-8 concerning Pharisees asking "Why did Moses..."
2. Specifically dealt with the reason for divorce - hardness of heart.
3. Talked about husband and wife duties.
4. Concluded that divorce is allowed but not Yahweh's perfect will.

I. Yeshua's quotation of the Law of Moses (**Mt. 5:31-32; Deut. 24:1-4**)

A. We've covered two issues in the "but I say unto you" passages.

1. Heart Murder (letter still stands)
2. Heart Adultery (letter still stands)
3. Few students refer back to the letter, some just ignore it altogether.

B. We can't ignore it (Deut. 24:1-4) because of Matthew 5:17-20.

1. Yeshua's words must harmonize with what Yahweh says.
2. Some say this is just Moses giving a law here.

a. What about **verse 5**... is that just Moses? What about **verses 6-8**

or **10-22**... just Moses again? Or what about chapter 23:17-24 - just Moses?

b. **Exodus 24:12** - I will give you a law.

c. **2 Kings 14:5-6** - the law of Moses where Yahweh commanded.

d. **2 Chronicles 34:14** - written by Moses.

e. Yeshua acknowledged: Mt. 8:4; Mk. 7:10; Lk. 24:44; Jn. 7:19.

3. This is Yahweh's law, so Yeshua cannot be abolishing Yahweh's law by his statements in Matthew 5:31-32. Or else he is a sinner.

II. What is Taught in **Deuteronomy 24:1-4**?

A. Let's take this slowly.

1. "If a man marries a woman" - Obvious.

2. "But she becomes displeasing"

a. KJV - "find no favor"

b. Wickliffe - "findeth not grace"

B. "Because he finds something improper about her"

1. KJV "uncleanness"

2. ASV "unseemly"

3. ESV "indecenty"

4. LXX "unbecoming thing"

5. Hebrew = "*erwah*"

a. **Deut. 23:14** - unclean (HCSB - "improper")

b. **Isaiah 20:4** - shame (HCSB - "shame")

c. Most everywhere else describes a persons nudity.

d. LXX = "*askaymone*" which is also used in **First Corinthians 12:23** in reference to unseemly or unpreventable parts of our body.

e. Matthew Poole - 1 Cor. 12:23 - “All know what those parts of the body are, which are commonly judged *less honourable* and less comely; upon these we bestow more abundant honour and comeliness, by hiding them and covering them, that they are not, as the hands, and face, and head, (which we esteem more honorable parts of the body), exposed to the public view of those with whom we converse.”

6. Some say adultery - but wasn't this the death penalty? Also, remember the law of jealousy - **Numbers 5:11-31**.

7. Some say, the husband finds out that the newly married wife was not a virgin when he took her, but look at the procedures for this in **Deuteronomy 22:13-21**. Totally unlike the procedures in **Deuteronomy 24:1**.

8. Think about this: in the case of divorce in Deut. 24 the uncleanness could not be sexual immorality as in both the above examples. Else the penalty would not be allowing the woman to go and be another man's wife.

9. What is the indecency? Based upon the Hebrew word and the Greek word as well it seems to me to be immodest actions on the woman's part. A woman is becoming loose in her modesty, showing forth her nakedness (or something equal) and in such cases divorce is allowed.

John Wesley - “Verse 1. Some uncleanness - Some hateful thing, some distemper of body or quality of mind not observed before marriage: or some light carriage, as this phrase commonly signifies, but not amounting to adultery.”

John Gill - “Something that he disliked, and was disagreeable to him, and which made their continuance together in the marriage state very uncomfortable; which led him on to be very ill-natured, severe, and cruel to her; so that her life was exposed to danger, or at least become very uneasy; in which case a divorce was permitted, both for the badness of the man's heart, and in favour of the woman, that she might be freed from such rigorous usage. This word "uncleanness" does not signify adultery, or any of the uncleannesses forbidden in Le 18:6; because that was punishable with death, when it could be proved; and where there was only a suspicion of it, the husband might make use of the bitter water...”

C. “He may write her a divorce certificate”

1. The husband writes it out.

2. It must be written.
3. It is a certificate or bill of divorce.

D. “Hand it to her, and send her away from his house”

1. Vs. 2 in HCSB shows she can become another man’s wife.
2. Seems very plain and totally different from putting to death.

Confusing Two Separate Terms

Matthew 5:31-32

Review:

1. Letter of the law still stands (Murder, Adultery, Divorce)
2. The Law of Moses is Yahweh’s Law through Moses’ person.
3. Looked at Deut. 24’s allowance for Divorce.
4. Saw Divorce was allowed for less than sexual immorality. (Bro. Arnold’s Point)

I. **Deuteronomy 24:1** (People often confuse two separate terms here.)

A. Notice the three steps (although intertwined - nonetheless separate)

1. Write out the certificate
2. Place it in her hand
3. Send her away

B. Hebrew terms are different

1. Divorce = *kerithuwth* (used 4x in the OT)
2. Send away - *shalach* (used 790x in the OT)
3. Although sending away is the culmination of the divorce process, a woman can be sent away by her husband without being divorced.
4. Examples of *shalach*:
 - a. Gen. 8:7 - Noah sent forth a raven

b. Gen. 24:59 - Rebekah's family sent her and Abraham's servant away.

c. Gen. 28:5 - Isaac sent away Jacob

d. The list could go on and on, but suffice to say that the word *shalach* does not mean divorce, there is a separate Hebrew word for that.

5. Examples of *kerithuwth*:

a. **Deut. 24:1, 3** - divorce certificate, bill of divorcement

b. **Isaiah 50:1** - (Yahweh is challenging them to show Him that he is at fault in this punishment. He says to show him the divorce certificate wherewith your mother was put away with. It was because of her transgressions that she was in this state, and sold because of iniquities. It wasn't that Yahweh put her away (divorced her) unjustly, or that He had to pay a debt he owed.)

i. Notice how Yahweh speaks of your mothers certificate that I used to send her away.

ii. Also notice though how the term put away at the end of verse 1 does describe a putting away with a bill of divorcement.

c. **Jeremiah 3:8** - "sent away = *shalach*" "divorce = *kerithuwth*"

6. Remember, sometimes the Bible can say put away and mean that a divorce has taken place (Isaiah 50:1b; **Deuteronomy 22:28-29**) but the majority of the time *shalach* is used without relation to divorce.

III. Back to **Matthew 5:31-32**

A. Let's read it properly.

1. Notice the HCSB (read text) is redundant and lacking sense.

2. The first "divorce" in vs.. 31 is *apoluo* comparable to *shalach*.

3. The second "divorce" in vs. 31 is *apostation* comparable to *kerithuwth*.

B. Yeshua is quoting the letter of the law in vs. 31.

1. He is saying that people are quoting Deut. 24:1, just like they had quoted the 6th commandment and 7th commandment.

2. Notice Yeshua recognizes that sending away and bill of divorcement are separate.

C. Yeshua then adds what the men are missing.

1. Remember, he can't violate the letter - don't think this.

2. The first "divorces" is *apoluo*; we're talking about sending away.

3. The second "divorced" is *apoluo*; we're still talking about sending away.

4. Yeshua was condemning the men of that day that had picked up the practice of sending their wives away without a written certificate of divorce. Thus they were still married, and the men were causing their lawfully wedded wives to commit adultery.

5. Basically put, Yeshua stated the law was being quoted, but the law was not being followed. Follow through with the law you hard hearted man, give your wife a chance to remarry lawfully.

IV. What about **Matthew 19:3-9**?

A. Vs. 3 has them tempting him, and asking what is lawful? This is a key seeing that Yeshua had to abide by the law in Deut. 24:1.

B. Yeshua takes them back to Bereshith (as we've covered). In other words, he is telling them that they should be loving their wives.

C. Yeshua then acknowledges that the Law of Moses allowed for divorce (Mark 10 shows that Yeshua acknowledged it as a command from Moses.)

D. In verse 8 the "divorces" is the Greek word *apoluo*.

1. How does the man commit adultery here? Especially in light of the fact that a man was allowed to have more than one wife?

2. It appears that Yeshua is pronouncing an indictment against the man that places his wife in a position to commit adultery. He is telling them that if they put away their wives (without a kerithuwth/apostation) they are going to be guilty of adultery if they get married. Kind of like saying, "Okay, you think you're going to treat her this way, you are going to be guilty of what you're putting her through."

V. All of this harmonizes with the law of Yahweh. Whereas we must look to Genesis, as Yeshua said, we cannot close our eyes to Deut. 24.

Is it Biblical to Swear?

Matthew 5:33-37

I. Introduction: Have you ever been told that it is unbiblical to swear?

A. **Matthew 5:34** - HCSB “Don’t take an oath at all” (KJV “Swear not at all”)

1. Swear (Greek - *om-noo-o*): “to take or declare an oath” [*Strong’s*]

2. Oath: A solemn affirmation or declaration, made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath, implies that the person imprecates his vengeance and renounces his favor if the declaration is false, or if the declaration is a promise, the person invokes the vengeance of God if he should fail to fulfill it. A false oath is called perjury. [*Webster’s 1828*]

B. **James 5:12** - This must be very important; “Above All” (Same Greek word used as in Matthew 5:34).

C. Cased closed... not actually.

II. Remember... Yeshua is teaching against the wrong understanding of the law.

A. Yeshua is not teaching against the law, even though He quotes the law.

B. We have seen this with the 3 previous subjects we’ve covered.

III. What does the Law of Moses say?

A. **Leviticus 19:12** - no swearing falsely - “by my name”

B. **Numbers 30:1-16** - an entire chapter on taking oaths. - “vow to YHWH”

C. **Deuteronomy 23:21-23** - swearing an oath is optional, but if you swear make sure to keep it.

D. **Deuteronomy 6:10-15** - verse 13 - “take oaths in His name”

Your Mothers Grave or Yahweh?

Matthew 5:33-37

I. Review

A. It is Biblical to Swear

B. Swearing Biblically means taking oaths or making vows

C. Refraining from a vow is okay (not saying that you can say, “Well, I’ll marry you but I’m not vowing to you.”)

D. Swearing by Yahweh’s name is included in the 3rd commandment.

II. Making Sense of Yeshua’s Words

A. **Matthew 5:33-34a**

1. Similar statement in OT - **Ecclesiastes 9:2**

2. KJV - “All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* (1) he that sweareth, as (2) *he* that feareth an oath.”

3. YLT - “...he who is swearing as he who is fearing an oath.”

4. LXX - “...as is the swearer, even so is he that fears an oath.”

5. Yeshua saying “swear not at all” is like Solomon mentioning “he who is swearing.”

B. **Matthew 5:34b-37**

1. Swearing by things other than God. (**Deut. 6:10-15**)

2. Heaven, earth, Jerusalem, hair of the head (hair of the chinny, chin, chin; stack of Bibles, mother’s grave, etc.) *IDOLATRY*

3. Yes should mean yes and no should mean no.

4. Same thing in **James 5:12** (heaven or earth).

The Weight a Man’s Words

Matthew 5:33-37; Psalm 15:1-5

I. Introduction

- A. I remember being a little boy and seeing my Dad or Granddad “shake” on something.
- B. One thing that really sticks out in my mind was the weight of a promise from my earthly Father.
- C. If there is one thing that older people (than myself) have that my generation doesn't have it is this: they understood that there word was supposed to carry weight.

1. This is what I mean by “the weight of a man's words.”
2. We may speak of taking someone “lightly”
3. Or you've probably heard “man, that was heavy.”
4. When you speak are you taken heavy or lightly?

D. Tell story about my encounter with a job the next morning.

1. If I tell someone 12:00 I should mean 12:00
2. If I will not be there because of some unalterable reason I should make a phone call prior to the time of my scheduled arrival.
3. Such practice will make people rely on your words.
4. Your yes will be yes, and your no will be no.

E. It takes time to gain trust with people; it takes a moment to lose that trust.

II. Psalm 15:4

- A. HCSB - “keeps his word whatever the cost”
- B. NASB - “he swears to his own hurt, and does not change”
- C. LXX - “he swears to his neighbor and disappoints him not”
1. If I tell someone I will be there I need to be there.
 2. It doesn't need to mean unless something better comes along.
 3. Oh, I've fallen short on this in the past.
 4. Tell the story of the man who was scheduled to do a small amount of work for this fellow.

5. People buy things on credit, and then do not pay and keep what they promised to buy.

6. Don't think you can put yourself under an obligation with your signature and then downplay it.

III. **1 Samuel 1:11, 19-20, 24** - Hannah's vow must have been hard

IV. **Judges 11:29-40** - Jephthah understood the weight of his vow. It may have been hasty, and may have been rather stupid, but he and his daughter understood just how serious it was to vow a vow to Yahweh.

V. Conclusion

A. Don't make promises that you cannot keep.

1. I'll tell you this, but promise you won't tell.

2. What if you promise but they tell you something that needs told.

B. Don't give your word hastily or without thinking.

1. I may not make it, rather than I'll be there.

2. I've known people who are quick to say they'll be there for you, but upon the very hearing of such a statement, I've grown to know, "Okay, I can't count on them."

C. Be people of our word.

1. Let's keep our word with people, even when it is to our own hurt.

2. People need to be able to count on us; we are representing Yahweh.

Losing Your Eyes and Teeth

Matthew 5:38-42

I. Introduction - There is always a debate going on about how we should treat the criminals in society.

A. What should we do with a murderer?

1. Some states have disallowed the death penalty.

2. Others permit the death penalty, but this may take 50 years.
3. Some people believe that a murder can and should be rehabilitated.
4. Others blame such actions on mind problems, etc.

B. Yahweh laid out His will on the matter in **GENESIS 9:6**

1. The shedding of man's blood constitutes the removal of the image of God in some sense.
2. Capital Punishment is thus sanctioned by this early/ancient text in Genesis.
3. Obviously we should remember here - malicious intent
4. Obviously - if we are avid believers in Yahweh - we should agree with Yahweh - RIGHT?

II. What about an eye for an eye or a tooth for a tooth?

A. Simple - you knock out a person's eye or damage a person's eye, you have to accept the judgment of having the same thing done to your eye.

1. Do you believe this is a good thing?
2. Scriptures

a. **EXODUS 21:22-24**

- notice the judicial assessment
- matter extends from a bruise to a life

b. **LEVITICUS 24:17-20**

- Notice here that *justice* is paramount
- This is seen in the statement about the same injury being inflicted upon the guilty party.
- Consider the injustice of many codes of law...

c. **DEUTERONOMY 19:15-21** (same thing in **verse 21**)

- we will come back to this text at a later time.

B. Do you believe these Scriptures? I hope so!!! They show forth the will of Yahweh, do they not?

III. Was Yeshua contradicting these perfect laws of Yahweh? (**PSALM 19:7**)

A. In the minds of the anti-nomians - YES.

B. But we really should know better. We should be operating from a different paradigm (Mt. 5:17).

C. As we have seen, the sermon on the mount (but I say unto you passages) was not designed to contradict Yahweh's laws in books like Leviticus and Deuteronomy.

D. Yeshua is contrasting the teaching of the Pharisees with his teachings (Mt. 5:20)

E. But how in the world do we interpret what appears to be a passage where Yeshua is telling us to disregard the laws about eye for eye and tooth for tooth.

F. Well, whether or not we know, we do know this - any interpretation meant to forfeit the law of Yahweh we have just briefly read has to be an incorrect interpretation.

IV. **Matthew 5:38-39a**

A. **Matthew 5 38**

1. The law is quoted.
2. Always remember, people can quote the law but intend something that the law never intended. (Quote Bubble)

B. **Matthew 5:39**

1. "Don't resist an evildoer"
2. Resist (Greek #435 *anthistaymee*)
 - a. **Acts 6:10** - "stand up against" HCSB
 - b. **2 Timothy 3:8** - "resisted Moses... resist the truth" HCSB
3. Yeshua is telling his disciples to not stand up against evil(doer).

- a. Evil is being done to someone.
- b. The someone is not to resist the evil.
- c. This could not be speaking of the guilty party resisting, because what was being done to the guilty party would not be evil it would be justice. This is rather speaking to the innocent party, telling him to “resist not the evil being done to him.”

V. Thus far...

- A. Yeshua speaks of those who quote the law “eye for eye.”
- B. Evidently, some were quoting it unjustly.
- C. How was it an unjust quotation?
 - 1. It appears that the Pharisees were quoting it to promote *personal* vengeance. (A Torah Violation)
 - 2. What if I got upset with someone and slapped their cheek, they quoted the passage (eye for eye) and then slapped my cheek. So... I quoted the passage (eye for eye) and slapped their cheek. If this continued on we would see nothing but the “Wakefield and Carter” feud of the Andy Griffith show.
 - 3. Notice that the laws we covered previously (Torah) were intended for **civil use**. If someone harmed you, you could take them to the civil court of that day (righteous judges) and exact judgment, but personal vengeance was not in order. (Torah Violation - Leviticus 19:18)

Overcoming Evil with Good

Matthew 5:38-42

I. Brief Review (*Justice vs. Personal Vengeance*)

II. This is also the answer to the oft asked question from “no-law” proponents.

- A. Question: “If you believe in keeping the law, why don’t you stone people that don’t keep the law? Why don’t you stone Sabbath breakers?”
- B. Answer: “Stoning was not to be done vigilante style in Scripture. Criteria had to be met, and the first criteria was that it must be done through the civil magistrates of the land.”

1. **Deuteronomy 16:18-20** - Appoint Judges
2. **Deuteronomy 17:2-7** - Thorough Investigation
 - a. More than one witness
 - b. Witnesses throw the first stone
3. **Deuteronomy 17:8-13** - Difficult Cases = Higher Court
4. Even prior to the entrance into the promised land you had a type of a civil court in the wilderness - **Numbers 15:32-36**.

C. Look back now at **Deuteronomy 19:15-21**.

1. Witness
2. Testimony
3. Testifies
4. Priests
5. Judges in Authority
6. Careful Investigation
7. We are talking about vigilantism; we are talking about justice in a civil court.

III. **Matthew 5:39b-41**

A. **Verse 39b**

1. The Pharisees were quoting the law about “eyes and teeth” and using it to justify personal vengeance. An “I’ll get back at you” attitude.
2. Personal vengeance was clearly condemned in the Torah already, long before Yeshua ever taught **Matthew 5:39b - Leviticus 19:18**
 - a. **W1828** - *“Avenge - #1: To take satisfaction for an injury by punishing the injuring party; to vindicate by inflicting pain or evil on the wrong doer.”*
 - b. **Deuteronomy 32:35-36** - The Song of Moses clearly shows that Yahweh will take vengeance upon the wicked on behalf of His

children.

c. **Romans 12:17-19** - Paul wasn't making this up as he went along. He knew the Torah, and was teaching others to follow the Torah. (Also **Proverbs 20:22**)

d. Commentator **John Gill** quotes another (Jarchi) as illustrating it thusly: "*Jarchi thus illustrates it, one says to him (his neighbour) lend me thy sickle; he answers, no (I will not); on the morrow (the neighbour comes, who had refused, and) says to him, lend me thy hatchet; he replies, I will not lend thee, even as thou wouldst not lend me; this is vengeance: this was reckoned mean and little, a piece of weakness with the very Heathens.*"

e. **John Gill** also gives some needed comments on Matthew 5:39 when he writes: "*Not but that a man may lawfully defend himself, and endeavour to secure himself from injuries; and may appear to the civil magistrate for redress of grievances; but he is not to make use of private revenge. As if a man should pluck out one of his eyes, he must not in revenge pluck out one of his; or should he strike out one of his teeth, he must not use him in the same manner; but patiently bear the affront, or seek for satisfaction in another way.*"

f. I have noticed on law enforcement programs (TV) that it is looked down upon when an officer becomes personally involved in the case. The sergeant will remove an officer from the case if the officer has personal ties to the case.

3. Slapping the right cheek.

a. If my assessment is correct then this is speaking of an evil party slapping an innocent party on the cheek.

b. Not just a cheek, but the *right cheek*, which for the majority of the time would be a backhanded slap.

c. Yeshua is saying that if we are done wrongly, we should not retaliate but rather suffer for the sake of a higher reason.

d. This is perfectly laid out in **1 Peter 2:18-23** - Suffer for Good.

B. Verse 40

1. If someone wants to take away your *shirt* (kiton) let him have your *coat* (himation).

2. Do what! Talk about radical!
3. Yeshua is telling us to focus on the eternal rather than the temporal.

4. Always keep in mind that Yahweh knows and sees the injustice.

5. **Matthew Poole** comments: *“That in lighter cases we should rather remit the wrong done to us for peace' sake than stand upon a rigor of justice; rather overcome evil with good, than suffer ourselves to be overcome by the evil of others; rather suffer a blow on the other cheek, than with our own hands revenge the blow which is given thus on our cheek; rather lose our cloak also, than contend for our coat, taken away in judgment from us, though we be in that judgment oppressed. No injury can deserve a private revenge. Light injuries are not of that nature that we should contend for a public revenge of them.”*

C. Verse 41

1. What does he mean “go two miles?”
2. We hear the phrase today “Go that extra mile for them.”
3. Notice the word “forces” or “compel (KJV).”
4. The Romans and other nations had officers who were allowed to call upon the service of ships, horses, and even people to help them carry out their dispatch. The Romans were allowed to require a person to carry something for them for 1 mile (1,000 paces to Romans). Yeshua says here to go 2,000 paces for them, showing them that you are of a different quality. When you suffer as a follower of Yeshua you do so with a meek, humble, servant hood spirit.

IV. Matthew 5:42

A. Obviously Yeshua is not telling us to keep up the habit of a drunkard, glutton, drug addict, etc.

B. He is rather telling us that if we have the power to help a person (whether saint or sinner) and they ask, we should do it.

1. Luke 6:34-35

2. I told you this would be radical.
3. Are you ready to accept the call though?

4. See, notice that our reward will be great, but is this talking about now? I guess it could be in some cases, but primarily we speak of storing up treasures in heaven and then receiving them at the arrival of the kingdom.

If They Hate You, Bless Them

Matthew 5:43-48

I. Introduction

A. The Christian and Retaliation

1. We have dealt with the light matters.
2. We have dealt with refraining from personal vengeance (**Lev. 19:18**).

B. It doesn't end - we aren't only to not act in one way, but also act in another.

1. We've covered this some (give your coat; go two miles).
2. Today we shall cover it more deeply (loving our enemies).

II. **Matthew 5:43**

A. The Scripture commands to love one's neighbor (**Lev. 19:18**).

1. Does this mean that we should hate our enemy?
2. Hate here would be the opposite of what came first, love.
3. The Pharisees righteousness consisted in loving one's neighbor, but they believed this implied that you should hate your enemy.

B. This is a misapplication of the law - and it should not surprise us.

III. **Matthew 5:44**

A. Yeshua tells us to love even our enemies. (Think of someone who hates you.)

1. He explains that one way to do this is to pray for those who persecute you.
2. Other mss. add "*bless those who curse; do good to those who hate.*"
3. This is probably a parallel influence from **Luke 6:27-28**.

B. Any enemy treats you in three categories wrongfully:

1. Heart (hate) - The response is DO GOOD
2. Words (curse) - The response is BLESS THEM
3. Actions (persecute) - The response is PRAY FOR THEM

C. Surely the “harsh” OT didn’t teach this!?!?

1. **Deuteronomy 22:4** speaks of your brother; **Exodus 23:4-5** (enemy; someone who hates; speaking of more than animals - animals show the principle.)

2. **Proverbs 25:21-22**

a. **Romans 12:17-21** (specifically verse 20’s quotation of OT)

b. Coals on the head equal pangs of shame that lead to reconciliation. This is the goal.

c. **Adam Clarke** quotes Susanna Wesley (in poem or song)

*“So artists melt the sullen ore of lead,
By heaping coals of fire upon its head:
In the kind warmth the metal learns to glow,
And pure from dross the silver runs below.”*

d. **Jameison-Faucet-Brown Commentary** - “As metals are melted by heaping coals upon them, so is the heart softened by kindness.

e. **Proverbs 15:1** - “A soft answer turns wrath, but grievous words stir up anger.”

f. If your love doesn’t produce a turn around in your enemy, you have still done your part. Coals could then refer to judgment.

3. So this is not a new NT teaching from Yeshua.

IV. **Matthew 5:45**

A. The goal is to be like your Father in heaven.

1. The tree by the fruit, the cause by the effect.
2. We are showing others who our Father is.

3. Yahweh shows this common grace to the wicked (sun, rain / both are blessings from heaven.)

4. Yahweh just doesn't let it rain on the righteous, he lets it rain on the unrighteous man's house, fully recognizing his unrighteousness.

5. The same thing could be said for "gives breath" Yeshua just uses the sun and rain as his illustrations.

B. God loved us while we were yet enemies of Him (**Romans 5:6-11; vs. 10** says we were enemies of God.)

V. **Matthew 5:46-47**

A. What reward is there in loving someone who loves you already?

1. Not saying we *shouldn't* love our neighbors.

2. Simply saying that a tax collector (someone looked down upon because they often abused their power) can do this.

B. The Gentiles (some mss. read tax collectors here too) (in this case heathens) greet their brethren; we are called to do more than the heathen; we are to greet our enemy.

1. Hebrew Matthew reads "impudent" defined in part by W1828 - "*Shameless; wanting modesty; bold with contempt of others...*"

2. The point is the same - it's easy to love and greet someone who treats you with respect, but why not send some rain on someone who treats you with disrespect. This is a true Christian.

VI. **Matthew 5:48**

A. Be perfect here equals to be complete, whole, entire. Sometimes used in the NT to describe those of full age, mature, manhood, etc.

1. Love both friends and enemies.

2. Just like Yahweh loves both His own and His enemies.

3. Luke 6:36 is the parallel - "*Be merciful, just as your Father also is merciful.*"

B. I'm convinced that this is a key to being a true Christian. It seems that one

who conquers disobedience in this area will be able to conquer all other evils that seem to upset men.