

The Sermon on the Mount

Matthew 5-7 have a doctrinal basis in the Pauline doctrine. Matthew 5-7 is the sermon on the mount. The idea of 'salt' for example. Primarily applying to the Jew at the time of the first coming. the sermon upon the mount. It is the longest and fullest continued discourse of our Saviour that we have upon record in all the gospels. **It presents a radically different manifesto than what the nation of Israel was looking for; it does not present the political or material blessings of the Messiah's reign (which the Jews were looking for). Instead, it expresses the spiritual implications of Jesus' rule in our lives: how will we live when Jesus is our Lord. The Sermon on the Mount does not deal with salvation as such, but it lays out for the disciple and the potential disciple how having Jesus as King translates into ethics and daily living. The sermon on mount CAN'T be applied to a Christian doctrinally. Who is ever tempted to say Raca? Its a Jewish thing. The sermon on the mount should not be applied to the Christian. He is dealing with the nation of Israel in Daniel's 70th week. It can be applied to the Christian but doctrinally its to the Jew. We dont worry about going to hell. They did.**

Its not so simple.

This is the same Discourse as that in Lu 6:17-49 --only reported more fully by Matthew, and less fully, as well as with considerable variation.

It is Profitable for us.

2Timothy 3:16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

It contains principles which are for all Saints of all times.

There are some things that are true for all saints, regardless of when they live on earth.

- Believers of all dispensations are to recognize their own spiritual bankruptcy (5:3).
- Believers of all dispensations are to rejoice in spite of adverse circumstances (5:10-12).
- Believers of all dispensations are to abound in good works (5:16).
- Believers of all dispensations struggle with sexual lust (5:28).
- Believers of all dispensations need to pray in secret (6:6).
- Believers of all dispensations need to sanctify God's holy Name (6:9).
- Believers of all dispensations need to pray, "Thy will be done" (6:10).
- Believers of all dispensations need to lay up treasures in heaven (6:20)
- Believers of all dispensations struggle with the sin of worry (6:25-34).
- Believers of all dispensations need to put God first (6:33).

- Believers of all dispensations need to build their lives upon God's Word (7:24-27).

The Lord gave this sermon to the Jews, not to the Church.

The Church was not even in existence at the time this sermon was given. It was a pre-cross message given to Jews who were told -that the kingdom was near (Matthew 4:17).

We can understand why Reformed men believe the Sermon was delivered to the Church. Reformed theology teaches that the Church is made up of the saints of all ages. Thus they teach that the Church existed in the Old Testament period and also that the Church existed during our Lord's earthly ministry. They believe that there is but one people of God, and therefore that the Sermon applies equally to the one people of God no matter when they live on earth.

You can find things distinctive to the church -

- The truth about the body of Christ (Ephesians 1).
- The truth about the building of Christ (Ephesians 2).
- The truth about the bride of Christ (Ephesians 5).
- The truth about the baptism ("YE IN MIE")—see John 14:20. We are IN CHRIST!
- The truth about the indwelling ("I IN YOU")—see John 14:20. Christ is IN US!
- The truth of the mystery.² See Eph. 3:1-12; 5:30-32; Col. 1:26-27; etc;
- The truth of the believer's identification with Christ in His death and in His life (Romans 6).
- The truth of the believer's heavenly position and standing (Col. 1:1-4; Eph. 2:6; Heb. 3:1).
- The truth of the believer's deliverance from the law and death to the law (Gal. 2:19; Rom. 7:1-6).

The purpose of the Sermon was not to reveal church truth.

The purpose of the Sermon was not to reveal Church truth but to condemn the Jews and to show them that they were not fit to enter the kingdom which was announced to be "at hand."³ The key verse in understanding the purpose of the Sermon is Matthew 5 :20—"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The Jews were very excited about the prospects of the kingdom. They loved the material benefits that it promised them. They had just seen the Lord's healing miracles and they were astounded (Matt. 4:23-25). It resulted in a great multitude following him (Matt. 4:25).

The Sermon on the Mount appears to emphasize what one needs *to do* to find life. However, Paul seems to teach that Christianity is a religion of grace, not effort or achievement. This tension has existed within the church since the beginning.

CONCLUSION: The Sermon on the Mount was addressed to Jews who had followed Christ and who had seen His astounding healing miracles. They had been told by John the Baptist and by the Lord Himself that the kingdom promised by all the prophets was near at hand. The Lord, in this Sermon, set forth the kind of righteousness that was required in order to be fit to enter the kingdom. The Sermon was legal in character and condemnatory in effect. Though the gospel is not revealed in this Sermon, the Lord did make it clear that the

solution for those who lack the needed righteousness is found, not in SELF, but in HIS RIGHTEOUSNESS (Matt. 6:33). Thus we have the first beatitude (Matt. 5:3) showing the blessedness of the person who recognizes his own spiritual bankruptcy.

The Sermon was not addressed to the Church (although there were certainly some in the audience who would later become members of Christ's body). It did not set forth church truth. The revelation of church truth and mystery truth would come later, with Paul as God's chief instrument in conveying this revelation. There is nothing in this Sermon which sets forth the great distinctive truths of this Church Age. There is much in this Sermon which is profitable and precious to the heart of every Church Age believer who loves God's infallible Word.

Who is it addressed to? Believers. No viable path to salvation mentioned. Is it addressed to the church? Don't think so, as the church does not show up yet. Many of the ideas and phrases that He teaches here show up in other gospels.

The first portion of the Sermon on the Mount is known as the Beatitudes, which means "The Blessings" but can also be understood as giving the believer his "be - attitudes" - the attitudes he should "be".

There is no escape from our responsibility to covet every one of these attributes! If you meet one who claims to be a Christian but displays and desires none of these traits, you may rightly question his salvation - they do not have the character of kingdom citizens. If they claim to have mastered these attributes, you may question their honesty!

There are nine Beatitudes (not 7) as there are 3 groups of 3 each.

[[Matthew 5:1]] And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

'multitudes'-

Luke 6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

Luke 6:13 And when it was day, he called [unto him] his disciples: and of them he chose twelve, whom also he named apostles;

Luke 6:14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

Luke 6:15 Matthew and Thomas, James the [son] of Alphaeus, and Simon called Zelotes,

Luke 6:16 And Judas [the brother] of James, and Judas Iscariot, which also was the traitor.

Luke 6:17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

Luke 6:18 And they that were vexed with unclean spirits: and they were healed.

Luke 6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed [them] all.

You can gather from Lu 6:12-19 that the Lord passed the night in the mountain in prayer; in the morning he chose and ordained the twelve; he then came down to the plain, where he found a vast multitude, whom he taught.

The multitudes went up there also. This is the complementary passage in Luke for the sermon on the mount. In Mathew He goes up into a mountain.

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[[Matthew 5:2]] And he opened his mouth, and taught them, saying,

'Blessed' – a word for happy

Genesis 30:13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Jesus says that the *poor in spirit* would be *blessed*: the idea behind the word is *happy*, but in the truest, Godly sense of the word, not in our modern sense of merely be comfortable at the moment.

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[[Matthew 5:3]] Blessed [are] the poor in spirit: for theirs is the kingdom of heaven.
It doesn't mean you should be poor.

Psalms 51:17 The sacrifices of God [are] a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

-contrite in spirit

James 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

The *poor in spirit* are those who recognize that they are devoid of spiritual "assets". But those who are *poor in spirit*, so poor they must beg, are rewarded: they receive *the kingdom of heaven* - and poverty of spirit is an absolute prerequisite for receiving the kingdom of heaven, because as long as we harbor illusions about our own spiritual resources, we will never receive from God what we absolutely need to be saved.

/ Message */* - as long as they harbor illusions about our own spiritual resources, the unsaved will never receive from God what we absolutely need to be saved.

Poverty of spirit cannot be artificially induced by self-hatred; it is brought about by the Holy Spirit and our response to His working in our hearts.

In order to reap the benefits of the kingdom a person is going to have to be poor in spirit. People baptized in John's baptize were poor in spirit.

Ecclesiastes 7:2 [It is] better to go to the house of mourning, than to go to the house of feasting: for that [is] the end of all men; and the living will lay [it] to his heart.

They can do more for themselves weeping over sin than having a good time. While you are out having a good time you are oblivious to God.

Proverbs 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

A Jew needs this kind of attitude to get into the kingdom.

If anything can be said about the character traits described in the Beatitudes is that there is a conspicuous lack of them in the world today; but if they do not describe the character prized by our culture, we understand that they do describe the character of the citizens of God's kingdom.

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[[Matthew 5:4]] Blessed [are] they that mourn: for they shall be comforted.

James 4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness.

Mourning: The godly reaction to poverty of spirit

The grammar indicates an intense degree of mourning; Jesus is not speaking of casual sorrow for the consequences of our sin, but a deep grief over our fallenness before God.

Blessed are they that mourn for what? Not just anything, but mourning over sin. Primarily, we mourn for our own ruin and estrangement from God that result from our sin. But also, we mourn the general destruction and separation sin brings, far beyond the personal consequences.

Those who mourn over their sin and sinful condition are promised comfort by God; He brings this grief into our lives as a means, not an end

Ezekiel 9:4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

A mighty angel comes down to earth (Christ) as the man clothed with linen marks the 144,000. linen - mighty saints dressed that way at the Judgment seat of Christ.

They are the ones that are sad and sorrowful for sin. This is required of a person in the tribulation before they can get into the millenium. The antichrist will be in Jerusalem during the tribulation. The abomination that makes desolate. The ones that are sorrowful over this because of righteousness will no Isaiah 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Isaiah 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Isaiah 29:19 The meek also shall increase [their] joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

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

The next step: meekness.

To be ***meek*** is to show a willingness to submit and work under proper authority; it also shows a willingness to disregard one's own "rights" and privileges.

We can only be *meek*, willing to relinquish our own rights and privileges because we are confident that God is watching over for us, He will protect our cause - the promise *they shall inherit the earth* promises that God will not allow His meek ones to end up on the short end of the deal.

Through the first three beatitudes we notice that the natural man finds no happiness or blessedness in spiritual poverty, mourning or meekness; these are only a blessing for those who are new creatures in Christ.

- ❖ A Christian is to be meek and mild, but ...
- ❖ The sermon on the mount doctrinally applies to a Jew at this point, just before he goes into the tribulation. Christ is telling them right now how they may reap the benefits of the kingdom of heaven while on this earth.
- ❖ Our inheritance has to do with reigning in the millenium and living in New Jerulsalem and the new body we inherit. ↓

Matthew 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Matthew 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

other references -

Psalms 37:11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Zephaniah 2:3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

Jesus Christ was meek as a sacrifice, not weak. Jesus was a man of sorrows and He was rejected.

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[[Matthew 5:6]] Blessed [are] they which do hunger and thirst after righteousness: for they shall be filled.

Revelation 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

'righteousness' - The desire of the one who has poverty of spirit, mourning for sin, and meekness. (also means being justified in God's eyes).

The desire of the one who has poverty of spirit, mourning for sin, and meekness: righteousness.

Jesus is speaking of profound hunger that cannot be satisfied by a snack; this is a longing that endures and is never completely satisfied on this side of eternity.

We see Christians hungering for many things: power, authority, success, comfort, happiness - but how many hunger and thirst for *righteousness*? This is a hungering for *complete* righteousness, not just enough to soothe a guilty conscience.

The promise to those who hunger and thirst in such a way is that *they shall be filled*; yet it is a strange filling which both satisfies us and keeps us longing for more.

In the tribulation they are going to want righteousness so bad they are willing to sacrifice themselves for it. They wont be able to eat unless they have the mark of the beast.

We get in the Kingdom of God by repenting from sin and turning to God's righteousness. They dont get filled until the second coming. The beleivers in Acts 2 are

filled with the Holy Spirit. That's a picture of the whole nation being filled at the second coming.

This is evidence of your new life in Christ. How do you know if you're saved? One way you can tell is by checking your appetites, what do you hunger and thirst after? The natural man will have nothing of this.

1Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

[[Matthew 5:7]] Blessed [are] the merciful: for they shall obtain mercy.

Mercy: caring and reaching out to help those that are in need, without demanding that they deserve of such help. And if you would *obtain mercy* - from others, but especially from God - take care to show mercy to others.

At the second coming Christ will gather the nations around Him and He dispenses mercy and judgement. On those nations that took care of the Israel He dispences mercy. (see Matthew 25)

James 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

James 2:13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

James 2:14 What [doth it] profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

James 2:15 If a brother or sister be naked, and destitute of daily food,

James 2:16 And one of you say unto them, Depart in peace, be [ye] warmed and filled; notwithstanding ye give them not those things which are needful to the body; what [doth it] profit?

- He's talking about the faith one has in the tribulation and doesn't have the works to back it up.

[[Matthew 5:8]] Blessed [are] the pure in heart: for they shall see God.

Pure in heart: the thought is of straightness, honesty, and clarity; these are people not given to all the world's little stains. The *pure of heart* receive the most wonderful reward; they *shall see God*; they shall enjoy greater intimacy with God than they could have imagined. Ultimately, this intimate relationship with God must become our greatest motivation for purity, greater than a fear of getting caught or a fear of consequences.

They shall see God literally. The Jew is promised to see Him if He is pure. There is a mid tribulation appearance of Christ - (revelation 10, Ezekiel 9). A mighty angel comes down to earth (Christ) as the man clothed with linen marks the 144,000. Christ appears to those who have rejected Him in this appearance and preaches the gospel of the kingdom. The only ones who see Him are those who are clean and pure and who have not taken the mark of the beast and not submitted to the rules and regulations of the antichrist kingdom, but they have run from Jerusalem.

[[Matthew 5:9]] Blessed [are] the peacemakers: for they shall be called the children of God.

Peacemakers: this does not describe those who live in peace, but those who actually bring about peace, overcoming evil with good. We accomplish this in one sense, through the spreading of the gospel; God has entrusted to us the *ministry of reconciliation*-the breaking down of walls between people.

2Corinthians 5:18 And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

The reward of *peacemakers* is that they are recognized as true children of God; they share His passion for peace and reconciliation, the breaking down of walls between people.

James 3:18 And the fruit of righteousness is sown in peace of them that make peace.

It has something to do with the peacemakers during the tribulation.

They think they are christians because they are making peace. This isnt all christian doctrine for this dispensation. This is Daniel's 69th week. Because the Jew rejects, God in His foreknowledge knew there was going to be a church and the Pauline mystery, Jew and Gentile in 1 body. Nobody knew that until the Jews reject and Paul is given the new gospel (Ephesians 3). You cant read that into Matthew because it hasnt taken place yet. If the second advent would have come through, the millenium would have taken place. Its a bona fide offer. He knew they wouldnt accept when He wrote Isaiah 53 and 22. He knew He would go to the cross at Genesis 3. There was a bona fide offer of the kingdom if the Jews had met the conditions.

conditions - NOT conditions for salvation

Matthew 5:29 And if thy right eye offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell.

The ones that go to Selia-petra are there ones who dont submit to the antichrist's reign.

A peacemaker in the tribulation would not submit to the antichrist's persecution of the Jew.

[[Matthew 5:10]] Blessed [are] they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Jesus Christ was not a peacemaker.

Luke 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

He came to bring a sword and to divide.

He is dealing with the Jew and the antichrist going into the tribulation.

The context is the kingdom of heaven.

These blessed ones persecuted for **righteousness** and Jesus' sake - not for their own fanaticism. Peter recognizes that there is suffering that comes to some Christians for reasons other than their faithfulness to Jesus. the persecuted will have a great reward in heaven; and because the persecuted are in good company: the prophets before them were also persecuted.

1Peter 4:15 But let none of you suffer as a murderer, or [as] a thief, or [as] an evildoer, or as a busybody in other men's matters.

1Peter 4:16 Yet if [any man suffer] as a Christian, let him not be ashamed; but let him glorify God on this behalf.

[[Matthew 5:11]] Blessed are ye, when [men] shall revile you, and persecute [you], and shall say all manner of evil against you falsely, for my sake.

connect with 'for righteousness' sake'

He is the righteous one. The tribulation foundation is mentioned in Revelation 12 and 14. Its faith in Jesus for His sake and keeping the commandments.

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

'woman' - Israel

Tribulation doctrine - they keep the commandments and believe in Jesus as the messiah. Else they accept the mark of the antichrist and go to hell. They must sacrifice everything they have for righteousness sake.

'revile' - filthy

1Peter 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed [himself] to him that judgeth righteously:

Take a stand for God and men will hate you but God will love you and that's what you rejoice in. The joy of the Lord is your strength.

Suffer for His sake, that's where the real blessing is.

[[Matthew 5:12]] Rejoice, and be exceedingly glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you.

The persecuted will have a great reward in heaven; and because the persecuted are in good company: the prophets before them were also persecuted. The world persecutes them because the values and character expressed in these Beatitudes are so opposite to the world's manner of thinking.

The life that is blessed under the Beatitudes isn't assertive or self interested enough for today. Our persecution may not be much compared to others, but if no one speaks evil of you, are these Beatitudes traits of your life?

James 1:2 My brethren, count it all joy when ye fall into divers temptations;

James 1:3 Knowing [this], that the trying of your faith worketh patience.

James 1:4 But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing.

During the tribulation that Jew will fall into divers temptations.

James 1:12 Blessed [is] the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

'reward in heaven' -

Revelation 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

When the millenium is finished Christ will reward the prophets and His servants -

Revelation 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

that's when they get their judgment. They will also be rewarded in the sense of their getting the kingdom.

They persecuted the OT prophets.

Are these Beatitudes traits of your life?

Only one, Jesus Christ, fits all these.

[[Matthew 5:13]] Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Salt and Light

'salt' - Israel was the only nation God called out as a nation of righteousness. The other nations weren't seeking God so they were bitter. Also their defiance of idolatry. And that's the way the Christian is to be. He is to be in defiance of the way the world thinks and think the way God thinks. That will make you salty.

You should not be sweet, but a rebuke to this world. It will produce the fruit of righteousness. There is no substitute for telling the truth.

Christianity is becoming sugar coated. The church is no longer salty.

Notice that Jesus does not *challenge* us to *become* "salt" or "light"; He simply says that we *are* - and we are either fulfilling or failing that responsibility.

Salt as a picture of the Christian

In Jesus' day, salt was a valued commodity; Roman soldiers were sometimes paid with salt, giving rise to the phrase "worth his salt". Salt was used to preserve meats, and to retard decay; Christians being *salt* points to their preservation of society.

And as today, salt was used to add flavor - Christians should be a "flavorful" people.

However, salt must keep its "saltiness" to be of any value; it is rightfully *trampled under foot*; in the same way, too many Christians lose their "flavor" and become good for nothing.

They have reverted to the methods and procedures of the world to build the church. When you have a method that appeals to the world you have subjected the preaching of the gospel to a worldly method.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

Galatians 3:11 But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.

Galatians 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Many times God talks to Jerusalem when it is directed at the whole nation.

[[Matthew 5:14]] Ye are the light of the world. A city that is set on an hill cannot be hid.

Light as a picture of the Christian

The purpose of light is to illuminate and expose what is present; therefore light must be exposed before it can be of any value - if it is hidden *under a basket*, it is no longer useful. It goes against the very nature and purpose of light for it to be hidden - so a Christian is truly fighting himself and the Holy Spirit by never letting his *light so shine before men*. Even as lamps are placed higher so their light can be more effective, we should look for ways to let our light shine in greater and broader ways.

Jesus gives the Christian both a great compliment and responsibility when He says that we are the light of the world; He claimed that title for Himself as He walked this earth (John 8:12 and 9:5).

The purpose in letting our *light so shine* by doing *good works* is so that others will glorify God, not ourselves.

A key thought in both the pictures of *salt* and *light*: distinction

Salt is needed because the world is rotting and decaying; if our Christianity is also rotting and decaying, it won't be any good.

Light is needed because the world is in darkness; if our Christianity imitates the darkness, we have nothing to show the world.

To be effective we must seek and display the Christian distinctive; we can never affect the world for Jesus by becoming like the world.

The Christian is a light -

Phillipians 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

We are to reflect Christ.

We are pictured as the moon -

Song of Solomon 6:10 Who [is] she [that] looketh forth as the morning, fair as the moon, clear as the sun, [and] terrible as [an army] with banners?

We are a dead planet reflecting the light of another.

Christ is said to be the sun of righteousness -

Malachi 2:4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

The moon lights up at nighttime.

1 Thessalonians 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

This dispensation is said to be in the night. When the church fails to live off light we have darkness. People are not deceived in the darkness.

In the OT the cities of refuge were built on hills so they could be easily seen by the people who are trying to get into them for refuge.

These are the similitudes - a comparison by resemblance. You are similar to salt. Study salt to see what Christians should be like.

[[Matthew 5:15]] Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Mark 4:21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

The Jews in the tribulation will have the light. We have light. You hide it by putting it under a basket. A bushel typifies making money. If you want to make the light bright don't put it under a bushel.

Mark 4:21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

Some Christians are too lazy to witness, go to church. God gives you a light and you can put it under a bushel. Put it on a candlestick - refers to church

Revelation 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

A Jew will hide the light in the tribulation by taking the mark of the beast. A candlestick is a group of lights. A picture of an assembly (church). You are to let your light shine. Allow Christ to live within you.

[[Matthew 5:16]] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Good works are the light shining, reflected from Christ.

[[Matthew 5:17]] Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Jesus' relation to the law

Jesus is beginning a long discussion of the law, and wants to make it clear that He is not opposing the law of Moses, but He will free it from the way the Pharisees and Scribes wrongly interpreted the law.

Jesus wants to make it clear that He has authority apart from the law of Moses, but not in contradiction to it - Jesus added nothing to the law except one thing that no man had ever added to the law: perfect obedience. Even though He often challenged man's stupid interpretations of the law (especially Sabbath regulations), Jesus never broke the law of God.

Jesus did perfectly fulfill the law. He fulfilled the doctrinal teachings of the law in that He brought full revelation. He fulfilled the predictive prophecy of the law in that He is the Promised One, showing the reality behind the shadows. He fulfilled the ethical precepts of the law in that He fully obeyed them and He reinterpreted them in their truth.

He fulfilled the Law in Three ways:

- 1) Obedience to the Law (Isaiah 42:21)
- 2) Death: He met the claims of the Law for us (Romans 10:4)
- 3) Spirit: enables believers (Romans 8:4)

[[Matthew 5:18]] For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Christ came to fulfill the law. Not just moral righteousness but the prophecies about events to take place. In His first coming He fulfilled the righteousness of the law.

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Romans 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Romans 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Romans 10:4 For Christ [is] the end of the law for righteousness to every one that believeth.

He did not yet fulfill all the events of the prophecies dealing with His reigning.
- 'Till heaven and earth pass' is future

[[Matthew 5:19]] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.

The disciple's relationship to the law

The *commandments* are to be obeyed as explained and fulfilled by Jesus' life and teaching, not as in the legalistic thinking of the religious authorities of Jesus' day. For example, sacrifice was commanded by the law, but it was fulfilled in Jesus; so we do not run the danger of being *called least in the kingdom of heaven* by not observing animal sacrifice as detailed in the law of Moses.

Though the Christian is done with the law as a means of gaining a righteous standing before God (*for if righteousness comes through the law, then Christ died in vain [Galatians 2:21]*), the law stands as the perfect expression of God's ethical character and requirements. The law sends us to Jesus to be justified, because it shows us our inability to please God in ourselves; but after we come to Him, Jesus sends us back to the law to learn the heart of God for our conduct and sanctification.

Considering the incredible devotion to the law shown by the *scribes and Pharisees*, how can we ever hope to exceed their righteousness? The Pharisees were so scrupulous in their keeping of the law that they would even tithe from the small spices obtained from their herb gardens (Matthew 23:23) The heart of this devotion to God is shown by modern day Orthodox Jews; in early 1992, tenants let three apartments in an Orthodox neighborhood in Israel burn to the ground while they asked a rabbi whether a telephone call to the fire department on the Sabbath would violate Jewish law. Observant Jews are forbidden to use the phone on the Sabbath, because doing so would break an electrical current, which is considered a form of work. In the half hour it took the rabbi to decide "yes," the fire spread to two neighboring apartments.

We can exceed their righteousness because our righteousness exceeds that of the scribe and Pharisee in *kind*, not *degree*. Paul describes the two kinds of righteousness in Philippians 3:6-9: *Concerning the righteousness which is in the law, [I was] blameless. But what things were gain to me, I have counted loss for Christ. But indeed, I count all things loss. . . . that I may gain Christ, and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith.* Though the righteousness of the scribes and Pharisees was impressive to human observation, it could not prevail before God (Isaiah 64:6).

So then, we are not made righteous by keeping the law; and when we see what keeping the law *really* means, we will be thankful that Jesus offers a different kind of righteousness to us.

Jesus interprets the law in its truth

In this section, Jesus will show the true meaning of the law; but this isn't Jesus against Moses; it is Jesus against false and superficial interpretations of Moses.

In regard to the law, the two errors of the scribes and Pharisees were that the both *restricted* (as in the law of murder) and *extended* (as in the law of divorce) the commands of God past His intention.

The people Jesus was speaking to only knew of the Bible what these scribes had told them; they didn't (couldn't) read it for themselves - may that never be the case with any of us!

[[Matthew 5:20]] For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Righteousness is based on motives and on the heart. Its not thinking about evil on the inside that makes righteousness. He came to reveal sin. What a man does outwardly means nothing in God's eyes.

1Samuel 15:22 And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams.

You can fulfil the law and still be wicked. Man's nature must be atoned for. Your motives matter. A pharisee was outwardly clean but full of pride and envy.

Jeremiah 17:9 The heart [is] deceitful above all [things], and desperately wicked: who can know it?

Jeremiah 17:10 I the LORD search the heart, [I] try the reins, even to give every man according to his ways, [and] according to the fruit of his doings.

Murder

[[Matthew 5:21]] Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Murder is an outward act. But being angry enough to kill is also wrong.

In this section, Jesus will show the true meaning of the law; but this isn't Jesus against Moses; it is Jesus against false and superficial interpretations of Moses.

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The people Jesus was speaking to only knew of the Bible what these scribes had told them; they didn't (couldn't) read it for themselves - may that never be the case with any of us!

Jesus interprets the law against murder

You have heard it said: these people had not really studied the law of Moses for themselves; all they had was the teaching on the law from the scribes and Pharisees.

Notice the authority Jesus takes: *But I say to you;* Jesus does not rely on the words of previous scribes or teachers.

Jesus makes it clear that it is not only those who commit the act of murder who are in danger of judgment; those who have a murderous intent in the heart are also in danger of judgment. Jesus exposes the essence of the scribe's heresy: to them, the law was really only a matter of *external performance*, never the heart.

`[[Matthew 5:22]] But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.`

To call someone *Raca* is to express contempt for their intelligence; to call them a *fool* shows contempt for their character. Commentators have translated the idea behind *Racca* as "nitwit, blockhead, numbskull, bonehead, brainless idiot".

The scribes and Pharisees were not insincere; they tried to adhere to the keeping of the Law. Maybe misguided and mistaught, they were zealous and sincere.

Anyone that tries to reconcile himself to God by his works, his rules, and his legalism is pharisaical. The extreme form of legalism would be a misapplication of the Sermon on the Mount. One is accountable for knowledge.

Anyone that tries to reconcile himself to God by his works, his rules, and his legalism is pharisaical. The extreme form of legalism would be a misapplication of the Sermon on the Mount. One is accountable for knowledge.

Is there any other way to the throne of Grace other than by Jesus Christ? If there is, than Jesus Christ's prayers were unanswered. In Gethsemane, Jesus pleaded with the Father three times for any other way. In the cultural awareness of that day, these were the ones closest to perfection. Yet, Jesus states that one must exceed their righteousness.

`Sone doesnt have to kill, just be angry enough to kill. The judgement is an earthly judgment.`

`1John 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.`

Being angry enough to kill is the kind of righteousness that God hates. He is trying to reveal to a sinful nation that doesn't realize they are wicked. They didn't love God or His Son. Their righteousness was self-righteousness. 'without a cause' - left out of new bible versions. Makes Christ a sinner because He got angry.

In the tribulation when a Jew is angry with his brother without a cause he will be in danger of that end judgement of everybody who is judged on how they took care of the Jewish brethren.

A sermon on mount CANT be applied to a Christian doctrinally. Who is ever tempted to say Raca? Its a Jewish thing. The sermon on the mount should not be applied to the Christian. He is dealing with the nation of Israel in Daniel's 70th week. It can be applied to the Christian but doctrinally its to the Jew. We don't worry about going to hell. They did.

'council' -

Psalms 68:27 There [is] little Benjamin [with] their ruler, the princes of Judah [and] their council, the princes of Zebulun, [and] the princes of Naphtali.

Its could be a council in the tribulation or the millenium. There will be a millenium judgment (Ezekiel 44-48). 40- 48 deals with the millenial justice and council during the tribulation. Only place in the bible where council is spoken of in a good sense.

'Raca' - a hebrew term that shows contempt or disrespect. Anger without a cause. You should hate anything God hates.

'Thou fool' - applied to a Jew in danger in the millenium, not a Christian in grace.

1Corinthians 15:36 [Thou] fool, that which thou sowest is not quickened, except it die:

Paul says 'Thou fool' but he is not in danger of hell fire. Its not applied to a Christian under grace. So one Jew shouldn't say to another 'Thou had it'. The only people that don't go to hell fire are those that don't take care of the Jew (Daniel 25).

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

The world considers us fools.

[[Matthew 5:23]] Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

[[Matthew 5:24]] Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

The gift that was brought to the altar in the OT. The gifts of offerings. The altar is in the temple.

1Samuel 15:22 And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams.

Its better to obey than to sacrifice. Outward sacrifice means nothing unless you got things right with other people.

Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Matthew 18:16 But if he will not hear [thee, then] take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Matthew 18:17 And if he shall neglect to hear them, tell [it] unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

How to handle it when somebody's got something against you.

Matthew 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Matthew 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

He is talking about an adversary as a creditor. You are to pay him while you got the money or debtors prison. One of the sure fruits of repentance is restitution. Try to make things right once you are born again. If you still owe money you should pay it.

Matthew 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

Matthew 18:24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

Matthew 18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

Matthew 18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Matthew 18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

Matthew 18:28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took [him] by the throat, saying, Pay me that thou owest.

Matthew 18:29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

Matthew 18:30 And he would not: but went and cast him into prison, till he should pay the debt.

Matthew 18:31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Matthew 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Matthew 18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

Matthew 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Matthew 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Deuteronomy 23:21 When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

Proverbs 6:1 My son, if thou be surety for thy friend, [if] thou hast stricken thy hand with a stranger,

Proverbs 6:2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

Proverbs 6:3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

Proverbs 6:4 Give not sleep to thine eyes, nor slumber to thine eyelids.

Proverbs 6:5 Deliver thyself as a roe from the hand [of the hunter], and as a bird from the hand of the fowler.

Ecclesiastes 5:5 Better [is it] that thou shouldest not vow, than that thou shouldest vow and not pay.

If you make a vow you had better do it.

There is a righteousness that goes beyond just looking like you are right. The real righteousness is a heart and a motives thing. David got into trouble with a look (at a woman on the balcony). Eve got into trouble with a look (at the tree). The television is all looking, to stimulate lust, the good life you may not have. Looting is due to lusts caused by television.

[[Matthew 5:25]] Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

[[Matthew 5:26]] Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

More on problem personal relationships

Jesus considers it far more important to be reconciled to a brother than to perform a religious duty; this is a rebuke to those who feel justified in stepping all over others in the name of "ministry".

Jesus commands us to *quickly* settle anger and malice with another; when we ignore it or pass it off, it genuinely imprisons us. Paul expresses the same idea in Ephesians 4:26-27; when we hold on to our anger against another (*do not let the sun go down on your wrath*) we sin - and *give place to the devil*.

Adultery

[[Matthew 5:27]] Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

[[Matthew 5:28]] But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Jesus interprets the law against adultery

Again, Jesus brings out the full meaning of the commandment, putting the emphasis on the internal, not only the external.

There are many who do commit adultery or murder in their hearts and minds, and the only thing that keeps them committing the act is the fear of being caught by man, not a fear of God. What is the difference? If you have an adulterous or murderous heart, and had a low-risk opportunity, you would go ahead and commit murder or adultery. This principle applies to much more than men looking at women; it applies to just about anything we can covet with the eye or mind.

However, we cannot say that it doesn't matter if one commits the act of adultery if they have already committed it in their hearts; to sin in your heart is bad and enough to condemn you, but it is even worse to commit the act.

God judges the heart and that's a righteousness that exceeds the scribes and pharisees. Show this to any self-righteous person Also -

1John 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

If the woman dresses to solicit, she is just as guilty as the man. American women dress this way.

The Christian woman is admonished:

1Timothy 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;
1Peter 3:3 Whose adorning let it not be that outward [adorning] of plaiting the hair, and of wearing of gold, or of putting on of apparel;

Dress very discreetly to avoid spiritual adultery. A Christian woman 'should' be as ugly as a post for her own sake. Women's hairstyles are similar to that of a Greek goddess. Dress simply and plainly. Don't display what you don't want to sell. The woman is easily deceived (Genesis 3).

Galatians 4:16 Am I therefore become your enemy, because I tell you the truth?

The sheep is dumb like the Christian. Doing the wrong things at the wrong time.

Job 31:1 I made a covenant with mine eyes; why then should I think upon a maid?

You do because of the lust of the flesh. The Christian is to negate the lust of the flesh, the pride of the eyes and the pride of life.

[[Matthew 5:29]] And if thy right eye offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell.

The offense is in verse 28. Its tribulation doctrine.

When a man sins today his body goes to the grave, so this is an impossible verse to apply to this dispensation. He is talking about a body going into hell. Hell cannot be the grave. Not if this passage is true. Tell it to the JW's. They use Greek words for hell and the grave. Stick to the English words.

[[Matthew 5:30]] And if thy right hand offend thee, cut it off, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell.

Our attitude in the war against sin

Jesus was not speaking literally here; sadly, some have taken it so and have mutilated themselves in mistaken efforts in the pursuit of holiness (a notable example was Origen's self castration).

The trouble with a literal interpretation is that it does not go far enough! Even if you do cut off your hand or gouge out your eye, you can still sin with your other hand or eye; and when all those are gone, you can especially sin with your mind.

The principle Jesus was stressing is simply this: one must be willing to sacrifice to be obedient. This is the one thing many are unwilling to do; that is why they remain trapped in sin, or never come to Christ - they never get beyond a vague wishing to be better. We must be convinced that it is more profitable for that part of your life to die rather than your whole life.

What the Lord is pointing out is how serious it is for us not to offend the Father.

“Right Hand”: In Moslem countries, they have a concept of being socially unredeemable. The court can decide if one is being tried for the third time for a petty offense. If you are

caught stealing, they cut off your right hand. Your right hand is the only hand that you are allowed to eat with in the Arab cultures. Not only was a thief marked by their impediment, but also ostracized from society.

The rule of righteousness that God expects, the standard which we can in no way fulfill out of our own strength. But it is the standard which Jesus Christ did fulfill the full law, including this standard for righteousness.

If the right hand offends him during the tribulation its a trip directly to hell (Matthew 25). In the millenium if these things are true, he goes into the literal hell on earth (Isaiah 34). There will be a literal fire and brimstone hell on earth during the 1,000 year reign. Hell on earth. It will continue forever.

Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Nobody's body goes into hell now but it is possible during the millenium.

The right hand can offend you because the mark of the beast is taken in the palm of the hand (and the forehead) (in the millenium?) The sermon on the mount does not apply doctrinally in this dispensation.

Divorce

[[Matthew 5:31]] It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

Deuteronomy 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give [it] in her hand, and send her out of his house.

Deuteronomy 24:2 And when she is departed out of his house, she may go and be another man's [wife].

Deuteronomy 24:3 And [if] the latter husband hate her, and write her a bill of divorcement, and giveth [it] in her hand, and sendeth her out of his house; or if the latter husband die, which took her [to be] his wife;

Deuteronomy 24:4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that [is] abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee [for] an inheritance.

From the mosaic law.

[[Matthew 5:32]] But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Jesus interprets the law concerning divorce

In Jesus' day, many people interpreted the Mosaic permission for divorce (Deuteronomy 24:1) as granting virtually any reason as grounds for divorce - even to the extent of permitting a man to divorce his wife if she burnt his breakfast. The issue revolved around a strict or loose interpretation of the word *uncleanness* in Deuteronomy 24:1; those who wanted to make divorce easy had a loose interpretation.

Jesus teaches more fully on marriage and divorce in chapter 19; but here we see the intent of Jesus: getting back to the intent of the law, instead of allowing it to be used as carte blanche for divorce.

An illegitimate divorce gives place to *adultery* because God doesn't recognize the divorce, and sees a new relationship as bigamous - whether or not the state recognizes divorce, God must also.

This is explained to the pharisees -

Matthew 19:9 And I say unto you, Whosoever shall put away his wife, except [it be] for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

You can put her away with a bill of adultery if she has fornicated but thats the only reason that He gives. Thats a scriptural reason. He's talking about a wife who has fornication with another man. So the bondage is broken (what God has put asunder) and a new union has been established. That is a divorce in the bible.

3 scriptual reasons for divorce

=====

1) fornication - you can out her away for anything BUT

2) death -

Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Romans 7:2 For the woman which hath an husband is bound by the law to [her] husband so long as he liveth; but if the husband be dead, she is loosed from the law of [her] husband.

Romans 7:3 So then if, while [her] husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Romans 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God.

Romans 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Romans 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.

3) If the unbelieving depart. If a woman who is a beleiver has an unbeleiveing husband, she is to remain with him. (1 Corinthians 7). If he choses to leave, she can remarry. She is under no bondage.

Divorce in God's eyes is a physical situation not a legal one. Marrige in the bible is flesh to flesh. One party has broken the union. Know for the test. Remarriage is in 1 Corinthians 7. Its not a sin to do so.

A picture of God putting away His wife. Israel -> body of Christ (a heathen woman) (hosea). God putting away His legal wife and marrying a harlot. The harlot is the gentile bride.

Oaths

[[Matthew 5:33]] Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

If you swear to do something then do it.

Ecclesiastes 5:5 Better [is it] that thou shouldest not vow, than that thou shouldest vow and not pay.

The rule is plainly stated. Keep your mouth shut. If you take an oath, go through with it. In the tribulaton the oath will be the mark of the beath.

[[Matthew 5:34]] But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

There is a lot of Christian cursing. "I swear by heaven".
"land sakes"

[[Matthew 5:35]] Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

[[Matthew 5:36]] Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

"head" - "as I live and breath"

Matthew 26:63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Its ok to swear with an oath in court. Dont do it by yourself. Personal conversion.
"Gee whiz"

"well I'll be damned"

[[Matthew 5:37]] But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Mean what you say. Not maybe. "by golly" People lie all the time just to be polite. It all comes from a wicked heart. Land of Goshen? Like saying :By God' because it evoked God's power. "rats" == "damned"

Jesus interprets the law concerning oaths

The scribes and Pharisees had twisted the law *You shall not take the Lord's name in vain* to permit the taking of virtually every other name in a false oath.

Jesus gets to the point: God is part of every oath anyway; if you swear by *heaven, earth, Jerusalem, or even your head*, you swear by God anyway - and your oath must be honored.

But having to swear or make oaths betrays the weakness of your word; it demonstrates that there is not enough weight in your own character to confirm your words. How much better to let your *Yes be Yes and No be No*.

An Eye for an Eye

[[Matthew 5:38]] Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

Talking to a Jew now.

Deuteronomy 19:18 And the judges shall make diligent inquisition: and, behold, [if] the witness [be] a false witness, [and] hath testified falsely against his brother;

[[Matthew 5:39]] But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

This is a court situation. Not an everyday situation of life.

Romans 12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

If somebody cuts your throat you are not to do the same for him. Dont play the devil's game to get even with anybody.

Romans 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

If someone attacks your wife you are to die for them. Christ died for the church. God expects that. We have the right of self defense (Romans 13). Leaves peaceably till its impossible. This is for a Jew in a in relation to his brother in a court situation and will have something to do with the millenium or the tribulation doctrine.

Romans 12:19 Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord.

Romans 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Get even with him by treating him nice and let God take care of it. That's how you are to handle your enemies. Confess your anger to God. Implicatory prayers. You forgive him and try to help him. Don't try to get even on your own (1 Corinthians 6).

Romans 12:21 Be not overcome of evil, but overcome evil with good.

One can't understand your behavior, but the Holy Spirit might convict him. Your motive should not be to get even with him.

[[Matthew 5:40]] And if any man will sue thee at the law, and take away thy coat, let him have [thy] cloke also.

See Romans 12:17-20 above

[[Matthew 5:41]] And whosoever shall compel thee to go a mile, go with him twain.

Go as far as you can go on the right road with anybody.

[[Matthew 5:42]] Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Jesus interprets the law of retribution

The Mosaic law did teach *an eye for an eye and a tooth for a tooth* ([Exodus 21:24](#)); but the religious teachers had moved it out of its proper sphere (a principle *limiting* retribution for the civil government) and put it in the wrong sphere (as an *obligation* in personal relationships).

Jesus presents the fullness of this law: the non-resistance of evil. This is a radical command, but not an absolute one: Jesus Himself resisted evil when He turned tables in the temple. This principle is also relevant to personal relationships, and not to the proper functions of government in restraining evil ([Romans 13:1-4](#)); I must turn my cheek when I am personally insulted (the cultural meaning of a slap on the cheek), but the government has a responsibility to restrain the evil man from physical assault. Jesus also displayed the principle behind the law in His trials before the Sanhedrin and Pilate: we are to let God defend our case, not ourselves.

Positively, we are told to take command of evil impositions by making a deliberate choice to give more than we are required. Roman law commanded Jews (in their Judean occupation) to carry the pack of any Roman soldier, but only for one mile; Jesus is saying "go beyond the one mile required by law and give another mile out of a free choice of love". This is how we change someone's attempt to manipulate us into our free act of love.

The only limit to this kind of sacrifice is the limit that love itself will impose; it isn't love to give into someone's manipulation without our transforming it into a free act of love; it isn't always love to give or to not resist.

Jesus clearly says that we are not to resist the *evil person*; we are to resist evil itself at every opportunity.

Under OT law you could charge interest to the heahen. Under the OT law they werent allowed to charge usury? to their own brother.

Love for Enemies

[[Matthew 5:43]] Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

[[Matthew 5:44]] But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Roamns 12 answers that.

[[Matthew 5:45]] That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Works for the rebirth. The way the Jewish nation gets their national rebirth at the second coming at the second coming is to do those very things at the tribulation.

God blesses the unjust man. It doesnt mean you are saved and going to heaven. It just shows God's grace.

[[Matthew 5:46]] For if ye love them which love you, what reward have ye? do not even the publicans the same?

[[Matthew 5:47]] And if ye salute your brethren only, what do ye more [than others]? do not even the publicans so?

True

Jesus interprets the law of loving your neighbor

True, the Mosaic law commanded *you shall love your neighbor (Leviticus 19:18)*; but the scribes and Pharisees added an opposite (and evil) misapplication: you are under equal obligation to *hate your enemy*.

Instead, Jesus reminds that in the sense God means it, *all people* are our neighbors, even our enemies; to truly fulfill this law, we must *love, bless, do good and pray* for our enemies

- not only our friends. Jesus freely acknowledges that we *will* have enemies; yet we are to respond to them in love, trusting that God will protect our cause and destroy our enemies - in the best way possible, by transforming them into our friends.

In doing this, we are imitating God, who shows love towards *His* enemies, by sending *rain on the just and on the unjust*.

What *do* you do more than the sinner? We should regard it as no matter of virtue if we merely return the love that is given to us. Remember, Jesus is teaching us the character of the citizens of His kingdom; we should expect that character to be different from the character seen in the world .

[[Matthew 5:48]] Be ye therefore perfect, even as your Father which is in heaven is perfect.

'perfect' - love your enemies

The Father loved His enemies. We are not to love them to the point that we will give into them on doctrinal position or practical positions that hurt our position with God. God never compromises on sin. He can love the sinner although He won't compromise on the issue.

A Christian can be perfect in the sense of a spiritual, mature relationship that he has with God after knowledge and experience.

Phillipians 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Colossians 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

James 1:2 My brethren, count it all joy when ye fall into divers temptations;

James 1:3 Knowing [this], that the trying of your faith worketh patience.

James 1:4 But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing.

There is Christian perfection. It is coming to an understanding about all life's doctrinal matters and you've had experience with trouble and you've allowed patience to have its perfect work and you're not wanting anything.

Phillipians 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, [therewith] to be content.

That's a state of perfection; you're content with whatever God gives you.

1 Peter 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle [you].

It's not sinless. It's a position you've obtained through your experience with God. You use situations for God's glory.

Phillipians 4:12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

That takes some dealing with you for God to make you perfect in the image of His Son. It takes real fire and God dealing with you to conform you to the image of His Son.

Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Your attitude must be to do what's right.

The conclusion to the true interpretation of the law: *be perfect!*

If a man could live the way Jesus has told us to in this chapter, he would truly be perfect.

He would never hate, slander or speak evil of another person.

He would never lust in his heart or mind, and not covet anything.

He would never make a false oath, and always be completely truthful.

He would let God defend his personal rights, and not take it upon himself to defend those rights.

He would always love his neighbors, and even his enemies!

Such a man would truly have a righteousness greater than the scribe and the Pharisees (5:20), the very thing we must have to enter into God's Kingdom.

But there is only one man who has lived like this: Jesus Christ; what about the rest of us? Are we left out of the Kingdom of God?

We see that in this section Jesus was not *primarily* seeking to show what God requires of the Christian in his daily life.

True, Jesus has been revealing God's ultimate standard, and we must take it to heart - but His *primary* intent was to say, "if you want to be righteous by the law, you must keep the whole law, internal and external - that is, you must be perfect!"

Jesus has demonstrated that we need a righteousness that is apart from the law (Romans 3:21-22).

As Paul put it in Romans 3:21-22: But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe.

What is our current relation to the law, as truly interpreted? We are exposed as guilty sinners who can never make ourselves righteous by our performance of good works - which was exactly the view held by most people in Jesus day (and our own).

We must remember the fullness of Jesus' teaching on the law: our command is to love God and our neighbor, and the law will accomplish itself (Matthew 22:37-40).

The fullness of the interpretation of the law will be honored by love: *Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith* (1 Timothy 1:5).

Trying to get there on your own merit is a sin, in that it denies the necessity for Christ's death. Your attempt to get there on your own strength blasphemes the redemptive work of God.
