

Hidden Hills Sovereign Grace Baptist Church
Sunday Sermon

Date: November 1, 2020

Text: Matthew 5:21-30

Scripture Reading: Matthew 5:21-30

Subject: Sermon on the Mount, Part 3

In the preceding message from Matthew 5:13-20, we considered that believers are both the salt of the earth and the light of the world – and that our LORD did not come to destroy the law, but to fulfil it. He fulfilled every precept of the mosaic law – and we stand in that righteousness by faith in him.

Now we come to verse 21 which introduces the concept of murdering another person and of anger toward and hating our brother. Verse 27 introduces a New Covenant concept concerning adultery. Both of these subjects are very much need to stir up our pure minds by way of remembrance.

Let us now proceed to verse 21 of this 5th chapter for further study of part 3 of the sermon on the mount by our Lord Jesus Christ.

Matthew 5:21 (KJV) *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:*

Ye have heard that it was said by them of old time, Thou shalt not kill; -- Of old time – from the Old Covenant, this was the law of Almighty God in the Ten Commandments. The sixth commandment says, “Thou shalt not kill.” Jesus interpreted it in Matthew 19 saying, “Thou shalt do no murder.” It means the taking of another human life.

Matthew 19:18 (KJV) [To the rich young ruler] *He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou*

shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

And whosoever shall kill shall be in danger of the judgment:

-- The conjunction "and" connects this to what was said of old time. The Pharisees, Sadducees and Scribes had added their own interpretation to God's plain commandment. It is not true that when one kills that he is in danger of the judgment, but God commanded that if a person kills another, then the one committing the murder must die. The judgment is already made. The Pharisees had caused the command of God to be made of none effect by their tradition.

Matthew 5:22 (KJV) 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.

But I say unto you, -- Jesus has told us all that was said of them beforetime and adds a "But," which shows his right, as the very son of God to institute a change. He did not disdain the law of God given by Moses in the Ten Commandments which said, "Thou shalt not kill," but he opposed the human addition to this commandment made by the Pharisees and Scribes. In his words which follow, we see that he goes to the heart of the matter and addresses anger which comes from our heart.

That whosoever is angry with his brother without a cause shall be in danger of the judgment: -- *Anger without a cause;* that is, unjustly, rashly, hastily, where no offence had been given or intended. In that case it is evil; and it is a violation of the sixth commandment, because *he that hateth his brother is a murderer,*

1Jo 3:15. He has a feeling which would lead him to commit murder if it were fully acted out.

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

And whosoever shall say to his brother, Raca, shall be in danger of the council: -- Raca is from the Greek: ρακα rhaka *rhak-ah'* found once only in the NT and means a senseless empty headed man; a term of reproach in the days of the Jews. Council is from the Greek: συνεδριον sunedrion *soon-ed'-ree-on* which is found twenty-two times in the NT and is always translated as council. The word council is defined in the OED this way: In the New Testament, regularly used to render Gr. sunedrion, chiefly in reference to the Jewish Sanhedrim, or a meeting of that body. According to the Talmudic sources, including the tractate *Sanhedrin*, the Great Sanhedrin was a court of 71 sages that met on fixed occasions. (*Encyclopedia Britannica 2007 Ultimate Suite*) This would be the equivalent of any judging body in any land.

But whosoever shall say, Thou fool, shall be in danger of hell fire. – The words “thou fool” comes from the Greek word “μωρος moros *mo-ros'* which is found thirteen times in the New Testament and is variously translated as: “foolish 7, fool 5, foolishness 1; 13” “Thou fool”, is, thou wicked man, thou ungodly wretch, thou graceless creature, whose portion will be eternal damnation. It is definitely a term of scorn and unjust judgment. This is speak a slander against another.

shall be in danger of hell fire; -- Which means that the person saying such things of another is deserving of hell fire; or liable to, and in danger of punishment, even "unto hell fire". The word “hell”

is from the Greek word: "γεεννα *geenna gheh'-en-nah*" which speaks of the valley of the Son of Hinnom – a human garbage pit outside the gates of Jerusalem where all sorts of refuse including human bodies were burned. A horrible judgment.

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

Therefore if thou bring thy gift to the altar, -- The word "therefore" looks back to the preceding verse, what defaming and wicked words have been uttered to one's brother. Gift indicates an offering or gift brought to the place of worship. Altar comes from the Greek word "θυσιαστηριον *thusiasterion thoo-see-as-tay'-ree-on*" which appears twenty-three times in the New Testament and is always translated as altar. I can mean any altar – even, even Christ who is our altar, our mercy seat in heaven. As New Covenant believer priests, the LORD has ordained that we offer up, not the blood of bulls and goats, but spiritual sacrifices. Praise, the fruit of our lips giving thanks, the communicating of our means for the relief of poor saints and the support of the ministry.

And there rememberest that thy brother hath ought against thee; -- We are not only accountable to curb our own offensive attitudes toward others, but also to guard against their having offenses toward us. This demands diligence and truth with us. If we remember that a brother has something against us as we go to worship the LORD and we recall it while going to worship -

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

Leave there thy gift before the altar, and go thy way; -- That is, before offering gifts or worship – leave the gift there and go thy way to rectify the ought against thy brother.

First be reconciled to thy brother, and then come and offer thy gift. – Go to thy brother alone and tell him the fault of yours, begging his forgiveness and reconciliation. When he gives it, then come and offer your gift and worship before the LORD.

Matthew 5:25 (KJV) *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.*

Agree with thine adversary quickly, whiles thou art in the way with him; -- Adversary comes from the Greek word "αντιδικος antidikos *an-tid'-ee-kos*" which appears five times in the NT and is always translated as Adversary. An adversary is your opponent, your enemy, or one who stands against you in any matter.

Lest at any time the adversary deliver thee to the judge, -- The LORD is teaching us by this that it is better to give up something of our rights or property than to incur the evils and dangers of contending for them in a court of law. This is precisely what we are taught in the New Covenant. Notice this passage from the 6th chapter of 1st Corinthians:

1 Corinthians 6:1-8 (KJV) *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things*

pertaining to this life, set them to judge who are least esteemed in the church. 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers. 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? 8 Nay, ye do wrong, and defraud, and that your brethren.

And the judge deliver thee to the officer, and thou be cast into prison. – If you could have settled with your adversary before he hailed you to the Judge in court, you could have avoided this possibility of spending time in prison. You can almost hear the words of the judge as he passes sentence on you: “Bailiff, Lock up the defendant.”

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

Verily I say unto thee – Truth is the meaning of verily. If you are sent to prison by a judge, you cannot come out until you have paid all that is judged to be owed to the accuser – the uttermost farthing! Best thing, therefore, if possible is to make friends with your adversary before going to trial.

Matthew 5:27 (KJV) *Ye have heard that it was said by them of old time, Thou shalt not commit adultery:*

Ye have heard that it was said by them of old time, -- Yes, this is precisely what was commanded in the Ten Commandments.

Exodus 20:14 (KJV) *Thou shalt not commit adultery.*

Thou shalt not commit adultery: -- Exactly what is adultery? The word adultery is translated from the Greek word: "μοιχευω moicheuo moy-khyoo'-o" which appears 14 times in the New Testament and is translated as adultery 13 times and "commit adultery" 1 time. All reputable dictionaries define adultery as "the violation of the marriage bed." Therefore, it was said of them of old time, "Thou shalt not commit adultery. Adultery, like most other sins was punishable by death of both parties.

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

But I say unto you, -- Clearly, the act of adultery is sin and makes the perpetrators worthy of death. But, Jesus goes to the thoughts and intents of the heart – the thoughts which can come up in a man's mind by a lingering, lustful look at a woman not his own. Therefore, not only is the act forbidden but the inward thoughts of our hearts with such things is considered of the LORD to have committed adultery in our hearts.

That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. – This is plain enough! The Patriarch Job is one of the three men highly regarded of the LORD, a man he called "my servant Job." Please consider what Job said of this issue.

Job 31:1-12 (KJV) ***I made a covenant with mine eyes; why then should I think upon a maid? 2 For what portion of God is there from above? and what inheritance of the Almighty from on high? 3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity? 4 Doth not he see my ways, and count all my steps? 5 If I have***

walked with vanity, or if my foot hath hasted to deceit; **6** Let me be weighed in an even balance, that God may know mine integrity. **7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;** **8** Then let me sow, and let another eat; yea, let my offspring be rooted out. **9** If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door; **10** Then let my wife grind unto another, and let others bow down upon her. **11** For this is an heinous crime; yea, it is an iniquity to be punished by the judges. **12** For it is a fire that consumeth to destruction, and would root out all mine increase.

Matthew 5:29-30 (KJV) *And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

The sum of these two verses is, that the salvation of our immortal souls is to be preferred before all things, be those things be never so dear and precious to us. If it is true by men's ordinary discretion (and it is) teaches us for the preservation of our bodies to cut off a particular member which would necessarily endanger the whole body, it much more teaches us to part with anything which would prejudice the salvation of our souls. Not that any person is by this text obliged to cut off any bodily member, (as some have done), because there can be no such necessity; but only to mortify our members.

Colossians 3:5 (KJV) *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*

Not just certain members, but the deeds of our body, [Ro 8:13](#),

Romans 8:13 (KJV) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

And our inward lusts, which being mortified (put to death or no use) there will be no need of mutilating ourselves. Why would this be true? It is because all the members of our body are but commanded and animated into action from the inward lusts of our heart. If there could be such a case that a person must voluntarily part with the most useful member of his body or sin against God to the damnation of his soul he ought rather to choose the former than the latter. How much more then ought Christians to mortify their inward lusts and unlawful desires which can be of no profit nor advantage to them; but will certainly make them to offend God, and so run them upon the danger of hell fire!

The word "hell" in these two verses comes from the Greek Word "γεεννα geenna *gheh'-en-nah*" which appears twelve times in the New Testament and is translated as "hell – 9 times and hell fire – 3 times. Hell is the place of the future punishment call "Gehenna" or "Gehenna of fire". This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction.

Application:

May I ask each of you now, by way of application, if you have had anger with your brother without a cause? It is true that you have not literally killed the other person, but the anger of the heart could very well have

led to that. Have you come to worship and remembered that your brother or sister had ought against you, but ignored it and went on about bringing your gift to the Lord of praise, worship, etc. Have you had occasion to allow your heart to follow your eyes as you looked upon a woman to lust after her in your heart – and therefore, in your heart have committed adultery?

Our Lord has taken us to the very fountain of all wickedness – our hearts! Consider the LORD's words about this:

Matthew 15:16-20 (KJV) *And Jesus said, Are ye also yet without understanding? **17** Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? **18** But those things which proceed out of the mouth come forth from the heart; and they defile the man. **19** For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: **20** These are the things which defile a man: but to eat with unwashen hands defileth not a man.*

Brothers and sisters, if we are guilty, let us confess our sins to the LORD. He has promised if we “confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness?” Surely the blood of Jesus Christ has washed us from our sins and based on that, the Heavenly Father has promised to “remember our sins and iniquities no more” – but there are times we defile ourselves, such as these times mentioned today – and we need cleansing or purification. Let us hasten to confess our sins to our Lord and receive the cleansing of his precious blood.