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(unless otherwise noted, answers to questions by Keith Sharp)



SPECIAL ISSUE ON MATTHEW 5

- Contending for the Faith
(Keith Sharp)
- Ye Have Heard It Said, But I
Say Unto You : What Is The
Contrast In Matthew 5:20-48?
(Patrick Donahue)
- You Have Heard It Said ... But I
Say Unto You
(William J. Stewart)

Finally, brethren
**WHATEVER
THINGS**

are true
are noble
are just
are pure
are lovely

PHILIPPIANS
4:8

are of good report
IF THERE IS ANY VIRTUE AND IF THERE
IS ANYTHING PRAISEWORTHY –
meditate on these things.

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Contending for the Faith

Keith Sharp | Mountain Home, Arkansas, USA

We live in an "I'm ok, you're ok" age. The only thing that is intolerable is intolerance. Of course we should be tolerant of racial, ethnic, and political differences. We must never be so arrogant as to demand that our opinions alone are right. We should never try to enforce our views on others by physical might or political power. But does this mean we should accept all religions as equally valid?

Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints (Jude verse 3).

What is our responsibility to the faith?

Definition

To answer this, we must first determine what "the faith" is. The faith is what Paul preached (Galatians 1:23). But Paul preached the gospel of Christ (Galatians 1:6-9). Thus, the faith is the gospel. It is the word of God which produces faith in our hearts and is the object of our faith (Romans 10:8, 17). This gospel is the "sound doctrine" which the apostles preached (1 Timothy 1:8-11). It is the doctrine of Christ (2 John verse 9), that which the Lord Jesus Christ teaches (1 Timothy 6:3-5).

Characteristics

The faith has four characteristics stated in Jude verse three which are the basis for our responsibilities to it.

It is "the faith," not a faith. Thus, it is unique. There is only one faith (Ephesians 4:5). It is not correct to say, *You have your faith, and I have mine*. We may each have our own opinions, but there is but one faith.

This view is narrow, but this is precisely the nature of truth and salvation in Christ. He is the only way to God (John 14:6). Salvation is through Him alone. Early Christians could have escaped persecution by acknowledging Caesar as god and viewing Christ as a lord among others. But there is one Lord (Ephesians 4:5; 1 Corinthians 8:5-6), and it was precisely the narrowness of this stand that led unbelievers to persecute Christians.

It is "the faith once for all delivered" to the saints. The Greek word translated by the phrase "once for all" is also used to describe the uniqueness and the singularity of the sacrifice of Jesus Christ for our sins (Hebrews 9:27-28). He was offered once and only once. The faith was delivered once and only once. It is not continuously revealed through the ages, but was given once for all thing through the apostles and prophets of the first century. Those who either bring or accept another supposed gospel or any additions to the faith are accursed of God (Galatians 1:6-9). The faith contains all God's will for man (John 16:13) and is completely sufficient to meet all our spiritual needs (2 Timothy 3:16-17).

It is "the faith which was once for all delivered." The faith is of divine rather than human origin (Galatians 1:11-12). It is the word of God not man (1 Thessalonians 2:13). It stands in stark contrast to the false revelations of such religions as Islam, Hinduism, and Mormonism and to all the creeds of the denominations. They are all from man; only the faith is from God.

It is "the faith which was once for all delivered to the saints." All disciples of Christ are saints (cf. Acts 9:1, 13), i.e., people who have been set apart to God. Thus, the faith was not delivered to a clergy which has a supposedly unique ability and authority to understand and explain it. Rather, it was delivered to all Christians. We all have the responsibility to comprehend its truth (Ephesians 5:17) and therefore have the responsibility to study and learn it for ourselves (1 Peter 2:1-3).

Our Responsibility

It is precisely because the faith possesses these unique qualities that we have a solemn obligations to it. We must "contend earnestly for the faith." These two words "contend earnestly" are from one Greek term which literally means to intensely agonize. It was the term the Greeks used for Olympic wrestling.

The Lord Himself engaged in public dispute with the Jewish leaders over truth (Matthew 22:15-46). He was so successful they were afraid to ask Him any more questions. Stephen, the first disciple to give his life for his faith, was eminently successful in public debate (Acts 6:9-11). The apostle Paul disputed with false teachers both within the church (Acts 15:1-2) and without (Acts 17:16-17). With such examples before us, how can we shrink from defense of the faith?

The apostle Paul summarized our obligation to the faith in the conclusion of his first letter to the Corinthians:

Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love (1 Corinthians 16:13-14)

As the sentry on duty, we must watch for false teachings. When it appears, we must "stand fast in the faith." When the spiritual battle of truth against error is fought, we must be brave. When comrades around flee or fall to Satan, we must remain strong. But our battle must be fought with love - love of the truth, love of the souls we seek to save, and yes, even love for the false teachers we fight. A defender of truth must not lower himself to the level of partisan name calling and mud slinging.

In past times great debates caused many people to see the truth. The five debates of Alexander Campbell in the earlier part of the nineteenth century even made a national impact. The church grew from nonexistence in our country to become at one time the fourth largest religious body in America. Our preaching must be loving, but it must also be militant. We should answer error with a loving and gentle spirit, but we must answer error. And Christians who do not preach must love their friends and neighbors enough to show them their errors.

Conclusion

In 480 BC King Xerxes of Persia crossed the Hellespont and invaded Greece with an army estimated by modern historians to be about 360,000 soldiers. As the Greeks were forced to fall back to the south, they sent King Leonidas of Sparta with a token force of 5,200 to defend the narrow pass of Thermopylae. After three days of heavy fighting the Greeks remained unconquered. During the night scouts for the Persians discovered a narrow mountain trail by which they could attack the Greeks from the rear and surround them. As the fatal attack began, most of the Greeks either surrendered or fled. But Leonidas, his band of 300 Spartans, and a contingent of Thespians stood their ground. After their spears were broken, they fought with swords and then hands. They died to the man. But 20,000 Persians fell, and the time Leonidas purchased with his life enabled the Greeks to rally the forces to repel the Persian host. The stubborn, unyielding courage of Leonidas must be ours against all enemies of the faith.

The gospel is by its nature controversial. Paul and his company were accused of having "turned the world upside down" (Acts 17:6). The world hated the Master and will hate His disciples (John 15:18-20). But it was the courage to stand for truth while loving those who hated them that enabled the first century disciples to turn the world upside down. We dare not do less.

Ye Have Heard It Said, But I Say Unto You What Is The Contrast In Matthew 5:20-48?

Patrick Donahue | Harvest, Alabama, USA

Jesus' "Sermon On The Mount" might be the most famous sermon recorded in the Bible. Matthew 5:20-48 is a key section of that sermon, and not without controversy. Many brethren say the six times in Matthew 5:20-48 Jesus says "Ye have heard that it was said by them of old time, ... But I say unto you..." are about Jesus correcting false interpretations of the scribes and Pharisees, and giving the true meaning of the old testament law. But this view overlooks two important facts I think all would admit to be true:

- in each case where Jesus says "ye have heard it hath been said" he quotes the Old Testament law
- in each case where he says "But I say unto you," Jesus teaches something consistent with New Testament law

So the fact of the matter is that Jesus is contrasting new testament law with quotations from the Old Testament law. And I am afraid speculating there is more to it than that will lead to false conclusions on more than one important Bible subject.

Jesus Came To Teach New Testament Law

Just three verses before the opening of the sermon on the mount, Matthew 4:23 tells us that "Jesus went about ... preaching the gospel." So we should expect at least much of what Jesus taught in the sermon on the mount to be New Testament law. Other passages teaching Jesus would be teaching New Testament law while here on earth are Luke 16:16 ("The Law and the Prophets were proclaimed until John; since that time the gospel of the kingdom of God has been preached" - NASB), Hebrews 2:3 ("How shall we escape, if we neglect ... salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him"), Mark 1:14, Luke 4:43, John 1:17, John 12:48, and John 14:26. Though Jesus did do some teaching on the law of Moses in his ministry, it shouldn't surprise us that the sermon on the mount (and Matthew 5:21-48 in particular) contains considerable New Testament teaching.

Preparatory Teaching

Some might wonder how Jesus could teach New Testament law while the Old Testament law was still in effect. Consider the following illustration: Suppose the U.S. decided to change our road system so that everybody was to drive on the left side of the road like they do in England, don't you think the authorities would tell people about the new system before the implementation date? We might call this "preparatory" warning or teaching.

Some Bible examples of "preparatory teaching" (teaching that would be binding at a future time) are:

- Jesus' instruction in Matthew 24:17-18 (e.g., "Neither let him which is in the field return back to take his clothes") were not germane when Jesus spoke it - not until the destruction of Jerusalem.
- John 6:39 says "And this is the will of him that sent me, that every one which ... believeth on him, may have everlasting life..." Isn't John 6:39 intended to prescribe a New Testament condition of salvation?
- Jesus' statement in John 3:3, 5 "Except a man be born again" and "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God," are they not stating New Testament conditions of salvation?
- Regarding withdrawal and the church in Matthew 18:17 ("And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican"), didn't Jesus give those instructions before the church even existed?
- Though Matthew 26:26-29 is given before Jesus' death, the Lord's Supper is a New Testament practice, correct?

Now considering there are so many examples of preparatory teaching in the Bible, why should it surprise us that Jesus is also doing this very thing in Matthew 5:21-48? Just like most "Last Will And Testaments," the stipulations of Jesus' Will were stipulated before they went into effect.

Thou Shalt Not Kill versus Mistreating Your Brother

Consider the first case in verse 21-26. If "Thou shalt not kill" is an exact quote of one of the Ten Commandments (Exodus 20:13), why would we conjecture that it represents a false interpretation by the Pharisees? Remember the old illustration of one of our preachers reading Mark 16:16 verbatim to an older lady who then responds "that is just your interpretation"? We're going to have to quit using that illustration if we are guilty of doing the same thing as the older lady, classifying an exact quote from the Bible as being false doctrine. Furthermore, "whosoever shall kill shall be in danger of the judgment" is a true representation of Numbers 35:12 and the judgment done at the cities of refuge. As in Matthew 5:21-48 other five cases, Jesus here quotes an Old Testament verse, and then proceeds to give the stricter New Testament teaching: don't be angry with your brother without a cause, and don't call your brother Raca or fool.

Thou Shalt Not Commit Adultery versus Lusting

"Thou shalt not commit adultery" is an exact quote of Exodus 20:14. Of course someone could make a false application of a quote from the Bible, but how could an exact quote of an Old Testament verse itself be a false application of Old Testament teaching? If you just quoted Matthew 19:9 with no comment, could an unscripturally married person correctly accuse you of falsely interpreting Jesus' teaching on divorce and remarriage?

For the second time, Jesus quotes an Old Testament verse, and then proceeds to give the stricter New Testament teaching, in this case, "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The truth is that in all six cases, Jesus quotes the Old Testament and then presents his New Testament teaching/ethic, which is stricter than the teaching of the Old Testament verse.

Divorce For Any Uncleaness versus Divorce Only For Fornication

A few say Matthew 5:31 is not a quote from Deuteronomy 24:1, but I ask you to look at them side by side. In the KJV we have "let him write her a bill of divorcement" and "let him give her a writing of divorcement." What is the significant difference? Just like the other five cases, Jesus is quoting what the Old Testament said and then giving his new stricter law. Deuteronomy 24:1ff allowed divorce for any uncleanness, while Jesus' teaching is divorce only for the cause of fornication.

Jesus does the same thing (contrast the New Testament divorce law with the Old Testament divorce law) in Matthew 19:8-9, which reads in the NKJV, "...Moses ...permitted you to divorce your wives, but from the beginning it was not so. And I say to you..." Notice that Jesus is contrasting his law with "precept" that Moses "wrote" (Mark 10:5), and is also reinstituting the divorce law that was in effect at the beginning of creation.

Jesus does not contrast his divorce teaching in Matthew 5 and 19 with false teaching. Instead he contrasts it with the actual divorce teaching of the law of Moses. This confirms again that all of Matthew 5:21-48 is about a contrast between the Old and New Testament laws.

Before we move on, let's drive home the fact that Matthew 5:32 and 19:9 are not Old Testament teaching with the following chart showing the difference in Jesus' teaching on divorce and Moses' teaching on divorce:

Moses On MDR ≠ Jesus On MDR

Moses' MDR Teaching Deuteronomy 24:1-4, etc. (OT)	Jesus' MDR Teaching Matthew 5:32, 19:9, etc. (NT)
divorce for any uncleanness Deuteronomy 24:1	divorce only for fornication Matthew 5:32a
may let captive wife go if "no delight in her" Deuteronomy 21:10-14	departing is wrong I Corinthians 7:10
adulteress put to death Leviticus 20:10	adulteress can be divorced Matthew 19:9a
divorcee could remarry Deuteronomy 24:2	divorcee may not remarry Matthew 19:9b
polygamy allowed Exodus 21:10, II Samuel 12:8, Deuteronomy 21:15-17	polygamy disallowed I Corinthians 7:2
marry wife of dead brother Deuteronomy 25:5	no such requirement

One reason it is so important to properly understand this argument is in order to combat the up and coming "MMLJ Doctrine," the false theory that all of Matthew, Mark, Luke and John are solely Old Testament teaching. This scheme says Jesus' divorce teaching is therefore the same as Deuteronomy 24:1-4, and consequently a hop, skip, and a jump to concluding Deuteronomy 24:1-4 (which allows the put away woman to remarry) applies today. Let me hasten to say we should never ever believe something simply because it will help us fight another false doctrine, but when the truth does help us, we should use it to God's advantage.

While we are on the topic of consequences, realize that if Jesus is just explaining the true meaning of the old law in both Matthew 5:32 and 19:9, then no divorce is authorized today, not even a divorce for fornication. Those are the only two New Testament verses stating the exception; all the other relevant marriage texts (Romans 7:2-3; 1 Corinthians 7:10, 39, etc.) simply state the divorce rule without exception.

Thou Shalt Not Forswear versus Don't Swear At All

"You shall not swear falsely" in Matthew 5:33 (NKJV) is a quote of "ye shall not swear by my name falsely" in Leviticus 19:12. Note the Old Testament is consistent on this point of performing oaths:

- Numbers 30:2 "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth."
- Psalm 15:1, 4b "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? ... He that sweareth to his own hurt (detriment, ptd), and changeth not."
- Deuteronomy 6:13, 10:20, 23:21-23, Ecclesiastes 5:4

Matthew 5:33 would not be a false interpretation of the old law by the Pharisees, as it unequivocally runs contrary to their very teaching and practice (as described by Matthew 23:16-22).

The essential ingredient in swearing that Jesus condemns here is adding a guarantee to your word (implying you are more likely to tell the truth than without that guarantee - Matthew 5:37b). Such a guarantee is not needed from a man who keeps his word all the time, is it?

What is Jesus saying in Matthew 5:33ff? The Old Testament taught you could swear, but you had better do what you swore you would do. The new/stricter teaching is you shouldn't even swear to begin with ("swear not at all"). Instead, just let your yea be yea, and your nay, nay. To say it is okay to swear today (in a court of law or other special circumstance) fails to recognize the contrast of Matthew 5:33-34. If that view is correct, how is the teaching of verse 34 any different than the teaching it is contrasted with in verse 33?

Observe the following parallels to the critical phrase "at all" in Matthew 5:34:

- My wife punishing our kids: "You can't watch television at all today, not Andy Griffith, nor Monday Night Football; just pass the time by reading a book." Would some TV be allowed by that declaration?
- John 18:38: "Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no fault at all." Did Pilate find no faults in Jesus, but with a few exceptions?
- 1 John 1:5: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." Does that mean some darkness (sin) is found in God?

Everybody knows what "at all" means when it is used this way. God couldn't have condemned all swearing any stronger, could he?

We shouldn't close this discussion of swearing without noticing James 5:12 which says "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." Those who take the opposing position on this topic evidently have this very different version of James 5:12 - "Swear seldom, but not by heaven, not by the earth, neither by any other frivolous oath: and make and keep solemn oaths."

Lastly, if God had wanted to say we were never to swear, not even in a court of law, please tell us how he could have said it more definitively than the way Matthew 5:34 and James 5:12 express it. Let me emphasize that any line of reasoning on Matthew 5:20-48 that leads to saying it is okay to swear today should cause someone to rethink that line of reasoning. Matthew 5:34 and James 5:12 are unequivocal on this point - "swear not at all" and "swear not ... by any ... oath."

An Eye For An Eye verses Turning The Other Cheek

Matthew 5:38's "An eye for an eye, and a tooth for a tooth" states exactly what Exodus 21:24 and Leviticus 24:20 taught. Again, I ask, how could an exact quote of an Old Testament verse be a false interpretation of Old Testament teaching?

Many brethren get around the force of this passage by saying it refers only to "personal" vengeance, but the passage doesn't mention personal vengeance, so limiting it to that is subtracting from God's word (Matthew 22:19). It means to never retaliate against physical violence - personal, impersonal, national (war), any violence. And by including personal vengeance, it stands in direct contrast to the "revenger of blood" instruction in Numbers 35:19. Romans 12:17a tells us to "recompense to no man evil for evil." That is an absolute. The old law most certainly taught "an eye for an eye, and a tooth for a tooth," but Jesus' new law never authorized such. I don't see how anybody thinks it could.

Hate Your Enemy versus Love Your Enemy

In the last of the six cases, "Thou shalt love thy neighbor" is an exact quote from Leviticus 19:18. And "hate thine enemy" is what the Old Testament taught in some circumstances in passages like Deuteronomy 23:3-4, 6-7, Psalm 26:5, 31:6, 139:21-22 ("I hate them with perfect hatred; I count them mine enemies").

Consider that the Israelites were told by God to destroy other nations in war, even obliterate women and children at times. That is hate in action (not sentiment) similar to Proverbs 13:24 ("He that spareth his rod hateth his son") and Genesis 25:34 ("Thus Esau despised his birthright"). Today Christians are to act the very opposite toward their enemies. Compare the difference between the two laws:

- 1 Samuel 15:3, 33 - "...go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman infant and suckling ... Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal."
- Matthew 5:44 - "Love your enemies, bless them that curse you, do good to them that hate you..."

Does anybody really think Jesus and his law authorizes what the Israelites were commanded to do in 1 Samuel 15:3, 33? There was a theocracy in place under the old law. That would only have worked if God's people were supposed to fight physically for that theocracy. Today there is no theocracy, so there is no need for such warring (hate in action) on the part of Christians. The kingdom of Israel was "of this world," but Jesus' kingdom is "not of this world" (John 18:36). Hate for enemies (e.g., participating in warfare against them) should be replaced with love for those enemies.

We Should Expect Overlap Between OT and NT Teaching

Some seem to be confused by the fact that two or three of Jesus' "But I say unto you" statements introduce concepts that were also taught in the old law. They ask - didn't the Old Testament condemn lust in passages like Proverbs 6:25 and Job 31:1? The answer is yes! But remember, when we teach the ten commandments are no longer binding, the Sabbatarians immediately ask us why it is still wrong to kill and steal today. Let's not make the same mistake the Sabbatarians do. Matthew 5:21-48 is revealing New Testament law, but New Testament Law and Old Testament law overlap in many cases. Let me illustrate with passages everybody would agree make a contrast between the Old and New Testament laws, but where the new law given overlaps with old law. John 1:17 says "the law was given by Moses, but grace and truth came by Jesus Christ." But was there no grace or truth in the Old Testament? Hebrews 10:28-29 contrasts physical death as a punishment for sin under Moses' law versus spiritual death under our law, but wasn't there also spiritual death in the Old Testament?

The following are Matthew 5:21-48 principles which are true under both covenants:

- 22 - prohibition against mistreatment of brethren (note: verses 23-26 is an Old Testament illustration of that - compare to Matthew 18:17 where New Testament instruction is given in Old Testament terms)
- 28 - sexual lust
- 29-30 - serving God is more important than eye or hand

But as we've already demonstrated, the difference in divorce and remarriage as taught by verses 32 compared to what the old law taught on the subject, and the difference in swearing as taught by verse 34 versus the old law, prove Jesus can't be educating primarily about the old law in Matthew 5:21-48.

Just to make it clear which law Jesus is expounding, I ask which "But I say unto you" does not constitute New Testament teaching?

- don't mistreat your brother?
- no sexual lust?
- divorce only for fornication?
- don't swear?

- resist not evil?
- love your enemies?

Why Is It So Important To Understand This Section Correctly?

It is important for us to have the proper understanding of Matthew 5:21-48 because a number of crucial Biblical teachings hinge on this text. As I have already mentioned, some use the "Jesus is explaining the true meaning of the old law in Matthew 5:21-48" idea as a basis for their heretical conclusion on divorce and remarriage (the "MMLJ Doctrine"). A number think it is okay to swear in court and other places, when they couldn't draw that conclusion if they had a correct understanding of what is going on in Matthew 5:21-48. Many use the Old Testament to justify being a soldier and fight for one's country in war, when Matthew 5:21-48 shows specifically the Old Testament law and New Testament law teach differently on whether or not a child of God may join other citizens in warring against national enemies.

Said By Them Of Old Time

Some make the argument that since Jesus used the expression "said by them of old time" instead of "written by them of old time," that he couldn't be referring to the written law of Moses. But those making such an argument should know better. Surely they recognize Mark 7:10 ("Honour thy father and thy mother") to be a quote from Exodus 20:12 even though the word "said" is used, not "written." In Luke 4:12 Jesus says "It is said, Thou shalt not tempt the Lord thy God," but the parallel in Matthew 4:7 Jesus says "It is written." Certainly we understand both of these verses to be quoting Deuteronomy 6:16. And isn't James 2:11 quoting from the ten commandments even though the word "said" (not "written") is used twice?

There is something else significant to notice in Jesus' phrase "said by them of old time." The claim is made that Jesus is correcting the false teachings of the scribes and Pharisees of his day, but that won't work. They were not "old time" relative to Jesus; instead, they were "new time." Notice how the expression "old time" is used elsewhere in the Bible:

- Acts 15:21 "For Moses of old time..."
- 1 Peter 3:5-6 "...in the old time the holy women ... being in subjection unto their own husbands. Even as Sara obeyed Abraham..."
- II Peter 1:21 "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Clearly then, when Jesus referred to things said by them of "old time," he was referring to scripture written long before he lived, not the Pharisees that were contemporary with Jesus.

Conclusion

Now that we understand its context, we see Matthew 5:20 is saying the New Testament law we live under is stricter than the Old Testament law the Pharisees were amenable to. The verse is saying our righteousness must exceed the righteousness of the scribes and Pharisees, not exceed their wickedness. The point is that the divine law we are amenable to is stricter in many ways than the divine law the Pharisees were amenable to. And after all, isn't that the theme of verses 21-48?

One more thought: Matthew 5:21-48 was written decades after the New Testament law went into force. Does it really make any sense that it is all only Old Testament law? It would serve no purpose for those it was written for at that time, or for us today. Jesus is contrasting New Testament law with Old Testament law in Matthew 5:21-48; we shouldn't allow temptation to preach grandiose overrule the simple truth of this scripture.

You Have Heard It Said ... But I Say Unto You

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In the latter portion of Matthew 5, there are a series of "You have heard it said ... but I say to you" statements made by the Lord. That a contrast is being established in each of these statements is obvious,

but what are the things being contrasted? Is it the Law of Moses VS the law of Christ? Is it the teaching of the Pharisees VS the Law of Moses? What are we to make of this section of the Sermon on the Mount?

Does it matter whether Matthew 5:21-48 is Old Testament or New Testament? Some who take it to be New Testament doctrine will say an Old Testament interpretation leads to heresy on divorce and remarriage, oaths, and other issues. This simply is not so. Near the end of this article, we will see that every topic addressed in Matthew 5:21-48 is found elsewhere in the Bible as New Testament doctrine. Well then, if the teachings are common to both covenants, why does it matter whether we understand this text to be Old or New Testament? It is a matter of rightly dividing the word (2 Timothy 2:15). We always want to be diligent to understand the Bible correctly. We want to understand it for what it says, not for what we want it to say. Giving a favourable interpretation so as to support a doctrinal position may destroy our credibility with those who see the text for what it is. We must allow the context, not our own reasoning to determine what a text means. Also, we must always be aware that we are not the primary audience of the Bible. We are certainly amenable to the Scriptures, but we must realize we are reading what was penned or spoken to other people. If our interpretation of a text does not make sense for or include the original audience, then we have likely misunderstood the text. The original audience in this case was a crowd of Jews who were subject to the Law of Moses.

Jesus taught both Old and New Testament

Matthew 4:23 tells us that Jesus journeyed throughout Galilee *"...preaching the gospel of the kingdom..."* (cf. Matthew 9:35; Mark 1:14; Luke 9:6; etc.). Indeed, Jesus came to proclaim the gospel; but that doesn't mean everything He taught was New Testament doctrine. Consider a few examples of Jesus teaching on Old Testament issues:

- He commanded a leper who had been healed to present himself to the priest and *"offer the gift that Moses commanded"* (Matthew 8:4; cf. Leviticus 14).
- He rebuked the Pharisees, who failed to understand Hosea 6:6 (Matthew 9:13; 12:7), a principle which is also found in 1 Samuel 15:22; Proverbs 21:3; etc..
- He addressed what was lawful to do on the Sabbath (Matthew 12:10-12; cf. Exodus 23:4-5; Deuteronomy 22:4)

There are more examples, but these should suffice to illustrate that not everything Jesus taught was New Testament doctrine. Let us not simply assume a text to be New Testament teaching or Old Testament teaching, but allow the context and related texts determine which it is. We should do this for every teaching found in the gospels, Matthew 5:21-48 included.

Synecdoche

A synecdoche is defined as "a figure of speech by which part is put for the whole..."¹ This is used frequently in the Bible where just a small part of a text might be referenced, with the assumption that the audience had sufficient Bible knowledge and understanding to deduce the fuller meaning or application. There are several examples of this in the teaching of Christ:

- When Jesus declared Himself to be, *"I AM"* (John 8:58, etc.), there are a host of Old Testament texts which should garner our attention, as they speak of Him. Those two words will lead the diligent Bible student on an amazing study.
- In Matthew 21:15-16, when the chief priests and scribes expressed their displeasure about children proclaiming, *"Hosanna, to the Son of David!"*, the Lord cited the first half of Psalm 8:2 to them. Though He didn't quote the latter part of the verse, I'm sure those who confronted Him were familiar with how it ends. His quote was as much a statement about the chief priests and scribes as it was a defense of the children.
- In Matthew 22:41-46, Jesus confounded the Pharisees by quoting Psalm 110:1, and asking, *"If David then calls Him 'Lord,' how is He his Son?"* The Pharisees had no answer for Him. Friend, this was not simply a question to stump the religious leaders, but was an opportunity for them to learn about the Messiah and His mission (the rest of Psalm 110).

- The semi-savvy Bible student will realize that the Lord's statement on the cross, *"My God, My God, why have You forsaken Me?"* (Matthew 27:46) is a quote from Psalm 22:1. The more perceptive disciple will continue to read Psalm 22, and see that the entire text addresses not just the suffering of Christ on our behalf, but His eventual victory.

We do the same in our religious conversations today. "Born again" is a biblical phrase (John 3:3), but what it conjures in the mind of the hearers depends on what they have been taught. One who has sat at the feet of Billy Graham will have an entirely different (and completely false) concept of the new birth than the one who has learned at the feet of a faithful gospel preacher. We understand false teachers use the same Scriptures as those who teach the truth.

The same was true with Jesus and the religious leaders of his day. Though they used the same Scriptures, what they taught was different. More than once in the gospels, Jesus rebuked them for their misuse of God's word and false teachings (Matthew 12:1-14; 15:1-6; 16:6, 12; 19:3-8; 22:23-32; 23:1-4; etc.). Is it possible that the series of *"...you have heard it said ... but I says..."* messages in Matthew 5 may be the first recorded occasion of Jesus battling the false teachings of the Pharisees?

Must something be exclusively Old Testament or New Testament?

In a religious world where many do not distinguish or at the very least have a blurred concept of what is Old Testament doctrine versus what is New Testament doctrine, we have become very keen on making the distinction plain. There are several places in the New Testament (ie. Hebrews 8) which clearly state that we are not subject to Moses' Law, and yet we must acknowledge that some teachings in the Bible belong to both covenants. We rightly conclude that we are subject to such commands, not because they were given by Moses, but because they were given again through Christ. For instance, nine of the Ten Commandments are found in some fashion in the New Testament (as New Testament law). The Sabbath law is mentioned in the New Testament, but always on the context of it being a Jewish, not a Christian observance.

When these Old Testament commands and principles are repeated in the New Testament, sometimes they appear verbatim (ie. Romans 13:9; Galatians 5:14). However, in other cases, they are repeated in such a way to cause us to understand the spirit of the law, not just the letter of it. For example, in a context about loving one another, the apostle John alludes to the sixth commandment, *"You shall not murder"* (Exodus 20:13), but equates hating our brother with murder (1 John 3:15). Jesus does the same in Matthew 5:21-22, as we will see shortly. In Ephesians 4:28, the apostle cites the eighth commandment, *"You shall not steal"* (Exodus 20:15), but adds the positive responsibility of working (rather than stealing so that one might be able to give to another (rather than take). When Paul references the tenth commandment, *"You shall not covet"* (Exodus 20:17) in Colossians 3:5, he equates it with idolatry. Though these additional statements were not part of the letter of the law as given through Moses, surely we realize that the sixth command was not an injunction against murder but licence to harbour the attitude which leads to it. Obeying the letter of the eighth commandments keeps one from being a criminal, but does not make him a productive member of society; giving to people rather than stealing from them is a natural extension of the commandment. The tenth commandment condemned covetousness. Why? Paul is not adding something to the commandment, he explains one of the reasons why coveting what belongs to another is wrong.

Jesus is not drawing a line between Old Testament and New Testament doctrine in Matthew 5:21-48, but rather is speaking about items that are common to both covenants, albeit, couched in a discourse before a Jewish audience about Moses' Law.

Setting the Context

It's likely time for us to actually get into Matthew 5, but let's not jump to verse 21. We want to be sure that our interpretation of verse 21-48 is consistent with the immediate context. From verse 1-16, the Lord speaks about the character of those who will belong to the kingdom of God. They will see a need for God in their lives (v 3-5); they will seek God's word and his character (v 6-7); they will gladly suffer for his cause, for they, like Abraham and Noah before them (Hebrews 11:8-10, 13-16, 24-27) seek the heavenly

reward (v 10-12). Jesus spoke about their influence upon others, that they would seek for God to be glorified by their works, not themselves (v 13-16). Notice how this differs from the attitude and actions of the scribes and Pharisees (6:1-8, 16-17; Matthew 23; etc.).

In verses 17-19, Jesus makes it clear to his audience (a Jewish audience) that His purpose was not to destroy the Law, but to fulfill it. He was not there with a wrecking ball, intent on crumbling Moses' Law. Part of His mission was to fulfill (complete, accomplish) the Law. Thus, He observed and kept the Law in all points. He sternly warned against anyone that *"...relaxes one of the least of these commandments and teaches others to do the same..."* (5:19, ESV). Why bring this up? There were some among them who were destroying the law, who did relax the commandments of God, and who did teach others to do so also. The Jewish leaders were not faithful in their duty to God and His people. In fact, Jesus stressed to the crowd, *"...unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven"* (v 20). In the next 20+ verses, Jesus will share with the audience some of the topics the scribes and Pharisees were not teaching faithfully on.

Before we look at verses 21-48, let's revisit verse 19 once more and understand that Jesus is not exempt from His own admonition. I am not saying Jesus did not teach New Testament doctrine, He certainly did; but in the process of doing so, Jesus did not break any of the Law, teach contrary to the Law, or encourage anyone to do contrary to the Law. Further, put yourself in the place of the hearers. They have just heard Jesus say, *"...whoever therefore breaks one of the least of these commandments (Moses' Law, wjs), and teaches men so, shall be called least in the kingdom of heaven..."* How awkward would it be for the Lord to say this, and then almost in the same breath say, *"By the way, I know Moses said this...., but I say something different"*? It would be akin to me saying, "No one should open that door," and then two minutes later, I open it up and walk through.

Jesus is not contrasting His teaching with Moses in Matthew 5:21-48. He is addressing the religious leaders' misuse of the Law to support their teaching rather than God's will. But if He was combating their erroneous teachings, why does He not give details about what they taught? Why does He simply cite a single Scripture in each case? His audience did not need Him to recite the teachings of the scribes and the Pharisees; they were familiar with what their teachers taught. He referenced a small part of their teaching - a Bible text they were misusing - and then proceeded to speak the truth about each topic. If I were surrounded by crowd of "faith alone" believers, I wouldn't need to outline their belief for them - they know what they believe. I might simply reference a text that is misused to support their doctrine, and then proceed to correct their false teaching (ie. "You have heard it said you are saved through faith, not of yourselves, not of works (Ephesians 2:8); but I say to you if you do not obey the word of God, Hebrew 5:9, you cannot be saved"). I have used a single verse that is commonly misused by "faith alone" advocates, and proceeded to teach the truth of the gospel in short.

You have heard it said ... but I say...

"You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment..." (Matthew 5:21-22)

Indeed, the Law said, "You shall not murder" in Exodus 20:13. It may be worth noting that the latter statement ("whoever murders will be in danger of the judgment") is not a quote from the Law, but likely a conclusion drawn by their teachers. Neither the Scripture nor their conclusion is wrong, but from Jesus' statements which followed, it seems they drew a line where God had not. Jesus says we are responsible, not just to not kill one another, but also to love one another. Do not be angry without a cause, do not speak ill of your brother. Is this a New Testament teaching? Sure, but it is also an Old Testament teaching (Leviticus 19:15-18). Then, the Lord gave a real life application of what He (and the Law) taught,

...if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. (v 23-24)

This application would make perfect sense to the Jewish audience whom the Lord was speaking to. It was not instruction for them to put into practice at some future time, when the Lord's kingdom had come and the new covenant was in force. If any hearer on the mount that day had an issue with his brother, he should seek peace with his brother then and there.

"You have heard that it was said to those of old, 'You shall not commit adultery.' But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart." (Matthew 5:27-28)

Again, Jesus cites one of the Ten Commandments (Exodus 20:14). Lust is the logical precursor to adultery. David didn't just wake up one morning and decide to commit adultery with a woman he'd never seen. He saw, he lusted, he committed adultery. Job 31:1 reads, *"I have made a covenant with my eyes; why then should I look upon a young woman?"* Solomon spoke to his son about the evil woman, warning him, *"Do not lust after her beauty in your heart, nor let her allure you with her eyelids"* (Proverbs 6:24). Just a few verses later, he writes, *"Whoever commits adultery with a woman lacks understanding; he who does so destroys his own soul"* (Proverbs 6:32). The command to not lust and the association of it with adultery is not an exclusively New Testament teaching, it was found in the Old Testament first. It seems that perhaps the Jewish leaders tolerated lust while teaching against adultery, though John 8:1-11 seems to indicate that many of them may have been guilty of both.

"...it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery." (Matthew 5:31-32)

Verse 31 is a reference to Deuteronomy 24:1, where if a man had found *"some uncleanness"* in his wife, he was permitted to write her *"a certificate of divorce."* In Matthew 19:3, the Pharisees asked Jesus, *"Is it lawful for a man to divorce his wife for just any reason?"* It seems this was a hot topic of the day. Approximately 400 years before the time of Christ, Malachi said that men were dealing treacherously with their wives and divorcing them (Malachi 2:14-16). Well, what's wrong with that? I thought the Law (Deuteronomy 24:1) allowed men to divorce their wives when they were not pleased with them? Let's look at the law a bit closer.

Moses' Law did not give a man the right to divorce his wife for just any cause. If she burned the toast, you scrape it off or throw it out; you don't divorce her. If she doesn't keep a tidy house, you encourage her, you help her; you don't divorce her. If she is unable to bear children, you console her and reaffirm your love for her; you don't divorce her. Moses specified, if *"...she finds no favor in his eyes because he has found some uncleanness in her..."* This word *"uncleanness"* is defined as *"nakedness, nudity, shame, pudenda (implying shameful exposure), nakedness of a thing, indecency, improper behaviour, exposed, undefended."*² This word is not about her not brushing her teeth or her hair as often as she should, or about her failing to use deodorant or perfume. The word appears approximately 40 times in the Bible, and is most commonly translated as *"nakedness."* Check out Leviticus 18:6-19, and again in Leviticus 20:17-21 to see how this word is used in human relationships. The law did not permit divorce for any cause; that was the Jews misapplication of God's law. But wait, if she were guilty of some kind of sexual sin, did the Law not command that she be put to death? Indeed, it did, by the testimony of two or three witnesses. If there was only one witness, the death penalty could not be used (Deuteronomy 17:6).

In Matthew 5:32, Jesus does not speak against what the Law said, but against what the Jews were practicing. The Law did not allow divorce for any cause, nor did Jesus. The Law allowed divorce for sexual immorality, which is the very thing Jesus said. Unfortunately, it seems that many have a false idea about the Law, that it was somehow loose on divorce, basically saying that it was permissible for *"any uncleanness."* That is not what God revealed to Moses. That is not what Deuteronomy 24:1 says.

What about Matthew 19? The Pharisees asked about divorce for any reason in verse 3. Jesus pointed them to God's design for marriage (Genesis 2:24) in verses 4-6. The Pharisees then asked about why Moses commanded the "*certificate of divorce*" in verse 7. We just noted above, Moses didn't command a certificate of divorce for anything and everything, but for uncleanness (sexual impurity). Do you see the distinction between what "*Moses commanded*" (verse 7) and what "*Moses permitted*" (verse 8)? Deuteronomy 24:1 was not given "*because of the hardness of your hearts,*" for it allowed divorce for the same cause (sexual immorality) that Jesus mentioned in Matthew 5:32 and Matthew 19:9. Despite what the law revealed, it seems that Moses (and later those who "*sit in Moses' seat,*" Matthew 23:2) permitted divorce for causes beyond what the Law stipulated, because the people were hardhearted towards God's law (NOTE - that is Jesus' say so, not this writer's think so, Matthew 19:8).

Divorce for an unsanctioned cause did not begin to be adultery after the cross. Recall, adultery was just addressed in Matthew 5:27-28 (cf. Exodus 20:14). And what constituted adultery did not somehow change between the covenants. How serious was it under the Law? Moses reveals that adultery was a capital crime (Leviticus 20:10), assuming there were two of three witnesses. The only thing which Christ stated in Matthew 19:9 that might be considered new or different from Deuteronomy 24:1 is that if one divorced his wife for the cause of sexual immorality, and marries another, the subsequent marriage is not adultery. Though the Law of Moses didn't say this, it would seem to be a foregone conclusion.

"Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.' But I say to you do not swear at all..." (Matthew 5:33-34)

In Leviticus 19:12, we read, "*...you shall not swear by My name falsely, nor shall you profane the name of your God: I am the LORD.*" The Pharisees did not take oaths seriously, as evident from Jesus' words in Matthew 23:16-22. The created a series of caveats whereby they could relieve themselves of their word. The Law did not require men to swear or take oaths; but if one made an oath, the expectation was that it be taken seriously and kept (Leviticus 5:4). In contrast to the frivolous concept of oaths that was nurtured among the Jews, Jesus said, "*...do not swear at all...*" Notice what Solomon stated long before,

*Do not be rash with your mouth, and let not your heart utter anything hastily before God.
For God is in heaven, and you are on earth; therefore let your words be few. For a dream comes through much activity, and a fool's voice is known by his many words. When you make a vow to God, do not delay to pay it; for He has no pleasure in fools. Pay what you have vowed - better not to vow than to vow and not pay. (Ecclesiastes 5:2-5)*

Granted, "*...better not to vow than to vow and not pay...*" is not as forceful as "*...do not swear at all...*" We might liken the difference between Solomon's words and the Lord's to the difference between 1 Samuel 15:22 and Malachi 1:10. Samuel does not say not to sacrifice, but speaks of the need for one to obey God. If you are not interested in obeying God, making sacrifices to Him is vanity. Malachi is more direct than Samuel, "*...shut the doors, so that you would not kindle fire on My altar in vain.*" Had the Jews of Jesus' day taken frivolous oath taking to such a level that the Lord effectively told them to "*shut the doors,*" or perhaps more rightly stated, to shut their mouths?

Of Matthew 5:33, Albert Barnes writes:

It appears, however from this passage, as well as from the ancient writings of the Jewish rabbins, that while the Jews professedly adhered to the Law, they had introduced a number of oaths in common conversation, and oaths which they by no means considered to be binding ... So long as they kept from swearing by the name Jehovah, and so long as they observed the oaths publicly taken, they seemed to consider all others as allowable, and allowedly broken. This is the abuse which Christ wished to correct.³

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also."
(Matthew 5:38-39)

The *"eye for eye, tooth for tooth"* phrase comes from Exodus 21:24, Leviticus 24:20 and Deuteronomy 19:21. It is a principle within the criminal code of Israel, not a justification for personal vengeance. The victim or the victim's family (ie. *"the avenger of blood,"* Deuteronomy 19:11-12) might carry out the prescribed penalty, but it remained an exercise of justice, not an avenue for personal vengeance. In fact, Deuteronomy 19:1-10 speaks of the cities of refuge where one who killed another unintentionally might find safety from the victim's family, for it was not fitting that he should be put to death (ie. the family were not permitted to use the *"eye for eye, tooth for tooth"* to justify killing him).

When irreligious or ignorant religious people today cite *"an eye for an eye, a tooth for a tooth,"* they do so with a view towards personal vengeance. If one has struck me, then I am justified to strike back! Sadly, it seems the Pharisees of Jesus' day also corrupted the text to allow revenge. Jesus plainly says not to resist (*"to stand against, ie. oppose : - resist, withstand"*)⁴ an evil person. Neither Jesus nor the Law give the victim the right to strike back or to retaliate. If someone does evil to you, slaps you, steals from you or mistreats you in some way, take your case to the proper authorities or suffer the loss and move on; but do not take vengeance for yourself.

Rather than being overcome by the wicked deeds of others, Jesus would have people do good to others. In verse 42, He says, *"Give to him who asks you, and from him who wants to borrow from you do not turn away."* This is likely a reference to Deuteronomy 15:7-10, where the Lord commands His people to not shut up their hearts from those who may not be able to repay (and especially so as the year of release approached, when all debts would be forgiven, see Deuteronomy 15:1).

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, 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..." (Matthew 5:43-44)

Leviticus 19:18 reads, *"You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD."* Though we've moved on to a new *"you have heard it said ... but I say,"* this text aptly summarizes the attitude expected in the portion of Matthew 5 we just looked at. Do not take vengeance, do not bear a grudge. Anyhow, let us move on.

The Law certainly commanded love for one's neighbour. Where did God teach His people to hate their enemies? Deuteronomy 23:3-7 has been suggested. Though verse 6 says, *"...you shall not seek their peace..."*, verse 7 says, *"...You shall not abhor..."* You are not to roll out the red carpet for them, but neither are you to hate them. A series of Psalms have also been used (26:5; 31:6; 139:21-22) as support for *"hate your enemy."* In each case, the Psalmist tells us that he hates those whom he counts as enemies. However, it is no more a command for the people of Israel to hate their enemies than Psalm 51:14 is an indictment of every Jew for murder.

So far as I can tell, there is no command in the Old Testament for the people of Israel to hate their enemies. In the absence of a command of God, this would seem to be a doctrine of men, a doctrine of the scribes and Pharisees who misrepresented the Law.

Jesus told the audience on that occasion *"...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..."* This is consistent with what the Old Testament taught in Exodus 23:4-5; Job 31:29-30; Proverbs 24:17 and Proverbs 25:21. The Lord Himself is the great example of loving, blessing and doing good to those who might do evil (Matthew 5:45; cf. Job 25:3). Therefore Jesus tells the crowd surrounding Him that if they only love, bless, do good and pray for those who love them, they are no better than the tax collectors, a despised group of people in the Jewish nation (v 46-47).

A few final things...

So, are these Old Testament or New Testament laws that Jesus speaks about? The context demands it be Old Testament. He told a Jewish audience that the Law would continue until all was fulfilled (v 17-18), and condemned those who break the Law and teach men to break the Law (v 19). Did Jesus then proceed in that very context to teach men something different from the Law? Did He caution them against people who teach things Moses did not teach, and then immediately begin a series of "*Moses said, but I say*" statements? Surely we can see the absurdity of such a position. Who was teaching contrary to the Law? In verse 20, Jesus says the scribes and Pharisees were guilty of this. This establishes the context for the series of "*...you have heard it said ... but I say...*" statements. He is contrasting the false teachings of those who "*...break ... and teach men so...*" with what the Law really called for.

Does that mean the teachings and principles in Matthew 5:21-48 are not for Christianity? Not at all, for as we noted already, there are many teachings which belong to both covenants. In the above analysis of Matthew 5:21-48, we have demonstrated that Jesus spoke Old Testament law to the Jewish audience He was preaching to. However, each of these teachings can be found elsewhere in the New Testament as New Testament doctrine. Consider:

- Do not be angry with your brother (1 John 3:15)
- Do not lust after a woman (1 Thessalonians 4:3-5)
- Do not divorce, commit adultery (Matthew 19:9)
- Do not swear, let yes be yes and no be no (James 5:12)
- Do not resist an evil person, but do good instead (1 Peter 3:9)
- Love your enemies (Romans 12:14-21)

What about the phrase "*...those of old...*"? Some have concluded that this cannot refer to the Pharisees, since they were not "*of old*," but it certainly could refer to Moses, since he was "*of old*." First, let me point out, only half of the "*you have heard it said*" statements use the "*of old*" phrase (v 21, 27, 33); the others (v 31, 38, 43) do not. If "*of old*" means from Moses, then does that mean this latter grouping did not come from Moses? The teachings of the scribes and Pharisees in Jesus' day could no doubt be traced back to whomever it was that taught them, and so on, and so on. The rabbinical teachings (eventually collected in the Talmud) were not a new thing. These false doctrines hadn't just begun in Jesus' day. To confirm that false doctrines were not a new phenomenon among the Jewish leaders, go back and read Malachi.

It has also been suggested that since the gospel of Matthew was written decades after the New Testament law went into force, it doesn't make sense for Matthew 5:21-48 to be Old Testament law. My friend says, "It would serve no purpose for those it was written for at that time, or for us today." Matthew 5 is a record of a sermon preached by Jesus in the days of His earthly ministry to a Jewish audience. It being recorded by Matthew has nothing to do with whether we believe it would serve a purpose for the early Christians or for us today. Matthew 12:1-12 speaks about what is lawful on the Sabbath, but Christians are not subject to the Sabbath, and the Sabbath law had expired decades before Matthew wrote his gospel account. What purpose does it serve for Matthew to have recorded such a thing? All of God's word, whether it is Old or New Testament doctrine, whether it is recorded in Matthew, Revelation or Leviticus is useful for us; some (New Testament teaching) as doctrine, some (Old Testament teaching) for our learning and admonition.

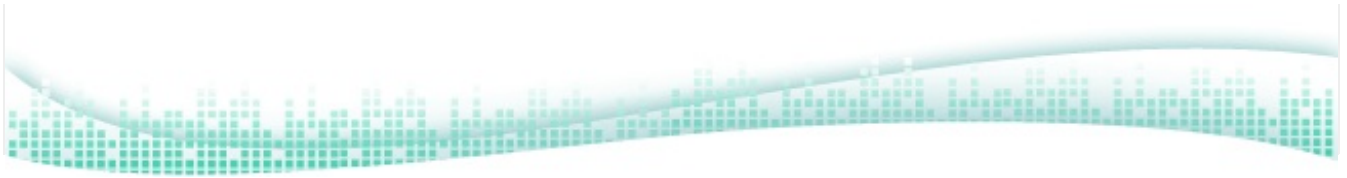
The context and the content of Matthew 5:21-48 demonstrate clearly that Jesus is correcting the misapplication of Scripture by the religious leaders of the day, and affirming for the Jewish audience He spoke to what Moses' Law required of them.

1 Merriam-Webster.com

2 Brown-Driver-Briggs' Hebrew and English Lexicon, via studylight.org

3 Albert Barnes' New Testament Commentary, via PowerBibleCD 4.0a

4 Strong's Concordance, via PowerBibleCD 4.0a



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