

Matthew 5

The Sermon on the Mount – Beatitudes

Matt 5:1-12 **Luke 6:17-26**

MATT 5:1 – And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: {Similar to Luke 6:17-20}

[into a mountain] – Climbed on top so that all the people could see Him when He taught them.

[when he was set] – Sitting was the position that oriental teachers took when they taught (Matt 9:10, Matt 13:1, Matt 15:29, Matt 18:2, Matt 24:3, Matt 26:55, Mark 3:32, Mark 4:1, Mark 9:35, Mark 12:41, Luke 5:3, John 6:3, John 8:2).

MATT 5:2 – And he opened his mouth, and taught them, saying,

[them] – Taught who? He taught all of the people, not just the disciples, and the people were astonished at his doctrine (Matt 7:28). That’s why He went up the mountain. If Jesus wanted to only teach His disciples, He could have done it in private without climbing up a mountain for everyone to see.

MATT 5:3 – Blessed are the poor in spirit: for theirs is the kingdom of heaven. {Similar to Luke 6:20}

[Blessed] – G3107 = supremely blest; fortunate, well off: — blessed, happy. Means, “BE HAPPY”, similar to Matthew 3:12 where Jesus says, “Rejoice and be glad”. The purpose of these “beatitudes” was to make the people happy!

[poor in spirit] – G4434 = Poor - G4151 = Spirit. Literally, it means “a poor spirit”, not “spiritually poor”. You can pretty much drop the “spirit” and consider this to mean, “Be happy if you’re poor, because you will/do own the kingdom of the sky/universe”. Luke 6:20 says “Blessed be ye poor”. The spiritually poor, or anyone who lacks spiritually should be sad, not happy; for example, those who do not believe in Christ. Though they may be wealthy on earth, they are poor spiritually (Rev 3:17). “But woe unto you that are rich! For ye have received your consolation” (Luke 6:24).

MATT 5:4 – Blessed are they that mourn: for they shall be comforted. {Similar to Luke 6:21}

[they that mourn] – G3996 = to grieve, to mourn, wail, bewail, lament. This kind of mourning is due to godly sorrow that leads to repentance, and the way they are comforted is by salvation (2Cor 7:10).

Blessed are those who weep, for they shall laugh (Luke 6:21) but woe to those who laugh, for they shall weep (Luke 6:25). This also refers to all kinds of God related sorrow. Anyone outside of Christ can be sad and depressed for any reason, but they won’t be comforted. For example, the rich young ruler walked away sorrowful because he didn’t want to obey Jesus (Matt 19:22), so shall he be comforted?

[shall] – The Greek text has no “shall”. It is my opinion that these blessings are present tense, not future tense. Theirs is the Kingdom, they are inheriting the earth, they are being filled, they are obtaining mercy, they are seeing God, they are the children of God, etc. This can also be future tense.

[they shall be comforted] – With salvation (2Cor 7:10).

MATT 5:5 – Blessed are the meek: for they shall inherit the earth.

[the meek] – G4239 = meek, mild, gentle, humble. They are those who rely on God and do not resist His will. Meekness/humility is a fruit of the Spirit (Gal 5:23).

[they shall inherit the earth] – Quoted from Psalms 37:11. Why would humble people inherit the earth? It's because proud arrogant and aggressive people ruled the earth then and now. God resists the proud, but gives grace to the humble (1Pet 5:5).

MATT 5:6 – Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
{Similar to Luke 6:21}

[hunger and thirst after righteousness] – “Blessed are ye that hunger now, for you shall be filled” (Luke 6:21), but “Woe unto you that are full, for ye shall hunger” (Luke 6:25); Luke doesn't mention righteousness but physical hunger. Hungry people pursue food. We hunger and thirst for righteousness by ACTION, not DESIRE. Those who are truly hungry and thirsty for righteousness first acknowledge that only God is righteous (Rom 3:4), and then live for righteousness like hungry people live for food.

[they shall be filled] – If you don't work, you don't eat (2Th 3:10). If you don't sow good seed, you can't reap righteousness, which is ever lasting life (Gal 6:7-8). Acts of obedience obtains righteousness (Rom 6:16). Righteousness is only produced through faith (Rom 1:17). You can't do nothing to be filled with righteousness, you must get up and work for it.

MATT 5:7 – Blessed are the merciful: for they shall obtain mercy.

[the merciful shall obtain mercy] – Whatever a person gives will be given back to them. If they give trouble, they'll get trouble; if they give help, they'll get help. “With what measure ye mete, it shall be measured to you again” (Matt 7:2). That's why you should treat others how you want to be treated (Matt 7:12 & Luke 6:31).

MATT 5:8 – Blessed are the pure in heart: for they shall see God.

[the pure in heart] – 2 words: pure heart. Pure - G2513 = clean, clear, pure, free from corrupt desire. You purify your soul by obeying the truth through the Spirit (1Pet 1:22 & 1Jn 3:2-3), therefore, the pure in heart are those who are obedient to God.

[see] – G3700 = to see, to gaze at with the eyes.

MATT 5:9 – Blessed are the peacemakers: for they shall be called the children of God.

[peacemakers] – G1518 = peaceable, peacemaker, loving peace. THIS IS THE ONLY TIME THIS WORD IS USED IN THE BIBLE! *How did Jesus make peace?* Judging from Jesus life, a peacemaker is a person who never resorts to physical violence. We can also conclude that the way Jesus made peace was by preaching the kingdom that cured their un-peaceful sicknesses and infirmities. How can we be peacemakers? 1) By being born again and 2) by preaching the kingdom as Jesus did, regardless of if it

offends people. "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom 10:15).

Was Jesus a Peacemaker? – Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt 10:34). Jesus said a lot of un-peaceful things such as, "you are of your father, the devil" (John 8:44), "Woe unto you, scribes and Pharisees, hypocrites! ..." (Matt 23:15), "Ye fools and blind" (Matt 23:17), "ye are full of hypocrisy and iniquity" (Matt 23:28), "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt 23:33). However, Jesus was a peacemaker in 2 ways: He taught not to retaliate (Matt 5:39) & He taught the gospel of peace. Those who bring others back to God make peace, but those who turn them from God are peace breakers.

[the children of God] – Those reborn into a sinless state (1Jn 3:1-2 & 1Jn 3:9). It makes sense that a person should be "born again" before spreading peace through the message that people should turn from their sin and be "born again" (John 3:3).

MATT 5:10 – Blessed are they which are persecuted for righteousness 'sake: for theirs is the kingdom of heaven.

[persecuted] – G1377 = to pursue (in a hostile manner), to make to run or flee, drive away, to run swiftly in order to catch a person or thing, in any way whatever to harass or trouble. It also means to pursue a goal such as righteousness (Rom 9:30), peace (Rom 14:19), love (1Cor 14:1), etc. Does it make sense to call sickness persecution? 100% of the time that this word is used in a hostile manner it always concerns people pursuing people (Matt 5:10-12, Matt 5:44, Matt 10:23, Matt 23:34, Luke 21:12, John 5:16, John 15:20, Acts 7:52, Acts 9:4-5, Acts 22:4, Acts 22:7-8, Acts 26:11, Acts 26:14-15, Rom 12:14, 1Cor 15:9, 2Cor 4:9, Gal 1:13, Gal 1:23, Gal 4:29 Gal 5:11, Gal 6:12, Phil 3:6, 2Tim 3:12, & Rev 12:13). Jesus was persecuted by people, never by sickness, so God's children aren't persecuted by becoming sick either.

[for righteousness 'sake] – Not that you can be persecuted for just any reason; it must be because you were doing God's will when a person mistreats you.

MATT 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. {Similar to Luke 6:22}

[revile] – G3679 = "to defame, rail at, taunt, cast in teeth, suffer reproach, revile. I say, it means to criticize, insult, or mock. Jesus did this to the unrepeated cities, called "upbraid" (Matt 11:20). The thieves who were crucified with Jesus did this to Jesus, called "cast the same in his teeth" (Matt 27:44) and "reviled" (Matt 15:32). What was the same that they were doing? They mocked as the priests (Matt 27:41). Jesus did this to His disciples after He was resurrected for their unbelief (Mark 16:14).

[persecute] – G1377 = to pursue (in a hostile manner).

[say all manner of evil against you falsely] – This happened to Jesus (Matt 26:59-60 & Mark 14:57).

[for my sake] – For righteousness, like Matt 5:10. This is the condition for a person to be happy and blessed. If anyone says bad things about you that aren't true for any other reason than because you are an obedient Child of God & follower of Christ, then this blessing doesn't apply.

MATT 5:12 – Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. {Similar to Luke 6:23}

[Rejoice, and be exceeding glad] – The greatest of the blessings

[your reward] – What is the reward? It's not salvation, because the people who are persecuted for Jesus sake are already saved, otherwise, they wouldn't be doing anything for Jesus sake. Also, salvation is a free gift, not a reward (Eph 2:8-9 & Rom 5:18). The reward is based on a person's actions. To understand the reward, see the "Parable of the Talents" (Mt 25:14-30).

[your reward in heaven] – The reward that's given to you by your Father in heaven (Matt 6:1). It DOES NOT mean that you must die and go to heaven to get your reward. The kingdom of Heaven is HERE (Matt 4:17), so the children of God can get their reward here by heaven.

[IN] – G1722 = in, by, with, among, at, on, through. Just about 20 verses after this, Jesus says, "Swear not at all; neither BY G1722 heaven" (Matt 5:34), as it is here. I'm saying this to prove that the reward isn't necessarily in Heaven, waiting for you to claim it after death, but that the reward is "by heaven", either now or soon within our lifetime depending on the circumstances. A few other examples of this word translated as "by" are: **BY** Beelzebub cast out devils (Matt 12:27), swear **BY** (Matt 23:16-22), taught **BY** parables (Matt 22:1), this kind of demon only comes out **BY** prayer & fasting (Mark 9:29), etc. Therefore, G1722 doesn't have to mean, "inside of" or "at" all the time.

[persecuted they the prophets which were before you] – The ancestors of those priests mistreated and killed the prophets of the past (Matt 23:29-39 & Matt 21:33-39).

Salt/Light of the Earth

Matt 5:13-16

MATT 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. {Similar to Mark 9:50 & Luke 14:34-35}

[salt of the earth] – When born again, we become like salt; God giving us the flavor.

[lost his savour] – Salt loses flavor by being left out and unused. If we don't use what God has given us, then it's taken and given to another. If you don't use it, you lose it (Matt 25:29). Salt without flavor is useless, and in the same way, faith without works is dead (James 2:17).

[savour] – savor = flavor, but what does the flavor symbolize? Is the flavor salvation or passion? If the "savour" is the same as the "light" of Matt 5:16, then the savor is good works. This actually is related to salvation since we are justified by works and not faith only (James 2:24).

[wherewith shall it be salted] – How can it be made salty again? It's impossible (Heb 6:4-6).

[good for nothing] – Tasteless salt is useless for people, a light covered under a basket is useless for people, and a person who doesn't do good works is useless to people and God.

[trodden under foot of men] – A symbol of hell, just as in the parable of the talents when the talent was not used (Matt 25:30). Hell is under our feet; in the heart/center of the earth (Matt 12:40).

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

[light of the world] – Jesus is also the light of the world (John 8:22 & John 9:5). Like the salty flavor that God gives us, here, when we are born again, we leave the darkness and enter the light (John 3:20-21). Coming into the light, repenting, and being reborn actually makes us light like Jesus; born again (John 3:3) as sons of God (1Jn 3:1).

[A city that is set on an hill cannot be hid] – What you do for Christ is meant to be seen by people, for example, preaching. All spiritual gifts that help you work are to be used so others will be edified (1Cor

14:12). It doesn't mean to do things for attention to "have glory of men" (Matt 6:2), but to do God's works to glorify God (Matt 5:16).

[hill] – What does the hill symbolize? It's the same as the candlestick of Matt 5:15: the hill is the foundation of the city. Obeying Jesus Christ is the foundation (1Cor 3:11); obeying what He said to do is the foundation (Luke 6:48-49 or Matt 7:24-27). A man who has faith in Christ can't do it secretly.

MATT 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. {Similar to Mark 4:21, Luke 8:16 & Luke 11:33}

[a candle] – G3088 = a portable oil lamp. They didn't have wax candles in biblical times. The parable of the 10 virgins uses the word "lamp G2985" (Matt 25:3), but it may be similar or the same as G3088.

[bushel] – G3426 = A Roman measuring basket of different sizes used for measuring dry things. What does the basket symbolize? The basket symbolizes the same as the thorns in the "Parable of the Sower". The thorns are "the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt 13:22). In the same way, the basket chokes the light and the light becomes useless. The basket/bushel are the cares of the world that a person surrounds them self with. You should leave those things and follow Jesus, changing foundations (Matt 8:19-22, Luke 12:33 & 18:22).

[candlestick] – G3087 = a lamp stand or candlestick. What does the lamp stand symbolize? It's the same as the hill of Matt 5:14; the lamp stand is the foundation of the lamp. Jesus Christ is the foundation (1Cor 3:11); obeying what He said to do is the foundation (Luke 6:48-49 or Matt 7:24-27).

[it giveth light unto all that are in the house] – To give instruction to those nearby (Rom 2:19-20), so that they will "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Jesus" (Acts 26:18). Same as the fruit produced for all to eat (Matt 13:23).

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

[your light] – Same as the salt's flavor from Matt 5:13. The light is your obedient act of good works towards God, but in this case specifically, instructing people through preaching (Rom 2:19-20). When the kingdom is preached, miracles happen (Matt 4:23), and God gets glory.

[glorify your Father which is in heaven] – Not so that YOU will get glory as in Matt 6:2, but that GOD will get the glory. When Jesus preached and taught, He healed people, which didn't bring glory to himself, but to Father God (Matt 9:8 & Matt 15:31). This is a perfect example of how to do what He taught.

Jesus Came to Fulfill the Law

Matt 5:17-20

MATT 5:17 – Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

[Think not that I am come to destroy] – Jesus "abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Eph 2:15). Jesus made "a better covenant" (Heb 8:6); "a new covenant, he hath made the first old..." it "vanished away" (Heb 8:13).

[the law] – The law that was given to Moses (John 1:17).

[the prophets] – The commandments & prophecies that God gave the prophets to record in their books.

[fulfil] – G4137 = fulfill, fill, be full, complete, end.

How did Jesus fulfill the law? – He kept the law, never broke its commandments and therefore was sinless (Heb 4:15 & Heb 9:28), urged others to keep it (Matt 8:4) fulfilling its ceremonial rules like circumcision (Luke 1:59), taking the Passover in Jerusalem every year (Luke 2:41), etc. Being sinless is what qualified Him to be an offering without spot (Heb 9:14).

How did Jesus fulfill the prophets? – He completed all of their predictions, as in Matt 1:22, 2:15, 4:14.

MATT 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. {Similar to Luke 16:17}

[heaven and earth pass] – Jesus said heaven and earth would pass away (Matt 24:35, Mark 13:31, Luke 16:17, & Luke 21:33). John saw a new sky and new earth because the first sky and earth had passed away (Rev 21:1). Does that mean that the earth will blow up or be destroyed? No. "The earth remains forever" (Ecc 1:4). It will be renewed, like after Noah's flood. God said to Noah, "neither shall there anymore be a flood to destroy the earth" (Gen 9:11), though the earth wasn't truly destroyed in the flood, therefore the earth won't be truly destroyed in the revelation "end times" either.

[one jot or one tittle] – The smallest mark in writing, such as a comma, period, or apostrophe.

[till all be fulfilled] – Jesus said "it is fulfilled/finished" in John 19:30, but "all" includes all prophecies.

MATT 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.

[these least commandments] – The greatest commandments are to Love God and love the people around you (Matt 22:36-40). So what are the least commandments? Jesus didn't specify... But whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it (James 2:10).

[and shall teach men so] – "Whoever breaks the commandments, but teaches people to obey them" is a reference to the Pharisees, as you can see in the next verse, who "say, and do not" (Matt 23:3).

Teaching people to do right while the teacher did wrong was and is a common problem (Rom 2:21-23).

[the least in the kingdom of heaven] – John the Baptist was called the least in the kingdom (Matt 11:11).

This is different than John though, this is talking about people who disobey the commandments, because Satan works in the "sons of disobedience" (Eph 2:2), and they will be thrown into "everlasting fire, prepared for the devil and his angels" (Matt 25:41), unlike John. The Pharisees are an example of "the least" for teaching to do but not doing themselves. They were on the road to Hell (Matt 23:33). Therefore "called the least in the kingdom" should be understood as, "called the worst BY the kingdom". The scribes and Pharisees were not "IN" the kingdom as seen in the next verse; neither are "the least".

MATT 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.

[your righteousness] – Our righteousness is like filthy rags (Isa 64:6), but it doesn't mean we can't become righteous. Faith was reckoned to Abraham for righteousness (Rom 4:9), but faith doesn't only mean that you know one way is right; it means know what is right and you do it. Only then is faith

counted to you for righteousness. Faith without works is dead (James 2:20). “Ye see then how that by works a man is justified (MADE RIGHTEOUS), and not by faith only” (James 2:24).

[the scribes and Pharisees] – Referred to in the previous verse of breaking the commandments but teaching others not to break them (Matt 23:3). They didn’t just have “faith without good works”, but faith with evil works. They “see the speck in their brother's eye but not the log in their own” (Matt 7:3-5). They were false prophets who could be known by their evil fruit or actions (Matt 7:15-21).

The crowd listening to Jesus must have been shocked, because they typically respected these religious leaders and imagined them to be more righteous than anyone. However, Jesus explains in the rest of this sermon how they aren’t really righteous, but only do things that make them seem righteous.

[enter into the kingdom of heaven] – Doesn’t mean, “They won’t go to heaven when they die”. God’s kingdom comes to earth (Matt 6:10); it was on earth when Jesus preached (Matt 4:7), and when His disciples preached (Luke 9:2). It is on earth when Christians preach too. Why would a person think they’ll be with God after physical death when they weren’t with God throughout their life?

Anger without a Just Cause & Reconciliation

Matt 5:21-26 Luke 12:57-59

MATT 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:

[Thou shalt not kill] – Quoted from Exodus 20:13 & Deuteronomy 5:17. This means, “Do not murder another man”. There is a difference between accidentally killing someone and murder. It does not mean that a person MUST die if they ACCIDENTLY killed a man with absolutely no intent (Deut 19:5). That kind of man is “not worthy of death, inasmuch as he hated him not in time past” (Deut 19:6).

[whosoever shall kill shall be in danger of the judgment] – Maybe paraphrased from Numbers 35:31.

MATT 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.

[angry with his brother without a cause] – You can be angry and not sin (Eph 4:26). “Without a cause” should say, “without a good cause”. A good example of this is Cain & Able (Gen 4:1-8). Cain’s cause for being angry at his brother Able was because Able’s sacrifice was accepted and his wasn’t. That was the reason he was angry, but it wasn’t a good reason; Able did nothing wrong to Cain. Another example is the parable of the boss who hired workers for a penny a day (Matt 20:1-16). Some worked all day, some worked for an hour, but they all got the same pay. If the workers who worked all day were angry at the workers for getting a penny, that would be an example of being angry at their brother for no good reason. Also see the parable of the Prodigal Son in Luke 15:11-32. In all cases, anyone who hates or is angry with his brother also hates God (1Jn 4:20-21).

[the judgment] – G2920 = condemnation.

[Raca] – G4469 = empty, senseless, empty headed man; a term of reproach used among the Jews.

[the council] – The jury. One day, we will all stand before God (Rom 14:10).

[but] – G1161 = but, and, now, then, also, yet, yea, so, moreover. This should be translated AND, because these 3 ideas are the same: if you’re angry at your brother for no reason you’ll go to Hell.

[Thou fool] – G3474 = probably from the base of G3466; dull or stupid (as if shut up), heedless, (morally) blockhead, absurd, foolish, fool, foolishness, impious, or godless. Jesus called the Pharisees fools (Matt 23:17, Matt 23:19, & Luke 11:40). God calls people fools (Luke 12:20). Jesus also called His own disciples fools too (Luke 24:25), but the word He used was G0453 = a derivative of G3539; unintelligent; by implication, sensual, unwise, foolish, fool, unwise; not understood, unintelligible, not understanding, unwise, or foolish. If Jesus called people fools, then what did He really mean by telling us not to? In context with His life and these 3 statements, what He meant was: Do not call YOUR BROTHER an idiot (maybe without a just cause). Jesus did not count the Pharisees as brothers, but as children of Satan (John 8:44). He did, however, count the disciples as His brothers (Matt 12:49 & Luke 8:21), and therefore didn't call them idiots, like the Pharisees, but called them "not smart" and "slow".

[hell fire] – Hell fire (Matt 18:9): Where their worm dieth not, and the fire is not quenched (Mark 9:44).

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

[gift] – G1435 = a present, specially, a sacrifice. It could also include money cast into the treasury for the purposes of the temple and for the support of the poor. The blood of bulls and goats sanctified the one sacrificing (Heb 9:13-14, Heb 9:22), which was the only way to receive forgiveness. The idea is that a man would bring a sacrifice (gift) so that God would forgive his sins. However, if that man hasn't forgiven others, God won't forgive him (Matt 6:15); therefore, forgive others to receive forgiveness.

[Thy brother hath ought against thee] – Of course, there's no place to forgive him if he hasn't actually done anything wrong to you, but no matter the offense, un-forgiveness separates us from God.

MATT 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.

[Leave there thy gift] – Because if you don't forgive people, God won't forgive you either (Matt 6:14-15), regardless of your request. God is willing to forgive us, but only if we forgive others (Matt 18:23-35).

[be reconciled to thy brother] – G1259 = to change thoroughly, to change the mind of anyone, to reconcile, to be reconciled, or to renew friendship with one. Reconciliation does not mean that you ignore a problem with someone, but that you solve it. After all, if you ignore a problem it will just come back again. God does not ignore when a person wrongs Him, but He did choose to solve the problem by having Jesus die for our reconciliation (Eph 2:16, Col 1:20, & 2Cor 5:18-19). Jesus told us to love each other as He loved us (John 13:34). What I'm saying is that we should make every effort to make things right with our brothers, even to the extent that it leads us to the cross like Jesus. In the event that he won't listen to you, take two or three people with you to reason with him. If that doesn't work, tell the church. If he doesn't hear them, then you are free to offer your gift to God (Matt 18:15-20).

[and then come and offer thy gift] – Only after you've attempted sincere reconciliation as described by Matthew 18:15-20 will the gift be accepted.

MATT 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. {Similar to Luke 12:58}

[Agree with thine adversary] – Come to an agreement with your opponent; not necessarily agree with all of his terms. Coming to an agreement would avoid you having to “pay the last penny” (Matt 5:26). The previous verse is in the event that someone has done wrong to you. This is in the event that you have done wrong to someone else who then becomes your adversary.

[in the way with him] – While he’s taking you to court for the wrong you’ve done to him.

[quickly] – If we should come to an agreement quickly with an opponent, how much more quickly should we come to an agreement with our own brother for reconciliation?

MATT 5:26 – Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. {Similar to Luke 12:59}

[till thou hast paid the uttermost farthing] – Until you’ve paid every last penny you owed. Like being reconciled to the brother who wrongs you, here, you must also take the initiative and you won’t end up with as great of a loss as if you did nothing at all.

Lust & Adultery

[Matt 5:27-32](#)

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

[Thou shalt not commit adultery] – Quoted from Exodus 20:14 & Deuteronomy 5:18.

[adultery] – G3430 = to commit adultery with, have unlawful intercourse with another's wife; of the wife: to suffer adultery, be debauched. It involves at least one person who is married.

MATT 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.

[a woman] – G1135 = a woman; specially, a wife. It includes betrothed women (who will be married) and widows (who were married). It's translated "women" 129 times and "wife" 92 times, but of those 129 times, the two words are interchangeable (Matt 22:27, Mark 7:25-26, Mark 10:12, Luke 4:26, Luke 7:28, etc. etc). So why then is this not an example of a girl lusting after a married man? That is perhaps because one man could marry more than one woman, but one woman could not marry more than one man. If an unmarried girl wanted to marry a married man it wouldn't be counted as adultery since one man could get married to more than one woman like Jacob, David, and others (Gen 31:17, Gen 36:6, 2Sam 2:2 & 1Chr 8:8). However, men of the church should only be married to one woman at the most (1Tim 3:2 & 3:12).

[looketh ... to lust after her] – Seeing a woman isn't a sin. Being tempted isn't a sin. Jesus was tempted by Satan (Matt 4:1), including every way we are tempted too, and He was without sin Heb (4:15). Sin comes when you give into lust with action (James 1:14-15). Anger can lead to sin (Matt 5:22), and lust can lead to sin, but neither anger nor lust is sin.

[committed adultery with her] – If the issue was between an unmarried guy and girl, it would not be called adultery, but fornication. “It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband” (1Cor 7:1-3 also 1Cor 7:8-9).

[in his heart] – It is the heart that is the problem, not the eye.

Why Pornography is Wrong – Looking “in order to lust” is fornication of the heart. If the woman he looks to lust after is married, then it is adultery of the heart. There doesn’t need to be any intent to touch the woman at all. Take pornography for example: a man likely has no intention of going out of his way to even meet the woman he sees in the pictures, but he’s in sin since he’s “looking to lust after her”. To accidentally see is one thing, but to meditate on it is wrong. This is a battle of the mind that every man of the 21st century will face. A man must stop focusing on lust and shift attention to Christ (2Cor 10:5).

Why Masturbation Can Be Wrong – Masturbation is a form of fornication/adultery in the heart where a person summons sexual images in their mind. The image they see is like an idol, and the act of masturbating is the idol worship. For a celibate man perusing Christ, this is always wrong. For a married couple, there may be permissible times within the marriage. Some mistakenly teach that the story of Onan and Tamar is what proves that masturbation is immoral (Gen 38:9). Tamar’s child happened to be an ancestor to Jesus (Matt 1:3). Onan refused to continue the line that would lead to Christ.

Why Jesus Never Talked About Homosexuality – In the OT, homosexuality is a sin (Ex 22:19 & Deut 27:21). In the NT, homosexuality is sin (1Cor 6:9-10 & 1Tim 1:9-10). The reason Jesus never directly condemned homosexuality is because:

- 1) First understand that in the bible, all sin is action. Love, hate, faith, sin; all are actions, not feelings. Homosexuality is no different. According to the bible, homosexuality is the act of homo sex; if there's no action on a desire, there's no sin. Second, there were no homosexual Israelites in Christ's day. Homosexuals were killed (Lev 20:13). On a few occasions, there were sodomites (men who practiced homosexuality) in Israel (Deut 23:17), and they were taken out of the land (1Ki 15:12 & 1Ki 22:46). However, there were many homosexual Greeks and Romans, and since Paul was the apostle of the gentiles (Rom 11:13), he had to address the issue. Jesus did not mention it because it wasn't an issue in Israel. Jesus addressed common issues, and homosexuality or bestiality just wasn't that common among the Jews. Jesus said nothing about it, but that wasn't approval. The law was against homosexuality. Not addressing the topic shows His agreement with the law that homosexuality is wrong, not right.
- 2) Jesus' mission was only in Israel (Matt 15:24). He wasn't "given" to the gentiles who were considered as godless selfish people (Matt 6:32). If Paul was wrong about homosexuality being sin, then God would have not worked any miracles by his hands. Seeing that Paul did many miracles while condemning homosexuality proves that he was right to call homosexuality sin.

MATT 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.

[right eye] – Continuing with the topic of adultery, if you can’t quit looking at someone’s wife to lust after her, then it would be better to have no eye. Question: why the right eye? Why not the left? The right side is a favored position; for example, Jesus is God’s right hand man (1Pet 3:22).

One way to understand this is that the eye symbolizes a person; in this case, a person that leads you to sin. Christians are the body of Christ made up of feet, hands, eyes, ears, nose, and other members (1Cor 12:13-27). When one member is in sin, it affects the whole body just like a little leaven affects the whole lump; therefore, that one member has to be plucked out AND cast away (1Cor 5:5).

[offend thee] – It causes you to sin.

[pluck it out] – None of Jesus followers did this, so it shows how literally we should take this.

“Fornication and adultery come from the heart” (Matt 15:19), not the eye. A blind person can still lust. So should we pluck out our heart instead? No, we must “have our hearts cleaned from an evil conscience” (Heb 10:22 & James 4:8).

[cast it from thee] – If the eye symbolizes a member of the body of Christ in sin, then there shouldn't only be a separation between the church and that person, but there should be a distance so that the church won't be infected by sin, and "for the destruction of (his) flesh, that (his) spirit may be saved in the day of the Lord Jesus" (1Cor 5:5), giving him a chance to repent and be forgiven (2Cor 7:7).

[it is profitable] – Literally, it really is better to lose a sinful body part than to burn in fire forever.

MATT 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.

[right hand] – Continuing with the topic of adultery, if you can't resist touching someone's wife, then it would be better to have no hand. Of course, this could have other applications, like stealing or killing, but look at verses 27 & 28, then look at the next verses 31 & 32. Just by context, that makes these two verses about adultery as well. "Theft comes from the heart" (Matt 15:19), not the hand. A handless man can still steal.

[it is profitable] – You'd rather only be a torso with a head attached than spend one second in hell.

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

[give her a writing of divorcement] – Quoted from Deuteronomy 24:1- 4.

MATT 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.

[saving for the cause of fornication] – Even Deuteronomy 24:1 says the reason for divorce has to be "because he hath found some uncleanness in her", not just for any reason. That includes adultery, homosexuality, bestiality, etc. Could it include idolatry? The words fornication and idolatry often do go together (Acts 15:20, 15:29, 21:25; Rev 2:14, 2:20).

[causeth her to commit adultery] – The marriage contract is not truly broken if the woman didn't have any fornication or uncleanness in her.

[whosoever shall marry her that is divorced committeth adultery] – Since the marriage contract wasn't truly broken, that makes her a married woman as she marries the next guy. That's why he's committing adultery; because he's with a married woman.

Don't Swear – Mean What You Say

Matt 5:33-37

MATT 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:

[Thou shalt not forswear thyself] – Quoted from the law (Lev 19:12 & Num 30:2).

[forswear] – G1964 = to commit perjury, to swear falsely, or forswear one's self.

[shalt perform unto the Lord thine oaths] – Quoted in Deuteronomy 23:21-23.

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

[Swear not at all] – Everything you say should be as good as an oath. “I give you my word” is enough.
[heaven is God's throne] – From Isaiah 66:1.

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

[the earth is his footstool] – From Isaiah 66:1.

[Jerusalem is the city of the great King] – From Zechariah 14:16-17.

[the great King] – Who is the great king? The messiah, Jesus (Rev 19:16). The listeners in the crowd probably thought He was just a prophet (Matt 16:13-14) and didn't know He was actually referring to Himself when He said this.

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

[Neither shalt thou swear by thy head] – Why swear by their head? Because it's the highest point on their body, like heaven is the highest or most important place in existence, earth is the highest most important planet in the universe; Jerusalem is the highest most important place in the world, and finally, their head is the highest and most important part of their body. The progression of ideas goes from swearing on the greatest of the great to the greatest of the least.

[thou canst not make one hair white or black] – Can't naturally change your hair color. Dye don't count!

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

[Yea, yea; Nay, nay] – Say yes and mean it. Say no and mean it. Don't change what you say; speak truth.

[whatsoever is more than these cometh of evil] – How is it evil? A person makes oaths to convince others that they aren't lying, but just by swearing an oath a person becomes vulnerable of breaking it, therefore becoming a liar, which is evil. The devil “abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (John 8:44). Take for example the forty men who swore not to eat or drink until they killed Paul (Acts 23:21). They either died of hunger and thirst or they became liars and broke their oath to eat and drink; they never killed Paul. See how it would have been better to not swear an oath at all in that situation?

Repay Evil with Good / Love Your Enemy

Matt 5:38-48 Luke 6:27-36

MATT 5:38 – Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

[An eye for an eye, and a tooth for a tooth] – From Ex 21:24-25, Lev 24:20, & Deut 19:21.

MATT 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. {Similar to Luke 6:29a}

[resist not evil] – Don't try to get even with someone who wrongs you; see Rom 12:17-21!

[whosoever shall smite thee on thy right cheek, turn to him the other also] – Smite = G4474 = to slap: smite, smite with the palm of (one's) hand, to smite with a rod or staff, or to smite in the face with the palm of the hand. Slapping someone on the cheek was more of an insult than an act of violence. Take Jesus for an example: When an officer slapped Jesus, He didn't ask the soldier to hit Him again, but asked "why did you hit me?" (John 18:23). When people tried to stone Jesus, He hid (John 8:59) and He ran away (John 10:31 & John 10:39). Jesus said, "When they persecute you in this city, flee to another" (Matt 10:23). So understand that Jesus didn't mean that you should just let people beat you to death, but instead, that "you shouldn't repay evil for evil" (Rom 12:17). Jesus tried to reason with the officer that hit Him and that's what we should do too. If the man is too violent, then leave. This only applies to personal issues between two people, not military action or criminals.

MATT 5:40 – And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. {Similar to Luke 6:29b}

[any man] – Any man who you've done no wrong to, unlike the adversary of Matthew 5:25.

[sue thee at the law] – If someone wants to sue you, go ahead and give the guy what he wants. If you have done wrong to someone who wants to take you to court, try to reason with them (Matt 5:40). As a side note, Christians shouldn't sue each other (1Cor 6:7).

[take away thy coat] – The "coat" was an undergarment, like a shirt.

[let him have thy cloke also] – This is the act of "overcoming evil with good" (Rom 12:21), or 'repaying evil with good'. The "cloke" was an outer garment. People slept with clokes, so legally they weren't supposed to be kept from the owner overnight (Ex 22:26-27 & Deut 24:12-13). The result of going beyond meeting your enemies needs are to make them feel ashamed; Paul says, "For in so doing thou shalt heap coals of fire on his head" (Prov 25:22 & Rom 12:20). If he takes your shirt and you give him your coat, he'll understand that you're actually giving him both; none were actually forcefully taken.

MATT 5:41 – And whosoever shall compel thee to go a mile, go with him twain.

[whosoever shall compel thee to go a mile] – This isn't typically something that happens today, but in ancient times, soldiers could force anyone nearby to carry heavy things up to a mile, which were actually 1,000 steps. A good example of this is when Roman soldiers made Simon the Cyrenian carry Jesus' cross (Matt 27:32 & Mark 15:21).

[go with him twain] – Why go the extra mile? It's to bless the enemy (Rom 12:14) so he will be ashamed (Prov 25:22 & Rom 12:20). The first mile is forced on you, but the second mile is freely given. In effect, if you choose to go the second mile, it makes the first mile also something freely given. Take Jesus for example, who said, "No man taketh (my life) from me, but I lay it down of myself (John 10:18).

MATT 5:42 – Give to him that asketh thee, and from him that would borrow of thee turn not thou away. {Similar to Luke 6:30}

[Give to him that asketh thee] – If someone asks you for your money, your time, your service, or any of your possessions, give it to them. If you do, God will give you what you ask of Him. If you don't, God won't give you what you ask from Him. Whatever measure you give, it will be given back to you even more than what you gave (Luke 6:38), but if you give nothing, you'll receive nothing. If your attitude is that a poor person will waste the money you give the, God's attitude towards you will be that you'll waste whatever He gives you too. If you give what people specifically ask for, God will give what you specifically ask for, but for example if you give food when a poor person asks for money, maybe God will give something different to you than what you ask Him for.

[from him that would borrow] – “lend, hoping for nothing again” (Luke 6:34-35). This doesn't mean, “When you lend something to someone, don't expect them to give it back”. Jews would double lend. While you borrow my axe, leave me your shovel just in case I don't get my axe back or it gets damaged. Therefore, when someone borrows from you, don't demand something from him to insure that you'll get it back. If your thing is taken, lost, or damaged, allow God to repay you instead of the borrower.

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

[Thou shalt love thy neighbor] – From Leviticus 19:18.

[hate thine enemy] – Is not in the OT writings, but it is implied (Ps 139:21-22). “Hate your enemy” is what these people had heard from the teachers.

MATT 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; {Similar to Luke 6:27-28}

[Love your enemies] – Show love toward your enemies by charity or kindly giving (1Cor 13:4). It doesn't mean to only feel an emotion of love towards them with no action. God hates sinners/wicked people (Ps 5:5, Ps 11:5), however “God showed his love toward us, in that, while we were yet sinners, Christ died for us” (Rom 5:8). Does this mean that we should love spiritual enemies like Satan and demons? No. We fight against evil spirits, not people (Eph 6:12). It's our human enemies we should love.

[bless them that curse you] – Do good things to people who do bad things to you (Rom 12:14).

[do good] – This is how we love – through action, by doing good. Doing good is our salt and our light that we must show people for God to get glory (Matt 5:13-16).

[pray for them] – Jesus prayed for His killers AS they were killing Him (John 23:34).

[despitefully use] – G1908 = to insult, slander, use despitefully, falsely accuse.

[persecute you] – see Romans 12:14

MATT 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. {Similar to Luke 6:35}

[children of your Father which is in heaven] – G5207 = Son(s). Whoever is led by the spirit of God are sons of God (Rom 8:14). Basically, if you do the same thing that God does, you're his son, but if you do what Satan does, then you're Satan's son (John 8:44). There's no other option.

[he maketh his sun to rise on the evil and on the good] – God shows love to good people and evil people by making the sun shine on both of them and by giving rain to both of them. The idea is that if God shows love to evil unjust people, and not just the good guys who deserve it, so should His children. To be God's children, one must do as God does by doing good things to people who don't deserve it.

MATT 5:46 – For if ye love them which love you, what reward have ye? Do not even the publicans the same? {Similar to Luke 6:32}

[what reward have ye] – Does God reward us for this or is the reward our own self gratification? The answer should be both. God rewards everyone according to their works (Matt 16:27 & Rev 2:23). The beginning of Matthew 6 continues with what to do to receive rewards from God.

[publicans] – Sinners (Luke 6:32). They were Jewish tax collectors who collected money from common everyday people to give to their Roman enemies. They were looked down on like traitors and were classed with sinners (Matt 9:10-11 & Matt 11:19). Many times, they would take more money than the people actually owed (Luke 3:12-13).

MATT 5:47 – And if ye salute your brethren only, what do ye more than others? do not even the publicans so? {Similar to Luke 6:33}

[more than others] – Jesus associated “doing good to their own” with sinful publicans. Do you want to be on their level? We know they'll be condemned, so of course you've got to do better than them if you don't want to be on their same level and be condemned like them. Just like not slapping someone back for slapping you, giving your coat to whoever takes your shirt, and going the extra mile when someone forces you to go one mile is doing more than others. In the same way, reaching out to people who don't deserve it is doing more than others.

MATT 5:48 – Be ye therefore perfect, even as your Father which is in heaven is perfect. {Similar to Luke 6:36}

[perfect] – G5046 = complete, perfect, full, or mature. This was a command in the OT as well (Gen 17:1 & Deut 18:13). “Mature” isn't a good translation here. If God didn't show good to evil people, it wouldn't make Him immature but impartial to only just people.

Is Sinless Perfection Possible? – Yes, we can do all things through Jesus who gives strength (Phil 4:13), but the word “perfect” in Matt 5:48 doesn't mean to be sinless. Matthew means to say, “Don't show impartial love by only doing good to good men, but show perfect and complete love and mercy by doing good to both good and bad men as God does”. But what does the bible say about being sinless and perfect? Jesus made a way for us to become sinless by being born again (1Jn 5:18). In fact, that is the only way to enter God's kingdom (John 3:5). Jesus told people to “sin no more” (John 5:14). Numerous times God says, “be holy, for I am holy” (Lev 11:44-45, 19:2, 20:7, 20:26). If it is an impossible command, God cannot send people to Hell for being sinners and still claim to be just. Nowhere in the bible does it say Christians are “sinners saved by grace”. It is accurate to say Christians WERE sinners, but are now saved by grace, for they are new creations; all old things (sin) have passed away (2Cor 5:17).

[as your Father which is in heaven is perfect] – Here in Luke, Jesus said, “Be merciful as your Father is merciful” (Luke 6:36).