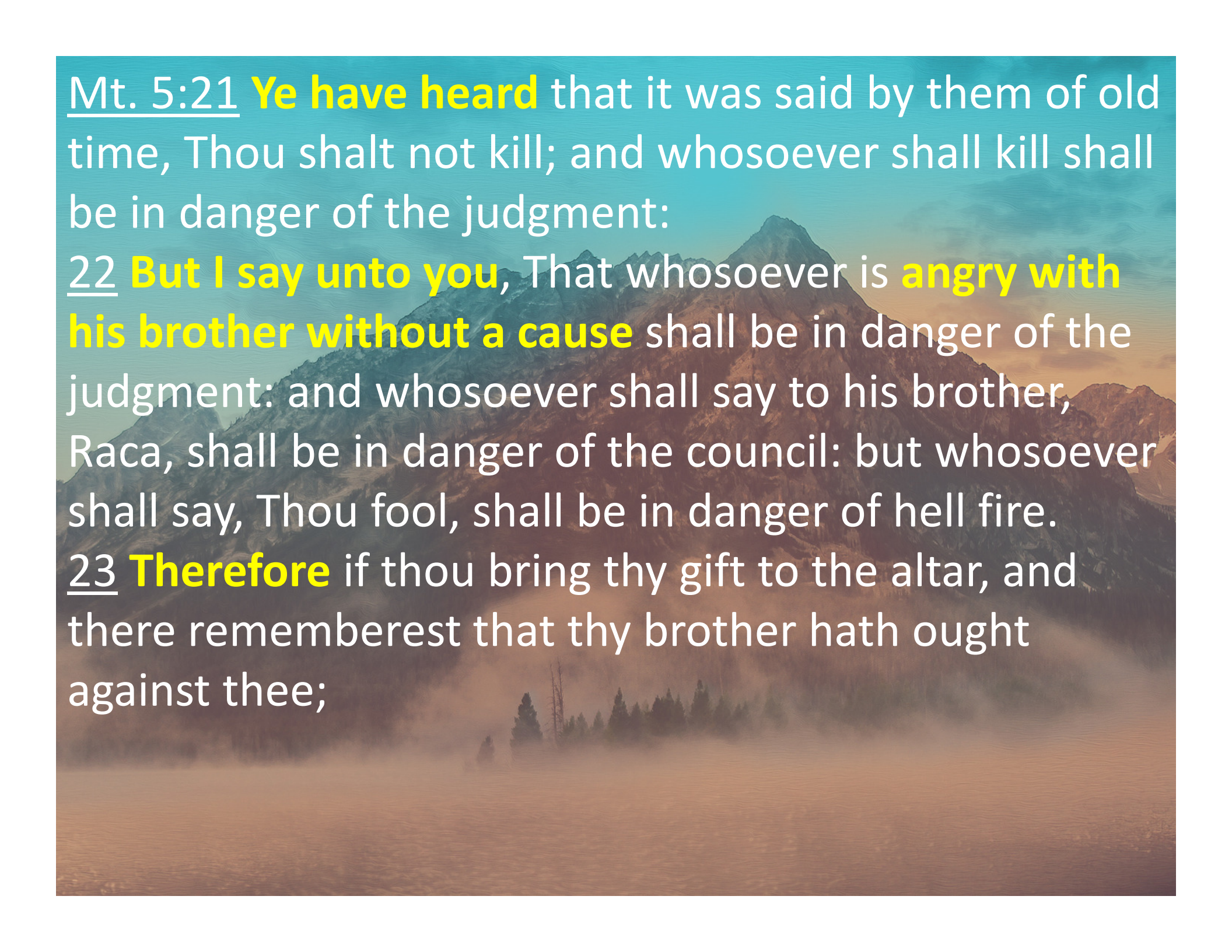




THE SERMON ON THE MOUNT

Mt. 5:23-24

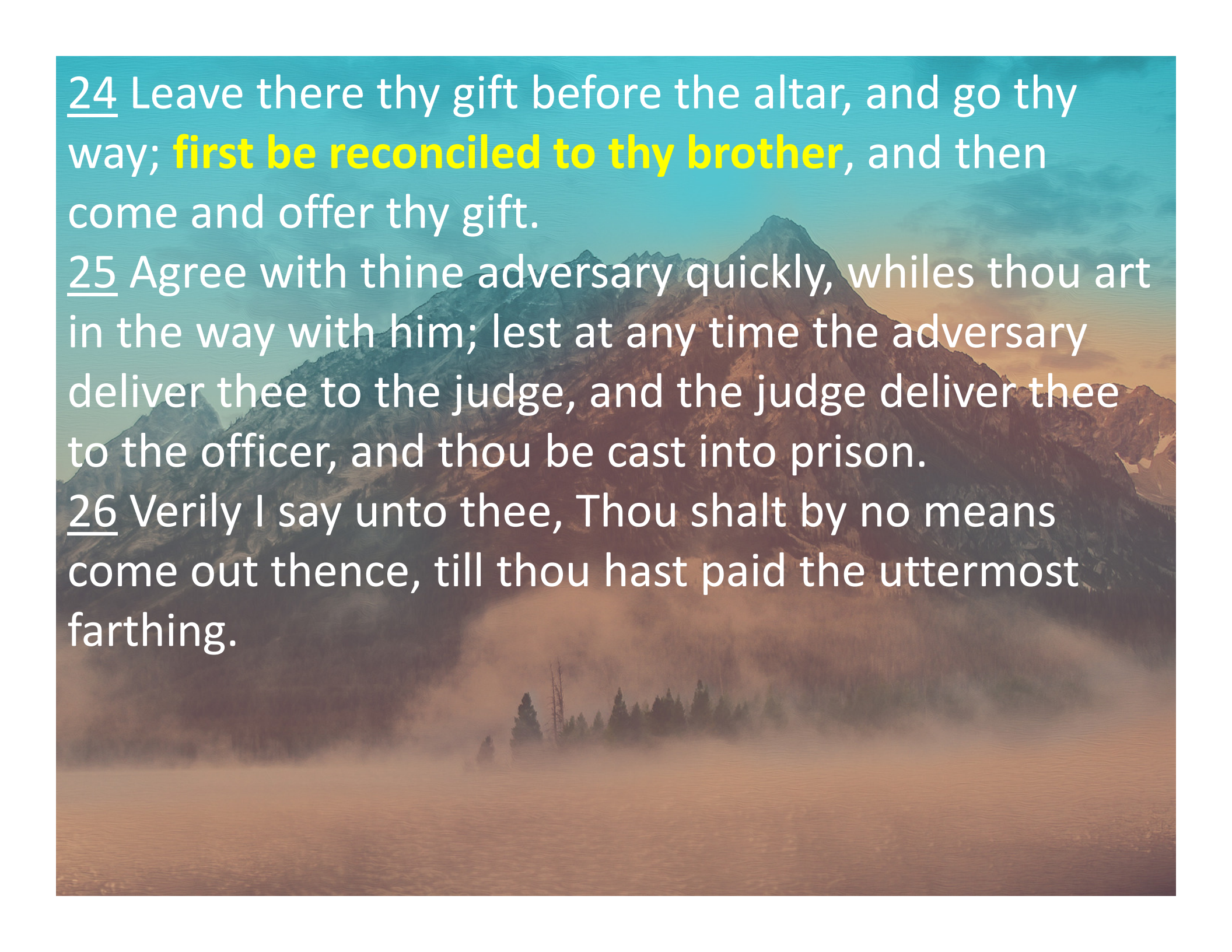
“The Question of Injuring Lives”

A scenic landscape featuring a range of mountains in the background, some with snow or light-colored rock. In the foreground, there is a calm body of water, possibly a lake or a wide river, reflecting the sky. The sky is a mix of light blue and white, suggesting a clear or slightly hazy day. The overall tone is peaceful and natural.

Mt. 5:21 **Ye have heard** that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 **But I say unto you**, That whosoever is **angry with his brother without a cause** shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

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

A scenic landscape featuring a range of mountains in the background, with a lake in the foreground. The sky is a mix of blue and orange, suggesting a sunrise or sunset. The water in the lake is calm, reflecting the surrounding environment. The overall mood is peaceful and majestic.

24 Leave there thy gift before the altar, and go thy way; **first be reconciled to thy brother**, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Review: Several weeks ago, we began the exegesis of this great sermon preached by the Lord Jesus Christ.

I. THE DISCIPLE AND HIS BLESSINGS, 5:1-16

A. The Setting, 5:1-2

B. The Sayings, 5:3-12

C. The Sequel, 5:13-16

1. Resisting Decay, 5:13

2. Removing Darkness, 5:14-16

a. The Position of the Light, 5:14

b. The Purpose of the Light, 5:15

c. The Potential of the Light, 5:16

II. THE DISCIPLE AND HIS BELIEFS, 5:17-20

A. A Personal Appreciation of God's Law, 5:17-18

1. The Law and Its Fulfillment, 5:17

2. The Law and Its Future, 5:18

B. A Personal Application of God's Law, 5:19-20

1. A Searching Examination, 5:19

2. A Scathing Denunciation, 5:20

III. THE DISCIPLE AND HIS BIBLE, 5:21-48

A. The Question of Injuring Lives, 5:21-24

1. The Murder and Its Consequences, 5:21

2. The Motive and Its Consequences, 5:22

Early in the “Sermon on the Mount” the Lord Jesus emphasized His concern regarding “righteousness.”

Mt. 5:20 For I say unto you, That **except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

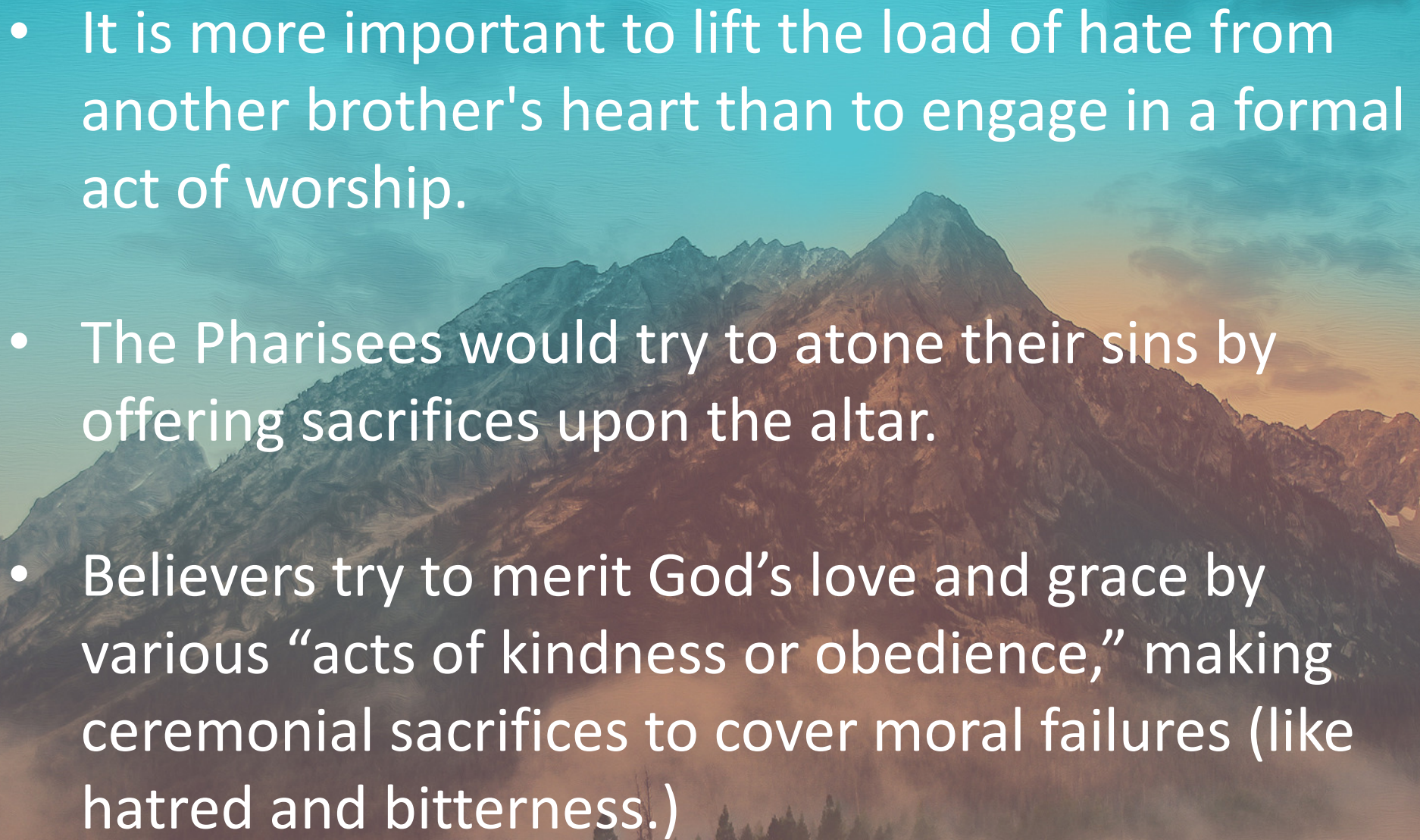
Two weeks ago, we saw how the Lord Jesus began with the sixth commandment to teach about the spiritual perspective of “killing,” equating it to hatred and disdain of others as problems originating in the “heart.” This evening we will consider the moral and its consequences.

3. The Moral and Its Consequences, 5:23-24

a. Recollection, 5:23

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

- **Jesus gave two illustrations of anger:**
 - one involving temple worship (vv. 23-24),
 - the other, legal action (vv. 25-26).

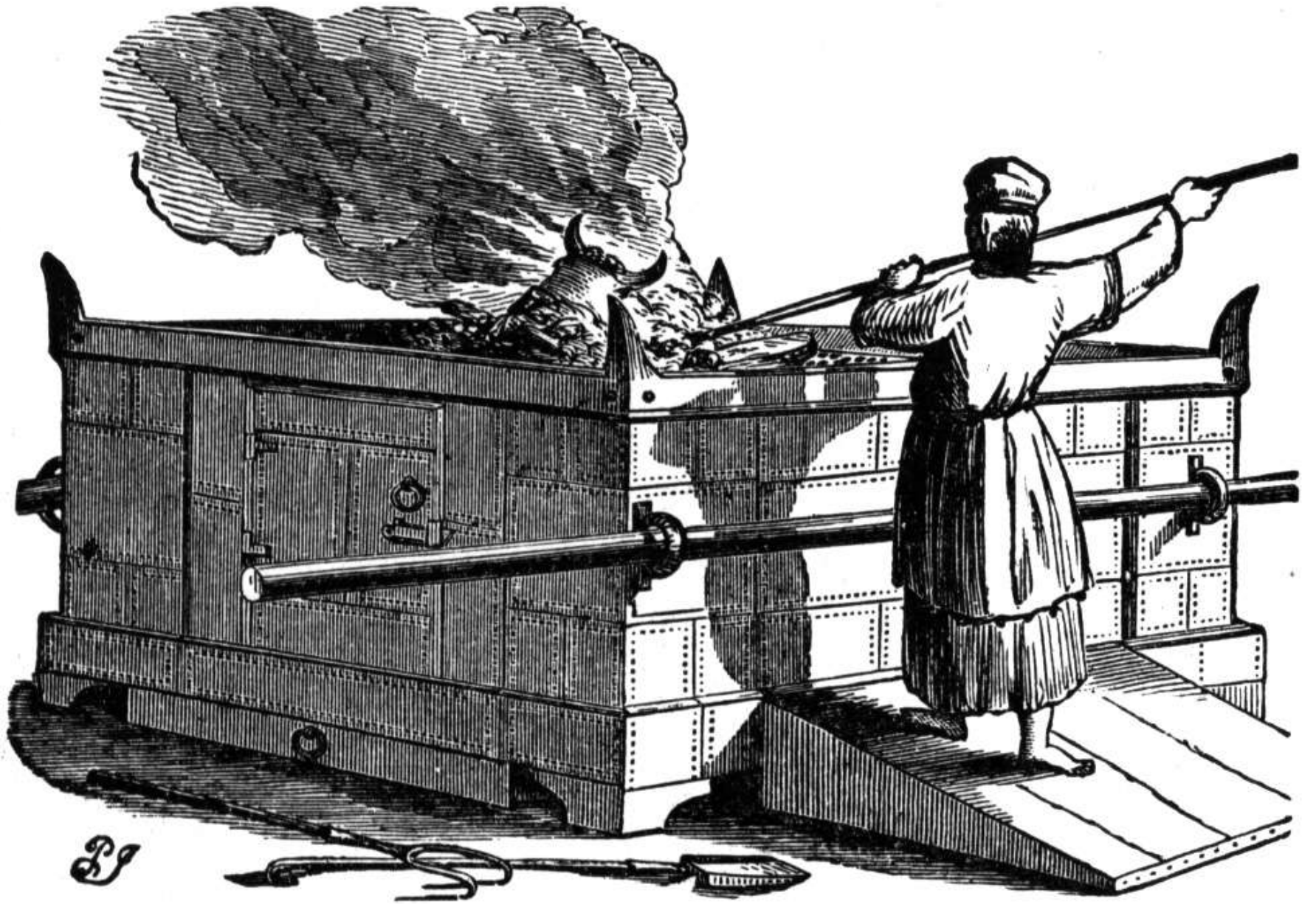
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- A scenic landscape featuring a range of mountains under a sky transitioning from teal to orange, suggesting a sunset or sunrise. In the foreground, a calm lake reflects the light, with a line of trees and a misty atmosphere. The image is overlaid with a teal gradient at the top, where the text is placed.
- It is more important to lift the load of hate from another brother's heart than to engage in a formal act of worship.
 - The Pharisees would try to atone their sins by offering sacrifices upon the altar.
 - Believers try to merit God's love and grace by various "acts of kindness or obedience," making ceremonial sacrifices to cover moral failures (like hatred and bitterness.)

Luke 16:15 And he said unto them, **Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.**

- The offering is a Jewish practice that Jesus uses to teach the truth of God's righteousness, that unity is more important than division, even if "thoughts" are remembered which are yet unresolved.
- Ritual worship was very important to the scribes and Pharisees, and to all the Jews, but Jesus put internal purity first, even the internal purity of another person.

1 Sam. 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for ***the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.***

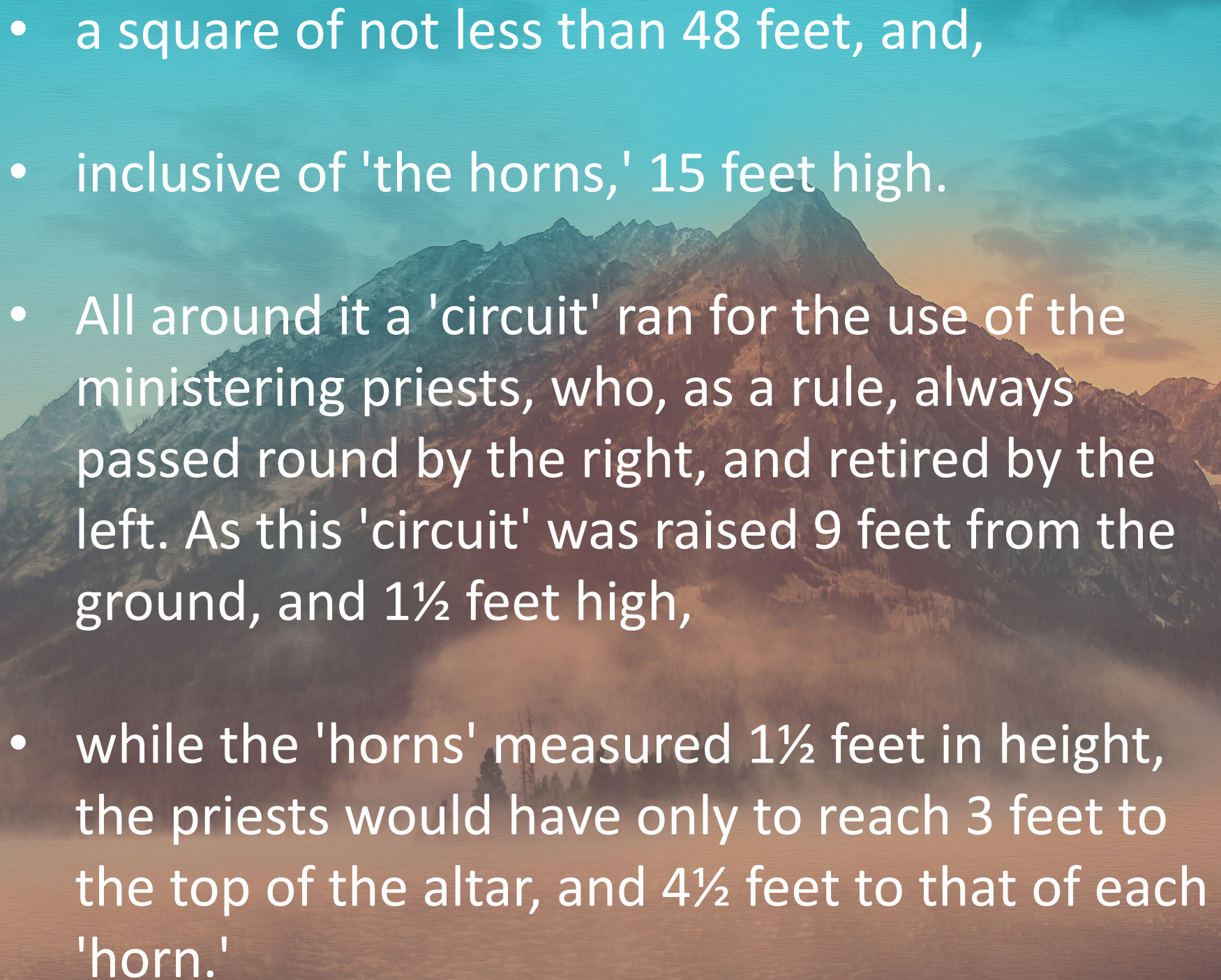
- Reconciliation, also, is more important than worship, in that it must come first.
- The most prominent object in the Court of the Priests was the immense altar of brass.



<https://hoshanarabbah.org/blog/2017/03/04/altar-of-sacrifice/>



<https://www.pinterest.com/pin/537828380471966846/>

- 
- a square of not less than 48 feet, and,
 - inclusive of 'the horns,' 15 feet high.
 - All around it a 'circuit' ran for the use of the ministering priests, who, as a rule, always passed round by the right, and retired by the left. As this 'circuit' was raised 9 feet from the ground, and 1½ feet high,
 - while the 'horns' measured 1½ feet in height, the priests would have only to reach 3 feet to the top of the altar, and 4½ feet to that of each 'horn.'

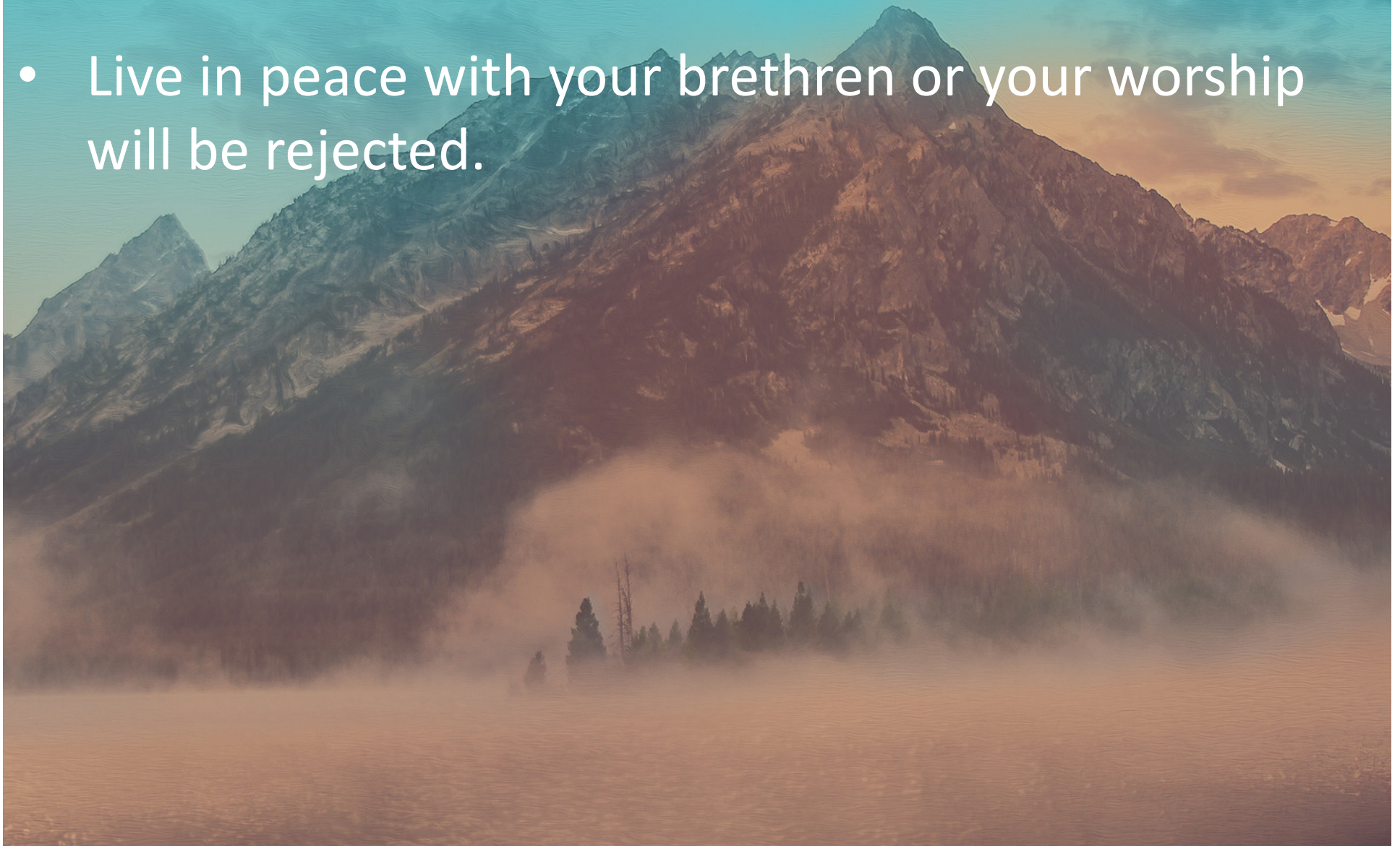
- An inclined plane, 48 feet long by 24 wide, into which about the middle two smaller 'descents' merged, led up to the 'circuit' from the south.“

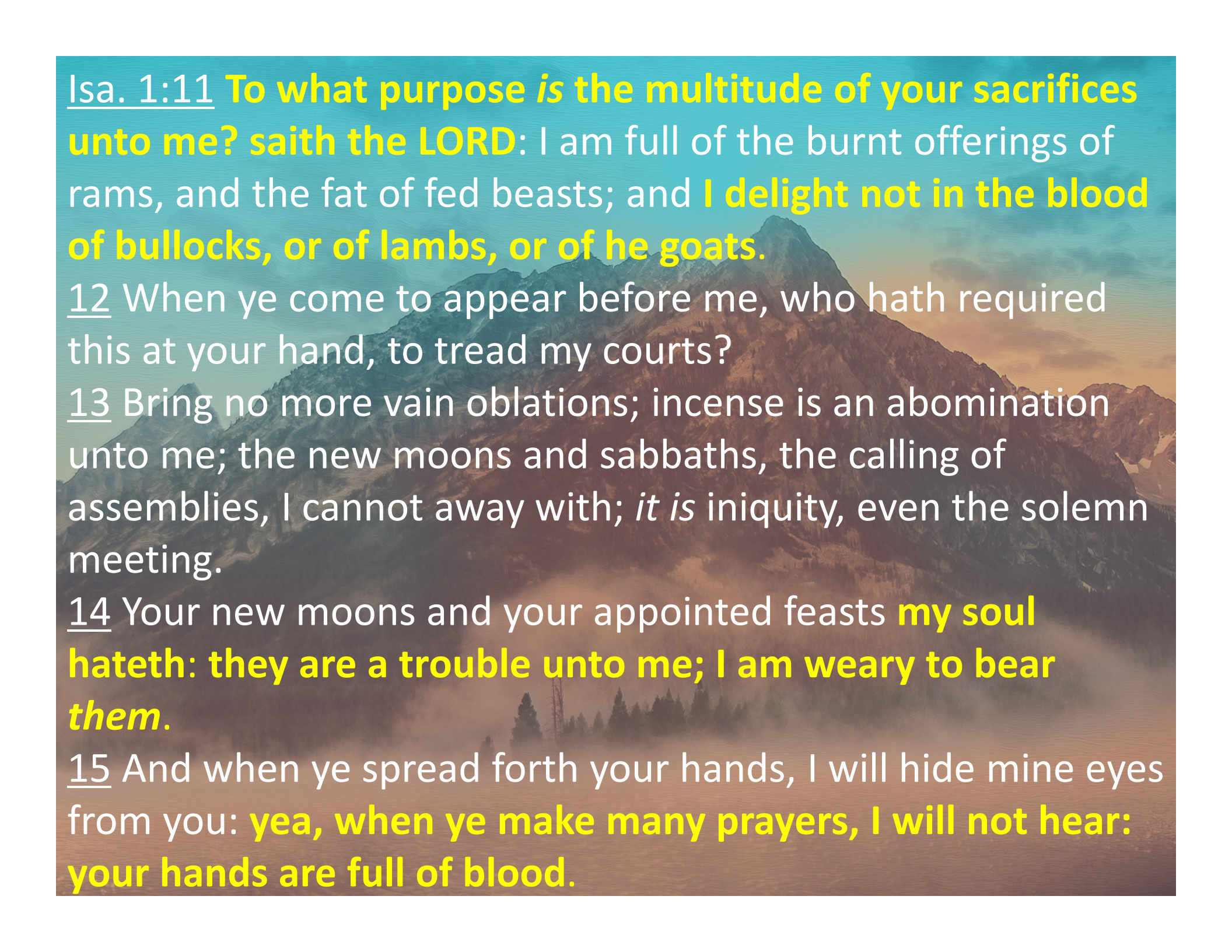
b. Reconciliation, 5:24

Mt. 5:24 Leave there thy gift before the altar, and go thy way; **first be reconciled to thy brother**, and then come and offer thy gift.

- A believer who wants to be righteous in following the God of Righteousness, must “take the high road” in taking the initiative for reconciliation of an offended brother.

- Priorities are indicated by the “then,” followed by “...come and offer thy gift.”
- Live in peace with your brethren or your worship will be rejected.





Isa. 1:11 **To what purpose *is* the multitude of your sacrifices unto me? saith the LORD:** I am full of the burnt offerings of rams, and the fat of fed beasts; and **I delight not in the blood of bullocks, or of lambs, or of he goats.**

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts **my soul hateth: they are a trouble unto me; I am weary to bear them.**

15 And when ye spread forth your hands, I will hide mine eyes from you: **yea, when ye make many prayers, I will not hear: your hands are full of blood.**

Jer. 7:8 **Behold, ye trust in lying words, that cannot profit.**

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 **And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?**

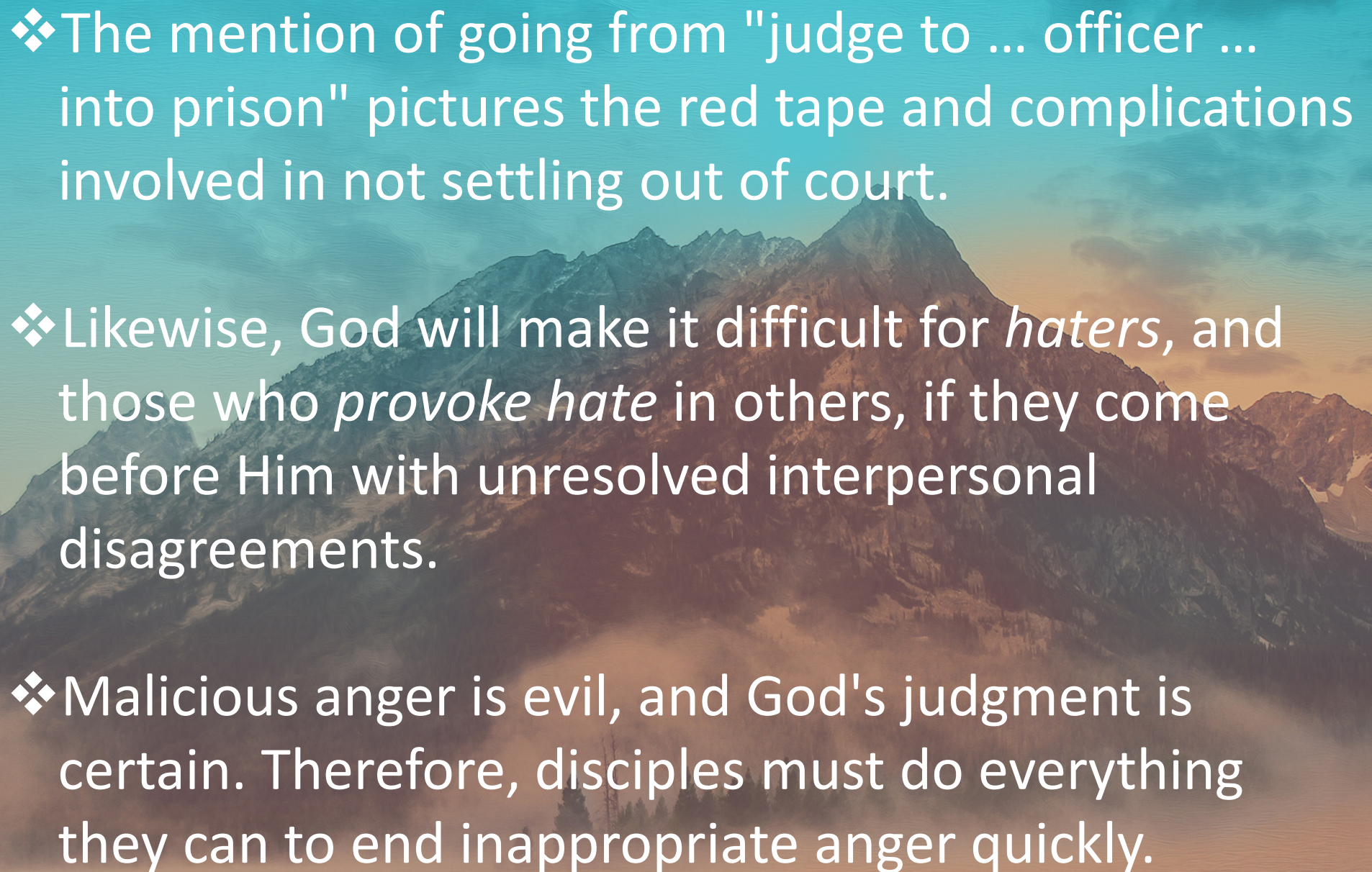
11 Is this house, which is called by my name, become a den of robbers in your eyes? **Behold, even I have seen it, saith the LORD.**

Psa. 66:18 **If I regard iniquity in my heart,** the Lord will not hear *me*:

B. The Question of Invoking Law, 5:25-26

1. A Wise Course, 5:25

Mt. 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

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- ❖ The mention of going from "judge to ... officer ... into prison" pictures the red tape and complications involved in not settling out of court.
 - ❖ Likewise, God will make it difficult for *haters*, and those who *provoke hate* in others, if they come before Him with unresolved interpersonal disagreements.
 - ❖ Malicious anger is evil, and God's judgment is certain. Therefore, disciples must do everything they can to end inappropriate anger quickly.

Eph. 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

2. A Woeful Consequence, 5:26

Mt. 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

❖ Failure to resolve problems will lead to greater bitterness and heartache.

Eph. 4:31 **Let all bitterness, and wrath, and anger,** and clamour, and evil speaking, be put away from you, with all malice:

Heb. 12:15 Looking diligently lest any man fail of the grace of God; **lest any root of bitterness springing up trouble you, and thereby many be defiled;**

Conclusion

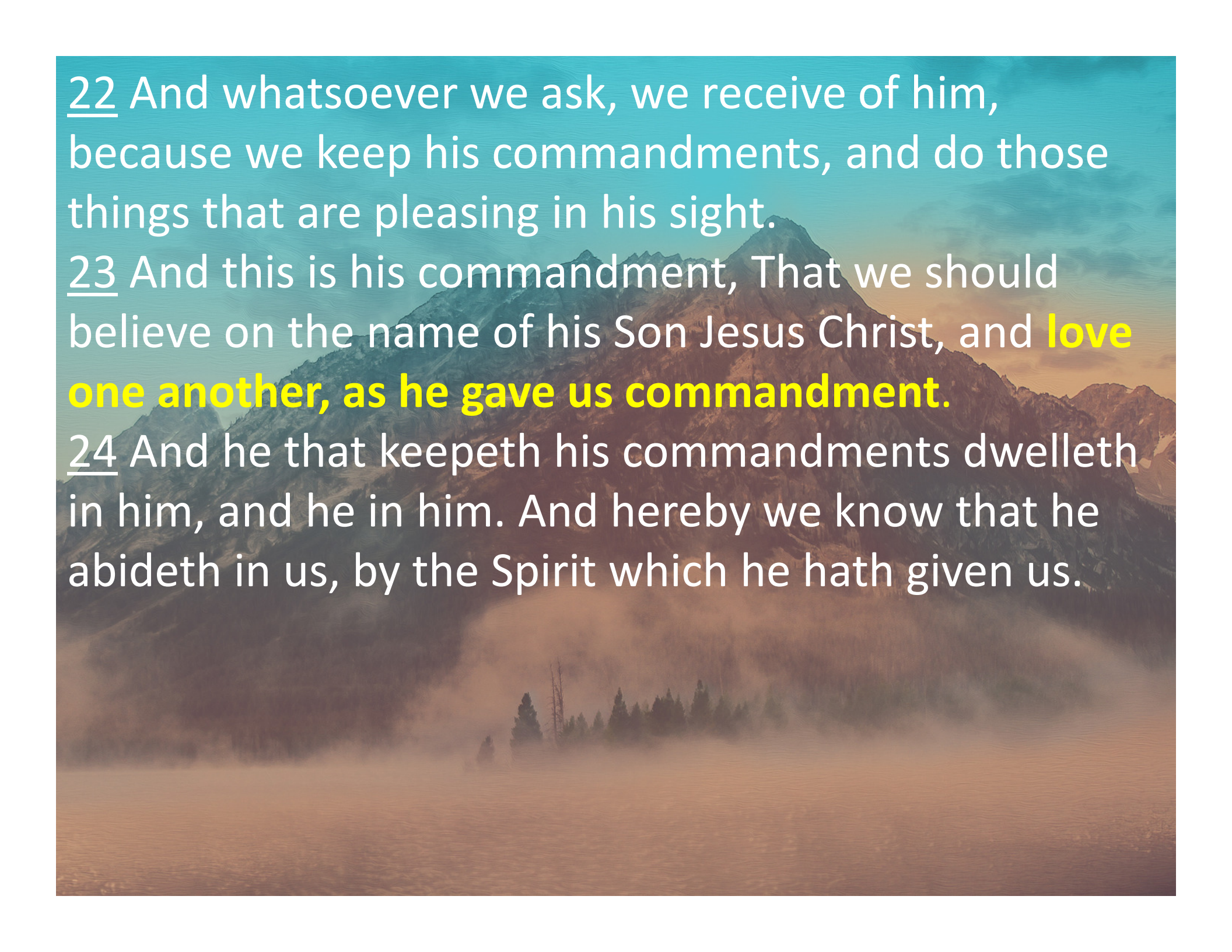
Isa. 38:17 **Behold, for peace I had great bitterness:** but **thou hast in love to my soul** *delivered it* from the pit of corruption: for **thou hast cast all my sins behind thy back.**

1 Jn. 3:18 My little children, **let us not love in word, neither in tongue;** but **in deed and in truth.**

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For **if our heart condemn us, God is greater than our heart,** and knoweth all things.

21 **Beloved, if our heart condemn us not, then have we confidence toward God.**

A scenic landscape featuring a range of mountains in the background, some with patches of snow. In the foreground, there is a calm lake reflecting the sky and mountains. The sky is a mix of blue and orange, suggesting a sunrise or sunset. The overall atmosphere is peaceful and serene.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and **love one another, as he gave us commandment.**

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.