

9-7-2025, COTR

Title: The Sermon on the Mount, pt-5

Purpose: Provoke people to deal with anger and conflict by reconciliation and fight and win the battle of lust and adultery.

Truth for Today: Murder and adultery begin with unresolved issues of the heart, anger and lust.

Text: Matthew 5:20-30

Topic: Sermon on the Mount, Murder, Anger, Reconciliation, Adultery, Lust, Sexual Morality

Series Title: 100% Jesus...pure, undiluted truth.

Series Purpose: Provoke people to embrace the spiritual reality that true, lasting happiness is found by following Jesus Christ and obeying His words.

## The Sermon on the Mount, pt-5

### I. Introduction, sermon PG-13

- A. Make Room, building expansion: Wed pics, Sept 1<sup>st</sup> fruits cash offering, 2-year commitment card, PJ and LaNell, P Travis in Connect Room ?s, place in ushers offering bag or in offering boxes
- B. Review Series: '100% Jesus, pure, undiluted truth'. This is a verse-by-verse study from the words of Jesus, called the Sermon on the Mount, Mt. ch. 5-7.
- C. The Sermon on the Mount is about how people in right relationship with God think and act. Last week we talked about (1) Salt and Light and (2) The role of the Old Testament for us today. Today we'll look at what Jesus said about (1) Murder, anger, conflict and reconciliation, (2) Lust and adultery. sermon PG-13
- D. Title: The Sermon on the Mount, pt-5

### II. Jesus's teaching about murder, anger, conflict and reconciliation

- A. Transition from OT Law, [Mt. 5:20 (ESV)] For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.] Jesus' understanding of true righteousness involves a heart change and not just outward adherence to religious laws like the Pharisees; He gives 6 examples. Since the Law is a tutor to lead us to Christ, Jesus points out our failure to be righteous by our actions, hence we need forgiveness and a Savior.<sup>3</sup>
- B. [Mt. 5:21-26 (NLT)] "You have heard that our ancestors were told (*Sinai generation*), '**You must not murder.** (*Exodus 20:13*) If you commit murder, you are subject to judgment.' <sup>22</sup> But I say, if you are even **angry** with someone, **you are subject to judgment!** (*"God will judge him,"*) If you call someone an idiot (*ESV fool*), you are in danger of being brought before the court. And if you curse someone, you are in danger of the **fires of hell.**]
  - 1. Def. murder: killing that is not accidental or sanctioned by legitimate authority, e.g., death penalty for a crime or in war.<sup>2</sup>
  - 2. The crime of murder was punished by the courts, but Jesus went deeper to the heart attitudes and words of anger and hatred and said these attitudes are just as wrong and will be judged by God.<sup>5</sup> that's why we need forgiveness and a Savior
  - 3. [1 John 3:15 (ESV)] Everyone who **hates his brother is a murderer**, and you know that no murderer has eternal life abiding in him.]

4. Life App.#1: Murder as well as anger and hateful words will be judged by God and/ or the judicial system.
  5. There is a righteous anger the Bible condones, e.g., [Mark 3:1–5 (ESV)]...a man was there with a withered hand. <sup>2</sup> And they watched Jesus, to see whether he would heal him on the **Sabbath**, so that they might **accuse** him...<sup>4</sup> And he said... “Is it lawful on the Sabbath to do good or to do harm...they were silent. <sup>5</sup> And he looked...at them with **anger**, grieved at their **hardness of heart**...] Jesus healed him. Anger because of injustice is justified; it often compels positive action
- C. A true disciple’s conduct, [Vs. 23 “So if you are presenting a sacrifice (*making an offering to God*)...in the Temple and you...remember that **someone has something against you**, (*MSG grudge*)<sup>24</sup> leave your sacrifice...at the altar. **Go and be reconciled** (*GW make peace*) to that person. Then come and offer your sacrifice to God.] (Vs. 25-26 reconciling on the way to court, comments are in the notes on the app)
1. The angry person is coming to church angry and mad. He remembers someone is mad at him. Jesus said to go and make peace with the person mad at you. Whether I’m angry with someone or someone is angry at me, Jesus wants me to be a peacemaker. Reconciliation is more important than a religious sacrifice.
  2. Life App #2: Our worship must not only be a religious act but our heart attitude towards God and people matters more.

### III. Jesus’ teaching about lust and adultery

- A. [Matthew 5:27–30 (ESV) “You have heard that it was said, ‘**You shall not commit adultery**.’ (*Exodus 20:14*) <sup>28</sup> **But I say** to you that everyone who looks at a woman with **lustful intent** has already committed adultery with her in his heart.]
1. Def. adultery: A sexual act with someone other than your spouse.
  2. Def. lust: Thinking about or planning to have sex with someone other than your spouse. Lust is not noticing a person is attractive, but contemplating sleeping with them.”<sup>6</sup> The sin of adultery is not just the act but desire to do so.<sup>6</sup> The Bible teaches all sexual relations outside of marriage is sin. The sin of lust applies equally men, women, homosexuals, heterosexuals, pedophiles, married men and women, and singles. Pornography is so dangerous because it awakens lust.
  3. Life App#3: God blesses the sexual union between a man and woman in a lifelong marriage covenant. Sex is God’s idea, but He defines the boundaries.
  4. Christians must recognize our thoughts and actions which, long before any overt sexual sin, make the possibility of giving in to temptation more likely, and we must take dramatic action to avoid them.<sup>7</sup>
- B. [Vs. 29 If your right eye causes you to sin (*makes you think about doing wrong so that you sin.*”<sup>1</sup>), tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. <sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into **hell**.]
1. Jesus was not teaching physical mutilation; He is using very exaggerated language to impress on his hearers the seriousness of what he is saying and take whatever measures are necessary to control our natural passions. A blind man

could have as much of a problem with lust as a sighted person. (Siri says Playboy magazine comes in braille for the blind.) Jesus wants us to deal with the inward cause of sin. Since a lustful heart would ultimately lead to adultery, one's heart must be changed because eternal judgment in hell is the punishment for those who fail to heed Jesus' words.<sup>1</sup> That's why we need forgiveness and a Savior.

#### IV. Conclusion: Life App#4: How do I get rid of lust in my heart?

- A. (1) Commit to God's standard of sexual purity. [Job 31:1 (NIV)] **"I made a covenant with my eyes not to look lustfully at a young woman."** (2) Be aware of Satan's plan to tempt and destroy you, [Ja. 1:14–15 (NCV)] But people are **tempted** when their own evil desire leads them away and traps them. <sup>15</sup> This desire leads to sin, and then the sin grows and brings death.] (3) Seek help before it's too late, [Pr. 28:13 (NLT)] People who conceal their sins will not prosper, but if they **confess and turn** from them, they will receive mercy.] (4) Don't go to places or watch media that feeds lust. Don't go to Hooters because they have good hamburgers. (5) Go to God's gym and get spiritually stronger by Bible reading, prayer, fasting, worship, giving and serving the Lord.

#### V. Response

- A. Prayer: (1) Anger, (2) Harsh words, (3) Reconcile/ make peace, (4) Lust, porn, and sexual immorality

- B. Souls

#### VI. Bibliography/ Resources: Logos Bible Software and Library, Platinum Edition, was used to prepare this message.

1. Barbieri, L. A., Jr. (1985). [Matthew](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 30). Victor Books.
2. Newman, B. M., & Stine, P. C. (1992). [A handbook on the Gospel of Matthew](#) (p. 130). United Bible Societies.
3. Morris, L. (1992). [The Gospel according to Matthew](#) (p. 112). W.B. Eerdmans; Inter-Varsity Press.
4. Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Mt 5:22). Broadman Press.
5. Lenski, R. C. H. (1961). [The Interpretation of St. Matthew's Gospel](#) (p. 217). Augsburg Publishing House.
6. Newman, B. M., & Stine, P. C. (1992). [A handbook on the Gospel of Matthew](#) (pp. 137–138). United Bible Societies.
7. Blomberg, C. (1992). [Matthew](#) (Vol. 22, p. 108). Broadman & Holman Publishers.
8. Morris, L. (1992). [The Gospel according to Matthew](#) (p. 119). W.B. Eerdmans; Inter-Varsity Press.

#### VII. Supplemental Material

- A. Murder

1. Jesus thus assumes a tone of superiority over the Mosaic regulations and proves it in each of the six examples. He goes further than the Law into the very heart.<sup>4</sup>

2. The Pharisees taught that murder is taking someone's life. Jesus said the commandment was not only the act but also the attitude behind murder, anger.<sup>1</sup>
3. The person who is angry enough to utter this derogatory word "is guilty enough to go into the hell of fire"<sup>3</sup>
4. it is difficult to see how *judgment* can refer to human courts, since human courts judge a person according to one's deeds, not one's attitude.<sup>2</sup>
5. the law goes much further than his hearers had reckoned. For them it was enough not to put somebody to death; for Jesus that was just the beginning. He goes to the cause of murder and includes being angry in the scope of the command.
6. Since it is hard to imagine anyone being charged in a court of law with the crime of anger, a strong case can be made that the judgment of God is in mind.<sup>3</sup>
7. But this was all that you heard: nothing but a civil law to be applied to an actual murderer by a civil court. Just so you did not commit murder and run foul of the court! Not a word about God and what by this commandment he requires of the heart! Not a word about the lusts and the passions that lead to actual murder and, though they produce no murder, are just as wicked as murder!<sup>5</sup>
8. Thus Jesus takes up the sins of the heart against the Fifth Commandment, namely anger and its most common manifestation of calling ugly epithets<sup>5</sup> No mention is made of the fact that in God's sight anger is equal to murder and makes us worthy of hell.<sup>5</sup>
9. From what God thus requires of the heart Jesus draws a conclusion as to a specific instance which may illustrate a true disciple's conduct. **If, therefore, thou art offering thy gift at the altar and there rememberest that thy brother has something against thee, leave there thy gift in front of the altar, go first, be reconciled with thy brother, and then, having come, be offering thy gift.**<sup>5</sup>
10. This example is perfect in every way. Here is a simple case of fulfilling the Fifth Commandment with the heart.
11. Here we have no perfectionism but fulfilling the commandment with the heart for wrong is done a brother, yet the wrong is removed, and by this removal the commandment is truly kept. This is done by God's grace, for his grace, favor, forgiveness, blessings we desire and implore by our offerings and our worship.<sup>5</sup>
12. *Leave your gift* is a sharp command; there is something more urgent than completing the act of sacrifice. The worshiper is to leave the animal right there, in front of the altar, and *go*. The interruption of so solemn an act emphasizes the overriding importance of reconciliation. *First* has a time reference: "in the first place, before doing anything else." It is important that the worshiper get his priorities right, and the first thing to do is to effect reconciliation. He must take whatever steps are needed to restore harmony, and only when this is done may he come back and resume his offering. The act of sacrifice is not as important as the spirit in which it is done.<sup>3</sup>
13. He, too, owes a debt to the brother who has wronged him: he owes that brother forgiveness. He owes that debt the moment he is wronged and certainly ought to pay it most joyfully when his brother comes to him for reconciliation. Otherwise

the roles will be reversed. The brother who did the wrong will have paid his debt by confessing and asking for forgiveness, and the other will remain in his debt by withholding his forgiveness.<sup>5</sup>

14. *Leave your gift* is a sharp command; there is something more urgent than completing the act of sacrifice. The worshiper is to leave the animal right there, in front of the altar, and *go*. The interruption of so solemn an act emphasizes the overriding importance of reconciliation. *First* has a time reference: “in the first place, before doing anything else.” It is important that the worshiper get his priorities right, and the first thing to do is to effect reconciliation. He must take whatever steps are needed to restore harmony, and only when this is done may he come back and resume his offering. The act of sacrifice is not as important as the spirit in which it is done.<sup>3</sup>
15. Right here he is expounding what Moses meant by “Thou shalt not murder,” i.e., that he never had in mind merely a civil law for a civil court but the heart of every Jew, yea, of every human being.<sup>5</sup>
16. The Pharisees taught that murder consists of taking someone’s life. But the Lord said the commandment extended not only to the act itself but also to the internal attitude behind the act. Of course, murder is wrong, but the anger prompting the act is also as wrong as plunging in a knife. Furthermore, becoming **angry** and assuming a position of superiority over another by calling him a derogatory name (such as the Aram. **Raca** or **You fool!**) demonstrates sinfulness of the heart. A person with such a sinful heart obviously is a sinner and therefore is headed for **the fire of hell** (“hell” is lit., “Gehenna”; cf. Matt. 5:29–30; 10:28; 18:9; 23:15, 33; 7 of the 11 references to Gehenna are in Matt.). “Gehenna” means valley of Hinnom, the valley south of Jerusalem where a continually burning fire consumed the city refuse. This became an apt name for the eternal punishment of the wicked. Such wrongful attitudes should be dealt with and made right. Reconciliation between brothers must be accomplished whether the “innocent” (5:23–24) or the “offending” (vv. 25–26) brother takes the first step. Without such reconciliation, gifts presented **at the altar** mean nothing: Even **on the way** to a **court** trial a defendant should seek to clear up any such problem. Otherwise the Sanhedrin, the Jewish court of 70 members, would send him to **prison** and he would be penniless.<sup>1</sup>
17. TEV correctly translates “murder” as the meaning of *kill*. Both the Hebrew and the Greek verbs mean murder or assassination, not just any form of taking life.<sup>2</sup>
18. *But I say*, in which I stands in an emphatic position, thus placing the authority of Jesus parallel with the hidden name of God<sup>2</sup>

19. *judgment* here should probably be translated “be brought before God for judgment,” “God will judge him,” or “will be a person to come before God and be judged<sup>2</sup>
20. *Insults*: the term *Raca* (see RS V footnote) is generally assumed to be of Aramaic origin, with the root meaning “e *good-for-nothing*” (so TEV) or “fool.” Some translations have followed the RSV fairly closely when translating *insults*, and said “whoever says insults (or, bad things) to his brother” or “whoever calls his brother bad names.” Others have chosen to use direct speech as TEV does, and say something like “whoever calls his brother, ‘You worthless person’ or ‘You no-good.’” This can also be in indirect speech, as in “whoever calls his brother a worthless person (or, a no-good).” Most languages have an insulting expression from their language which they can use. The important consideration is to be sure a term with a strong emotive force is used.
21. The *council* was the supreme judicial body of the Jews. In cultures where it is the elders who judge violations of tradition or religion, this can be translated as “the elders of the Jews” or “the Council of our elders<sup>2</sup>
22. *Fool* (TEV “*worthless fool*”), in addition to the usual meaning of “senseless,” would probably have suggested “religious impiety” as well. Several scholars interpret it to mean “one who rebels against God.” *Fool* is used in the Old Testament primarily of the godless<sup>2</sup>
23. Gehenna was the name of a valley southwest of Jerusalem, where human sacrifices had once been offered and where garbage from the city was constantly burning. Later this picture was combined with the idea of God’s judgment, and so the notion of a fiery hell developed.<sup>2</sup>
24. The *gift* is some sort of sacrifice. The Greek text does not specify the recipient, but “God” is obviously intended (TEV, FrCL GeCL). *Offering your gift* is speaking of “offering a sacrifice to God” or “making an offering to God.”

---

RSV Revised Standard Version

TEV Today’s English Version

RSV Revised Standard Version

TEV Today’s English Version

TEV Today’s English Version

TEV Today’s English Version

FrCL French common language version

GeCL German common language version

25. The *altar* is “the place for making sacrifices<sup>2</sup>
26. *That your brother has something against you* indicates that the person who is bringing the sacrifice is the one at fault. This may be translated as “that your brother has a grievance (or, complaint) against you (for something you did),” or “is angry because of what you did.” Note also the comments on “brother” in verse 22.<sup>2</sup> only after you have first reconciled yourself to your brother should you come and offer your gift” or “you should be reconciled to your brother first before you come back and offer your gift to God.”<sup>2</sup>
27. *The judgment* can be understood of a local court (cf. *GNB*, “will be brought to trial”; for local courts cf. Deut. 16:18; Josephus, *Ant.* 4.214, etc.; Matthew, however, does not use the word elsewhere for a local court). It is also possible that there is a reference to “the” judgment, God’s judgment at the last day. Either way the murderer is accountable.<sup>3</sup>
28. It is not correct to say that he replaces the law with his own commands, for in no case does he relax a provision of the law. Rather, he shows that, rightly understood, the law goes much further than his hearers had reckoned. For them it was enough not to put somebody to death; for Jesus that was just the beginning. He goes to the cause of murder and includes being angry in the scope of the command. *Brother* here is surely “brother man”; it is impossible to limit the expression to a male sibling. *Subject to the judgment* is exactly the same expression as that used in the previous verse for the sin of murder. Since it is hard to imagine anyone being charged in a court of law with the crime of anger, a strong case can be made that the judgment of God is in mind.<sup>3</sup>
29. A second possible violation that Jesus deprecates is that of saying to one’s brother, “*Raka*.” The precise meaning of this word is uncertain, but it is clearly an expression of contempt that evidently was used by angry people<sup>3</sup> Jesus is saying that the insolent and insulting person is not guiltless: he must give account of himself.<sup>3</sup>
30. Because of the dangerous position in which he finds himself, the angry person must take care how he worships. The change from everyone to *you* sharpens the personal application. The word for *are offering* is the verb normally used for the offering of sacrifice, and *gift* is often used of what is sacrificed (though both words are used of other offerings as well). *Altar* is sometimes used metaphorically, but here the literal altar in the temple at Jerusalem is meant. Jesus is depicting a man in the solemn act of sacrifice. The present tense pictures the worshiper as in the act of offering. And right there, at the altar, he remembers. *Something* is a very general expression; the brother is thought of as having a legitimate complaint against the worshiper. Interestingly, it is not the anger of the person Jesus is addressing of which he speaks, but anger provoked by that person. It is not enough to control one’s temper (though that is important); one must not arouse other people’s anger.<sup>3</sup>

## B. Lawsuits, Vs 25-26

### 1. *Lawsuit*

- a. The condition in question is the full payment that the penalty requires, and the specification of *the last penny* emphasizes the completion of the punishment. Failure to take advantage of the opportunity of reconciliation means that one must bear the penalty of being unreconciled.<sup>3</sup>

- b. At the first of the verse,

TEV includes a clause which places the saying in its proper context: “*If someone brings a lawsuit against you and takes you to court.*” Support for TEV’s restructuring is provided from at least two directions: (1) the noun *accuser* (TEV “*someone [who] brings a lawsuit against you*”) represents the injured party in a legal action. (2) The Greek “while you are with him in the way” actually means *while you are going with him to court* (see also Phps, NEB, NA

B, and others which specify “to court”). Many translators have found this mode V very helpful. Other examples are “If someone is taking you to the judge to ac *Make friends ... with* (TEV “*settle the dispute*”) focuses on the need to resolve the differences with one’s legal adversary before getting to court; NEB, NJB have “come to terms with”; NAB renders “settle with.” Other translations have said “make an agreement with,” “settle the matter,” or “find a solution to your differences.” *Quickly* (TEV “*while there is time*”) is also translated in a number of ways:

---

TEV Today’s English Version

TEV Today’s English Version

TEV Today’s English Version

Phps Phillips

NEB New English Bible

NAB New American Bible

TEV Today’s English Version

TEV Today’s English Version

NEB New English Bible

NJB New Jerusalem Bible

NAB New American Bible

TEV Today’s English Version



NEB “promptly”; JB “in good time”; NAB “Lose no time.” *Be reconciled* (NJB, NAB “be reconciled with”) is translated “*make peace with*” by TEV and “make your peace with” by Phps and NE

B. The reference is to a broken relationship which must be healed; here it is the *Be reconciled to* can therefore be<sup>2</sup>

### C. Adultery

1. According to Jewish law, the term “adultery” referred to sexual intercourse with the wife or the betrothed of a Jew.<sup>2</sup>
2. “Adultery” usually referred to sexual relations by a married person with a partner other than his or her spouse, but v. 28 makes clear that Jesus is not limiting his commandments to married people but speaking of sexual sin in general.<sup>7</sup>
3. Jesus is condemning lustful thoughts and actions—those involving an actual *desire* (the most literal translation of the verb *epithymeō*) to have sexual relations with someone other than one’s spouse<sup>1</sup>
4. *heart* refers to the realm of thought, GeCL translates *in his heart* as “in thought.” In many cultures, *in his heart* would only be understood to refer to the emotions, so that “in his thought” or “in his thinking” are better translations.<sup>6</sup> Thus the sin of adultery is not in the act but in the lust or desire to do so.<sup>6</sup>
5. “Adultery” usually referred to sexual relations by a married person with a partner other than his or her spouse, but v. 28 makes clear that Jesus is not limiting his commandments to married people but speaking of sexual sin in general.<sup>7</sup>

---

NEB New English Bible

JB Jerusalem Bible

NAB New American Bible

NJB New Jerusalem Bible

NAB New American Bible

TEV Today’s English Version

Phps Phillips

NEB New English Bible

<sup>1</sup> Blomberg, C. (1992). [\*Matthew\*](#) (Vol. 22, p. 109). Broadman & Holman Publishers.

GeCL German common language version

6. Jesus is condemning lustful thoughts and actions—those involving an actual *desire* (the most literal translation of the verb *epithymeō*) to have sexual relations with someone other than one's spouse<sup>2</sup>
7. The root meaning is “cause to stumble,” and the specific nature of the “stumbling,” whether physical or otherwise, is determined by the context. In Matthew the focus is generally upon the doing of something that may lead another to give up his faith. *Causes ... to sin* can be translated as “causes you to do wrong,” “makes you sin,” or “makes you think about doing wrong so that you sin.”<sup>1</sup>
8. It is quite possible to be blind or crippled and still lust. Rather, as is characteristic of Jesus' figurative and hyperbolic style, he commands us to take drastic measures to avoid temptations to sexual sin—to remove from ourselves anyone or anything that could *lead us into scandal* (“causes you to sin”).<sup>7</sup>
9. Again, eternal judgment appears as the punishment for those who fail to heed Jesus' words. Sin that is not dealt with leads inexorably to judgment. Jesus is not implying, however, that sexual sin cannot be forgiven when there is true repentance.<sup>7</sup>
10. If translated as in the NIV, these paragraphs do not specifically refer to a woman lusting after a man, only a man after a woman; but given the reciprocity of Jesus' teaching elsewhere (see, e.g., v. 32 immediately below), it is clearly implied. Nevertheless, men may well sin more often than women in this particular way because male sexual arousal comes primarily through sight. Jesus' teaching, like much of the antipornography movement today, is greatly liberating for women.<sup>7</sup>
11. There have been translators that have wanted to tone it down, or to make the application clear in the translation, as in “You must not let anything prevent you from entering the kingdom and send you to hell instead. Even your vision is less important.”<sup>1</sup>
12. He commands us to take drastic measures to avoid temptations to sexual sin—to remove from ourselves anyone or anything that could *lead us into scandal* (“causes you to sin”).<sup>7</sup>
13. This picturesque repudiation of a prized part of the body shows vividly that there is to be no compromise with evil. It is better to lose one member now than to lose the whole in Gehenna in due course.<sup>8</sup>
14. This vivid imagery “emphasizes the crucial importance of taking whatever measures are necessary to control natural passions that tend to flare out of control<sup>8</sup>

---

<sup>2</sup> Blomberg, C. (1992). [\*Matthew\*](#) (Vol. 22, p. 109). Broadman & Holman Publishers.