

10/29/17

**Matthew 5:33-6:34**

We are continuing our verse-by-verse exposition of the Sermon On The Mount that runs from chapter 5-7 as Jesus is teaching His disciples.

The Sermon on the mount is not for the Kingdom Age, but for the age of Grace as the believer lives in the Spirit depending on Jesus.

We got to the third example of six Jesus used to expose the wrong teaching of the Scribes and Pharisees about the law and give the proper teaching and interpretation, revealing that the laws relation to man and that it was spiritual dealing with the heart and not mere outward obedience.

**5:33-38 The correction by Jesus about the wrong interpretation of man's relation to the law continued.**

**5:33** The proclamation of the fourth example from the law is oaths.

1) The same expression is stated, "Again you have heard that it was said by those of old". vs. 33a

\* The teaching of the elders and Mishnah about oaths.

2) The prohibition, 'You shall not swear falsely, but shall perform your oaths to the Lord.'" vs. 32b

**5:34-37** The correction and clarification of the law of oaths.

1) Jesus placed Himself again as the ultimate authority, "But I say to you". vs. 34a

2) Jesus is teaching that no one should use any form of oath to authenticate their words, "do not swear at all: neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Nor shall you swear by your head, because you cannot make one hair white or black." vs. 34b-36

a) All these being the various oaths taken by Jews. Lev. 19:12; Num. 30:2; Deut. 23:21

b) Jesus gives the corresponding reason for prohibiting it so!

3) Jesus gives the proper oath, is not speaking against civil, "But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one." vs. 37

a) This does not prohibit oaths or courtroom oaths, but only oaths to

attempt to validate yourself to be true and honest.

- b) Say yes or no, anything else is from the evil one.

**5:38** The proclamation of the fifth example of the law is revenge and retaliation.

- 1) The same expression is stated, “You have heard it was said”, the teaching of the elders and Mishnah. vs. 38a
- 2) This verse is used often for the right to take vengeance, “An eye for an eye and a tooth for a tooth”, but it is wrong, it is a limitation of vengeance. vs. 38b-d  
\* The context of “eye for an eye and tooth for a tooth” was for the judges to control and administrate just recompense without extreme vengeance or ongoing retaliation, not a command to exercise ones rights. Ex. 21:23-24; Lev. 19:20; 24:20; Deut. 19:21

**5:39-42** The correction and clarification of revenge and retaliation.

- 1) Jesus is the ultimate authority again, “But I tell you”. vs. 39a
- 2) Jesus in the first illustration to not resist evil taught to be patient when provoked to retaliate, “Not to resist an evil person. But whoever slaps you on your right

cheek, turn the other to him also.” vs. 39a-b

- a) The context of slapping a person is to insult them and provoke them, the disciple of Jesus is to be far different than the unbeliever, denying self, picking up his cross daily and following Jesus.
- b) This is not a prohibition against self-defense. Matt. 5:10-12
- 3) Jesus in His second illustration to not resist evil taught that in a lawsuit, “If anyone wants to sue you and take away your tunic, let him have *your* cloak also.” vs. 40
  - a) The cloak was the covering of the poor man for the night, being of a different spirit and attitude of the world that material things don’t hold us.
  - b) This does not mean or command us to give everything away, so we must use common sense in our interpretation and not except an interpretation that is unjust or contrary to reason.
  - c) We are to be servants, not door mats.
- 4) Jesus in His third illustration to not resist evil, “And whoever compels you to go one mile, go with him two.” vs. 41
  - a) The Law taught that the Jew was to be obedient to the law that any Roman

soldier or citizen could compel a Jew to carry their good for one mile.

- b) Jesus said they were to demonstrate their willingness to go the second mile, being meek and patient and do more than others.

5) Jesus in His fourth illustration to not resist evil taught to be generous and kind, if it is in your power, “Give to him who asks you, and from him who wants to borrow from you do not turn away.” vs. 42

- a) This is found in the law. Ex. 20:15; Deut. 24:12  
 b) This does teach we are to give away everything you have.

**5:43-48     The sixth example from the law, love your enemy.**

**5:43**     The proclamation of the sixth example is to love ones neighbor.

- 1) The same expression is stated, “You have heard it was said”, the teaching of the elders etc. vs. 43a  
 2) “You shall love your neighbor and hate your enemy.” vs. 43b  
 a) To love your enemy is found in the law, but nowhere is it written hate your enemy. Lev. 19:18

- b) The Scribes and Pharisees justified themselves teaching that only the Jews were their neighbors, not the Gentiles.  
 c) Remember the parable of the Good Samaritan. Lk. 10

**5:44-45**   The correction and clarification of loving one’s neighbors.

- 1) Jesus place Himself again as the ultimate authority, “But I say to you”. vs. 44a  
 2) Jesus taught we are to, “love our enemies, bless those who curse us, do good to those who hate us, and pray for those who spitefully us you and persecute us. vs. 44b-f  
 a) “You shall neither mistreat a **stranger** nor **oppress** him, for you were strangers in the land of Egypt.” Ex 22:21  
 b) “If you meet your enemy’s ox or his donkey going astray, you shall surely bring it back to him again.” Ex. 23:4  
 3) Jesus gives the clear reason the believer is to be loving to the sinner as our heavenly Father, “that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.” vs. 45

\* This is the second mention of Father in Matthew. Matt. 5:16

**5:46-47** The illustrations used are clear instructions for the believer to be different than the world!

1) The comparison, “For if you love those who love you, what reward have you? Do not even the tax collectors do the same?” vs. 46

\* We are to be like our heavenly Father, who sent His Son to die for it and love those who do not love us.

2) The clear distinction, “And if you greet your brethren only, what do you do more *than others*? Do not even the tax collectors do so?” vs. 47

\* Greet all, not just our friends, otherwise we are no different than the most despicable people, tax collectors.

**5:48** The proclamation of the high standard.

1) The conclusion for a believer, “Therefore you shall be perfect.” vs. 48a

\* The word perfect “teleioi”, has the idea of the end, to the limit lacking nothing, complete, being mature spiritually.

2) The comparison, “just as your Father in heaven is perfect.” vs. 48b

a) But certainly the thought of being perfect in this life is to drive the believer to Christ to be filled with the Spirit to live out the sermon on the mount.

b) The context speaks of agape love.

c) The bond of perfection. 1Jn. 4:17-19; 1Cor. 13:4-8a

### **6:1-18** The three examples of self-righteousness.

\* This chapter deals with man’s motives and attitudes to be seen of man and God being fully aware of it!

**6:1-4** The first warning against displays of self-righteous.

**6:1** The charitable deeds passed as righteous acts.

1) The warning, “Take heed that you do not do your charitable deeds before men, to be seen by them.” vs. 1a-b

a) Take heed “prosecho”, means to hold the mind on a matter.

b) The charitable “eleemosune” deeds are mercy alms giving, as righteous acts before men, as a warning “to be seen of men”.

- 2) The consequences, “Otherwise you have no reward from your Father in heaven.” vs. 1c
- a) Father will reward “misthos”, payment in full, wages, appearing three times. vs. 6:4, 6, 18
  - b) Their reward is stated three times. vs. 6:2, 5, 16
  - c) Matthew goes from what the Pharisees were teaching in chapter five to what they were practicing in chapter six.
  - d) Love for self verses love for God. Matt. 5:20, 16, 48

**6:2** The prohibition against doing deeds in an ostentatious way to call attention to self-seeking the glory of men.

- 1) The prohibition, “Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men.” vs. 2a-c
  - a) The reference to not sounding a trumpet was to call attention do it in a way for all to see what we are doing.
  - b) This is to act like a hypocrites of the days of Jesus who did so in the synagogues and in the streets to have glory from men.
- 3) Jesus condemnation, “Assuredly, I say to you, they have their reward.”

\* Giving to poor. Ex. 23:10-11; 30:15, Lev. 19:10; Deut. 15:7-11

**6:3-4** The proper instructions for charitable deeds.

- 1) Jesus said do it in a discrete manner, “But when you do a charitable deed, do not let your left hand know what your right hand is doing.” vs. 3
  - \* In the most natural way illustrated by not letting the left hand know what the right hand is doing.
- 2) Jesus gave the reason is that God sees and acknowledges all secret things, “that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.” vs. 4

**6:5-8** The second warning against self-righteous praying.

**6:5** The prohibition on prayer.

- 1) To avoid the religious practice, “And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men.” vs. 5a-d
  - a) Don’t pray like the hypocrites “actors” to be seen of men at various locations. vs. 5a-b

- b) To pray standing in the synagogue and corners of the streets was the usual formality to Jews. vs. 5c
  - c) They prayed the “Shema” “to hear”, every morning and evening as early as dawn no later than 9:00 a.m. and the evening no later than 9:00 p.m. , regardless where they were. Deut. 6:4-9; 11:13-21; Num. 15:37-41
  - d) They prayed 18 prayers three times a day 9:00 a.m., 12:00 p.m., 3:00 p.m.
  - e) Again to “be seen of men.” vs. 5d
- 2) The praise of men is all they have, “Assuredly, I say to you, they have their reward.” vs. 5e  
\* Jesus is the highest authority!

### 6:6-8 The instruction on prayer.

- 1) Prayer is to be in secret to God, “But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly.” vs. 6
  - a) Prayer of this kind the Father will reward a person openly.
  - b) This is not condemning public prayer, only the motive and attitude to be seen.
- 3) Prayer is not to be like the heathen, “And when you pray, do not use vain

repetitions as the heathen *do*. For they think that they will be heard for their many words.” vs. 7

- a) In empty repetition and their false hope in the multitude of words.
  - b) False pretenses make long prayers. Mk. 12:40; Lk. 20:47
  - c) The priest of Baal prayed for morning to noon. 1Kings 18:25-29
- 4) Prayer is not to be after the heathen and pagan practices to inform God, “Therefore do not be like them. For your Father knows the things you have need of before you ask Him.” vs. 8  
\* God’s will is perfect towards us!

### 6:9-13 The model prayer for disciples of Jesus.

- 1) The plain instructions, “In this manner, therefore, pray.” vs. 9a-b
  - a) This is not the Lord’s prayer, but the disciples.
  - b) This is not to be repeated as a guaranteed formula.
  - c) The content of the prayer if the focus.
  - d) The priority is first God, then man.
  - e) The model prayer contains first worship, then intercession, followed by petition and worship.
  - f) The model prayer is marked by brevity, simplicity and priorities.

- 2) The proper worship, “Our Father in heaven, Hallowed be Your name. vs. 9c-d
- a) Our Father in heaven, indicating our relationship to God as Father, which was foreign to Old Testament, God was the Father of the nation not of any individual Israelite.
  - b) God is in heaven, there are three heavens, where the birds fly, the setter heaven and the Third heaven where God dwell. Gen. 1; 2Cor. 12:4
  - c) Hollow or holy is His name.
    - \* It become unpronounceable to the Jews, writing only the consonants “YHVH”, called the Tetragammaton.
- 3) The heart of intercession, “Your kingdom come. Your will be done On earth as *it is* in heaven.” vs. 10
- a) Your kingdom come.
  - b) Your will be done on earth as in heaven.
- 4) The needful Petition, “Give us this day our daily bread.” vs. 11
- a) Give us this day our daily bread.
  - b) The idea day by day means dependence like manna in the wilderness. (provisions not luxuries)

- 5) The necessary forgiveness, “And forgive us our debts, As we forgive our debtors.” vs. 12
- a) Forgive us our debts, the thing we have done and committed.
  - b) Just as we forgive our debtors, to be the extent of our forgiveness in kind.
    - 1)) In proportion to and as Christ. Eph. 4:32; Col. 3:13
    - 2)) Evil servant did not forgive as he was forgiven. Matt. 18:23-35
    - 3)) Forgiveness is releasing, dismissing to be free and not bitter.
- 6) The confidant trust, “And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.” vs. 13
- a) Do not lead us into temptation means to keep us from being lead into evil! vs. 13a
    - \* God can’t tempt men with evil. Ja. 1:13-14
  - b) Deliver us from the evil one. vs. 13b
    - 1)) The promise and vigilance. 1Cor. 10:13; 1Pet. 5:8
    - 2)) Pray you enter not into temptation. Lk. 22:40
  - c) The Divine enablement acknowledged, “For Yours is the kingdom and power and the glory forever, Amen.”

**6:14-15** A condition to be forgiven after salvation.

- 1) The clear condition, “For if you forgive men their trespasses, your heavenly Father will also forgive you.  
\* If we forgive men their trespasses, God will forgive ours.
- 2) The clear warning, “But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.” vs. 15
  - a) Trespasses are intentional, willful, reckless sins.
  - b) This will hinder our fellowship with Him.

**6:16-18** The third warning against self-righteous fasting.

- 6:16** The prohibition on fasting. wrong way to do it.  
. that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.
- 1) We are not to fast like the religious leaders, “Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces.” vs. 16a-d

\* Like actors, the Scribes and Pharisee, putting on a long face to demonstrate that they are fasting.

- 2) Their desire is to be recognized and praised by man, “that they may appear to men to be fasting.” vs. 16d
  - a) The Old Testament only required one fast on “Day of Atonement”. Lev. 16:29-31
  - b) They fasted twice a week, Thur. because Moses ascended to Sinai & Monday he descended. Lk. 18:11-12
- 3) Jesus says, “Assuredly, I say to you, they have their reward”, the recognition and admiration of men. vs. 16e-g

**6:17-18** The instruction on fasting.

- 1) They were to be presentable in public as any other day, “But you, when you fast, anoint your head and wash your face.” vs. 17
- 2) They were to seek the attention of God, not man, “so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly.” vs. 18
  - a) Hunger and thirst for God.
  - b) Self denial.
  - c) To hear God’s voice.

**6:19-34     The three warning to believers.**

**6:19-21** The warning against amassing material wealth.

**6:19** The material treasures on earth are temporal.

- 1) The believer is not to live for things, “Do not lay up for yourselves treasures on earth.” vs. 19a
  - a) The concept behind treasures is that which a person puts his trust and hope in for life, instead of the Lord.
  - b) There is nothing wrong with things, or even to have a savings, but it is wrong to live for and depend on solely on them!
- 2) The reality is that everything on the earth is decaying and can be stolen, “where moth and rust destroy and where thieves break in and steal.” vs. 19b
  - a) The word “moth, rust and thieves break in and steel.”
  - b) The idea is to hoard and be greedy trusting in these things!

**6:20** The heavenly treasures in heaven are eternal.

- 1) The proper perspective, “But lay up for yourselves treasures in heaven.” vs. 20a

a) The concept behind these treasures is the spiritual things we do with our finances, time, deeds, etc.

b) The things we live for that are valuable in eternity and to God.

- 2) Nothing in heaven is decaying nor can it be stolen, “where neither moth nor rust destroys and where thieves do not break in and steal.” vs. 20b
  - \* All investments in heaven are secure.

**6:21** The test for what we are living for in this life.

- 1) The key, “For where your treasure is.” vs. 21a
- 2) The conclusion, “there your heart will be also.” vs. 21b
  - \* Localize your treasure and you will find your heart.

**6:22-24** The second warning against evil motives and attitudes of the heart.

- 1) “The lamp of the body being the eye” and refers to the kind of truth we live by. vs. 22a
- 2) The eye being good by the light of God’s word the individual’s body is full of light, “If therefore your eye is good, your whole body will be full of light.” vs. 22b
  - \* Having repented and living by faith!

- 3) The eye being bad by the light of the fallen world and sinful nature of man is full of darkness, not having repented, “But if your eye is bad, your whole body will be full of darkness.” vs. 23a-b
- 4) This sinful darkness has a growing capacity for evil, “If therefore the light that is in you is darkness, how great is that darkness!” vs. 23c-d
- 5) The caution is to make sure that we have no rivals to Christ that will make us unfaithful, “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” vs. 24
  - a) We can not serve God and sin!
  - b) Achan, Gahazi, Saul etc.
  - c) This Speaks of the inner man, the heart and the warning is to a believer that his heart not be divided about the cares of the world, etc. Matt. 12:25

**6:25-34** The third warning against anxiety over material needs.

**6:25** The prohibition against being anxious about the daily needs of life.

- 1) Don't worry about maintaining life if I have given you life, “Therefore I say to

you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on.”

a) All these food, drink and clothing are not wrong!

b) “You will keep *him* in perfect peace, *Whose mind is stayed on You*, Because he trusts in You” Is. 26:3

- 2) The greater value is life itself, not the things, “Is not life more than food and the body more than clothing?

\* So if God gave us life, will He not provide us the basic essentials?

**6:26** The instructions to trust God.

- 1) The illustration is from nature, “Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them.” vs. 26a-c
  - a) The birds that neither sow nor reap nor gather into barns, yet God feeds the birds, are you not more valuable?
  - b) This does not teach laziness or irresponsibility.
  - c) This does not teach prohibition of savings. etc.
- 2) The lesson is from the lesser to the greater, “Are you not of more value than they?” vs. 26d

\* The rhetorical question has only one correct answer, YES!

**6:27-30** The uselessness of worry.

- 1) Who can cause 18 inches of growth by worry, the phrase is also used as to extend life?, “Which of you by worrying can add one cubit to his stature?” vs. 27  
\* Being anxious for nothing, but in everything by prayer and supplication with thanksgiving.... Phil. 4:6-7
- 2) The illustration again is from nature, “So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin.” . vs. 28  
\* So why worry about clothing, learn from the lilies of the field, consider how they grow, but they do not toil or spin.
- 3) The faithful sufficiency of God for His creation, “and yet I say to you that even Solomon in all his glory was not arrayed like one of these.” vs. 29  
\* The lillies are more glorious than Solomon’s splendor!
- 4) The application to trust God for our lives, “Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?” vs. 30  
\* We are more valuable than lilies; so we are to trust His love for us!

**6:31-34** The conclusion of the matter of living anxious about the things of life.

- 1) We are commanded to not worry about our provisions, “Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’” vs. 31  
a) This is not encouraging laziness.  
b) The Bible is clear, if you do not work, you do not eat. 2Thess. 3:10
- 2) We are not to act like non-believers who live for these things, “For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.” vs. 32
- 3) The priority of the believer declared, “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” vs. 33  
a) God will provide these things, not greed.  
b) Sermon On Mount in capsuled form can seen a Psalm. Ps. 91
- 5) We are to understand that each day is full enough by itself with its troubles, “Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.” vs. 34