

9-28-2025, COTR Texarkana

Title: The Sermon on the Mount, pt-8

Purpose: Provoke people to practice the teaching of Jesus by loving our enemies and caring for the poor and needy.

Truth for Today: When we love our enemies and care for the poor and needy we are practicing genuine Christianity.

Text: Matthew 5:43- 6:4

Topic: Love, Enemies, Poor, Needy, Giving

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-8

- I. Make Room, building expansion, **Pic** plans: Sept 1st 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. Saving now to borrow less when we start in a few months.
- II. 2 events this week to help us be light in a dark world:
  - A. **Pic Prayer rally** for unity and revival today at downtown PO today at 2. Why have the reactions to Charlie Kirk's, Turning Point USA, assassination captured the soul of the nation? I believe God used and is still using his voice to awaken a younger generation to Jesus and Biblical truth. He was like a modern-day John the Baptist calling a generation to follow Jesus. Their goal is to start a campus faith group in every school in America. I hope we see these groups form all over Texarkana. This is what today's prayer meeting is about. This isn't politics, it's bringing Jesus to people
  - B. **Pic** Christians Engaged in influencing change in our culture. Thursday night COTR, educational experience panel of experts discussing 17 Constitutional Amendments to Texas Constitution. Starts 6:30, food 5:30.
- III. Introduction
  - A. 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.
  - B. Today, we'll see what Jesus said about (1) Loving our enemies and (2) Caring for the poor and needy.
  - C. Title: The Sermon on the Mount, pt-8
- IV. **Love your enemies**
  - A. [Matthew 5:43-48 (NLT)] "You have heard the law (*Mosaic law*) that says, '**Love your neighbor**' and hate your enemy.]"
    1. Last week: We learned what Jesus said about revenge when someone does us wrong. Do we live by an 'eye for an eye' or turn the other cheek?
  - B. Quote, [Lev. 19:18 (NLT)] "Do not seek revenge or bear a grudge against a **fellow Israelite**, but love your neighbor as yourself] The Pharisees taught that one should love fellow Jews, but Israel's enemies should be hated. There is no verse on hating enemies. Jesus referred to popular attitudes and teaching justifying hatred"<sup>2</sup> The same is true for us today. The Bible teaches us to love and not hate people.<sup>1</sup> **EG** not political

- left vs. right, conservative or liberal but the hatred from a godless secular philosophy, justifying violence vs. Christian values. Shooting Charlie Kirk, ICE agents in Dallas.
- C. **How does love respond to hate?** [Vs. 44 But I say, **love your enemies! Pray for those who persecute you!** {Luke 6:27–28 (NLT)...**Do good to those who hate you.** <sup>28</sup> **Bless those who curse you. Pray for those who hurt you.**] Pray means to “ask God to bless” or “pray to God to help.”<sup>2</sup> <sup>45</sup> In that way, you will be **acting as true children of your Father in heaven.** For he gives **his sunlight to both the evil and the good, and he sends rain on the just** and the unjust alike...]
1. ‘Agape’ love isn’t a feeling but how we treat people. Jesus gave us an example to follow when He asked God to forgive those who crucified Him. **E.g.** This is how Charlie Kirk’s wife could forgive her husband’s murderer. When she did actor Tim Allen forgave the man who killed his dad 60 years ago. Christians are supposed to be different. We aren’t violent, riot or murder those we disagree with.
  2. God loves people who do evil. He doesn’t approve but wants them to break free from satan’s control and be saved. He wants to use us to reach them. (Love doesn’t imply we agree with their behavior, forfeit justice or can’t defend ourself. I believe Charlie Kirks murderer should face the death penalty.) **Loving our enemies demonstrates we’re God’s children, unbelievers will be convicted and open their hearts to God, E.g.** Stephen told the truth and was stoned to death. He asked God to forgive them and Saul was watching. Next chapter he was saved.
- D. **Vs. 48** But **you are to be perfect**, even as your Father in heaven is perfect. (def. *mature followers of Christ living by God’s righteous standards*). [NEB “*There must be no limit to your goodness, as your heavenly Father’s goodness knows no bounds.*”] **E.g.** WWJD
- E. Life App #1: The Sermon on the Mount is a challenge to modern day Christians. It’s time to reevaluate how we live out our faith in everyday life. Am I living genuine Biblical Christianity, i.e., by loving my enemies, sharing my faith, serving the Lord embodying Biblical character or am I just believing to go to heaven?
- V. **Giving to the needy** (transition from Pharisees false teaching to hypocritical actions)
- A. **Mt. 6:1–4 (ESV)** “**Beware of practicing your righteousness before other people in order to be seen by them,** (TEV “*in public so that people will see what you do.*”) for then you will have **no reward** from your Father who is in heaven. <sup>2</sup> “Thus, **when you give to the needy,** sound no trumpet before you, as the **hypocrites** do... that they may be praised by others (NLT *to call attention to their acts of charity*)...] Jesus calls his followers to help poor and needy people but don’t draw attention to yourself when you do. The Pharisees did and Jesus called them hypocrites or religious pretenders.
1. They lived in a society in which there was no social security or welfare for the poor and needy. For Jews, giving to the poor, prayer, and fasting, were the three most important expressions of one’s religious duty. Hypocrites do righteous works, but with selfish motivation. The issue for them and us was if they truly cared for people or want people to see how religious we are on social media.

B. Life App #2: Giving to the poor and needy should be an important part of our Christian life today. Our main problem isn't helping the poor and needy to get attention, it's making place in our finances to help the poor and needy.

1. [Gal. 2:9–10 (NLT) James, Peter, and John...encouraged us to keep preaching to the Gentiles, while they continued their work with the Jews. <sup>10</sup> **Their only suggestion was that we keep on helping the poor, which I have always been eager to do.** James 1:27 (NLT) Pure and genuine religion in the sight of God the Father means **caring for orphans and widows in their distress...** Judgment Day, Mt. 25:31–46 (NLT) “But when the Son of Man...sit(s) upon his glorious throne. <sup>32</sup> All the nations will be gathered in his presence...<sup>34</sup> “Then the King will say to those on his right, ‘Come...**inherit the Kingdom** prepared for you from the creation of the world. <sup>35</sup> For **I was hungry, and you fed me. I was thirsty, and you gave me a drink..** <sup>36</sup> **I was naked, and you gave me clothing. I was sick, and you cared for me...**’ <sup>37</sup> “Then these righteous ones will reply, ‘Lord, when did we ever see you hungry and feed you?...’ <sup>40</sup> “And the King will say...when you did it to one of the **least of these my brothers and sisters, you were doing it to me!**...] Helping the poor and needy is literally helping Jesus.

VI. Conclusion: Helping the poor and needy is a priority at COTR. Together, we're showing people the love of God when we bring them the Word of God, E.g., Pic Diapers GH, feed Kenya and Haiti, Christmas SSS, Hills and Valleys, flood and earthquake victims, crisis pregnancy centers, mission trips rice and beans, shoes that grow, water wells in Muslim nations, build mission churches and homes for pastors, foster kids, free wheelchairs, rescuing girls and boys from sex trafficking, and more. Every time we give food, meet needs or help people, we do it sharing the Good News of God's love for them.

#### VII. Response

- A. Prayer: Lord help me to love people who don't treat me right and help me make a place in my giving to help the poor and needy.
- B. Souls: Our greatest need isn't shoes, clothes or a hot meal, it's a real relationship with God. We can start this today if we believe and follow Jesus. Problem, Solution, Decision.

VIII. 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. 31). Victor Books.
2. Newman, B. M., & Stine, P. C. (1992). [A handbook on the Gospel of Matthew](#) (pp. 151–152). United Bible Societies.
3. Blomberg, C. (1992). [Matthew](#) (Vol. 22, pp. 116–117). Broadman & Holman Publishers.
4. Morris, L. (1992). [The Gospel according to Matthew](#) (p. 137). W.B. Eerdmans; Inter-Varsity Press.

#### IX. Supplemental Material

- A. [Mt. 3:1–3 (NLT)...John the Baptist came to the Judean **wilderness** and began preaching. His message was, <sup>2</sup> “Repent of your sins and turn to God, for the Kingdom of Heaven is near.” <sup>3</sup> The prophet Isaiah was speaking about John when he said, “He is a voice shouting in the wilderness, ‘Prepare the way for the LORD’s coming! Clear the road for him!’ ”]
- B. Jesus rejected the traditions of the religious Pharisees about The Law, Anger, Adultery, Divorce, Vows and Revenge. and their practices (6:1–7:6). Six times Jesus said, “You have heard that it was said.... But I tell you” (5:21–22, 27–28, 31–32, 33–34, 38–39, 43–44). These words make it clear that Jesus was presenting (a) what the Pharisees and teachers of the Law were saying to the people and, by contrast, (b) what God’s true intent of the Law was. This spelled out His statement (v. 20) that Pharisaic righteousness is not enough to gain entrance into the coming kingdom.<sup>1</sup>
- C. Jesus rejected the traditions of the religious Pharisees about The Law, Anger, Adultery, Divorce, Vows and Revenge. and their practices (6:1–7:6). Six times Jesus said, “You have heard that it was said.... But I tell you” (5:21–22, 27–28, 31–32, 33–34, 38–39, 43–44). These words make it clear that Jesus was presenting (a) what the Pharisees and teachers of the Law were saying to the people and, by contrast, (b) what God’s true intent of the Law was. This spelled out His statement (v. 20) that Pharisaic righteousness is not enough to gain entrance into the coming kingdom.<sup>1</sup>
- D. The command love your neighbor comes from Leviticus 19:18, and it was always interpreted so as to apply to fellow Israelites, not to aliens.  
NAB translates “You shall love your countryman,” and TEV “Love your friends.” It would be wrong to use a word for neighbor that meant only someone who lived in the immediate area, such as in the same section of town. Some translations follow NA  
B with “your countryman” or “your own people.” This is probably the best rendering. O V, “your friends,” or “the people you like,” or even “the people who like you.”<sup>2</sup>
- E. Romans 12:19–21 (NLT) Dear friends, never take revenge. Leave that to the righteous anger of God. For the Scriptures say, “I will take revenge; I will pay them back,” says the Lord. <sup>20</sup> Instead, “If your enemies are hungry, feed them. If they are thirsty, give them something to drink. In doing this, you will heap burning coals of shame on their heads.” <sup>21</sup> Don’t let evil conquer you, but conquer evil by doing good.
- F. Def. love love are used, including “be concerned for their welfare,” “care for,” “treat (or, think of) with affection,” “have sweet (or, hot or cool, etc.) stomach (or, liver or heart) for,” and so on. The term from the Old Testament always implies a sense of

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- faithful loyalty, not mere emotion, so that expressions which approach this idea are to be preferred over those meaning merely to like someone very much.<sup>2</sup>
- G. [1 Cor. 13:4–7 (NLT) Love is patient and kind. Love is not jealous or boastful or proud <sup>5</sup> or rude. It does not demand its own way. It is not irritable, and it keeps no record of being wronged. <sup>6</sup> It does not rejoice about injustice but rejoices whenever the truth wins out. <sup>7</sup> Love never gives up, never loses faith, is always hopeful, and endures through every circumstance.]
- H. Vs 44 The inclusion of persecute in Matthew, as opposed to the more general terms in Luke (“hate ... curse ... abuse”), intimates to some scholars that Matthew is thinking of a realistic situation in which the disciples are now undergoing persecution.<sup>2</sup>
- I. Vs 45 The evil and the good are “evil (or, bad) people” and “good people,” and similarly, the just and the unjust are “people who do right” and “people who do evil,” or “people who obey God’s law” and “people who disobey God’s law.”<sup>2</sup>
- J. Vs 46 “God isn’t going to reward you because you love people who love you also,” “you should not expect a reward for loving those people who love you,” or “God should not reward you for loving people who love you.” Another way is to use a rhetorical question like that in TEV, “Why should God reward you ...?”<sup>2</sup>
- K. Vs 46 The tax collectors referred to in the Gospels are probably the Jewish employees of the chief collectors. The Roman system for gathering taxes made for inequality and oppression, and that is one reason that in the Gospels tax collectors are quite often grouped together with sinners. To emphasize the derogatory connotation of the term, Brc translates “the renegade tax collectors.”<sup>2</sup>
- L. Other translations reflect the low esteem in which tax collectors were held by saying “those unpatriotic (or unscrupulous, or oppressive) tax collectors.”<sup>2</sup>
- M. Vs 45 To be children of God is to reflect the character and likeness of God, For example, the Father in heaven provides sun and rain for all people, without discriminating between the bad and the good. In the same way, if Jesus’ followers are to prove that they are sons of God, they must show love to their enemies and pray for those who persecute them. <sup>2</sup>
- N. Vs 47 It is fairly well agreed among the commentators that brethren, as used here, means “fellow members of a religious community.” Mft, Brc, together with TEV, translate the noun as “friends.” Phps translates the clause, “And if you exchange

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- greetings only with your own circle ...” A common way to translate this has been to say “people of your own group.” See also comments on verse 22<sup>2</sup>
- O. Vs 47 This question can also be expressed as a statement, as we have suggested. Other examples are “you are only doing the same as everyone else” or “you have not done anything more than other people do.”
  - P. Gentiles is rendered “pagans” by NIV, Mft, NAB, JB, Phps; “the heathen” is the translation of AB, NEB, Brc (AT “the very heathen”). GeCL renders: “Those who do not know God.” Etymologically the Greek word meant “national,” then “foreign” or “Gentile,” when used in contrast to Jews. <sup>2</sup>
  - Q. The translation of GeCL, “those who do not know God” for Gentiles, has often been a useful model. A similar expression is “those who do not believe in God.” However, a problem can arise in cultures where it is accepted that everyone knows and believes in God, but Gentiles are those who either “don’t know him as he really is” or “don’t know him to worship him.”<sup>2</sup>
  - R. His message demonstrated God’s righteous standard, for God Himself truly is the “standard” of righteousness. If these individuals are to be righteous, they must be as God is, “perfect,” that is, mature (teleioi) or holy. Murder, lust, hate, deception, and retaliation obviously do not characterize God. He did not lower His standard to accommodate humans; instead He set forth His absolute holiness as the standard. Though this standard can never be perfectly met by man himself, a person who by faith trusts in God enjoys His righteousness being reproduced in his life.<sup>1</sup>
  - S. This verse is a summation in which Jesus bases the call to discipleship upon the nature of God who is perfect. The verse is best taken, not merely as a conclusion to verses 43–47, but to the whole series of antitheses as well (verses 21–48).

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Mft Moffatt

NAB New American Bible

JB Jerusalem Bible

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AB Anchor Bible

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AT American Translation

GeCL German common language version

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- T. In the statement You ... must be perfect, the pronoun You is strongly emphasized.
- U. Perfect in the Greek has the meaning of having come to completion or wholeness; it can refer to maturity or to moral and ethical integrity, that is, to being flawless. Perfect is the rendering of most translations. But  
NE  
B attempts a dynamic rendering: "There must be no limit to your goodness, as your heart is perfect."<sup>2</sup>
- V. "referring to its way of life totally devoted to God's Law, although of course with the knowledge that this way of life is always a gift from the Lord himself ..." Matthew also uses it of devotion to God, rather than of flawlessness of character. In his Gospel "such devotion means doing right," and this is the same sense it has in James 1:4; 3:2. Jesus refers to God as perfect, because he is "totally, undividedly devoted to man; he is faithful to his covenant; he is totally given to those he loves."
- W. Following this idea, then, translators could say "you must be perfect (or, flawless or, completely faithful) in your devotion to the Lord, just as God your heavenly Father is perfect (or, flawless or, completely faithful) in loving you," or "you must be completely devoted to doing what God requires in the same way that God your Father in heaven is completely devoted to the people he loves."<sup>2</sup>
- X. *Rejection of Pharisaic practices:* Jesus now turns from examining the Pharisees' teachings to examining their hypocritical deeds, re. giving, prayer and fasting, all of which they viewed as a means of attaining righteousness. The Pharisees made a great show of their giving **to the needy ... in the synagogues and on the streets**, thinking they were thus proving how righteous they were.<sup>1</sup>
- Y. In a society without social security or welfare, voluntary charity and donations for the destitute formed a key part of ancient Jewish life and remained an important virtue enjoined upon the righteous. But it was easy to abuse almsgiving by making it plain to others how generous the person was and thus receiving their adulation. It is not clear whether the trumpets "in the synagogues and on the streets" (v. 2) were literal or metaphorical (cf. our expression "blow your own horn"). The best guess may be that they refer to the noise and clang of throwing money into various collection receptacles.<sup>57</sup> But Jesus' point is unambiguous: his followers must not parade their piety or show off their good deeds. Such ostentation nullifies the possibility of any spiritual benefit for the almsgiver. The positive alternative Jesus commands is that we should give in such a way that there is no temptation for others to glorify the giver rather than God. Jesus' language again is figurative (v. 3 is literally possible only for those who undergo a lobotomy!) and does not imply that we must not keep track of giving or that we be irresponsible in stewardship of finances or refuse to disclose how we spend our money for the sake of demonstrating financial accountability. Jesus was

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<sup>57</sup> See N. J. McEleney, "Does the Trumpet Sound or Resound? An Interpretation of Matthew 6:2," *ZNW* 76 (1985): 43–46.

- simply explaining that the motive for charity must not be the desire for praise from others<sup>3</sup>
- Z. These hypocrites were people who acted a concern for the poor whereas their real concern was to establish a reputation for piety. The synagogue (see on 4:23) was, of course, a place of worship, but it was also the center of life for the community and functions like the administration of justice were carried on there. The synagogue was a public place, and a generous gift made there would certainly be noticed.<sup>4</sup>
- AA.several commentators place together verses 1–6 and 16–18. Verse 1 may be regarded as an introduction, followed by three similarly constructed passages (2–4; 5–15; 16–18), each containing two refrains: (1) “they have received their reward” (verses 2, 5, 16), and (2) “your Father who sees in secret will reward you” (verses 4, 6, 18). To the second passage (verses 5–15), which deals with prayer, are added special sayings on prayer (verses 7–8; 14–15) and the Lord’s Prayer (verses 9–13).<sup>2</sup>
- BB.*Piety* (TEV “*religious duties*”) translates the noun earlier rendered “righteousness”; see 3:15; 5:6, 10, 20. Here it serves as a summary term for almsgiving, prayer, and fasting, which were for Judaism the three most important expressions of one’s religious duties. Accordingly  
TOB translates “practice of your religion.” NE  
B translates the first sentence “Be careful not to make a show of your religion before m  
B has “Be on guard against performing religious acts for people to see<sup>2</sup>
- CC.*Before men in order to be seen by them* is presented somewhat more dynamically by  
TEV: “*in public so that people will see what you do.*”  
FRCL has “for all the world to notice you”; and GeCL 1st edition reads “to be admired by people.” Other ways to say it are “in front of people so they can see that you do these things” or “in front of people so they will notice what you are doing.”<sup>2</sup>
- DD.*give alms* is given in more contemporary language by TEV: “*So when you give something to a needy person.*”

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TEV Today’s English Version

TOB Traduction oecuménique de la Bible

NEB New English Bible

NAB New American Bible

TEV Today’s English Version

FRCL French common language version

GeCL German common language version

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NEB (“Thus, when you do some act of charity”) and Brc (“When you are going to perform an act of charity”) are similar. GeCL translates “When you help someone<sup>2</sup> EE.that in TEV, such as “give something to people who are in need (or, who are poor<sup>2</sup> FF. App poor in Amerca, poor around us vs in the world Pic Kenya GG.Don’t broadcast it all around.” Several English translations maintain the trumpet imagery with forceful impact: “do not announce it with trumpets” (NIV), “do not announce it with a flourish of trumpets” (NE B), and “don’t hire a trumpeter to go in front of you<sup>2</sup> HH.*Hypocrites* is the translation (rather transliteration) of a Greek word originally used of an actor who played a role (Phps: “play actors”). In the Septuagint it is employed as a term for the godless. In the Psalms of Solomon, which are of Pharisaic origin, it is applied to the Sadducees, since they were considered worldly by the Pharisees (Psalms of Solomon 4:7, 25). Although the word itself may indicate self-delusion, in the context conscious deception is evidently intended.<sup>2</sup> II. people as “those who appear to be one thing but are really the opposite” or “people who pretend to be good and are really bad<sup>2</sup> JJ. *Synagogues* were the Jewish “*houses of worship*” <sup>2</sup> KK.1 John 3:16–19 (NLT) We know what real love is because Jesus gave up his life for us. So we also ought to give up our lives for our brothers and sisters. <sup>17</sup> If someone has enough money to live well and sees a brother or sister in need but shows no compassion—how can God’s love be in that person? <sup>18</sup> Dear children, let’s not merely say that we love each other; let us show the truth by our actions. <sup>19</sup> Our actions will show that we belong to the truth, so we will be confident when we stand before God. LL. MM.“*so that people will praise them.*” NAB has “looking for applause”; Brc “to win popular applause”;

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- NJB “to win human admiration”; NEB “to win admiration from men”; GeCL: “they want only to be honored by men.”<sup>2</sup>
- NN. They have received already all the reward they are going to receive” or “They will not get any more reward than that.” It may be helpful to indicate that any further reward or gift would have come from God. This can be done with a phrase like “God won’t give them any gift beyond that (or, that praise).” The “that” refers, of course, to the praise of men. Another way to express the thought is “When people praise them, that is the only reward they will receive.”<sup>2</sup>
- OO. They have received already all the reward they are going to receive” or “They will not get any more reward than that.” It may be helpful to indicate that any further reward or gift would have come from God. This can be done with a phrase like “God won’t give them any gift beyond that (or, that praise).” The “that” refers, of course, to the praise of men. Another way to express the thought is “When people praise them, that is the only reward they will receive.”<sup>2</sup>
- PP. do it so that no one else will know about it.” The sentence may be “When you give to help some needy person, do it in such a way that no one will know what you have done” or “When you give to people who don’t have all they need to live, give help to them in secret.”<sup>2</sup>
- QQ. Although the text does not explicitly state when *your Father ... will reward you*, it is best understood as a reference to the final judgment. Here again KJV includes the word “openly” after *will reward you*; this inclusion, however, has no basis in the best Greek manuscripts. Translators can express the last part of the verse in various ways: “And God your Father, who sees what you do in private, will give you a reward,” “God your Father sees these secret things and he will reward you,” or “It is God your Father who will reward you for the things you do in private.”<sup>2</sup>
- RR. Virtuous woman Proverbs 31:20 (NLT) **She extends a helping hand to the poor and opens her arms to the needy.**
- SS. Vs 3 But **when you give** to the needy, do not let your left hand know what your right hand is doing, <sup>4</sup> so that your **giving may be in secret** (*NLT private*). And your Father who sees in secret will **reward you**. (a reference to the final judgment<sup>2</sup>)

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