

STUDY NUMBER FOUR - Matthew 5:21-48

TEXT v.21 You heard that it was said by those of a previous time, You shall not commit murder, and whoever commits murder shall be liable to the court;

v.22 but I am saying to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca' shall be guilty before the supreme court; and whoever shall say, 'You fool' shall be guilty enough to go into the hell of fire.

v.23 If, therefore, you are bringing your gift to the altar, and there remember that your brother is having something against you,

v.24 leave there your gift before the altar, and go your way, first be reconciled to your brother, and then having come, be offering your gift.

v.25 Make friends quickly with your opponent and law while you are with him on the way; in order that your opponent may not deliver you to the judge,

v.26 Truly, I am saying to you, you shall not come out of there, until you have paid up the last cent.

v.27 You heard that it was said, You shall not commit adultery.

v.28 But I am saying to you that everyone who is looking on a woman to lust for her, already committed adultery with her in his heart.

v.29 And if your right eye is causing you to stumble, tear it out and throw it from you, for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell.

v.30 And if your right hand is causing you to stumble, cut it off and throw it from you, for it is better for you that one of the parts of your body perish, than for your whole body to go into hell.

v.31 And it was said, "Whoever divorces his wife, let him give to her a certificate of dismissal."

v.32 But I am saying to you, that everyone who is divorcing his wife except in a case of unchastity, is causing her to commit adultery, and whoever marries her who has been divorced is committing adultery.

v.33 Again, you heard that it was said by those of a previous time, "You shall not make false vows, but you shall fulfill your vows to the Lord."

v.34 But I am saying to you, make no oath at all; either by heaven, because it is the city of the great King.

v.35 Or by the earth, because it is the footstool of His feet; or by Jerusalem, for it is the city of the great King.

v.36 Nor shall you make an oath by your head, because you are not able to make one hair white or black,

v.37 But let your statement be, Yes! Yes! or No! No! and anything beyond these is of evil.

v.38 You heard that it was said: "An eye for an eye, and a tooth for a tooth."

v.39 But I am saying to you, do not resist him who is evil; but whoever is slapping you on the right cheek, turn to him also the other.

v.40 And if anyone is wanting to sue you, and take your shirt, let him have your coat also.

v.41 And whoever shall force you to go one mile, go with him two.

v.42 To the one who is asking of you, give, and do not turn away from him who is desiring to borrow from you.

v.43 You heard that it was said: "You shall love your friend, and hate your enemy."

v.44 But I am saying to you: "Love your enemies and pray for those who are persecuting you;"

v.45 In order that you may show yourselves to be sons of your Father who is in heaven; because His sun is shining on the evil and the good, and is causing it to rain on the righteous and the unrighteous.

v.46 For if you are loving those who are loving you, what reward are you having? Are not even the tax gatherers doing the same?

## Previous Three Messages

- ① The Be-Attitudes - Poor in Spirit (Humble)  
Meek (Gentle) - Hungry + Thirsty - Long for  
Purity + Peace
- ② what are we to do? - 2 metaphors.  
Salt + Light
- ③ The Law 5:20 Self-Right, As opposed  
to His Right.

Little Jack Horner

- ④ Luke 16:15 "And He said to them, you are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God."

Today

July 27  
Sunday

## THE REVISABLE EDITION

READ:  
**Matthew 5:43-48**

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All Scripture is given by inspiration of God, and is profitable . . . for instruction in righteousness.  
—2 Timothy 3:16

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THE BIBLE IN ONE YEAR:  
■ Psalms 87-89

Randall Peterson, a retired auto-worker, thinks there could be an interest for a new kind of Bible. He sarcastically says that a publisher ought to create an electronic Bible that would allow for editing from the pew. That way individuals and churches could make the Bible say what they want it to say. He says it could be called the "LAME" Bible: "Locally Adaptive Multifaith Edition" and "could be sold to any church regardless of what it believes."

He's joking, of course, but we might be tempted by such a product. Jesus gives us some hard teachings! As believers, our desire is to be obedient to Him in our choices and attitudes, but at times we resist the Word of God

and may wish we could soften His commands.

Some of Jesus' hard teachings are found in the Sermon on the Mount. In Matthew 5, He says: "Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you" (v.44). That's what He tells us to do, so we know we can't just delete it. We need to apply it to our personal situation with the Holy Spirit's enablement.

God's Word is to be obeyed by His people. We're the ones who need to be "revised"—not the Scriptures. —Anne Cetas

*The laws of God are true and right;*

*They stand as firm today*

*As when He put them in His Word*

*And told us to obey. —Fasick*

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**To love God is to obey God.**

v.47 And if you are greeting your brothers only, what reward are you having?  
Are not even the Gentiles doing the same?

v.48 Therefore you are to be complete in your character, even as your heavenly Father is complete in His being.

NO Kickoffs  
Died + Gone to heaven

### INTRODUCTION:

Joe Aldrich in his book Secrets to Inner Beauty says, "Alas, leaven is found in Galatians 5. It is the leaven of legalism. Legalism is perhaps the greatest enemy of beauty and grace, and our churches are full of it."

Legalism, like a frontal lobotomy, cuts the nerve of creativity, vitality and beauty and leaves its victims alive but not living, breathing but not beautiful. We are all legalists by nature. It seems so much easier to draw back and bury ourselves behind self-imposed limits than to understand our freedom in Christ. The legalist is a prisoner of other people's expectations. He usually has little impact upon the non-Christian world because he creates many artificial and unbiblical barriers. He excuses his lack of effectiveness by blaming it on the apostasy or the last days. Here are a few symptoms of the leaven of legalism:

1. A decided preference for the old wineskins, anything new is considered liberal.
2. An attitude of suspicion toward anyone who disagrees with his prescribed lifestyle.
3. Guilt by association - The one who mixes regularly with non-Christians is often viewed as compromising his Christianity.
4. A strong need for uniformity. All Christians must eat, drink, think and believe the same.
5. Views the non-Christian as the enemy rather than the victim of the enemy.
6. Judges the spiritual life of the Christian on the basis of things he doesn't do. He generally has a negative focus.
7. Often has difficulty developing significant relationships because his attitude of legalism makes intimacy difficult.
8. A tendency to major on the minors.
9. An appeal to the letter of the law rather than the spirit of it."

Lindsey in his book Satan Is Alive and Well on Planet Earth says, "If we try to produce the holy life we see expected of us in the Bible, then we are focusing on the results of the Christian life rather than on its source

Jesus. We are doomed to end up in utter frustration. We don't get up in the morning and say, Now I must check over all my lists of things that Christians do and don't do. I must do my best to live for God today. Do you know what happens when you do that? It's like throwing a truckload of fresh meat into a cage of half-starved lions. All our resolve, determination and good intentions will be torn to shreds before the day is half over. All your sin nature has been waiting for to turn it into a raging beast is a truckload of law. If you seek to be made righteous as a believer by obedience to the law, any kind of law, you have cut off the power of Christ in your life. That's what Paul says, Obedience is a result of a spirit-filled relationship with Christ, not the means of producing it."

Scribes  
&  
Pharisees

Girard in his book Brethren, Hang Loose or What's Happening to My Church? says, "Spirituality was being equated with rules and manmade standards. A women's spirituality was judged by the length of her skirts or how much makeup she did or didn't wear. A man was spiritual if he didn't smoke, didn't drink, didn't play cards or shoot pool, didn't go to movies, didn't say darn, paid his tithe, was endlessly busy on church committees. His life didn't really have to produce anything of witness in the outside world or love within the body of believers. He could indulge in all sorts of sins of attitude and desire, and as long as he refused to taste, touch or handle the specified no-no's, he could hobnob with the spiritually elite in the church."

True Right.  
From the heart

Youngling points out, "What is true righteousness as it relates to a disciple of the Lord Jesus Christ? In order to answer this question, Jesus gives six illustrations of how true righteousness is different from the righteousness of the scribes and Pharisees." \*

Actually, we could consider the 20th verse as the key verse to the whole sermon because Christ is talking about the genuine righteousness in the beatitudes, how it reflects itself in salt and light, then reveals this righteousness which is from the inward man in the rest of chapter 5, demonstrates how it acts in chapters 6 and 7.

Not only were the Pharisees works oriented, they were externally oriented as well. Unfortunately, this is

Rules & Reg.  
Do's & Don't's

the case in many churches and Christian groups today. They want the rules and regulations, the do's and don't's, as it were, spelled out for them. Today the church has become externally oriented, and in many cases, has forgotten the clear Old and New Testament teaching that God knows and looks on the heart of man (I Samuel 16:7 and John 2:24). Jesus warns His disciples here about getting so wrapped up in the letter of the law that they overlook the more important overriding principles or spirit of the law.

This is the main thesis of this whole section of illustrations. The real measure of righteousness is what is in one's heart. When a disciple's heart is right, his life will be as well.

Proverbs 23:7 "For as he thinketh in his heart, so is he."

Youngling kind of summarizes the whole 5th chapter in this way, "In this first chapter of the sermon on the mount Jesus listed the characteristics of a disciple. To be a true disciple of Jesus Christ one must be in the process, through the power of the Holy Spirit, of becoming poor in spirit, mournful of sin, meek, hungry and thirsty for true righteousness, merciful, pure in heart, peacemakers and persecuted for being Christ-like. Following this enumeration, Jesus pointed out that as a result of their character, His disciples have a unique relationship to an unbelieving world. They are to be the salt of the earth and the light of the world. In the last chapter it was shown that to Jesus Christ true righteousness is more than keeping the 365 negative commandments and 250 positive commandments. To Him the spirit of the law is much more important than the letter. He laid down the basic principles taught by the law as the way of life for His disciples. The overriding principle He emphasized was that one's motives and inner thoughts were equally important, if not more so than one's actions and deeds. True righteousness, therefore, comes out of a pure heart with holy motives."

Helmut Thielicke points out, "To begin with the first question, Jesus makes it clear to us that God's demand lays claim not only upon our acts but even the thoughts of our hearts. Naturally, we are not all murderers and

Real measure  
of Right is  
what's in the  
heart.

Real Right  
Blessed  
poor  
mourn  
gentle  
Hunger & Thirst  
Merciful  
Pure  
peacemaker  
persecuted

Salt & Light

Y's Right.  
vs.  
Self. Right.

Positional  
Practical

adulterers in the outward sense. In this respect most of us have fairly clean hands. But what about our hearts? Do we not all have in us what Albert Stifter called a 'tiger-like tendency which is so hidden in normal life that one might think it wasn't there at all.' Do we really know what unknown beasts may not be evoked within us by the dreadful force of the facts? All the forces that suddenly emerge when life situations occur in which the unusual inhibitions are gone."

The point is that God sees deeper than our normal foolish eyes that merely linger on the surface of things. He sees the many thoughts that are on the ready for murder and adultery. He sees the consuming jealousy that is eating us as we shake hands with our competitor outwardly and secretly wish he were in Jericho. He sees the impure glances and the furious eagerness of our imagination. And when we go a step deeper into the witch's cauldron of the unconscious, from which our life is so largely controlled, and in which are brewed the dreams that horrify us, the picture looks even more sinister. The psychiatrist can tell us something about this. But we ask, Does not all this, the thoughts of the heart, the unconscious mind, our dreams, constitute an area that isn't really a part of me? Because after all I am only the conscious mind, the part that understands and controls. These are my thoughts, this is my imagination, this is my murdering and lying and adultery, even though these things never see the light of day.

D. Martyn Loyd-Jones says, "If we take these six statements made by our Lord in terms of the formula 'You have heard' and 'I say unto you,' we shall find that the principle He uses is exactly the same in each case. He gives six illustrations of the one truth. Our Lord's chief desire was to show the true meaning and intent of the law and to correct the erroneous conclusions which had been drawn from it by the Pharisees and scribes and all the false notions which they had founded upon it. These, I suggest, are the principles:

1. First, it is the spirit of the law that matters primarily, not the letter only. The law was not meant to be mechanical but living. The whole trouble with the Pharisees and the scribes was that they concentrated only on the letter, and they did so to the exclusion of the spirit.

2. Take a second principle, which is really another way of putting the first. Conformity to the law must

not be thought of in terms of action only. Thoughts, motives and desires are equally important. The law is concerned as much with what leads to the action as it is with the action itself.

3. The next principle we can put in this form - The law must be thought of not only in a negative manner, but also positively. The ultimate purpose of the law is not merely to prevent our doing certain things that are wrong, its real object is to lead us positively not only to do that which is right, but also to love it.

4. The fourth principle is that the purpose of the law as expounded by Christ is not to keep us in a state of obedience to oppressive rules but to promote the free development of our spiritual character. This is vitally important. We must not think of the holy life, the way of sanctification, as being something hard and grievous which puts us in a state of servitude. Not at all. The glorious possibility that is offered by the gospel of Christ is development as children of God and growing unto the measure of the stature of the fullness of Christ.

5. That in turn brings us to the 5th principle, which is that the law of God and all these ethical instructions of the Bible must never be regarded as an end in themselves. We must never think of them as something to which we just have to try to conform. The ultimate objective of all this teaching is that you and I might come to know God."

X's = Love, character, Relationship, Attitude, inward  
Self = Law, conduct, Rules, Action, outward.  
As we come know to a consideration of verses 21-48, there are two key phrases that will outline the six illustrations from the law that will come before us.

\* 1. The first phrase will be the phrase 'You have heard that it was said.' This occurs in verses 21, 27, 31, 33, 38 and 43.

\* 2. This phrase will be followed with one from the Lord that says, 'But I am saying to you.' And this occurs in verse 22, 26, 28, 32, 34, 39 and 44.

In order for us to come to grips with the passage and what the Lord is trying to say, let's survey these six illustrations that He gives and endeavor to draw the principles from His teaching for our own personal benefit.

# I.

-7-

v.21

You heard that it was said by those of a previous time, You shall not commit murder, and whoever commits murder shall be liable to the court;

v.22

but I am saying to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca' shall be guilty before the supreme court; and whoever shall say, 'You fool' shall be guilty enough to go into the hell of fire.

Guy King in the book The New Order says, "He goes back to the old Decalogue and selects the sixth word, 'Thou shalt not kill,' and shows how far deeper that goes than the outward deed. Murder is not only the crime of the hand that does it but of the heart that would if it could."

Gordon Jameson in his book The Gospel of the Kingdom in the Sermon on the Mount says, "What an impeachment! Into the dock beside the murderer goes the ill-tempered man and the rough-tongued man. Yet, even measured by the amount of harm it does, ungentleness runs crime fairly close. The murderer takes life but the ungentle man, the man of bitter words, he too is destroying life, killing its sweetness, beauty, joy, making it hard, sour and evil."

Guy King in The New Order says, "The Master has just said that our righteousness is to exceed the righteousness of the scribes and Pharisees and He now proceeds to give illustrations of his meaning."

Youngling points out, "The motives and thoughts of a disciple must not be tarnished by internal anger or bitterness towards a person. Clearly, this is possible only through the power of the Holy Spirit."

J. Dwight Pentecost in Design for Living says, "The anger, the reproach and the curse are all external manifestations of an internal attitude of the heart. Our Lord specifically taught that when God said, 'Thou shalt not kill', he was not dealing only with the external act but with the attitude which fathers the act. It must have been embarrassing to those who considered themselves righteous because they had never taken a

human life, to have the Lord say to them that in the sight of God there is absolutely no difference between anger and murder."

You idiot! if you had a brain in your head it would be Lonesome. Use your head to see the little differences that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional use.

A. T. Robertson in The Word Pictures in the New Testament says, "Raca expresses contempt for a man's head. It equals, 'You stupid.' More expresses contempt for his heart and character. It equals, 'You scoundrel.'"

You liar, cheat, thief, Betrayer, Creep, Slob,

use your head to see the little differences that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional use.

Lenski points out, "The usual exegesis makes a distinction between raca and more. Raca would mean 'an empty one who acts as a numskull.' Uttered in anger it would be something like our 'blamed bonehead.' The latter sounds like a genuine Greek word 'stupid, foolish,' although in the Greek it is not used for calling names."

William Hendriksen says, "The beginning of the outward act of murder is sinful anger, hatred. Such a surly and ill-natured attitude toward a brother is actually sin against the sixth commandment, says Jesus, and is urged to be punished with death. When in this spirit of contempt and utter disgust anyone says to his brother, 'Raca' probably Aramaic and meaning, 'you blockhead' or 'you empty-head,' he is worthy of being condemned to death by the Jewish supreme court the Sanhedrin. Similarly, when in the same frame of mind and heart he says, 'You idiot' or 'you moron, you fool' he deserves to die."

v.23 If, therefore, you are bringing your gift to the altar, and there remember that your brother is having something against you.

v.24 leave there your gift before the altar, and go your way; first be reconciled to your brother, and then having come, be offering your gift.

v.25 Make friends quickly with your opponent at law while you are with him on the way; in order that your opponent may not deliver you to the judge, and the judge to the officer, and into prison you are thrown.

v.26 Truly, I am saying to you, you shall not come out of there until you have paid up the last cent.

Hit the delete button!

for forgiveness is the Root!  
Anger → Murder

Joseph Parker points out, "Leave the altar and go away to discharge your plain human duties. Bind up hearts you have broken. Comfort those you have thrown into dejection and apologize on both knees to the woman, the child, the man you have injured. And then come and take up your hymnbook and lay your offering on the altar, purer than snow."

✗ I Peter 3:7 "Husbands, in the same way be considerate as you live with your wives and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers."

Ryle in his Expository Thoughts on the Gospel says, "Now all this is very instructive. It ought to raise very serious reflections in our minds. It calls us loudly to use great searchings of heart. And what does it teach? It teaches us the exceeding holiness of God. He is a most pure and perfect being who sees faults and imperfections where men's eyes often see none. He reads our inward motives. He notes our words and thoughts, as well as our actions. He requires truth in the inward part. O that men would consider this part of God's character more than they do. There would be no room for pride and self-righteousness and carelessness if they only saw God as He is. It teaches us the exceeding ignorance of man in spiritual things. There are thousands and ten thousands of professing Christians, it may be feared, who know no more of the requirements of God's law than the most ignorant Jews. They know the letter of the Ten Commandments well enough, they fancy, like the young ruler, 'All these have I kept from my youth up.'"

✗ Psalm 139:23,24 "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any (offensive) way in me and lead me in the way everlasting."

George Duncan, the great Scottish Bible teacher has written, "We never forget anything. In the depths of our minds there is a fearful accumulation of every thought, every emotion we have ever known. The importance lies in what accumulates. These depths of

human personality need cleansing. The danger is that we deal only with the surface of our lives, like washing our hands and our faces and thinking we are clean. The source of anger, infection, needs cleansing if we are to be at peace with ourselves and with others. You can spend all your life swatting the flies of temper, anger and irritableness, but far better, clean out the breeding ground down in the depths of your personality. Honest openness before God and your understanding brother can let the light into your life to begin the healing in depth that God can bring, the healing of forgiveness."

✗ D. Martyn Loyd- Jones points out, "The Psalmist put it like this: 'If I regard iniquity in my heart, the Lord will not hear me.' If I, in the presence of God and while trying to worship God actively, know there is sin in my heart which I have not dealt with and confessed, my worship is useless. There is no value in it at all. Let me sum it all up by reminding you of the great illustration of all this which is found in the Old Testament in I Samuel 15. God had given his commandments and he means us to keep them. Saul was told by God to destroy the Amalekites entirely but Saul thought to himself that he need not go as far as that and said, 'I will spare some of the people and some of the beasts and cattle to sacrifice to God. He thought all was well and began to worship and to praise God but suddenly Samuel the prophet arrived and asked, 'What have you been doing?' Saul replied, saying, 'I have just been carrying out the commandments of God.' 'What is the meaning of the bleating of the sheep and the lowing of the cattle which I am hearing? What have you done?' 'I decided to spare some of them,' said Saul. And Samuel uttered those momentous and terrifying words, 'Has the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams.' I always feel sorry for King Saul because I understand him so well. You see, we do not do what God tells us, and when we thus put our limits upon the commandment, we somehow feel that to perform a great act of worship will cover it and all will be well, thinking that the Lord has as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord. Leave thy gift; run away and put it right with thy brother. Get rid of the obstacle, then come back, and then and only then is it of any value."

TOPIC	REF #	TEXT
Forgiveness	698-01	<p>But the Word of God makes clear that the cost of unforgiveness is great. We cannot expect to live at peace with God or to experience His blessing in our lives if we refuse to forgive our debtors. To do so is to choke out His grace and to allow Satan to “get an advantage of us” (2 Corinthians 2:11 KJV).</p> <p>The wounds that have been inflicted upon you will not be made one ounce lighter by being stored up and left to fester. In fact, they will only become heavier and more burdensome.</p> <p>Sympathy can provide temporary <i>relief</i>, but nothing short of forgiveness can procure lasting <i>release</i>.</p> <p>p. 25</p>
Forgiveness	698-02	<p>WE TALK GLIBLY ABOUT FORGIVING WHEN WE HAVE NEVER BEEN INJURED; WHEN WE ARE INJURED WE KNOW THAT IT IS NOT POSSIBLE, APART FROM GOD'S GRACE, FOR ONE HUMAN BEING TO FORGIVE ANOTHER.</p> <p>—Oswald Chambers</p> <p>p. 32</p>
Forgiveness	698-03	<p>But when asked if he had forgiven Kermit Washington for the punch that ruined his playing career, Rudy responded, “Someone once told me that hating Kermit would be like taking poison and hoping someone else would die. I’ve always tried to remember that.”<sup>5</sup></p>
Revenge	698-04	<p>5. John Feinstein, <i>The Punch: One Night, Two Lives, and the Fight That Changed Basketball Forever</i> (Boston: Little, Brown, and Co., 2002), introduction.</p> <p>p. 50</p> <p>ALL REVENGE IS OF THE NATURE OF POISON, AND THOUGH WE DON'T TAKE SO MUCH AS TO PUT AN END TO LIFE, YET IF WE TAKE ANY AT ALL, IT CORRUPTS THE WHOLE MASS OF BLOOD AND MAKES IT DIFFICULT TO BE RESTORED TO OUR FORMER HEALTH.</p> <p>—William Law</p> <p>p. 54</p>

TOPIC	REF #	TEXT
Forgiveness	698-05	<p>They challenge us to examine our hearts to see if we have ever truly been forgiven. As John Piper has said, “If we hold fast to an unforgiving spirit, we will not be forgiven by God. If we continue on in that way, then we will not go to heaven, because heaven is the dwelling place of forgiven people.”<sup>10</sup> The point is not that a forgiving spirit causes us to merit God’s forgiveness, but simply that forgiven people forgive others, and that those who persistently refuse to forgive others have no basis to claim to have been forgiven by God.</p> <p>But even forgiven people sometimes struggle to forgive. And unforgiveness always affects our relationship with God.</p>
Forgiveness	698-06	<p>10. “As We Forgive Our Debtors,” message preached by John Piper, March 20, 1994 (<a href="http://www.desiringGod.org/library/sermons/94/032094.html">www.desiringGod.org/library/sermons/94/032094.html</a>).</p> <p>p. 69</p> <p><b>SATAN’S FOOTSTEPS</b></p> <p>There’s one more important observation about unforgiveness that I want to make: (3) <i>When we refuse to forgive others, we give Satan an advantage in our lives</i>—both individually and in our corporate fellowship.</p> <p>In trying to show the Corinthians what was causing the disunity in their fellowship, the apostle Paul talked to them about the importance of forgiveness. There was apparently someone among them whose sin had been exposed, someone who had “caused pain” to their fellowship (2 Corinthians 2:5) but had presumably repented and sought restoration. Yet instead of this being cause for great joy, forgiveness toward him from some was coming slowly, reluctantly, being held back in reserve, making it even harder for him to enter into the grace of his Father’s mercy and begin living in freedom.</p> <p>So Paul urged the Corinthians to “forgive and comfort” their repentant brother (v. 7), as Paul himself had done, “for your sakes in the presence of Christ, so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes” (vv.10–11 NASB).</p> <p><b>The Devil always wins when we fail to forgive.</b></p> <p>When we refuse to forgive, he is given an opportunity to take advantage of us—to win arguments in our minds, to have his way in our relationships, and to desensitize our hearts to the Spirit’s voice.</p> <p>pp. 70–71</p>

TOPIC	REF #	TEXT
Forgiveness	698-07	<p>When we shut the door on forgiveness, we open it for Satan to have an inroad into our life, giving him just the weapon he needs to get an advantage over us.</p> <p>p. 72</p>
Forgiveness	698-08	<p>“To be a Christian,” C. S. Lewis said, “means to forgive the inexcusable, because God had forgiven the inexcusable in us.” When it comes to forgiveness, our Lord would not command us to do something that He would not enable us to do. Or that He hasn’t done Himself.</p> <p>p. 92</p>
Forgiveness	698-09	<p>I SAY TO THE GLORY OF GOD AND IN UTTER HUMILITY THAT WHENEVER I SEE MYSELF BEFORE GOD AND REALIZE EVEN SOMETHING OF WHAT MY BLESSED LORD HAS DONE FOR ME, I AM READY TO FORGIVE ANYBODY ANYTHING.</p> <p>—D. Martyn Lloyd-Jones</p> <p>p. 102</p>
Forgiveness	698-10	<p>In his classic devotional book <i>My Utmost for His Highest</i>, Oswald Chambers reminds us that at the crux of the whole issue of forgiveness is the cross of Christ. There is no forgiveness possible apart from the cross—and the cross is no trifling matter.</p> <p>It is shallow nonsense to say that God forgives us because He is love . . . The love of God means Calvary—nothing less; the love of God is spelt on the Cross, and nowhere else. The only ground on which God can forgive me is the Cross of my Lord.<sup>14</sup></p>
<p>14. Oswald Chambers, <i>My Utmost for His Highest</i>—November 19. pp. 104–105</p>		
Trials	698-11	<p>IF YOU'RE A CHILD OF GOD, THE ORDEAL YOU'RE UNDERGOING WILL BE USED TO TAKE YOU DEEPER INTO HIS HEART.</p> <p>p. 106</p>

Jesus' first words from  
The Cross!

## II

v.27 You heard that it was said, You shall not commit adultery.

v.28 But I am saying to you that everyone who is looking on a woman to lust for her, already committed adultery with her in his heart.

v.29 And if your right eye is causing you to stumble, tear it out and throw it from you, for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell.

v.30 And if your right hand is causing you to stumble, cut it off and throw it from you, for it is better for you that one of the parts of your body perish than for your whole body to go into hell.

First he speaks of anger and now he speaks of adultery in number two. A good verse for us to remember as we are considering these various ramifications of the law of Christ is that 'man looks on the outward appearance and God looks on the heart.' It is out of the heart that come the issues of life.

The purpose of this argument is to show that the sin is not in the member but in the heart. Our Lord uses a fallacious argument to answer a fallacious question. All right, if you say you didn't sin but your member did, then cut it off. We are to recognize the true seat of sin is in the heart.

Joseph Parker points out, "He now passes on to give directions concerning the crucifixion of the flesh and the senses. And He lays down this great principle, and I include the whole teaching under it; namely, that under the stress of fierce temptation, either the body has to be denied or the soul has to be injured. He says, in effect, I put the case before you thus: Temptation will come, and one or the other must fall, the body or the soul. The body says, I will have my way. I will enjoy myself. I will throw off restraint. I will do what I please. Every appetite shall be gratified. And the soul sits as far back as it can in the foul house and mourns like an exile. I see

The here and now is the time for each of us to sow...the then and there is the time for reaping. Many of us wish, like Fred Allen, that because we spend our lives sowing wild oats that when we get to the "pearly gates" we can pray for a crop failure!

it. I see its drooping countenance, its eyelids heavy and red. I hear its great sob. I see its infinite dejection. The great principle is that denial has to come into your life somewhere. You deny the body or you deny the soul. Deny the body and the soul comes to the front and floods your life with sacred light, with heaven's pure splendor. Gratify the body and the soul retires and its hot tears fall into the hearing of God. Self-slaughter takes place somewhere. It is for us to say where it shall take place. It can take place in the cutting off of a hand or in the thrusting of a dagger into the very fountain of life, and it lies within the power of the human will to say where the wound shall be inflicted."

Guy King in The New Order says, "Now let us give our attention to the external situation. Assailing the gates of the city there are the forces of Diabolus. And those onslaughts are all the more serious because of the spy, the old evil nature within, in league with the enemy without. Let us remind ourselves that there is no sin in being thus attacked. If we are true Christians, it is only natural that Satan would assault us. It is only the giving way that is sinful. When on one occasion I asked a children's meeting, What is the difference between temptation and sin? a boy replied, 'Please, temptation is when you are asked to do it and sin is when you've done it.' Old Martin Luther had another way of putting it. 'We cannot prevent the birds flying over our heads but we can prevent their making nests in our hair.' The hedge sparrow cannot well prevent the cuckoo depositing its egg in her nest but she could turn it out rather than hatch it out and thus avoid a whole heap of trouble for herself. Resist beginnings, says Thomas a Kempis. We say again that it is the combination of dangers, what is within and what is without, that makes the situation so difficult. Our only chance is to let God deal both with the spy inside and the enemy outside, and especially let us ask him to guard eye-gate for us, lest perchance the sight of a form, a picture, a book, an advertisement, kindle a thought within and work havoc throughout."

There are other gates, of course, wherat much damage may be done to the welfare of the city. But none is so prolific of disaster as this eye-gate. Over

and over again the Bible traces downfall and tragedy to this beginning. For instance,

**'When the woman saw' (Genesis 3:6)**

Satan had tried to get in by ear-gate, saying all sorts of things in the attempt to deceive the woman. But all these efforts failed. It was only when the devil switched his attack over to the eye-gate that Eve fell.

**'When I saw' (Joshua 7:21)**

So when at last his sin had been discovered did Achan describe the first steps toward his downfall. When he saw, he coveted and he took. And thus he brought about the destruction of himself and his family.

**'When he saw' (I Kings 19:3)**

The brave and great Elijah had stood alone and undaunted on Carmel and had gained a glorious triumph for the honor of God but Ahab's wicked queen Jezebel sent him a letter by messenger, a threatening letter. And when the prophet saw that handwriting and that threat, he went for his life. Somehow the letter made it all so real and so terrifying. And exhausted in spirit as he then was, he succumbed.

**'When he saw' (Matt. 14:30)**

It was then that Peter's faith suddenly collapsed. He had been so splendidly trustful, walking on the water to go to Jesus. But for one brief second he foolishly took his eyes off the Master and caught sight of the mountainous waves that the boisterous winds had raised. That was his undoing. When he saw them, he was done.

These are but specimens of such instances. Hear the words of the pathetic prayer of a man who had been notoriously overthrown at the eye-gate to this very sin of adultery, against which our present passage is so gravely warning us. 'Turn away mine eyes from beholding vanity,' he says in Psalm 119:37, a prayer that we may well each make our own.

James 1:14,15 "But each one is tempted when, by his own evil desire, he is dragged away and enticed. Then after desire has conceived, it gives birth to sin. And sin when it is full-grown, gives birth to death."

II Cor. 7:1 "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

X I Cor. 11:31 "But if we judged ourselves, we would not come under judgment."

X A lizard, when you grasp it, if it suspects nefarious design in you, will unhesitatingly leave its tail in your hand and bolt out of sight. Better lose my tail than my life, it seems to say. A lobster will act in the same way with its claw. It doesn't want to lose it but it knows that it is that or its life so it drops its claw and scuttles away, as it hopes to safety.

X The dearest idol I have known,  
What e'er that idol be,  
Help me to tear it from thy throne  
And worship only Thee.

X Stuart Briscoe points out, "The power of anger and the power of sex are two of the most dynamic forces operative in human experience."

You might remember these three kinds of love by thinking of them as sacred social and sexual.

All three kinds of love are to be operative in the life of the Christian. And all three are to be present in the marriage relationship. The needs of two people, man and woman, in all three of these areas are to be met by the one flesh marriage relationship. Any union less than this will be less than biblical love, God's best and total plan for humanity.

William Hendriksen points out, "Sin being a very destructive force must not be pampered. It must be put to death (Col. 3:5). Temptation should be flung aside immediately and decisively. Halfway measures work havoc. The surgery must be radical. Right at this very moment, and without any vacillation. The obscene book should be burned, the scandalous picture destroyed, the soul-destroying film condemned, the sinister yet very intimate social tie broken, and the baneful habit discarded. In the struggle against sin, the believer must fight hard. Shadow boxing will never do."

**X** I Cor. 6:19,20 "Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have received from God, you are not your own? You were bought at a price; therefore honor God with your body."

**X** II Cor. 6:17,18 "Therefore come out from them and be separate, says the Lord. Touch no unclean thing and I will receive you. I will be a Father to you, and you will be my sons and daughters says the Lord Almighty."

*the devil  
Made Me do it!!*  
Charles Haddon Spurgeon says, "Even hands and eyes must go that we may not offend our God by them. Yet let no man read this literally and therefore mutilate his body as some foolish fanatics have done. The real meaning is clear enough. Lord, I love thee better than my eyes and hands. Let me never demur for a moment to the giving up of all for thee."

J. Vernon McGee points out, "Although Matthew mentions only these two that Christ has dealt with, I am of the opinion that He lifted all ten of them to the nth degree."

William Barclay points out, "The Jewish rabbis well knew the way in which the eyes can be used to excite and to stimulate the wrong desire. They had their sayings, The eyes and the hand are the two brokers of sin. Eye and heart are the two handmaids of sin. Passions lodge only in him who sees. Woe to him who goes after his eyes for they are adulterous. As someone has said, there is an internal desire of which adultery is only the fruit."

The word He uses for a stumblingblock is interesting. It is the form of the word which means "the bait stick" in a trap. It was a stick or arm on which the bait was fixed and which operated the trap to catch the animal lured to its own destruction. So the word came to mean anything which causes a man's destruction. Behind it there are two pictures. First, there is the picture of a hidden stone in a path, against which a man may stumble; or of a cord stretched across a path deliberately put there to make a man trip. Secondly,

there is the picture of a pit dug in the ground and deceptively covered over with a thin layer of branches or of turf; and so arranged that when the unwary traveler set his foot on it, he was immediately thrown into the pit. The stumbling block is something which trips a man up, something which sends him crashing to destruction, something which lures him to his own ruin.

Guy King in his book The New Order points out, "The old demanded purity of life. The new requires purity of thought. To succumb in the realm of thought is equivalent to a yielding to the deed and is regarded with the utmost severity. This is what Dr. Stewart Holden meant when he spoke, as he often did, about the possibility of our having a saved soul but a lost life. May the eye and the hand of our life go now, if necessary, rather than that the whole body of our life go then; because the thing we ought to have let go now has, left intact, spoiled and ruined all spiritual life and service. The Master speaks with deep solemnity."

**X** Psalm 25:15 "Mine eyes are ever on the Lord, for only He will release my feet from the snare."

Youngling points out, "How obviously relevant this illustration is today. The whole world is dominated by the playboy philosophy that makes pleasure and illicit sex the chief goal in life. In the 20th century sex is the cornerstone of mass persuasion and the symbol, par excellence, of the life of leisure and consumption. Again, the disciple of Christ is called upon to be radically different from this generation of moral corruption and debauchery. The spirit of the law teaches that a disciple must not be attracted and overwhelmed by the temptations of society. He is to remain internally, as well as externally, pure."

John R. W. Stott in his book Christian Counter-culture says, "Righteous Job claimed that he had learned this. 'I have made a covenant with mine eyes,' he said, 'how then could I look upon a virgin.' Then he went on to speak of his heart, 'If my heart has gone after my eyes, if my heart has been enticed to a woman,' he would acknowledge that he had sinned and that he deserved the judgment of God. But Job had not done these things. The control of his heart was due to the control of his eyes. This teaching of Jesus, confirmed in the experience of Job, is still true today."

Roest + Rabbi'

I love those signs saying: "make love, not war!" I'm married & do both."

Ideal, ordeal, new deal

Marriage Cafeteria take what looks good +  
pay for it later → we didn't have an option.

Dad's + Mom's = 50<sup>th</sup> Anniversary

#### SEASONS OF THE HEART

Of course we have our differences, you shouldn't be surprised. It's as natural as changes in the seasons and the skies.

Sometimes we grow together, sometimes we drift apart.  
A wiser man than I might know the seasons of the heart.  
And I'm walking here beside you in the early evening chill  
A thing we've always loved to do I know we always will.

We have so much in common, so many things we share  
that I can't believe my heart when it implies that  
you're not there.

Love is why I came here in the first place. Love is  
now the reason I must go. Love is all I ever hoped  
to find here. Love is still the only dream I know.

So I don't know how to tell you, It's difficult to say  
I never in my wildest dreams imagined it this way.  
Sometimes I just don't know you, there's a stranger  
in our home. When I'm lying right beside you is when  
I'm most alone.

And I think my heart is broken there's an emptiness  
inside. So many things I've longed for have so often  
been denied.

Still I wouldn't try to change you, there's no  
one that's to blame. It's just some things that  
mean so much that we just don't feel the same.

# MARK 7:20-23

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that what you eat won't defile you?<sup>19</sup> Food doesn't come in contact with your heart, but only passes through the stomach and then comes out again." (By saying this, he showed that every kind of food is acceptable.)

<sup>20</sup> And then he added, "It is the thought-life that defiles you. <sup>21</sup> For from within, out of a person's heart, come evil thoughts, sexual immorality, theft, murder, <sup>22</sup> adultery, greed, wickedness, deceit, eagerness for lustful pleasure, envy, slander, pride, and foolishness. <sup>23</sup> All these vile things come from within; they are what defile you and make you unacceptable to God."

### *The Faith of a Gentile Woman*

<sup>24</sup> Then Jesus left Galilee and went north to the region of Tyre.\* He tried to keep it secret that he was there, but he couldn't. As usual, the news of his arrival spread fast. <sup>25</sup> Right away a woman came to him whose little girl was possessed by an evil spirit. She had heard about Jesus, and now she came and fell at his feet. <sup>26</sup> She begged him to release her child from the demon's control.

Since she was a Gentile, born

in Syrian Phoenicia, <sup>27</sup> Jesus told her, "First I should help my own family, the Jews.\* It isn't right to take food from the children and throw it to the dogs."

<sup>28</sup> She replied, "That's true, Lord, but even the dogs under the table are given some crumbs from the children's plates."

<sup>29</sup> "Good answer!" he said. "And because you have answered so well, I have healed your daughter." <sup>30</sup> And when she arrived home, her little girl was lying quietly in bed, and the demon was gone.

### *Jesus Heals a Deaf and Mute Man*

<sup>31</sup> Jesus left Tyre and went to Sidon, then back to the Sea of Galilee and the region of the Ten Towns.\* <sup>32</sup> A deaf man with a speech impediment was brought to him, and the people begged Jesus to lay his hands on the man to heal him. <sup>33</sup> Jesus led him to a private place away from the crowd. He put his fingers into the man's ears. Then, spitting onto his own fingers, he touched the man's tongue with the spittle. <sup>34</sup> And looking up to heaven, he sighed and commanded, "Be opened!"\*

7:24 Some Greek manuscripts add *and Sidon*. 7:27 Greek *Let the children eat first*. 7:31 Greek *Decapolis*.  
7:34 Greek text uses Aramaic "Ephphatha" and then translates it as "Be opened."

To obey this command of Jesus will involve, for many of us, a certain maiming. We shall have to eliminate from our lives certain things which, though some may be innocent in themselves, either are or could easily become sources of temptation. Jesus was quite clear about this. It is better to lose one member and enter life maimed he said, than to retain our whole body and go to hell. That is to say, it is better to forego some experiences this life offers. In order to enter the life which is life indeed you do better to accept some cultural amputation in this world than risk final destruction in the next. Of course, this teaching runs clean counter to modern standards of permissiveness. It is based on the principle that eternity is more important than time and purity than culture; and that any sacrifice is worthwhile in this life if it is necessary to insure our entry into the next. We have to decide quite simply whether to live for this world or the next, whether to follow the crowd or Jesus Christ.

"And it was said..."

① Murder & Anger > "Making things right".  
② Adultery & Lust

To here

v.31 And it was said, "Whoever divorces his wife, let him give to her a certificate of dismissal."

v.32 But I am saying to you, that everyone who is divorcing his wife except in a case of unchastity, is causing her to commit adultery, and whoever marries her who has been divorced is committing adultery.

Marriage like sports seems to be going through a time when it's O.K. to put everything on waivers & play out options.

The first area of emphasis in our study had to do with anger.

The second with adultery

And now, third, with the subject of divorce.

Dale Evans Rogers in her book Hear the Children Crying has the following poem:

"Little girl lost, where is her place?  
Wandering young eyes, sad little face  
How can she choose one from the other?  
On one side is Daddy, on another is Mother.  
She should be happy, it seems such a shame  
She has to suffer when she's not to blame.  
She should be running, laughing, chasing butterflies,  
Looking for a rainbow, catching fireflies.  
Daddy and Mommy feel all her fears,

cont.

Daddy and Mommy, see all her tears.  
Stop fighting long enough to see  
What your bitterness has cost.  
Look at her, She's a little child lost."

Swindoll in his book Three Steps Forward, Two Steps Back says, "having searched the Scriptures for many years on the subject of divorce and remarriage, I have come to the conclusion that divorce and remarriage are permissible in two situations. First, if a partner is guilty of sexual immorality and willfully refuses to live faithfully with his or her spouse, the faithful mate has the option to leave and marry another. Second, if a Christian is married to a non-Christian and the unbelieving partner leaves (deserts, abandons the Christian mate, wants nothing to do with the marriage any longer), the deserted believer has the option to leave and to marry another. In both cases it is ideal (if the offended partner can forgive and persevere) to remain and make the marriage work through God's grace and power. There are occasions, however, when that simply cannot happen. My point regarding rationalization has to do with breaking a marriage partnership without actual biblical grounds for such action."

The sin is only, then, that of the one who puts away his wife. Thus, there is no sin in marrying one that is put away. There is stigma with men but no sin with God.

Briscoe points out, "There is an alternative to the hardness of heart that ends up in the divorce court and Ezekiel points it out for us, 'A new heart also will I give you, and a new spirit will I put within you and I will take away the stony heart out of your flesh; and I will give you a heart of flesh, a soft heart for a hard heart.' That is the exchange that will solve the divorce problem. A young wife came to me some months ago to ask what the Bible taught about divorce. She concluded she had no alternative except to divorce her husband. But I pointed out: She did have an alternative--the soft heart promised by God through Ezekiel's inspired pen. Divorce is the result of hardened hearts. And it can be overcome by the antitode of the soft heart. 'Where do I get a soft heart?' she asked. And I had the joy of pointing her to Christ. Some months later he husband came to me and said,

'I don't know what happened to her but I do know that whatever it is, I want it. She told me something about a new heart. Can I have one?' I said, 'Let's see if we can't get you fitted.' We did get him fitted for a new heart and he became a new man. The spirit of God brought those two back together and theirs is a happy, productive marriage today. There is an answer to divorce and to the disintegration of our homes and families--the Gospel of Jesus Christ."

**X** Theirs was a beef stew marriage,  
and their case was somewhat crude.  
The wife was always beefing,  
and the husband always stewed.

D. Martyn Lloyd-Jones says, "Now the statement in Matt. 19:3-9 is most important and helpful in interpreting this teaching because it is a fuller explication of what our Lord puts here in a summarized form."

**X** Matt. 19:3-9 "Some Pharisees came to him to test  
Him. They asked, 'Is it lawful for a man to divorce  
his wife for any and every reason?' 'Haven't you  
read,' He replied, 'that at the beginning the Creator  
made them male and female and said, "For this reason  
a man will leave his father and mother and be united  
to his wife, and the two will become one flesh." So  
they are no longer two but one. Therefore, what God  
has joined together, let man not separate.' 'Why then,  
they asked, 'did Moses command that a man give his  
wife a certificate of divorce and send her away?'  
Jesus replied, 'Moses permitted you to divorce your  
wives because your hearts were hard. But it was not  
this way from the beginning. I tell you that anyone  
who divorces his wife except for marital unfaithfulness  
and marries another woman, commits adultery.'"

The next step makes this even clearer. Our Lord says  
that if you divorce your wife for any other reason,  
you cause her to commit adultery. "Whosoever shall  
put away his wife, save for the cause of fornication,  
causeth her to commit adultery." The argument is  
this: There is only one thing that can break this  
bond. Therefore, if you put away your wife for any  
other reason, you are putting her away without breaking  
the bond. In this way, you are making her break the

bond if she should marry again, and she is therefore committing adultery. So that a man who divorces his wife for any reason but for this is thereby causing her to commit adultery. He is the cause and the man who marries her is, in like manner, an adulterer. Thus our Lord enforces this great principle in this positive and clear manner. There is only one cause for divorce and no other.

The Mosaic penalty for adultery was death by stoning. Our Lord abrogated that temporary legislation. The next thing He has done is to make divorce for the case of adultery legitimate. He has established the law on this matter. These are two main results of His teaching. From that time onwards, men and women are not stoned and put to death for adultery. If you want to do anything, you are entitled to a divorce. Out of that we may legitimately draw one very important and serious deduction. We can say not only that a person who thus has divorced his wife because of her adultery is entitled to do so, we can go further and say that the divorce has ended the marriage and that this man is now free, and as a free man he is entitled to remarriage. Divorce puts an end to this connection. Our Lord himself says so. His relationship to that woman is the same as if she were dead. And this innocent man is therefore entitled to remarriage. Even more than this, if he is a Christian, he is entitled to Christian remarriage. But he alone is in that position, and she is not, or vice versa. Have you nothing to say about the others? asked someone. All I would say about them is this--and I say carefully and advisedly and almost in fear lest I give even a semblance of a suggestion that I am saying anything that may encourage anyone to sin, but on the basis of the Gospel and in the interest of truth, I am compelled to say this: Even adultery is not the unforgivable sin. It is a terrible sin but, God forbid, that there should be anyone who feels that he or she has sinned himself or herself outside the love of God or outside His kingdom because of adultery. No, if you truly repent and realize the enormity of your sin and cast yourself upon the boundless love and mercy and grace of God, you can be forgiven; and I assure you, of pardon. But hear the words of our blessed Lord: "Go and sin no more."

John 8

X

v.33

Again, you heard that it was said by those of a previous time, "You shall not make false vows, but you shall fulfill your vows to the Lord."

v.34

But I am saying to you, make no oath at all; either by heaven, because it is the throne of God;

v.35

or by the earth, because it is the footstool of His feet; or by Jerusalem, for it is the city of the great King.

v.36

Nor shall you make an oath by your head, because you are not able to make one hair white or black,

v.37

but let your statement be, Yes! Yes! or No! No! and anything beyond these is of evil.

Thus far in the statement of the law of Christ as it supersedes the Mosaic law, we have seen Him treat the subject of anger, adultery and divorce. Now He is talking about making false vows.

Guy King points out, "In the last study we were thinking about the eye-gate and the importance of guarding against what evil might get in. This time it is the mouth gate and the importance of guarding against what evil might get out. In view of all we have said, how advisable it is to pray David's prayer in Psalm 141:3, 'Set a watch, O Lord, before my mouth, keep the door of my lips.'

According to verse 34, God does not look for gradual improvement but for complete victory straightaway, and He has provided sufficient grace accordingly.

According to verse 37, anything further than a Christian's plain word, whether of statement or promise, should be completely unnecessary. His simple, unvarnished, unimbellished yea or nay should suffice, both for speaker and for hearer. Let us see that our words are always absolutely true and utterly reliable. If we say so, let us see that it is so. Let your yea be yea and your nay be nay, as James 5:12 has it -- Your positive, yea; your negative, nay. Let both

alike be entirely trustworthy, without need for bolstering them up by oath or exaggerated emphasis. If any stress at all is called for, then all that is necessary is to reiterate the plain statement you have already made, Yea, yea; nay, nay.

~~The godly Horatius Bonar prayed, "Help me, my God, to speak true words to thee each day. Real let my voice be when I praise, and trustful when I pray. Thy words are true to me. Let mine to Thee be true. The speech of my whole heart and soul, however low and few."~~

~~Youngling points out, "Bonhoeffer says this about oaths. 'The very existence of oaths is a proof that there are such things as lies. If lying were unknown, there would be no need for oaths. Oaths are intended as a barrier against untruthfulness. In other words, Jesus' disciples are to be characterized by simple, unadorned truth at all times. This is the real spirit of this law. A disciple must be associated with the truth so that the need for taking an oath to prove his honesty would not ever enter his mind. In an age of compulsive lying and deception, this basic principle is equally relevant today. One of the greatest testimonies a disciple can have before the world today is to be completely honest and truthful, regardless of the situation.' Bonhoeffer goes on to say, 'Let your speech be yes, yes and no, no. This is not to say that the disciples are no longer answerable to the omniscient God for every word they utter. It means that every word they utter is spoken in His presence, and not only those words which are accompanied by an oath."~~

~~What became of a lie? When somebody told it,  
The room wouldn't hold it,  
For busy tongues rolled it  
And got it outside.~~

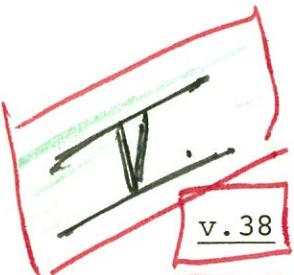
~~When all came across it,  
They never once lost it,  
But tossed it until it  
Had grown long and wide.  
This lie brought forth others  
Dark sisters and brothers,  
And fathers and mothers--  
A terrible crew.~~

cont.

And on as they hurried,  
The people they flurried  
And bothered and worried,  
As lies always do.

At last, evil boded,  
It fretted and goaded,  
Then at last exploded  
In sin and in shame.

While through smoke and fire  
The pieces flew higher  
And hit the sad liar,  
Killing his good name.



v.38

You heard that it was said: "An eye for an eye, and a tooth for a tooth."

v.39

But I am saying to you, ① do not resist him who is evil; but whoever is slapping you on the right cheek, turn to him also the other.

v.40

② And if anyone is wanting to sue you, and take your shirt, let him have your coat also.

v.41

③ And whoever shall force you to go one mile, go with him two.

v.42

④ To the one who is asking of you, give, and ⑤ do not turn away from him who is desiring to borrow from you.

Thus far in our exposition of the law of Christ, we have seen the subject of ① anger, ② adultery, ③ divorce and ④ false vows handled. We come now to the law of retribution, or "An eye for an eye, and a tooth for a tooth."

**X** The Lord in these verses outlines five things in His law which alters the previous statement, "An eye for an eye, and a tooth for a tooth."

1. "Do not resist him who is evil; but whoever is slapping you on the right cheek, turn to him also the other."

2. "If anyone is wanting to sue you, and take your shirt, let him have your coat also."

Yielding  
Your Rights  
to Retaliate!!

Beatitudes

- X** 3. "Whoever shall force you to go one mile,  
go with him two."
- X** 4. "To the one who is asking of you, give"
- X** 5. "And do not turn away from him who is desiring  
to borrow from you."

Joseph Parker points out, "We have some difficulty in understanding the beatitudes. Now he is proceeding from doctrine to exhortation; and you will find under his exhortations the whole set of the beatitudes. He is giving you now to drink out of the wells He dug when He laid down the doctrine. So when He says to me, 'If a man smite thee on one cheek, turn to him the other also,' when I ask, 'How is this to be done?' He says, 'Recall the beatitudes.' I then endeavor to remember what He said in the spiritual part of His discourse. And this sweet word returns to my memory, 'Blessed are the meek, for they shall inherit the earth.' When I heard that sentence the first time, I dismissed it as a very beautiful conception, a high and beautiful theory written in clouds and illustrated with sunset colors. But now it comes down to me in a practical form. I find it was no cloudy revelation, no mere touch of intellectual beauty, no flash of the moral imagination, but something sound, honest, vital, divine. So it is no use telling a man to turn the other cheek to the man who has smitten him if he has not first turned his heart toward meekness."

*Blessed are  
the Gentiles,  
the unassuming!*

Guy King in his book The New Order says, "Are we then literally to turn the other cheek? Though others think differently, I personally feel that that is not required. After all, it might very easily prove to be a most provocative thing. But if ever we are in doubt concerning something that the Lord has said, we can often discover his real meaning if we come across some action of his germane to the point. We know so well that his behavior will always so exactly coincide with his teaching and that the one will throw light on the other. Come then to John 18:22,23. One of the officers which stood by struck Jesus with the palm of his hand. Jesus answered him, 'If I had spoken evil, bear witness of the evil; but if well, why smitest thou me?' The Master did not, in a literal sense, turn to him the other cheek but in the most real way He did so. Of a different complexion in Acts 23:2,3

'the High Priest commanded them that stood by him to smite him on the mouth. Then said Paul, "God shall smite thee, thou whitewashed wall." I fancy that the apostle spoke hotly and not in the gentle, nonresisting spirit of his Master. I suggest that Paul did not turn the other cheek. So we are told not to resent personal indignity and insult. If needs be, let him do it again. The first was forced upon us. Let us voluntarily accept the second. Take another instance-- a keen young Christian soldier, determined to nail his colors to the mast, found himself in a rough regiment. They gave him a bad time. One night, as he was kneeling at his bedside, a particularly brutal man, enraged by the youngster's steadfastness, hurled at his head first one heavy boot and then the other, and seriously hurt him. The Christian fellow continued at his prayers, and when he had finished, nothing was said. Nothing further was done and soon all were asleep. Next morning at the brutal man's bedside was a pair of boots nicely cleaned and polished. That was turning the other cheek. As a result, the erstwhile persecutor soon joined the persecuted in his profession of faith in Jesus Christ. It would be the right thing to do even if it did not pay. But as a matter of fact, it does pay. Illustrations could be multiplied of the great effect produced by this kind of conduct. We may lose our dignity but we may gain a soul.'

Helmut Thielicke in Life Can Begin Again points out, "When Jesus Christ asks me about him at the last judgment, I may perhaps wish to say, 'But I acted correctly. Everybody told me that I was justified in doing what I did. I did nothing that he did not do to me first. But I shall never get the words past my lips for suddenly I shall see the nail prints in the hands of the crucified. Just because I am no longer merely a natural man but rather a man standing beneath the eyes of Jesus, I am suddenly reminded that Jesus too did not confine himself to what is correct in his attitude toward me. If he had done so, if he had dealt with me according to the rule of an eye for an eye and a tooth for a tooth, I would surely be headed for hell. No, I am reminded, on the contrary, that he called me his brother and shed his blood, even though I was his enemy. But when I remember that, then there is nothing left for me to do but take the lowest way and have pity, just as a mother pities her wayward child. Then I do this, not from weakness or cowardice but letting the other person feel that I am saying something like this,

*I Pe. 2:20,21*

*For what is Glory is it*

'What I care about is you. Look, my friend, I don't want you to go on running the wrong way. I don't want you to be struggling with all kinds of complexes and imbitterments. I am responsible for you before God; and that's why. And that's the only reason why I do not strike back, even though I have the right to do so. That's why, and that's the only reason why I offer you the other cheek.'"

J. Vernon McGee, commenting on verse 39, says, "It reminds me of the Irishman who someone hit on the cheek and knocked down. The Irishman got up and turned his other cheek. The fellow knocked him down again. This time the Irishman got up and beat the stuffin's out of that fellow. An observer asked, Why did you do that? 'Well,' replied the Irishman, 'the Lord said to turn the other cheek and I did, but He never told me what to do after that.'"

William Barclay says, "The Christian thinks not of his rights but of his duties; not of his privileges but of his responsibilities. A Christian is a man who has forgotten that he has any rights at all, and the man who will fight to the legal death for his rights inside or outside the church is far from the Christian way."

Youngling points out, "In the 20th century a man who lives in such a way is scorned as a fool. The world agrees with the Pharisaic interpretation and actively seeks its own revenge and retaliation. As an outgrowth of his meek character a disciple responds to injustice and personal wrong in a positive and loving way, knowing that God will take care of any revenge. Bonhoeffer lends this insight, 'Resistance merely creates further evil and adds fuel to the flames. But when evil meets no opposition and encounters no obstacle but only patient endurance, its sting is drawn; and at last it meets an opponent which is more than its match. Of course, this can only happen when the last ounce of resistance is abandoned and the renunciation of revenge is complete. Then evil cannot find its mark. It can breed no further evil and is left barren. Jesus' disciples are to give up their legal and societal rights and thus exhibit a lifestyle diametrically opposed to the world. What it boils down to is a disciple's attitude toward himself. He is to live as if he is dead to self. When others come before

self, it is possible to give up one's rights and exhibit graciousness and liberality in the areas Jesus mentioned; such as, his possessions, his time and his money. This and nothing less is expected of a true disciple."

John R. W. Stott in his book Christian Counterculture says, "It may seem fantastic that we should be expected to offer our left cheek to someone who has already struck our right, especially when we recall that the striking on the right cheek, the blow with the back of the hand is still today in the East the insulting blow, and that Jesus probably had in mind not an ordinary insult but a quite specific insulting blow, the blow given to the disciples of Jesus as heretics. Yet, this is the standard which Jesus asks, and it is the standard which He himself fulfilled. It had been written of Him in the Old Testament Scripture, 'I gave my back to the smiters and my cheeks to those who pulled out the beard. I hid not my face from shame and spitting.' And in the event, first, the Jewish police spat on Him, blindfolded Him and struck Him in the face; and then the Roman soldiers followed suit. They crowned Him with thorns, clothed Him in the imperial purple, and vested Him with a scepter of reed; jeered at Him, 'Hail, King of the Jews;' knelt before Him in mock homage, spat in His face, and struck Him with their hands. And Jesus with the infinite dignity of self-control and love, held His peace. He demonstrated His total refusal to retaliate by allowing them to continue their cruel mockery until they had finished. Further, before we become too eager to evade the challenge of His teaching and behavior as mere unpractical idealism, we need to remember that Jesus called His disciples to what Bonhoeffer termed a 'visible participation in His cross.'"

D. Martyn Lloyd-Jones in speaking on the section that is now under consideration points out, "It is not that our Lord is giving us here a complete list of what we have to do in every circumstance and condition which we are likely to meet in life. He tells us first that we have to die to self. What does this mean? This paragraph shows us how we can do that. It shows us some ways in which we can test ourselves as to whether we are dying to self or not. These are just three illustrations that He takes, as it were, almost at random in order to illustrate the principle. It is not an exhaustive list."

"Do not resist him who is evil; but whoever is slapping you on the right cheek, turn to him also the other." --

It means that we must rid ourselves of the spirit of retaliation, of the desire to defend ourselves and to revenge ourselves for an injury or wrong that is done to us. The moment I am hit I want to retaliate. That is what our Lord is concerned about. And he just says simply and categorically that we are not to do it. "Vengeance is mine; I will repay, saith the Lord."

Under the control of the Spirit we are to respond in a position of strength rather than react, which is only a natural tendency.

# 2 "And if anyone is wanting to sue you, and take your shirt, let him have your coat also." --

Our Lord is concerned here with the tendency to insist upon our rights, our legal rights. He gives this example of a man coming and suing me in a court of law for my inner garment. The principle which is this tendency of men always to demand and insist upon their legal rights we are familiar with at the present time. There are people who are never tired of telling us that the real problem in the world today is that everybody is talking about his rights instead of his duties. It is with this tendency that our Lord is dealing here. He says we must not insist upon our legal rights, even though we may at times suffer injustice as the result.

# 3 v. 41 And whoever shall force you to go one mile, go with him two.

*Explain  
Govt. Legislation  
ON the Mile.*

The principle is that not only are we to do what is demanded of us, we are to do beyond it in the spirit of our Lord's teaching here. This passage is concerned with a man's natural resentment at the demands of government upon him. It has reference to our dislike and hatred of legislation of which we do not approve. Our Lord says that not only must we not resent these things, we must do them willingly, and we must even be prepared to go beyond what is demanded of us. Any resentment that we may feel against the legitimate authoritative government of

our land is something which our Lord condemns. The government that is in power has a right to do these things, and it is our business to carry out the law. Even further, we must do so, though we may entirely disagree with what is being done, and though we may regard it as unjust.

✗ **ILLUSTRATION OF TAXES AND THE DRAFT**

✗ A. T. Robertson points out, "This very thing was done to Simon of Cyrene, who was thus compelled to carry the cross of Christ (Matt. 27:32)"

✗ Lenski points out, "Rather than rebelliously to resist the imposition with a heart full of bitterness, the true disciple will of his own accord, in perfect cheerfulness of heart, add a second Roman mile."

✗ David Augsburger in his book Seventy Times Seven: the Freedom of Forgiveness says, "No two persons are ever more than two miles apart. If they will each accept the obvious responsibility of one man to another, they can and will meet. But let's face it--few do. That's why the necessity for someone to walk that second mile always will be with us. To walk the second mile--that's an interesting way of putting it isn't it? Obviously, it's a quote from Jesus Christ, and there's an interesting picture in it. The Roman government authorized its civil servants, postmen and soldiers to commandeer free labor anywhere along the highway to help carry luggage and baggage, but only for one mile per person. As a young man, Christ may have been impressed to carry a pack for the thousand paces specified as a Roman mile; and if no relief came in sight, was forced to carry it until another hapless citizen appeared. Obviously, this law was less than popular. And then Jesus had the gall to say, 'If anybody forces you to go a mile with him, do more. Go two miles with him.' What's worse, He also said, 'If a man sues you in court and takes the shirt off your back, give him your coat too. If he slaps your face on one cheek, turn the other.' That's pretty hard talk. What was he getting at? To sum it up in simple words, Always live above the law. Do more than just doing your duty. Aim higher than minimum living. Discover

the joy of the second mile, the extra deed, the added service, the plus feature of love."

X

F. B. Meyer in his book The Directory of the Devout Life says, "This is the glory of our Lord's teaching, that when we do what is right, altogether apart from the emotion of pleasure or desire, we find ourselves glad to do it. In the right act there comes the right feeling, and in doing His will we are able to say, 'I rejoice to do thy will, O my God.' Try it, O soul of man. Be indifferent to emotion. Act. The emotion will burst out like the flowers that carpet the meadows in May. The birds will sing. The streams will flow. The flowers will appear. Because by one act the reign of the frost king is broken."

D. Martyn Loyd-Jones says, "These illustrations are used by our Lord simply to bring out His teaching concerning that great central principle. You, He says in effect, must have a right view of yourselves. Your troubles arise because you tend to do wrong at that particular point. In other words, our Lord's primary concern here is with what we are rather than with what we do. What we do is important because it is indicative of what we are. He illustrates that here and says, If you are what you claim to be, this is how you will behave. So we must concentrate not so much upon the action as upon the spirit that leads to the action. That is why, let us repeat it again, that it is so essential that we should take the teaching of the Sermon on the Mount in the order in which it is given. We have no right to consider these particular injunctions unless we have fully grasped and have mastered and have submitted ourselves to the teaching of the Beatitudes."

Being before Doing  
Character Conduct  
Attitude Action  
Belief Behaviour

No man can practice what our Lord illustrates here unless he has finished with himself, with his rights to himself, his right to determine what he shall do; and especially must he finish with what we commonly call the rights of the self. In other words, we must not be concerned about ourselves at all. The whole trouble in life, as we have seen, is ultimately this concern about self. And what our Lord is inculcating here is that it is something of which we must rid ourselves entirely. We must rid ourselves of this

constant tendency to be watching the interests of self, to be always on the lookout for insults or attacks or injuries, always in this defensive attitude. That is the kind of thing He has in mind. All that must disappear, and that of course means that we must cease to be sensitive about self.

✗ Galatians 2:20 "I have been crucified with Christ: and I no longer live, but Christ lives in me; the life I live in the body I live by faith in the Son of God, who loved me, and gave himself for me."

✗ Richard C. Halverson in his book Be Yourself in God says, "Christian growth is not the struggle to become the kind of person we think God wants us to be but a surrender of our bodies, all our faculties, our right to ourselves to God, that he may make us and mold us into the image of His Son, that through us His life and love and grace might flow."

✗ O to be saved from myself, dear Lord  
O to be lost in Thee  
O that it might be no more I  
But Christ that lives in me.

Paul Tournier in his book The Seasons of Life says, "God loves those who do not give in without a fight. It is by their very battles that those men grew. Jacob, on the morning after his dramatic night-long wrestle with God, awoke hardly able to stand up, but he woke up a changed man. He had entered into a new season of life. The same is true of Abraham after his importunate prayers that Sodom be spared from the wrath of God, of Moses after his obstinate debate with the Lord before the burning bush, of Jeremiah the timid after all his refusals to bear a message of destruction, of Peter after his denial, of Paul after the road to Damascus. The same is true of all the other biblical heroes. They were real men. They knew how to defend themselves. They would not give in easily. Therefore, their surrender had nothing in it that resembled childish dependency. Their very surrender was an act of manly courage. It brought them to human fulfillment and opened up human history to new seasons of life."

Fenelon in his book Let Go says, "When it comes to accomplishing things for God, you will find that high aspirations, enthusiastic feelings, careful planning and being able to express yourself well are not worth very much. The important thing is absolute surrender to God. You can do anything He wants you to do if you are walking in the light of full surrender."

X

Change your  
"Can'ts" to "wants"

Joseph Parker, commenting on verse 41 and "Whoever shall force you to go one mile, go with him two" says, "Show a cheerful disposition under the pressure. Let your philanthropy absorb your convenience." (inconvenience?)

- ① "Can'ts to All things"
- ② "I can't bear" "Show a cheerful disposition under the pressure. Let your philanthropy absorb your convenience." (inconvenience?)
- ③ "If I perish..."

#4  
#5

Speaking on verse 42, which says, "To the one who is asking you, give, and do not turn away from him who is desiring to borrow from you" says, "I ask God to give me what I mention to Him, yet He turns away. Then He tells me to give to the man that asketh of me. I must find the meaning of these words in the course of His own action. I would borrow of God, and yet he turns away from my cry. He judges what is best for me, what is good for me. He says no to many a prayer; many a desire of mine that I have sent out towards the heavens has fallen back upon the doorsill like a wounded bird.

→ To here

VI.

v.43 You heard that it was said: You shall love your friend and hate your enemy."

v.44 But I am saying to you: "Love your enemies and pray for those who are persecuting you;"

v.45 in order that you may show yourselves to be sons of your Father who is in heaven; because His sun is shining on the evil and the good, and is causing it to rain on the righteous and the unrighteous.

v.46 For if you are loving those who are loving you, what reward are you having? Are not even the tax gatherers doing the same?

v.47 And if you are greeting your brothers only, what reward are you having? Are not even the Gentiles doing the same?

v.48

Therefore you are to be complete in your character, even as your heavenly Father is complete in His being.

We come now to the sixth and final illustration of the Law of Christ.

We have considered:

1. His words about anger
2. His words about adultery
3. His words about divorce
4. His words about false vows
5. His words about an eye for an eye and a tooth for a tooth

and now:

6. We will hear what He has to say about "You shall love your friend and hate your enemy."

In verse 44 He says two things:

① Love your enemies - Lifted up his heel ; hated me without cause --  
And pray for those who are persecuting you.

William Hendriksen points out, "It was in the midst of this intensely narrow-minded, exclusivistic and intolerant environment that Jesus carried on His ministry. All around Him were those walls and fences. He came for the very purpose of bursting those barriers so that love, pure, warm, divine, infinite, would be able to flow straight down in the heart of God; hence, from His own marvelous heart into the hearts of men. His love overleaped all the boundaries of race, nationality, party, age, sex, etc. When He said, 'I tell you, love your enemies,' He must have startled His audience, for He was saying something that probably never had been said so succinctly, positively and forcefully."

Helmut Thielicke points out, "To love one's enemies does not mean to love the mire in which the pearl lies but to love the pearl that lies in the mire. Well, I heard once of a woman--she was a Christian--whose husband was really a beastly monster. From any point of view she could only despise him and

his animal sensuality and his sodden, brutal drunkeness. But then she said, Whenever some hateful incident occurred, perhaps when he was facing her with glassy, drunken eyes, perhaps lifting his hand to strike her, and all the revulsion and anger of a violated, betrayed human being, leaped up like a flame within her, then suddenly she remembered some nice thing he had said to her in the days of their engagement. And suddenly she realized that in this one good word, forgotten oh so long ago, the real man in her husband was speaking. That one good word was a hint, a glimpse of what God really intended him to be. There in that word lay something of the gleam of a pearl now covered with mud. And from that moment on she could never see in his eyes anything but a deep and hungry cry for liberation; and could never look at him without seeing his depraved soul enclosed in a horrible prison from which he could not escape and in which he suffered a nameless suffering. Suddenly she realized this monster of a husband is not merely a beast. He is a horribly lost and pitiful child who needs pity and compassion. Do you see? This one word remembered from days of love opened it all up and now, all of a sudden, she saw her husband in an altogether different light. She'd caught a glimpse of what Christ saw as he looked down from the cross. When this gift of new eyes is given, as it was to this woman, then a miracle happens. When the people who were looked upon with the eyes of Jesus, who realized that those eyes recognized in them their lost and buried sonship, they were suddenly changed and then were able to recover. The eyes of Jesus and the eyes of a disciple not only see the pearl but also release it, help to bring out the sonship of God in the other person."

William Barclay points out, "There is agape with its accompanying verb agapan. Agape is the word which is used here. The real meaning of the word agape is 'unconquerable benevolence, invincible good will.' If we regard a person with agape, it means that no matter what that person does to us, no matter how he treats us, no matter if he insults us or injures us or grieves us, we will never allow any bitterness against him to invade our hearts, but we will regard him with that unconquerable benevolence and good will which will seek nothing but his highest good. Agape does not mean a feeling of the heart which we cannot help and which comes unbidden and unsought. It means a determination of the mind whereby we achieve this unconquerable good will even to those who hurt and

John 21:

X

injure us. Agape, someone has said, is the power to love those whom we do not like and who do not like us. In point of fact, we can only have agape when Jesus Christ enables us to conquer our natural tendency to anger and to bitterness and to achieve this invincible good will to all men."

Anger  
Adultery  
Divorce  
Lying  
Eye for eye  
Enemies

All Solved with  
God's love X

Selfishness seems  
to make us  
in capable &  
hove..

X  
Father, Forgive

Youngling points out, "This law of love is truly the ultimate and final illustration out of which the others grow. It is foundational to all of them. When one has agape love, he can give up his rights, always be truthful, maintain a chaste and pure heart and mind and put off anger. In short, the supernatural love allows the disciple to live by the spirit of the law when he trusts totally in the enabling power of the Holy Spirit."

In verse 44 we have what Bonhoeffer called the supreme command, "But I am saying to you: 'Love your enemies and pray for those who are persecuting you.'

John R. W. Stott points out, "Through the medium of prayer we go to our enemy, stand by his side and plead for him to God. Moreover, if intercessory prayer is an expression of what love we have, it is a means to increase our love as well. It is impossible to pray for someone without loving him and impossible to go on praying for him without discovering that our love for him grows and matures. We must not, therefore, wait before praying for an enemy until we feel some love for him in our heart. We must begin to pray for him before we are conscious of loving him, and we shall find our love break first into bud, then into blossom. Jesus seems to have prayed for his tormentors actually while the iron spikes were being driven through His hands and feet. Indeed, the imperfect tense suggests that He kept praying, kept repeating His entreaty, 'Father, forgive them, for they know not what they do.' If the cruel torture of crucifixion could not silence our Lord's prayer for His enemies; what pain, pride, prejudice or sloth could justify the silencing of ours?"

J. Dwight Pentecost in his book Design for Living tells the following, "A missionary from the islands told of an old Maori woman who had won the name Warrior Brown because of her fighting qualities. Warrior

Sacrifices  
Serves  
Shares  
Surrenders  
Seems  
self-Forgives

*① Kids Running  
② Thru' Java  
③ Cookie Jar  
④ Boiling over  
Lemon Pie X*  
*I is bacu  
I is converted  
I am readin' my  
Bible  
I ain't read yet.  
That far*

Brown had been converted and her life was changed. On one occasion she was giving her testimony to a group gathered in her old haunts of sin when someone threw a potato and struck her. The people who had known her expected to see an explosion from Warrior Brown. Instead, she stooped down, picked up the potato, and put it in the pocket of her apron. When she concluded her testimony, she went home. Sometime passed and it came time for the fall thanksgiving service. It was the custom of the believers to bring some of the fruits of their labors to give to the Lord at the harvest festival. Warrior Brown brought a sack of potatoes. When they asked her about her offering, she told them she had taken the potato thrown at her that day and had cut it up and planted it, and she was giving the Lord the fruits of the increase."

*X*  
Donald Gray Barnhouse tells the following bold and daring story from France, "It was told that a young man, much loved of his mother pursued a wicked course that took him deeper and deeper into sin. He became enamored of an evil woman who dragged him further and further into unrighteousness. The mother naturally sought to draw him back to a higher plane, and the other woman resented it bitterly. One night, the story goes, the evil woman chided the man with an accusation that he did not really love her. He vowed that he did. She appealed to his drunken mind saying that if he loved her, he would rid them of his mother and her pleadings. According to the story, the young man rushed from the room to the nearby house in which his mother dwelt and dealt her death blows, tearing the heart from her body to carry back to his paramour. Then comes the climax of the tale. As he rushed on in his insane folly, he stumbled and fell; and from the bleeding heart there came a voice, 'My son, are you hurt?' That is the way God loves you."

There is one law by which we live. Love loves to give and give and give. And on this royal law so named the universe itself is framed. No lasting joy is anywhere, save in the hearts of those who share.

*X*  
Life yields a thousandfold and more  
To those who practice love's great law.  
That love is far too weak and small  
Which will love some but not love all.  
If love to one, it will decline,  
'Tis human love and not divine.

cont.

Love cannot be content to rest  
'Til the beloved is fully blest.  
Love leaps to sustain all who fall  
And finds his joy in giving all.  
Love will bear and will forgive,  
Love will suffer long, die to self  
That she may live.  
Triumph over wrong.  
Nothing can true love destroy,  
She will suffer all with joy.  
From resentment love will turn,  
When men hate, will bless  
She the lamblike grace will learn  
To love more, not less.  
Only bearing can beget  
Strength to pardon and forget.  
Love must give and give and give  
Love must die or share.  
Only so can true love live  
Fruitful everywhere.  
She will bear the cross of pain  
And will rise and live and reign.

v. 48

Therefore you are to be complete in your character, even as your heavenly Father is complete in His being.

### ONLY BY HIS RIGHTEOUSNESS

Charles Haddon Spurgeon points out, "What a mark is set before us by our perfect King, who, speaking from his mountain throne saith, 'Be ye perfect, even as your Father which is in heaven is perfect.' Lord, give what thou dost command, then both the grace and the glory will be thine alone."

J. Vernon McGee points out, "How is it possible for you and me to be perfect. We are accepted in Christ in the beloved. There is no condemnation to them which are in Christ. And we get in Christ by faith in Him. The only way we can become perfect is through our faith in Christ. Christ imputes to us His righteousness and then begins the slow process of sanctification, which God attempts to conform us to the image of His Son. This, of course, should be the goal of every believer. But seeking to attain perfection by our own efforts is absolutely futile. Do you think that you can go to God and say, 'Look what I have done. Look how wonderful I am, trying to get all the glory

for yourself and to force God to save you on that basis? My friend, you are going to do nothing of the kind because you and I are not perfect. Most of us remember this little rhyme:

Little Jack Horner sat in a corner  
Eating a Christmas pie.  
He put in his thumb and pulled out a plum  
And said, 'What a good boy am I!'

We see a lot of that in religion today. Little folks sit around, reach in their thumb and pull out a plum, and say, 'What a good boy am I!' My friend, you and I are not good by God's standards. We need a Savior."

William Barclay says, "To put it another way, the Greek idea of perfection is functional. A thing is perfect if it fully realizes the purpose for which it was planned and designed and made. In point of fact, that meaning is involved in the derivation of the word. A thing is perfect if it realizes the purpose for which it was planned. A man is perfect if he realizes the purpose for which he was created and sent into the world."

John F. Walvoord points out, "Chapter five concludes with the exhortation to be perfect as God the Father in heaven is perfect. Perfection here refers to uprightness and sincerity of character with the thought of maturity and godliness or attaining the goal of conformity to the character of God. While sinless perfection is impossible, godliness in its biblical concept is attainable."

John 7:37-39 "On the last and greatest day of the feast Jesus stood and said in a loud voice, 'If a man is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.' By this He meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified."

Guy King in his book The New Order says, "And if the limit of your capacity causes you some depression, comfort yourself in the prayer of a simple old saint who said, 'O Lord, I can't hold much but I can overflow lots.' Out of him shall flow rivers of living water."

Youngling points out, "Jesus is telling His disciples that their progressive sanctification should be perfect. Only in the power of the Holy Spirit is that possible. All disciples are to be attainers like Paul was --

(Philippians 3:12,13) 'Not that I have already obtained all this or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it; but one thing I do, forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.'

*X*  
Heb. 6:1  
"Let us go  
on."

They are to press on to maturity. As this takes place and the disciples trust in faith in the power of God at work in him grows, he will have a deeper understanding of what true righteousness is and how it relates to him.

Psalm 18:30,32 "As for God, His way is perfect. The word of the Lord is flawless. He is a shield for all who take refuge in Him.

v.32 It is God who arms me with strength and makes my way perfect."

*X* 2 Samuel 22:33 "It is God who arms me with strength and makes my way perfect."

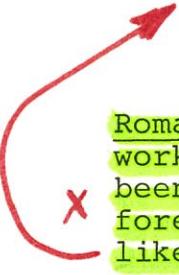
*X* Philippians 1:6 "Being confident of this: that he who began a good work in you will carry it on to completion until the day of Christ Jesus."

Hebrews 10:14 "Because by one sacrifice he has made perfect forever those who are being made holy."

I sought the Lord and afterward I knew  
He moved my soul to seek Him seeking me.  
It was not I that found ~~the~~ Savior true.  
No, I was found of thee  
God finds us; God calls us  
God perfects us and God never begins a thing  
that He does not intend to finish.

143-Holocaust  
148-Statehood God Allowing the holocaust to survive.  
① Jews must stick together to survive.  
② " will want to go home.

-40-

  
**Romans 8:28,29** "And we know that in all things God works for the good of those who love Him, who have been called according to His purpose. For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers. And those He predestined He also called. And those He called He also justified, and those He justified He also glorified."

  
**I John 3:2,3** "Dear friends, now we are children of God; and what we will be has not yet been made known. But we know that when He appears, we shall be like Him, for we shall see Him as He is. Everyone who has this hope in him purifies himself, just as he is pure."

  
Boice points out, "O Christian, learn this lesson and do not force God to come to you as a roaring and ravaging lion. Learn to recognize the flutterings of the moth, those slight inconveniences, those little failures, that restlessness, that miscarriage of your plans that warn you of God's displeasure at your present course of action, and of His desire to turn you back to himself. If you learn that, you will go on from strength to strength and you will rejoice that He who has begun a good work in you will keep on perfecting it until the day of Jesus Christ."

D. Martyn Lloyd-Jones says, "Our consideration of the Sermon on the Mount began with an analysis and division of its contents. We saw that here in chapter six we come to a new section. The first section (5:3-12) contains the beatitudes, a description of the Christian as he is. In the next section (verses 13-16) we find this Christian man who has thus been described reacting to the world and the world reacting to him. The third (verses 17-48) deals with the relationship of the Christian to the law of God. He gives a positive exposition of the law and contrasts it with the false teaching of the Pharisees and scribes. It ends with the great exhortation in the closing verse, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'

CONCLUSION:

What are some of the lessons we can learn from this particular study? X

LESSON #1: Man looks on the outward appearance but God looks on the heart.

LESSON #2: The Mosaic law deals with action; Christ deals with attitude.

LESSON #3: We are commanded to love our enemies and pray for those who are persecuting us.

LESSON #4: These six requirements of the law of Christ can only be produced in the power of the Spirit.

Glove Must fit ba  
1 ① Clean  
2 ② Empty  
3 ③ Filled w/  
hand

Richard C. Halverson in his book Be Yourself in God says, "Actually, that which a man does to help God's redemptive work results in hindering it. To try to help God is as much a hindrance as to try to resist him. The surgeon's glove serves to illustrate this. It is almost transparent as he puts it on for the operation. That glove may hinder the surgeon in two ways. First of all, it must not resist the slightest movement of his finger. It must be almost as if the glove is not there at all as he works through it in his delicate surgery. If there is the least rigidity, the slightest inflexibility, the trace of resistance to his touch, the glove must be discarded. But what would happen if that rubber glove would say, I have some original ideas about this operation. I am going to contribute my own efforts. For the glove to initiate its own efforts would be as disastrous as if it were to refuse to yield to the surgeon's movements. Either way, the work of the surgeon is hindered, whether the glove resists or assists."

*Little George IV*  
Surrender!!

You Can't help God.

Key: Give up! Surrender

You can resist God.

Yield! throw it all on the

God's way of reconciliation Altar!  
is thru. His Son...

# Duct Tape or a Nail ?

A man dies and goes to heaven. St. Peter meets him at the Pearly Gates and says, 'Here's how it works. You need 100 points to make it into heaven. You tell me all the good things you've done, and I give you a certain number of points

for each item, depending on how good it was.

'When you reach 100 points, you get in.'

'Okay,' the man says, 'I was married to the same woman for 50 years and never cheated on her, even in my heart.'

'That's wonderful,' says St.Peter, 'that's worth two points!'

'Two points?' he says. 'Well, I attended church all my life and supported its ministry with my tithe and service.'

'Terrific!' says St.Peter.. 'That's certainly worth a point.'

'One point!?!?' 'I started a soup kitchen in my city and worked in a shelter for homeless veterans.' 'Fantastic, that's good for two more points,' he says.

'Two points!?!?' Exasperated, the man cries.

'At this rate the only way I'll get into heaven is by the grace of God.'

'Bingo! 100 points ! Come on in!'

*We often try to fix problems with WD-40  
and duct tape.  
God did it with a nail.*

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TOPIC	REF #	TEXT
Church	612-05	<p>My friend Mark Dever has studied and thought a lot about the church. He's the pastor of Capitol Hills Baptist Church in Washington DC and the author of <i>9 Marks of a Healthy Church</i>. He also knows how to get people's attention. Mark told me recently that when he speaks on college campuses about the local church, he often begins his talk with this provocative sentence:</p> <p><b>"If you are not a member of the church you regularly attend, you may well be going to hell."</b></p> <p>That usually quiets the room.</p> <p>"I don't mean for a second," Mark goes on to explain, "that you literally have to have your name on a membership card in a church somewhere to go to heaven. I believe in justification by faith alone in Christ alone by God's grace alone. At the same time, in the New Testament it seems that the local church is there to verify or falsify our claims to be Christians. The man in 1 Corinthians 5 who was sleeping with his father's wife thought of himself as a Christian."</p> <p>Mark's point is that many people in the world claim to be Christians but aren't living a new life. They don't understand or haven't been changed by the gospel. A university student from London bemoaned the choir director at his church who was openly having an affair with the lead soprano. A pastor was distraught over how to handle a member of his worship team who also owned a pornographic bookstore. These are examples of people who need to have the gospel clarified for them. They need to be told that they can't claim to have saving faith and continue to walk in darkness (see 1 John 1:5-10).</p> <p>Our assurance of salvation must include a changed life. Confidence that we've truly been saved shouldn't rest on an emotional experience or a prayer we prayed during an altar call years ago. "I don't care how much you cry during singing or preaching," Mark Dever states. "If you do not live a life marked by love toward others, the Bible has no encouragement for you to think that you're a Christian. None."</p> <p>pp. 55-56</p>
Church	612-06	<p>Christian martyr Jim Elliott once said, "Wherever you are, be all there. Live to the hilt every situation you believe to be the will of God." Adopt this mind-set with your local church. Be <i>all there</i> with your heart.</p> <p>p. 68</p>