

09-18-2022, COTR Texarkana

Title: Jesus Said, WHAT? Pt-2

Purpose: Provoke Christians to (1) Be ‘salt and light’ in society; (2) Allow the OT to speak to our lives; (3) Seek reconciliation instead of expressions of anger.

Truth for Today: Christians influence culture, learn from the Old Testament and reconcile our differences.

Text: Matthew 5:13-26

Topic: Sermon on the Mount, Good Works, Witness, Old Testament, Anger, Reconciliation

Series Title: Jesus said, WHAT?

Series purpose: Provoke people to apply the teachings of Jesus in the Sermon on the Mount to everyday life.

## **Title Jesus Said, WHAT? Pt-2**

- I. Introduction (Grace House purchase close sept 30, moms and kids off the street, 385/150,)
  - A. Review series: Jesus Said, WHAT? It's about applying the teachings of Jesus in the Sermon on the Mount to everyday life. Last week we looked at the 1st 12 verses called the Beatitudes (sayings of Jesus). ‘Blessed are...’
  - B. Today we’ll talk about 3 teachings of Jesus, (1) Salt and Light, Life application: Christians are called to influence the culture. (2) The OT law, L.A.: The OT still speaks to us today. (3) Anger and Reconciliation. L.A.: Uncontrolled anger and insults are destructive; Jesus wants us to work out our differences and reconcile.
  - C. Title: Jesus Said, WHAT? Pt-2
  - D. Truth for Today: Christians influence culture, learn from the Old Testament and reconcile our differences.
- II. Salt and light, Life app. #1: Christians are called to influence the culture.
  - A. Context: The impact those who live by the beatitudes will. [Mt. 5:13–26 (NLT) “**You are the salt of the earth.** But what good is salt if it has **lost its flavor**? Can you make it salty again? It will be thrown out and trampled underfoot as worthless. 14 “**You are the light of the world**—like a city on a hilltop that cannot be hidden. 15 No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand, where it gives light to everyone in the house. 16 In the same way, **let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.**”]

B. Salt: [Vs.13 “You are the salt of the earth. (TEV *you are like salt for all mankind*).] Salt was a preservative for food. It kept food from spoiling. In the same way, Bible believing Christians are a preservative against the evils of society.<sup>2</sup>

1. Jesus and a spiritual awakening is the only hope for America.

Government can't fix what's broken.<sup>2</sup> America has lost its moral bearing re. marriage, gender confusion, sexual morality, violence, corruption, lying... Tucker Carlson, news commentator, “Civilization is collapsing before our eyes.” We need to get our salt shaker out of the cabinet and shake it around Texarkana and the world. I.e. We need to live the right way and tell people about the right way and the Right One.

2. [Vs 13 what good is salt if it has lost its flavor?] Salt that is used for food does not lose its taste if it's unused for a long period of time. It refers to the salt being diluted or somehow mixed with other substances so that it becomes ineffective.<sup>2</sup> The application refers to Christians with 1 foot in the church and 1 foot in the world. Our worldliness causes us to lose our platform to bring godly influence to the world. Jesus wants us to live 100% for Him because our world is rotten.

C. Light, [Vs. 14 You are the light of the world. “*You show people the way to God as a light does,*”] Followers of Christ are to live in a way that others see the good things we do and recognize it's because of Jesus.<sup>1</sup> Illus. dark, life is a mess; flashlight.

1. Our saltiness and light show people the way to God, [2 Cor. 5:19–20 (NLT)... Christ...gave us this wonderful message of reconciliation. 20 So we are Christ's ambassadors; **God is making his appeal through us...**“Come back to God!”

2. Our light (our lifestyle and our preaching the gospel) is placed on a *stand*, i.e., a high table or shelf so it can *It gives light to all in the house*. This means we are deliberate and vocal about our Christian life. The belief that religion is private and personal is not a Biblical idea. We don't hide our light under a basket. We want the world to see and hear Jesus in us.

### III. Life application #2: The OT still speaks to us today

A. Context: audience Jews/ Pharisees. Pharisees were legalists in religion but didn't know God. [Vs. 17 “Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, **I came to accomplish their purpose**. 18 I tell you the truth, until heaven

and earth disappear, not even the smallest detail of God’s law will disappear until its purpose is achieved. 19 So if you ignore the least commandment and teach others to do the same, you will be called the least in the Kingdom of Heaven. But **anyone who obeys God’s laws and teaches them will be called great in the Kingdom of Heaven.** 20 “But I warn you—**unless your righteousness is better than the righteousness of the teachers of religious law and the Pharisees, you will never enter the Kingdom of Heaven!**

1. The Law and the Prophets refer to the entire Old Testament. Jesus was not presenting a rival religious system to the Law of Moses and the Prophets, but a true fulfillment—in contrast with the Pharisees’ traditions.<sup>1</sup>
  2. Jesus would fulfill the Law by obeying it perfectly and would fulfill the prophets’ predictions of the Messiah and His kingdom. The Pharisees tried to find righteousness by obeying rules, works and ceremony. God wants us to have a true inner righteousness based on faith in Jesus’ work on the cross.<sup>1</sup> [Romans 3:21–22 (ESV) But now the righteousness of God has been manifested **apart from the law**, although the Law and the Prophets bear witness to it— 22 **the righteousness of God through faith in Jesus Christ for all who believe...**]
- B. How do we interpret the OT? We interpret the OT through the NT, i.e., unlike other books, we don’t start at the beginning, we start in the middle, e.g., Lev. Sacrificial system for sin; Jesus death on the cross fulfilled it.
- C. What is the relevance of the OT for Christians today? [2 Timothy 3:16 (NLT) **All Scripture is inspired by God...**] referring to OT
1. The OT shows us our need for Jesus, our Savior, [Galatians 3:24 (KJV) Wherefore **the law was our schoolmaster** (*NKJV tutor*) **to bring us unto Christ**, that we might be justified by faith.]
  2. The OT shows us good and bad examples to live by. [1 Cor. 10:6 (NIV) Now these things occurred as **examples** to keep us from setting our hearts on evil things as they did.]
  3. The OT gives us moral teaching, e.g., 10 cmdts. Picture Supreme Court, 1935
  4. The OT teaches us Biblical and world history. Archaeology affirms the Bible.

5. The OT gives us truth, E.g., [Pr. 1:7 (NLT) **Fear of the Lord is the foundation of true knowledge...**] People are mixed up; don't know right/ wrong.
6. OT prophecy predicts world events, Jewish historical events and end time events, e.g., Jeremiah predicted 70-year captivity; Micah predicted the city of Jesus birth; Daniel predicts the end times like the Book of revelation.

IV. Life application #3 Uncontrolled anger and insults are destructive; Jesus wants us to work out our differences and reconcile.

A. Context: Jesus rejects Pharisees traditions/ additions to the Law. [Vs. 21 (ESV) **“You have heard that it was said to those of old (Sinai generation<sup>2</sup>), ‘You shall not murder; and whoever murders will be liable to judgment.’ 22 But I say to you that everyone who is angry with his brother (fellow disciple<sup>2</sup>; NLT with someone) will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ (NLT idiot) will be liable to the hell of fire. 23 So if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. 25 Come to terms quickly with your accuser while you are going with him to court (Jewish Sanhedrin, 70<sup>1</sup>), lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. 26 Truly...you will never get out until you have paid the last penny.]**

1. Context, Someone wrongs us. *Do not murder*. Def. murder: killing that is not legal nor accidental. It excludes killing in battle or sanctioned executions.<sup>2</sup> Jesus said the commandment extended not only to the act itself but also to the internal attitude of anger. Angry people assume a position of superiority by *insults/* calling a derogatory name demonstrates sinfulness of the heart. A person with such a sinful heart is headed for the fire of hell, pictured by the valley south of Jerusalem where a continually burning fire consumed the city garbage. Hell is a real place. Def. hell: the place of fiery punishment.<sup>2</sup>
2. Context, we wrong someone. In a legal setting, Jesus said, ‘make friends, settle the dispute, find a solution to your differences.’<sup>2</sup> Some scholars believe the reference is to final judgment warning of the urgency to be reconciled with their brothers, because my relationship with people impacts my relationship with God.<sup>2</sup>

## B. Application

1. When there's conflict, especially with believers, reconciliation is the goal whoever is at fault. Def. reconciliation: make peace; do what is necessary to be friends with your brother again. Jesus said [Mt. 18:15 (NCV) "If your fellow believer sins against you, **go and tell him in private what he did wrong**. If he listens to you, you have helped that person to be your brother or sister again.]
2. Without reconciliation, gifts/ religious acts presented *at the altar* mean nothing. *Leave your gift* "leave your gift in front of the altar without offering it to God."
3. Not all anger is sinful. [Eph. 4:26–27 (ESV) **Be angry and do not sin** (NLT) don't sin by letting anger control you. Don't let the sun go down while you are still angry, 27 for anger gives a foothold to the devil.] How can we tell the difference? Is it a personal agenda to punish or does my anger compel me to do good and right a wrong, e.g., Jesus turned over tables of temple money changers.

## V. Conclusion/ Response

A. Summary/ prayer: (1) Jesus help us be salt and light, and influence our culture. (2) Lord help us read and rightly apply the OT. (3) Jesus help us not be controlled by anger and insult people but work out our differences and reconcile.

### 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. 29). Wheaton, IL: Victor Books.
2. Newman, B. M., & Stine, P. C. (1992). [A handbook on the Gospel of Matthew](#) (p. 118). New York: United Bible Societies.

## VII. Supplemental material

A. (V. 16 includes the first of 15 references by Jesus in the Sermon on the Mount to God as "your [or 'our' or 'My'] Father in heaven," "your heavenly Father," "your Father." Also see vv. 45, 48; 6:1, 4, 6, 8–9, 14–15, 18, 26, 32; 7:11, 21. One who stands in God's righteousness by faith in Him has an intimate spiritual relationship to Him, like that of a child to his loving father.)<sup>1</sup>

- B. Jesus' fulfillment would extend to the **smallest** Hebrew **letter**, the "jot" (lit., *yôd*), and even to the smallest **stroke** of a Hebrew letter, the "tittle." In English a jot would correspond to the dot above the letter "i" (and look like an apostrophe), and a tittle would be seen in the difference between a "P" and an "R". The small angled line that completes the "R" is like a tittle. These things are important because letters make up words and even a slight change in a letter might change the meaning of a word.<sup>1</sup>
- C. *But I say*, in which I stands in an emphatic position, thus placing the authority of Jesus parallel with the hidden name of God in the phrase "it was said to the men of old."<sup>2</sup>
- D. *The hell of fire* (TEV "*the fire of hell*") is literally "the Gehenna of fire" (see RSV footnote). 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>
- E. However, 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. *Judgment* should probably be translated "be brought before God for judgment,"<sup>2</sup>
- F. Such wrongful attitudes should be dealt with and made right before the attitude becomes an action. Reconciliation between brothers must be accomplished whether the "innocent" (5:23–24) or the "offending" (vv. 25–26) brother takes the first step.
- G. *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."<sup>2</sup>
- H. Unresolved anger usually is accompanied by *insults*: Trans. "fool. *Fool* has sometimes been translated as "godless," "you don't know God at all," or "you are a wicked fool." "whoever says insults (or, bad things) to his brother" or "whoever calls his brother bad names."<sup>2</sup>