

Matthew 19-07-07a

Good morning, welcome to the Sunday morning services at Grace and Truth Bible Church. By our clock, it's exactly 9 a.m. This is the 7th of July, 2019. We're continuing our study in the book of Matthew.

We're in chapter 5. This is one of those chapters you should remember. In your mental navigation of the Word of God, there are certain important chapters. If I ask you, what is the faith chapter, what would you say? You would say, what is that noise? Hebrews 11, that's right.

If I said, what is the love chapter, you would say, 1 Corinthians 13. If I say, what is the hope chapter, you'd be stumped for an answer. But if I said, where is the Sermon on the Mount, the traditional name for it, it is Matthew 5. We're preferring to think of it as the teaching on the hill.

We know that unlike the paintings and movie depictions, this was a relatively small group of dedicated disciples that climbed up to be with the Lord Jesus while he gave this teaching. And so in Matthew 5, he begins with the Beatitudes, blessed are those who, because. And he talks about salt and light, which we've seen in detail.

He has talked about the fact that he has not come to destroy the law, but to fulfill it. And we pick up this morning now in the latter half of this chapter, which really begins in verse 21 and extends through verse 48, a little bit over half left to go. So once we've turned to the passage, let's ask God's blessing on our study and on our fellowship.

And then we're going to wrap up our look at Matthew 5 this morning and anticipate chapter 6 next time. But let's take a moment to ask God's blessing on our study. Father, how thankful we are for the opportunity to spend this time together looking at the truth of your word, cultivating the ministry of your Holy Spirit.

We know that this is the means by which your power becomes active and meaningful in our lives. We pray that as we look at this passage together, that the Holy Spirit will be our teacher, help us to understand it, remember it, and see its pertinence and application in the hours and days ahead. May we each and may we all grow in grace and in knowledge of our Lord and Savior Jesus Christ.

We thank you for him and for his historic work on our behalf and his current and ongoing mission of intercession and representation at your right hand. And we anticipate his soon return and that we can be qualified and ready to be presented before your throne. We pray these things in Jesus' name.

Amen. Well, let's read our passage. And as we read it, ask yourself, if I was standing up there where Sam is standing, what would I say if somebody asked me a question about

these verses? Verse 21, Matthew chapter 5, you have heard that it was said to those of old, you shall not murder, and whoever murders will be in danger of the judgment.

But I say to you that whoever is angry with his brother without a cause, scratch out without a cause, it's not there, whoever is angry with his brother shall be in danger of the judgment. And whoever says to his brother, Raka, shall be in danger of the council. But whoever says, you fool, shall be in danger of hell fire.

Therefore, if you bring your gift to the altar and there remember that your brother has something against you, leave your gift there before the altar and go your way. First be reconciled to your brother, then come and offer your gift. Agree with your adversary quickly while you are on the way with him, lest your adversary deliver you over to the judge.

The judge hands you over to the officer and you be thrown into prison. Assuredly, I say to you, you will by no means get out of there until you have paid the last penny. I could read to the end of the chapter, but we'll see it as we address it.

We'll go section by section here this morning. So what is the difference in Raka and Moron, which is what you fool translates moros. What's the difference in calling somebody witless or empty head and calling him a fool? Because Jesus says that there is a distinction in the punishment that could follow these verbal utterances.

So what do you think about this? Have you dreamed up your Bible class for the morning? What you're going to say when somebody says, so why is Jesus saying all of this? I mean, I get the idea that harboring anger in your heart is a bad thing, but to compare it to murder? Because you've heard it said that whoever murders will be in danger of the judgment. I say whoever's angry with his brother shall be in danger of the judgment. Jesus says the penalty for anger is what you've heard.

It said is the penalty for murder. So what on earth is he saying here? Are we really, does it mean that well, any sin, small or great is deserving of the same penalty, but he gives graduated penalties here, doesn't he? He says, well, if you do one thing, you're in danger of judgment. If you do another thing, you're in danger of the council.

And if you do a third thing, you're in danger of hell fire. But the second and third things are just two different names that you call someone. So pick your insults carefully, or it's the difference between the Sanhedrin and hellfire.

It can be cryptic here at first glance. Let's take a little bit closer look, and we're going to move rather quickly. First of all, structurally speaking and contextually, we have a set of things.

Jesus is talking about the law. What is the number of the law? When you're thinking about numbers, you've got the number of the laws, the number of books in the

Pentateuch. How many is that? Genesis, Exodus, Leviticus numbers, and Deuteronomy, which is the second law.

Deuteronomy is two. It's kind of like when you talk about duplicitous, you've got two faces. So you've got the five books of the law.

So five becomes the number of the law. You've got the two tables of the law with five commandments on each one, five and five, five toward God, five toward man, essentially. So the number five represents the law.

Now look at verse 21 and verse 22. How does verse 21 begin? You have heard that it was said, how does 22 begin? But I say to you, okay? So you can circle those, put a little circle around, you have heard that it was said, or a circle somewhere in its vicinity, put a circle around, I say to you, draw a little line between. So it looks like a sort of a vertical barbell there, if you will, and label that number one.

This is Jesus' first use of this form in this context. Now look down at verse 27 and 28, same thing. You have heard that it was said, but I say to you, just make a little mark there and link them together, 27 and 28.

And that is number two. Go down to verse 33 and 34. Again, you have heard that it was said, but I say to you, that's number three.

Go down to verse 38 and 39. You have heard that it was said, but I tell you, 38 and 39, that's going to be number four. You want to guess how many more times he's going to do this? One more time, down at verse 43 and 44.

You have heard that it was said, but I say to you. So Jesus uses this structural device. It's a great memory aid.

We've been seeing the value of structure to help memory in Psalm 119 with the acrostic. But here Jesus says, you've heard the law being summed up in these ways, these salient things that you have heard being said or being told. Here's what I'm saying to you.

All right. And just in broad strokes, Jesus is not saying that the law doesn't say this or shouldn't say this, nor is he setting aside anything that the law says. He's saying, you have heard these points, these applications being made from the law.

But what I'm telling you is not a replacement, but an enhancement. Don't stop with the simple observation of the law. Here's what you ought to be thinking and doing beyond the simple requirement of the law.

Do you see this? He's expanding it and enhancing it. What did he just say in the preceding section? I've not come to destroy the law. The word destroy is *kataluo*.

Luo, L-U-O in Greek means to turn loose or to destroy. And when it's turned loose, just

think of luo as a sheaf or a shock of wheat or something that's been bound with a cord. And so because you've bound it together, it makes this standing shock of wheat.

But if you cut the cord, cut the binding, it falls apart and the wheat may still be there. But the representation, that standing pile there is destroyed. So to turn loose, to unbind, to let out, you loose the sheep.

It's not a flock anymore. The individual sheep might still be there. Well, to loose or destroy.

Kata is an intensive in this case, kataluo. Kata means basically according to or kata and ana are used in opposite ways, directionally speaking. So this would be to loose down, to allow something to fall down, take away its bindings.

So he says, I've not come to destroy it. Now, the reason I'm belaboring that one Greek word, we're only going to look at one other one really this morning, is because he said, whoever breaks one of the least of these commandments in verse 19 and teaches men to do so, whoever breaks one of these, that's luo. It's not kataluo.

Jesus said, I've not come to utterly obliterate the law, but he says, if you luo the law, if you loose or destroy a part of the law by breaking one of the least of these commandments, least of the commandments, you'll be leased in the kingdom of heaven. Obviously, the more important commandments, if you break those, you're going to be even leaster. If you break the smallest commandment, you're leased in the kingdom.

Well, if you break bigger commandments, how low are you going to be below leased? How far can you go below the bottom of the ocean? But the reason I'm reviewing that is the idea that, well, all sin is equally heinous, and so murdering your brother or being angry with your brother is essentially the same. That's an idea that people have drawn from this. That's not what Jesus is talking about.

He is distinguishing between least and greatest things in the law. There are small commands and there are large commands. So they're not all the same.

So what is going on here? Angry with his brother, in danger of the judgment. You say one word and you're in danger of the council. You say a different word and you're in danger of Gehenna.

We saw that last time, the trash pit, city dump, fiery disposal area. What's going on here? Well, we start by noticing this fivefold structure. You have heard that it was said to those of old, but I say, I tell you, what did they say? You have heard that it was said, it's not just thou shalt not murder.

He doesn't just say, you've heard it said thou shalt not murder, period. What's the rest of the sentence? If you murder, here is the penalty, right? So when you have heard these

things quoted in the law, they've said, you should not, because look at this penalty. You should not murder because you'll be in danger of the judgment.

They might catch you and inflict punishment. So it isn't, he's not revising the thou shalt not murder. What he's addressing is what kind of thinking do you have where the reason I don't murder is because of the deterrent value of the penalty.

The penalty deters me. I'd love to murder the guy, but I don't want to be in danger of the judgment. If it wasn't for the judgment, I'd off the guy right now.

That's the point. You see that, right? So Jesus says, think about these consequences. If you're going to be deterred by consequences, imagine what the Sanhedrin would do, what the elders in Israel would do, because they are distinguishing degrees all the time in the law.

They're saying, well, if you work on the Sabbath, that's going to incur a penalty. And how much work do you do on the Sabbath? Well, that's going to be a different penalty. If there's mud on your cloak and you brush it twice, that's no penalty.

But if you brush it three times, you're working on the Sabbath and you're going to come before the council. You can travel 25 feet on the Sabbath, but you can't travel 30 feet. What is a Sabbath day journey? They figured out a distance that you were allowed to walk on the Sabbath, and if you went any further than that, you broke the Sabbath.

They were nitpicking these little things like Jesus will sort of tease them later. You tithe the spices in your spice cabinet. And really, he's satirizing or mocking this nitpicky attention to degrees and variation.

There's no real difference in raka and moros. They're both insults against the intelligence or the wisdom of your brother. And brother here is used for neighbor.

So I say to you, whoever is angry with his brother shall be in danger of the judgment. What is murder? We used to think of sin in three broad categories. There's overt sin, something you do.

There's a sin of the tongue, something you say. And there's mental attitude sin, which is just something you think. As a man thinketh in his heart, so is he.

Your thinking will come out in what you say and ultimately in what you do. But you can roughly, one way of categorizing sin, I'm not sure the Bible does this, but it's a convenience for us is, is it a sin of the heart? Is it a sin of the tongue? Or is it a sin of the hands? And that's varying degrees of impact on the victim of that sin. If you're thinking something, they may never know it.

If you're saying something, usually other people know it. If you're doing something, the

person themselves is suffering some sort of inflicted harm. So Jesus says, whoever is angry, what kind of sin in those three categories? That's just a thought sin, right? Whoever is angry with his brother without a cause is in danger of the judgment.

Murder is an overt sin. It's the most vigorous and violent, and they would say today, impactful. It's an impactful sin.

It's going to impact the person. Jesus says the attitude itself merits what you've heard instead of old, an overt sin would cause. Whoever says to his brother, which means, you know, witless, in danger of the council.

And now notice the judgment and the council, those are human solutions. They'll take you to judgment. This might be the family.

You might go to the elder in your family, in your clan. If you say something like raka, then it goes to the Sanhedrin. This is like taking them to formal court.

This is the 70. The council is the Sanhedrin. But whoever says you fool, moros instead of raka, shall be in danger of hellfire, Gehenna.

Well, hellfire, Gehenna is not something the council could inflict as a penalty. So Jesus is mocking the distinctions here because really the anger and the talking are all an offense. And he says, you keep thinking in terms of, well, what will this cost me if I do it? What danger am I in? You know, in danger of, in danger of.

Three times he says, danger of the judgment, danger of the council, danger of hellfire. I'm motivated by the relative degree of danger instead of thinking about what harm I'm doing to my brother. That's the theme.

We've seen in these last several weeks now that the law is like hieroglyphics. It has symbolic regulations, not to say that they didn't have practical application as well, but the purpose of the law. Now, the function of the law in Israel was to provide a structure, a legal structure so that they could actually prevent, deter, and in some cases, punish crime.

But its purpose was to reveal sin. By the law comes the knowledge of sin. So Jesus says, you missed the purpose.

You're nitpicking around about the function. And well, how severe should the penalty be when you ought to be thinking about the sin that is behind any overt act? So now here's the real kicker. That's fairly straightforward, but verses 23 through 26, Jesus says, now that you understand that point, if you get my point, that you shouldn't be thinking in terms of, well, I don't want to do this because of the relative danger to myself at various levels.

What should you do? If you really understood the purpose of the law, what should you do? Everybody with me so far? Therefore, he says in verse 23, if you bring your gift to the altar and there remember that your brother has something against you. This seems like a real left turn. Weren't we talking about calling a guy a fool or an empty head or, and now all of a sudden you're on the way to the altar.

We have to keep 23 through 26 all in our mind at the same time. So I'm going to read it. If you bring your gift to the altar and there, remember that your brother has something against you.

Leave your gift there before the altar and go your way. First be reconciled to your brother and then come and offer your gift. Agree with your adversary quickly while you are on the way with him.

Lest your adversary deliver you to the judge. The judge hands you over to the officer and you'll be thrown into prison. Here's another threefold graduated punishment idea.

Judge, officer, prison. Surely I say to you, you'll by no means get out of there until you've paid the last penny. Here's what's going on.

All of this 21 through 26, all of it is of a piece. It's all talking about the same thing. Why are you angry with your brother? Why are you calling him names? Because he's got something against you.

Everybody that is on the other side of this is the same person here. There's not a difference in the brother or the adversary. It's the adversary is the brother and angry with your brother.

This is why without a cause shouldn't be there. There is a cause. The reason this anger has come up is the brother has an issue with you.

And this issue in this particular example is a debt. You owe something to the brother. This could be monetary.

This could be something lent. This could be an obligation. You said you would do a thing and you didn't do it.

You owed him labor. You owed him the fulfillment of a promise. You owed him something related to your duty, to your brother, to your neighbor, whatever it might be.

And you didn't do it. Are you with me? Instead of discharging the obligation, you get mad at him. You're angry.

If you're angry with your brother, you'll be in danger of the judgment. Why? Because you're in the wrong. And instead of making your wrong right, you're blowing up at the person.

Context, context, context. These things don't make sense if you break them up and look at them in isolation. Now, how do I know this? Because in verse 23, Jesus says, therefore, he links this next section about the gift and the altar to what he just said.

The anger against the brother is the issue. Therefore, if you bring your gift to the altar and there, remember that you're notice, he doesn't say there, remember that you have something against your brother. He says the brother has something against you.

Now, what is the specific circumstance that Jesus talks about here? You're bringing a gift to the altar. It's the monetary value of the gift here that is at issue. How do I know this? What's the very last phrase in verse 26? If you don't get this fixed up, what's going to happen? You're going to be in the prison until what? Paid the last penny.

This whole thing beginning to end is, in this case, a financial debt. You owe the guy some money, he's asked for it, and you just got angry. Why are you asking me now? Don't you realize my circumstances? I'm stretched.

You're bugging me about something you shouldn't. There is anger instead of fulfilling the obligation. And yet, now you're traipsing down to the altar with what? And by the way, this you here, if you bring your gift, it's singular.

It's not y'all, it's hey you. What is he doing? He's taken the money that he says he doesn't have to pay the brother back, and he's bought a gift to go down to the altar to look like a faithful Israelite. So he bought a lamb or a goat or a couple of pigeons or whatever, but he owes his brother money.

But when the brother asks for it, he just gets mad. He gets angry with him. He says, you're an idiot.

You're an empty head. Can't you see that I'm not in a position to honor this debt right now? Just remember, 21 through 26 is all one thing. Now, what is the situation? The guy lent you 10 shekels.

He says, hey, any chance you could repay that debt? You told me you would. You said you only needed it a couple of weeks. I kind of did that sacrificially.

I could really use it back. You just get mad, get angry. Therefore, if you're bringing your gift to the altar and there, remember that your brother has something against you.

What does he have against you? You owe him something that you've not paid. Leave your gift there before the altar and go your way. First, be reconciled to your brother.

Discharge your obligation to your brother. He's got something against you. What does that mean? You're the one in the wrong.

He's not the one in the wrong. And you go forgive your brother. Go be beneficent and

say, oh, that's okay.

And pat him on the head. No, he's got something against you. You go make right the wrong you've done to your brother.

The debt that you've not discharged be reconciled to your brother. Then come and offer your gift. What is the principle here? You cannot come before God and try to honor God and pray to God and bring your requests before God and offer your thanksgiving to God.

If you have not expressed love toward one another. Remember in the model prayer that we're going to see here before long, forgive us our trespasses as we forgive those who trespass against us. Well, this is sort of the reverse.

I've trespassed against somebody else. I need to make that right before I come to God and start trying to honor God and please God and ask God's favor and blessing. And my communion with God is going to be ruined if I have not straightened out my communion with my brother.

Your brother has something against you. Don't be coming to God with a gift that you bought or that you have a financial investment in. Maybe you should have sold whatever that gift was.

If it was something you grew or raised or if you bought it, you should have taken that money and made good with your brother, but you didn't. And Jesus says in this whole thing about don't murder your brother. He's saying, don't even do a small wrong to your brother.

Don't leave him hanging with a debt that you can repay, but you're taking that payment and trying to do something that you think is going to please God. Be reconciled to your brother first, then come and offer your gift. Verse 25 is of a peace.

This is not a new situation. Agree with your adversary quickly. This is your brother to whom you owe something.

Don't agree with just any old adversary. There are some adversaries that need to be shot and killed. There are adversaries that break into your home and threaten your family and you need to shoot them.

You need to dispatch them. You don't agree with them and say, well, here, let me just dial the combination to the safe and take my wife, please. Agree with your adversary.

Don't take this out of context. The adversary is the brother who is opposed to you and has something against you because you have failed. You have fallen short.

You owe that brother in this example, something monetary. So agree with your brother who is now an adversary. And instead of being angry at him, agree with him.

Don't respond to his legitimate claim on you. He has something legitimate against you. Don't respond with anger.

Respond with agreement. You're right. Agree with your adversary.

Notice while you are on the way with him, you left your gift at the altar. You went to see your brother and he is traveling with you. Why are you on the way? Maybe you're going to go get that gift and cash it out.

Or maybe you're going to go get whatever it is you owe him. But while you're on the way with him, agree with him. Smooth his feathers.

Say, you're right. I did owe you this. I was in the wrong.

I've left my gift at the altar and I'm going to make this right. Agree with your adversary quickly while you are on the way with him. Why are you on the way with him? Because you're fixing this.

You're taking action to no longer be in his debt. How do I know this? Because Jesus says, if you don't, your adversary will deliver you to the judge. And what's going to happen there? Are you going to be vindicated and found innocent? He's going to take you to the judge and the judge is going to legitimately convict you.

And he's going to legitimately sentence you because you are wrong. This anger is a big smokescreen and a big defense. And it's like this squid that squirts ink and then wants to disappear behind it.

You're blustering. Have you ever seen any of these quote unquote reality shows? You know, follow cops around and then here's somebody that's in the bait car. They've been trying to steal it and or they're caught red handed.

They're standing there. They're just dead to rights on video. Everybody in the world knows it.

And what do they do? They're up in the face of the officers. They're getting angry and blustering. Why? People think the best defense is a good offense.

I'll just bluster and blow and I'll manifest anger instead of acknowledging. Yes, you got me. Be reconciled to your brother, then come and offer your gift.

Agree with your adversary immediately. Behold, I come quickly. I come suddenly.

Agree with him suddenly while you're on the way with him. Otherwise, your adversary, this brother to whom you owe something, will deliver you to the judge. The judge will convict you and turn you over to the officer to carry out the sentence.

And the sentence is prison. Assuredly, I say to you, you will by no means get out of that prison until you have paid the last penny of your debt. It all kind of hangs together now, doesn't it? When you take the context into account, it's not cryptic.

It's not mystical. It's not idealistic. Any old adversary and so on.

Turn any old cheek, carry any old burden the extra mile. Context, context, context. That's number one.

And that, by the way, corresponds to the sixth commandment. You shall not murder. Jesus says, if you're worried about not murdering somebody because you could go to judgment, Jesus says, you need to trace that back and not be getting yourself into an escalating situation that starts with anger and ends up you in prison.

It's a matter of the heart. Extinguish the anger and you'll treat your brother right. Not only will you not murder him, but you will honor your obligations to him.

You'll be a good neighbor. You'll be like the good Samaritan. Who is my neighbor? It's a matter of the heart.

It is an enhancement and an advance over the law that says, fear the penalty. Jesus says, you want to talk about penalties, your heart will get you into as much trouble. Being in prison for bad debt is a little different from being in prison for murder.

Either way, you're locked up and you lose your freedom and lose everything else. Well, that's number one of our five. You have heard it said, but I say, don't be thinking about mere penalties.

Think about the benefit and the love your neighbor as yourself. Number two begins in verse 27. You have heard that it was said to those of old, you shall not commit adultery.

I say to you, whoever looks at a woman to lust for her has already committed adultery with her in his heart. And all of the frowning and the pericope of the woman caught in adultery and they bring her to Jesus and all of this social stigma and whatnot. Jesus says, you deserve all of that if the thought starts in your heart.

If your right eye causes you to sin, pluck it out and cast it from you for it is more profitable for you that one of your members perish than for your whole body to be cast into Gehenna, into the trash pit. They did not, by the way, put human bodies in Gehenna. This is metaphorical.

And one of the great things you learn from Dr. Dwight Pentecost, if you read Things to Come, is in the beginning of that book about prophecy, he starts out with basic hermeneutics. Here are principles of interpretation. And one of the things he says in there is you have to remember that when you're looking at a particular section of

scripture, if one thing is symbolic or metaphorical, it's all symbolic and metaphorical.

It's not a mix of some real things and some metaphorical things because it just creates confusion. In the Bible, if one thing is metaphor, it's all metaphor. Well, they don't ever cast human bodies, living or dead, into Gehenna in Jerusalem.

So Gehenna is symbolic of something. Well, guess what? Plucking out the eye is also symbolic. And one of the ways you know this is Jesus says, if your right eye causes you to sin, pluck it out.

And what else? Pluck it out and do what? What's it say? Cast it from you. Why? If you've plucked out your eye, can you put it back in unless you cast it from you? If you pluck your eye out, you're done as far as that eye is concerned. You see this on spy shows where they pluck out a guy's eye and then get the retinal scanner so they can go into the secure place.

Well, that eye is going to do you and nobody else any good. Cast it from you doesn't really make any sense. If your right hand offends you, verse 30, cut it off and cast it from you.

So you're using your left hand, you're chopping off your right hand, then you're picking up your right hand with your left hand and you're throwing your hand away. Well, once you've cut it off, why do you need to throw it away? It's not going to jump back on there. Even today, it's rare that they can reattach anything.

They certainly couldn't in Jesus' day. Why cast it from you? Because it's metaphor. If you have something in your life that is causing you to sin, not only do you separate from it in the immediate sense, but you cast it you, you get far away from it.

If your internet connection is causing you to sin, not only do you switch off the screen or turn off your computer or your phone, but when Jesus says cast it from you, don't leave an opportunity for that to be a stumbling point or an unavoidable, irresistible, irresistible temptation in the future. Cut it off and cast it from you. Remove the potential.

There is no potential for an eye or a hand, but there is potential for these actual things that Jesus is talking about. It doesn't have to be a monetary thing. It doesn't have to be a gift going before the altar.

Jesus is talking about processes in the heart, isn't he? That's our preceding context. Is it only if I happen to be taking a gift to the altar that I should go be reconciled to my brother? Is it only if I'm in the way that I should agree with him quickly? Is it only going to be the case that I'll go before the judgment and get thrown into prison and be there until I pay every penny? It's a representative example. It is a metaphor for the attitude you should have and the heart response you should have for the well-being of your brother.

And don't think you can approach God if you've got problems dealing with your brother and it's your fault. If it's his fault, there's nothing you can do. But if your brother has ought against you, as it says in the King James, don't respond with anger.

He's right. If it comes before the judge, the judge is going to give you the officer and the officer is going to put you in prison. What does that mean? We don't have these judges and officers in prisons in this particular day.

It was a whole different system. But what's the principle? What does that communicate? What is it a metaphor for? You are guilty. You're guilty of failing your brother in some way and you're responding in anger instead of in reconciliation and in making it right.

Don't think you can come before God in any sense, in prayer, in thanksgiving, in praise, in worship, if you've not resolved your sin against your brother. Get that fixed first, then come before God and God will be pleased. Same thing here.

And he says he's using the figure here of adultery. This is the seventh commandment. The first one was the sixth commandment.

This is the seventh commandment. Do not commit adultery. I say the attitude, the lustful attitude, undressing a woman in your mind, fantasizing about what could happen.

Now, here's the problem with this. As soon as he says whoever looks at a woman to lust for her has already committed adultery with his heart, half the population doesn't have to pay any attention to this section, right? Because he didn't say look at a man to lust after him. He said don't be looking at the pool boy while he's scooping the leaves out of the trap.

This is a figure. It's a hieroglyph. It's a symbolic, metaphorical communication of a deeper truth.

Tend to your thought life. Your thought life can corrupt you just as much as an overt action. You don't have to commit the act.

You can be just as sinful and just as corrupt in your heart. And you can be a woman, and it doesn't necessarily mean just lusting for a person of the opposite or now same gender. It's not just sexual sin.

It's any covetous, desirous, lustful thoughts. I really, really want X. And if you don't get that fixed, you're in trouble. So Jesus says you're looking at the woman to lust after her.

Get rid of the eye. And it's your good eye. It's your right eye or your right hand.

And notice he's expanding this out beyond. It's not just the lust of the eyes. It's also what you do.

The hand represents what you do. If you're doing something, get out of the situation that enables you to do that thing. Prevent it.

Block it. Separate from it, not just in the immediate sense, but in the long-term sense. Get it out of the habituation that you're currently in.

More profitable that one of your members perish than for your whole body to be cast into Gehenna. So this is a great principle. Don't just think, well, I didn't commit the actual act.

We talked about this in terms of virginity a couple of weeks ago. Well, there wasn't the actual act that could potentially produce a baby. So everything else is on the table.

Everything else is permissible. I'm still a virgin because I just didn't do that one thing. And I read you the quote from that Arabic woman where some of those strands of their culture still have an actual physical virginity test.

They say, well, I can still pass that. And she says, my friends are such hypocrites because they do everything in the world except that. And how can you call yourself pure? How can you call yourself a virgin? It's just ridiculous.

And that's what Jesus is getting at. It is your attitude of heart, not the specifics of your actions that count. Well, this is going to be the pattern now for the rest of this chapter.

And we're going to have these five examples, and these are on earth. He's going to use the second table of the law, those five commandments, to contrast what the law specified and what they were supposed to have learned from the law, but didn't. The Pharisees, with their nitpicky attention to overt, visible actions, Jesus says, what I'm telling you is all of that was designed to get you to look at your heart.

By the law comes the knowledge of sin. If you have goodness and faith and hope and love in your heart, you have fulfilled the law. Jesus said, I've not come to kataluo the law, to ultimately obliterate it and trample it down, but to fulfill it.

And we are here as the body of Christ to fulfill the law. The law has not been set aside. And as a hardcore dispensationalist, you might be surprised to hear me say that, but the law of Moses has not been set aside.

That law is to be fulfilled by you and by me. But this is the nature of the fulfillment. It is not in the specifics of no pork and does it chew the cud and divide the hoof and tassels on the garments and that.

It is the ideas of faith, hope, and love that the law was designed to present and to communicate. Those are what we fulfill. We have a different means of fulfilling, but we are still fulfilling the law.

And if you set aside, even a small part of it, if you set aside the part that says, I need to

love my neighbor as myself. If you set aside the part that says, I can't come before God until I've been reconciled with my brother, with my adversary, when it's my fault, you're going to be least in the kingdom. Or if your righteousness doesn't exceed that of the scribes and Pharisees who are all about the letter and have missed the spirit, you're not even going to see the kingdom.

You're not going to enter the kingdom. It doesn't mean you won't have eternal life. It just means you're going to be so far over the horizon.

It's going to be the dim glow of a city that's 60 miles away. Well, there's a bright spot in the sky. Well, that's the new Jerusalem for you.

You're out there waiting for a trailer full of leaves from the tree of life. Well, let's pause here and take our break. When we come back, we're going to finish this chapter.

We'll cover these next three examples that Jesus gives. And hopefully, this is going to set us up for what follows beginning in chapter six.