

MOUNT SINAI



and the
SERMON^{on} the MOUNT

**-A PARAPHRASE
OF MATTHEW FIVE'S MORAL
LAW OF JEHOVAH-JESUS**

by
Francis Nigel Lee

LL.B., Ed.D., D.Min., S.T.D., Ph.D., Th.D., D.Jur., D.C.L.

Preface

The following paraphrastic translation is neither a strict translation nor a free paraphrase of Matthew chapter five.

In a strict translation, an attempt is made to give a precise rendition of the writer's very words, taken straight from the ancient language he wrote in. Even the thought-forms of the writer's own ancient culture are then preserved. They are literalistically transferred into their exact verbal equivalent in the modern language concerned. For example: "Ye blind guides, which strain at a gnat, and swallow a camel... Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:24,33)

In a free paraphrase, however, an attempt is made to give the meaning of the ancient writer's central idea in modern and colloquial language for our own culture. This is done by judiciously changing his thought-forms and cultural expressions into those easily intelligible and familiar to us today. For example: "You are leaders with no insight! You are very concerned with tiny details! But you don't care at all about the really important things! ... You reptiles! You bunch of snakes! You're all headed for the judgment of the fiery trash-heap!" (Compare Matthew 23:24,33)

In this present study, we show that the Sermon on the Mount is itself essentially Jehovah-Jesus' inspired "paraphrase" of His Own ancient Decalogue as previously published by Him to Moses on Mount Sinai. For in His Sermon, Christ re-presented the exact meaning of the Ten Commandments of the Mosaic Law, by infallibly paraphrasing them into the thought-forms and cultural ideas of His Own contemporary culture a millenium-and-a-half later.

Now we ourselves cannot give either an infallibly-inspired translation or an infallibly-inspired paraphrase -- as Jesus did! But, fallible and uninspired as our effort is, we do try here to provide both a reasonable translation (underlined) and a strict paraphrase (in regular type), while stressing the key ideas (IN BLOCK CAPITALS). We do not give an exhaustive analysis of Matthew chapter five. But we do try to concentrate on its central message: the Moral Law of Jehovah-Jesus! Where we do paraphrase passages in Matthew five, however, we offer footnote references to Biblical material elsewhere in Scripture -- in defense of our paraphrase. And in this way, the Sermon on the Mount's central Biblical focus on Mount Sinai's Moral Law of the Kingdom of Heaven is preserved throughout.

In Matthew 5:17-27 & 5:48, Jesus Himself clearly declared to His audience: "You must not even begin to presume I have come to start demolishing either the Law [alias the Pentateuch] or the Prophets! I have not come to start demolishing, but to finish constructing.... For I tell you [all], even at the melting away of the Heaven and the Earth when all things have finished occurring -- not one jot or one tittle will ever melt away from the Law [alias the Old Testament Scriptures]....

"Therefore whosoever starts and keeps on loosening even one of the least of these Commandments and shall thus keep on teaching people -- shall be called the least as

regards the Kingdom of Heaven. But whosoever shall keep on doing and keep on teaching [these Commandments thus] -- shall be called great as regards the Kingdom of Heaven. For I tell you, unless your righteousness shall exceed that of the Scribes and the Pharisees -- you too shall no way enter into the Kingdom of Heaven.

"You have heard that it was said to the Ancients: 'You shall not murder!' ... You have heard that it was said to the Ancients: 'You shall not commit adultery!' [etc.] ... Therefore, you [all] must be perfect -- even as your Father Who is in Heaven is perfect."

Very clearly, the purpose throughout this entire passage is not at all to slacken any of the Ten Commandments. To the contrary. The emphasis here is irrefutably to enjoin the observance of the Decalogue, especially by Christians, till the very end of world history. Indeed, several times here Jesus approves even of civil punishments against such transgressions of the Decalogue as are also crimes (*cf.* Matt. 5:21-22 & 5:23-26 *etc.*).

Mount Sinai the root of Jehovah-Jesus' Sermon on the Mount (Matt. 5:1-2)

When Jesus saw the crowds, He went up into THE MOUNTAIN just like Moses did at MOUNT SINAI.¹ And when He sat down, His DISCIPLES came to Him.² And, opening His mouth, He taught them and said both to His disciples and TO THE CROWDS:³

Jehovah-Jesus introduces His Moral Law (Matt. 5:3-12)

"Blessed are those whose own spirit is poor or who long for God's rich Spirit to fulfill THE RIGHTEOUSNESS OF THE LAW in them -- for their's is the Kingdom of Heaven!⁴ Blessed are those who mourn for their sin, which is THE TRANSGRESSION OF THE LAW⁵ -- for they shall be comforted when the Holy Comforter WRITES THE LAW OF GOD ON THEIR HEARTS!⁶ Blessed are the meek or those who subject themselves to GOD'S HOLY LAW -- for they shall inherit the Earth!⁷ Blessed are those who hunger and thirst for righteousness and who desire to be LAWABIDING people -- for they shall be contented and they SHALL NOT COVET but keep THE TENTH COMMANDMENT!⁸ Blessed are the merciful -- for

¹ Matt. 5:1, *eis to horos* = "into THE mountain," *cf.* Matt. 8:1. Note that Sinai too is called "THE mountain," Ex. 19:2,3,12-14,20 & 20:18 & 24:12-18 *cf.* Heb. 12:18-22.

² Christ's Sermon on the Mount (like His previous enunciation of the Decalogue on Mount Sinai) is addressed not to Pharisees or to heathen in the first instance, but particularly to his disciples and hence to Christians, Matt. 5:2 and Luke 6:20*f.* *Cf.* however note **152** below.

³ The crowds were apparently also listening to the Sermon, and it would seem that they too consisted of believers, Matt. 5:1*f cf.* 4:17-5:2 & 7:28-8:1 & Luke 6:17-23, or at least consisted of those that claimed to believe in and were in fact physically following Jesus; *cf.* note **2**.

⁴ Matt. 5:3 *cf.* Rom. 8:3,4.

⁵ Matt. 5:4a *cf.* I John 3:4.

⁶ Matt. 5:4b *cf.* Ezek. 36:25-27 & John 14:15-18,26 & 15:10,26 & Heb. 8:10*f* & 10:15-16.

⁷ Matt. 5:5 *cf.* Ps. 37:7-11,29-31.

⁸ Matt. 5:6 *cf.* Eccl. 7:29; Rom. 2:14-15; Eph. 4:24.

they shall obtain mercy or forgiveness of their own transgressions of THE LAW OF GOD!⁹ Blessed are the pure in heart or those who do NOT COMMIT ADULTERY but keep THE SEVENTH COMMANDMENT -- for they shall see God!¹⁰ Blessed are the peacemakers or those who DO NOT MURDER but keep THE SIXTH COMMANDMENT¹¹ -- for they shall be called the children of God or righteous Christians!¹² Blessed are they who are persecuted for the sake of righteousness on account of their loyalty to THE TEN COMMANDMENTS -- for their's is the Kingdom of Heaven!¹³ Blessed are all of you¹⁴ when men shall revile you and transgress THE THIRD COMMANDMENT,¹⁵ and persecute you and transgress THE SIXTH COMMANDMENT,¹⁶ and shall say every evil thing against you falsely and transgress THE NINTH COMMANDMENT¹⁷ by calling you legalists -- for My sake!¹⁸ Rejoice, and be exceedingly glad: great is your heavenly reward for your own good works of KEEPING THE MORAL LAW by God's grace out of gratitude to Him for His faithful mercy toward you!¹⁹ For in the same way, they also persecuted the prophets before you who preached and obeyed THE LAW OF GOD!²⁰

Jehovah-Jesus insists that Christ-ians keep His Holy Law (Matt. 5:13-16)

You are the salt of the Earth and need to impart a law-abiding saltiness to an otherwise flavorless and LAWLESS humanity!²¹ But if the salt gets unsalty, what can give IT saltiness, seeing that saltiness is found in salt ALONE?²² Then, it's no use to anyone -- except to be thrown outside and to be trampled on by the men of the world!²³ But you are to light up the world!²⁴ A city of God or church universal²⁵ that has been established on Christ the Rock²⁶ on top of a Mountain (like Mount Sinai or

⁹ Matt. 5:7 *cf.* Rom. 3:19-31.

¹⁰ Matt. 5:8 *cf.* 15:19.

¹¹ Matt. 5:9a *cf.* Eph. 2:15-17f & 4:31-32.

¹² Matt. 5:9b *cf.* I John 3:4,9f.

¹³ Matt. 5:10 *cf.* Rom. 7:12 & 8:4.

¹⁴ Matt. 5:11. Here and frequently elsewhere too we render *humeis* and *hymoon* by "all of you" and "all of your" respectively in order to distinguish these terms from the singular forms which we simply render "you" and "your," rather than by the archaic "thou" and "thy" and "thine" (which latter, however, for reasons of euphony, we retain in the Sermon on the Mount's explicit or implicit quotations from the Decalogue itself).

¹⁵ Matt. 5:11a,33f,44 *cf.* Ex. 20:7

¹⁶ Matt. 5:11b,21-22,44 *cf.* Ex. 20:13

¹⁷ Matt. 5:11c,37 *cf.* Ex. 20:16.

¹⁸ Matt. 5:11c *cf.* John 15:10,19.

¹⁹ Matt. 5:12a *cf.* Eph. 2:6-10 & Rev. 20:12f & 22:11-15 & *Westminster Confession* 16:1ab,2c. It should be needless to add that we are, of course, saved not by our own lawkeeping, but by Christ's. For Christ stood in our place and perfectly kept the law for us and perfectly suffered the penalty of our breaking of that law.

²⁰ Matt. 5:12b *cf.* 23:34-37 & Isa. 57-59 & Jer. 7 & Ezek. 20, etc.

²¹ Matt. 5:13a *cf.* Col. 4:6.

²² Matt. 5:13b *cf.* Mark 9:50.

²³ Matt. 5:13c, *cf.* "men" in vv. 15-16 and the persecutors in vv. 10-12.

²⁴ Matt. 5:14. The thought here is not that Christians are the only light (and a tiny one at that) in an evil world about to overwhelm them, but it is rather that the bright light of Christianity is certain to increase and to illuminate the whole world and the totality of humanity, *cf.* Matt. 5:14-16 & John 1:4-9 & Isa. 9:1,5-6.

²⁵ Matt. 5:14b *cf.* Gal. 4:26 & Heb. 11:10,16 & 13:14 & Rev. 21:1-22:19.

²⁶ Matt. 16:18 *cf.* I Pet. 2:5-8.

like the Mount of Christ's Sermon or like Mount Calvary) cannot remain hidden!²⁷ For 'in the last days it shall come to pass that the Mountain of the House of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills!²⁸ And ALL NATIONS shall flow into it!²⁹ For THE LAW shall go forth from Zion³⁰ or the Christ-ian Church, into all the world!³¹ Now people don't light up a lamp and put it down under a bucket!³² But they lift up that lamp and put it on a lampstand -- and then it gives light to everybody in the house!³³ In the same way, let your light so shine in front of people, that they'll see your good deeds or the fruits of THE TEN COMMANDMENTS you'll be keeping!³⁴ And ultimately even they will glorify your Father in the Heavens!³⁵

The Moral Law of Jehovah-Jesus a part of His Infallible Word (Matt. 5:17-18)

You must not³⁶ even begin to presume³⁷ that 'I AM'³⁸ come to START DEMOLISHING³⁹ either the Pentateuch or the Prophets!⁴⁰ I Jehovah-Jesus³⁸ have not

²⁷ Matt. 5:14c.

²⁸ Mic. 4:1f.

²⁹ Isa. 2:2-3.

³⁰ Mic. 4:2.

³¹ Mic. 4; Isa. 2 & 62:1-7; Dan. 2:35,44; Matt. 28:19-20; Rom. 11:25-32.

³² Matt. 5:15a, a bushel or measuring bucket. The thought here is that of a candle being snuffed out underneath an inverted bucket (or bowl or cup) used to extinguish it.

³³ Matt. 5:15b.

³⁴ Matt. 5:16a & 15:4-19 & *Westminster Confession* 16:6, cf. note **19** above.

³⁵ Matt. 5:16b cf. John 15:8 & Matt. 28:19 & Rom. 11:25-32 & Pss. 2,22,72.

³⁶ Matt. 5:17a, *Mee nomiseete*, 2nd person plural, "ye must not presume!" Jesus's Sermon on the Mount (like His earlier announcement of the Decalogue on Mount Sinai) is addressed not to Pharisees or to heathen in the first instance, but particularly to His disciples and hence to Christians. Matthew 5:2 & Luke 6:20f. Yet, though limited in its immediate address, the teaching of the Sermon on the Mount should of course be obeyed by all men everywhere (whether saved or lost or even if reprobate). Cf. Matt. 5:1 & 7:28 to 8:1 with Luke 6:16-20,24 to 7:1f,24. Cf. too notes **2,14,150 & 152**.

³⁷ Matt. 5:17a, *Mee nomiseete*, ingressive aorist imperative, "don't ye (even) begin to presume!"

³⁸ Matt. 5:17a, *eelthon*, 2nd aorist indicative 1st person singular (indicating a completed action with a present continuous effect), "I am come." It seems to be a word play on the "I AM (Jehovah)" of Mount Sinai, cf. Ex. 3:14 & 20:2,13 as well as on the *Egoo* in Matt. 5:22,28f (cf. John 8:58-59). As such, *eelthon* in Matt. 5:17a suggests that Jesus is none Other than Jehovah Himself!

³⁹ Matt. 5:17a, *katalusai*, ingressive aorist active infinitive, meaning: "to start demolishing" or "to start pulling down." Notice this is not the present infinitive *kataluein* (meaning "to continue demolishing"). Jesus had then not even started to demolish the Old Testament Scriptures, as the Pharisees so foully suspected and perhaps even accused Him of doing. Nor would He ever start demolishing them, either in whole or in part -- not even at or after Calvary. He would only finish fulfilling them or "finish building them up" or "finish constructing them" -- by building onto them also the New Testament Scriptures (which too He would finish building or finish revealing within that very generation).

Thus Jesus would finish off constructing or terminate completing the entire edifice of the Bible (both Old Testament and New Testament). That the word *katalusai* indeed means "demolish" is evident from its usage especially with regard to Christ's A.D. 70 'demolition' of the Jerusalem temple through the agency of the Romans in Matt. 24:2 & 26:61 & Luke 21:6 *etc.* On the great significance of A.D. 70, cf. the end of our note **43** below.

⁴⁰ Matt. 5:17a's *ton Nomon* here clearly means all of the books of the Pentateuch (Genesis through Deuteronomy). This is here distinguished from all of the books of the Prophets (alias Joshua through Malachi), which Jesus here mentions (as *ee tous Propheetas*) immediately after the *ton Nomon*.

That the books of the Law are here intended, rather than just their ethical teachings, is evident. For firstly, immediately after the words "the Law" there is the additional mention also of "the Prophets"

come to start demolishing BUT TO FINISHED CONSTRUCTING the Old Testament canon⁴¹ by consummating even the NEW Testament canon alongside of the Pentateuch and the Prophets⁴² -- to bring them to full measure⁴³ and thus also TO

(meaning their writings etc. And secondly, there is Jesus' infallible explanation to that effect -- in the very next verse (Matt. 5:18), where the Saviour explains: "For..one jot or one tittle shall no way pass away from the Law."

These were signs in Hebrew writing. The "jot" is somewhat akin to an apostrophe ('). In a consonant, the "tittle" is like the tail of an "m" (distinguishing that letter from an "n"); in a vowel, some regard it as a single dot (like that on an English "i"), thus distinguishing e.g. the Hebrew "short-e" or *segol* from the Hebrew "long-e" or *tseere*. On the latter hypothesis (developed by Dr. Ella), Jesus would here have meant that even the smallest Hebrew consonant (the "jot") and the smallest portion of a Hebrew vowel (the "tittle") -- would never pass away from the Older Testament's "Law" nor become redundant for Christian behaviour until the very end of time (and even everlastingly beyond that!).

In Matt. 5:17 & 5:18 the words "the Law" refer at the very least to the Pentateuch. In Matt. 5:18, the same words refer possibly also to the previously-mentioned "Prophets" of Matt. 5:17 (and hence collectively to all the writings in the Old Testament). Of course, that includes also the Moral Law -- which is neither "demolished" (*katalusai* in Matt. 5:17) nor "dissolved" (*lusee_i*) in Matt. 5:19. See too the statement in the *Westminster Confession* 19:5 that Christ did not "dissolve" the Moral Law.

Matt. 5:17a's *ton Nomon* thus means the whole written body of the Pentateuch alias Gen. 1:1 through Deut. 34:12). Cf. I Cor. 14:34 with Gen. 3:16 & Luke 24:27,44. It does not refer just to the (moral or judicial or ceremonial) Mosaic legislation therein (listed between Ex. 20 and Deut. 25). Still less does it refer merely to the Ten Commandments of the Decalogue (Ex. 20:3-17 & Deut. 5:7-21). For all of these various categories of laws only constitute a part of "the Law" or the written Pentateuch (of Genesis through Deuteronomy) presently being discussed here in Matt. 5:17a.

Obviously, then, the reference here in Matt. 5:17a to both the Pentateuch and the Prophets is not ethic-al -- but is clearly scriptur-al. Thus Dr. D. Martyn Lloyd-Jones's *Studies in the Sermon on the Mount*, Eerdmans, Grand Rapids, 1961, I, p. 184; and W. Hendriksen's *The Gospel of Matthew*, Baker, Grand Rapids, 1973, p. 288f. For Christ is at this point here defending His full adherence to the Old Testament Scriptures especially against the Judaistic charge that He was one of the Samaritans (who accepted only the Pentateuch but not also the Prophets). Cf. John 8:48. See too note **41**.

⁴¹ Here again, in Matt. 5:17b, implicitly, it is all the writings of the Old Testament which then still needed to finish being constructed or fulfilled (and which would not be destroyed). See the previously-mentioned Pentateuch and the Prophets in Mt. 5:17a. See too in Matt. 5:18 the subsequent mention there of "Law" (probably meaning all of the Old Testament writings. Cf. Ps. 1:2 & John 10:24 & I Cor. 14:21 & Isa. 28:11f. Accordingly, just like the explicit references to "the Law" and "the Prophets" in Mt. 5:17a (cf. note **40** above), the explicit reference to "the Law" and the implicit reference to the Prophets in Mt. 5:17b is also scriptur-al and not merely or even largely ethic-al. See D.A. Dunkerley: *What is Theonomy?*, McIlwain Presbyterian Church, Pensacola, Fla., 1978, p. 4.

⁴² Note that Christ "fulfilled" and upheld the writings of the Older Testament's Pentateuch and the Prophets (and, probably in that very same generation, also even of the New-er Testament Gospel and Epistles too). See at the end of note **43**.

Matt. 5:17b's *pleeroosai* is an aorist active telic infinitive, meaning: "to finish constructing." It is not the present continuous infinitive *pleeroun*, meaning "to continue constructing" alias "to keep on fulfilling." The word *pleeroosai* here follows the matching aorist infinitive *katalusai*, as well as the strong adversative *alla*. For this reason, here, *pleeroosai* can mean only the DIRECT OPPOSITE of *katalusai*.

Now it is not just *lusai* (as in Matt. 5:19's *lusee_i* alias "dissolve" or "unbind" or "loosen") which here is contrasted to *pleeroosai*. Instead, Christ here rather uses the intensive *KATA-lusai*. As we have seen in note 39 above, this means: "to start demolishing" or "to start pulling down" and hence "to start destroying." Its direct opposite, here required, is not merely "to (re)confirm" -- but indeed "to finish constructing" or "to finish building up."

Now Jesus did not come "to finish building up" the Older Testament's ethics nor its judicial laws nor even its Moral Law. For they were all essentially complete at the time the Decalogue was given at Sinai. But Christ did come "to finish constructing" the Old Testament writings -- by adding to them the New Testament writings, and thus completing every "jot" and "tittle" of the entire Bible from Genesis to Revelation. Matt. 5:17-19 cf. Luke 1:1-4 & 24:25-27,44-49 & John 5:39f,45f & 14:26 & 15:26 & 16:13f & Rom. 15:3f & 16:25f & Rev. 1:1 & 19:10 & 22:7,16,18f.

For it was the Son of God Who started to build up the various books of the Bible, even in Old Testament times -- by then giving His people every "jot" and "tittle" in "the Pentateuch" and "the

Prophets" (Matt. 5:17a). Thereafter, the Son of God came to Earth (we are told in Matt. 5:17b). He did so, *inter alia*, also in order "to finish building up" or to "finish constructing" the rest of the Bible -- by advancing the Older Testament books, through inscripturating (and consummating) also the Newer Testament books. I Tim. 5:18 *cf.* Luke 10:7 & I Pet. 1:7-12 & II Pet. 3:15-18; *cf.* notes 41 and 43.

Accordingly, in Matt. 5:17b, *pleeroosai* can only mean that the Old Testament writings (*cf.* note 40) were not just (re)confirmed by Jesus. They were, in fact, "finished being built up" and "finished being expanded" and "finished being constructed" and "completely finished off and consummated" -- by the addition to them, also of the New Testament writings as their crowning glory and their final "fulfilment."

⁴³ Here in Matt. 5:17's *pleeroosai*, Christ is not merely and not just confirming and re-affirming and consenting to and re-iterating the OLD Testament Scriptures and their teachings in the way Paul does in Rom. 3:31 & 7:16. For there, Rom. 3:31 has *histanomen*, which the *KJV* renders "establish" (and which means: place; deposit; strengthen; confirm; sustain). And Rom. 7:16 has *sunpheemi*, which the *KJV* renders "consent unto the Law" that it is good.

Here in Matt. 5:17, however, Christ is declaring that He came to complete all the 'jots' and all the 'tittles' of those Holy Scriptures of the Older Testament, and to magnify them precisely by augmenting them with all the jots and tittles or all of the iotas and all of the letter-portions alias each of the dottings of every "i" and each of the crossings of every "t" also of the Newer Testament writings. This He would do, by showing their meaning-fulfilment in the NEW Testament in His blood. I Cor. 11:25.

As the *Westminster Confession* declares, the Old Testament "prophecies" and "ordinances" of the Jews -- "foresignifying Christ to come" -- were "for that time sufficient." But in the New Testament, Christ is now "held forth in more FULLNESS and SPIRITUAL efficacy." See *Confession* 7:5-6p, quoting Heb. 12:22-24 & Jer. 31:33-34. *Cf.* too *Westminster Larger Catechism* Q. & A. 35qm, quoting II Cor. 3:6-9 & Heb. 8:6-11. Indeed, "under the New Testament, the liberty of Christians is further ENLARGED -- in their freedom from the yoke of the ceremonial law to which the Jewish Church was subjected." *Westminster Confession* 20:2g.

For Christ came to restrain or "to finish transgression and to make an end of sins and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the vision and the prophecy." Dan. 9:24f. *Cf.* Matt. 5:17's finishing constructing or "fulfilling" of "the Pentateuch" alias "the Law" and "the Prophets." This He would do through His death on the cross, and in His A.D. 70 destruction of Jerusalem by His agents the pagan Romans (around the time of His completion of His New Testament writings. Matt. 23:34-36 & 24:15-28.

These events abrogated the ceremonial laws, and brought about the expiry even of "sundry judicial laws" peculiar to the Ancient Israelites of Palestine (except inasmuch as "the general equity thereof may require"). At the same time, by those same events, Christ did also "much STRENGTHEN" and "MUCH strengthen" the obligation of all men ("as well justified persons as others") to "the obedience" of "the Moral Law" thenceforth and for ever. *Westminster Confession* 19:3-5.

In Matt. 5:17, then, *pleeroosai* means "to bring to full fruition." Indeed, this is also the exact meaning of the word throughout Scripture. *Cf.* Rom. 13:8; Eph. 5:18; Phil. 2:2; II Th. 1:11; *etc.* The word never means "to abolish" -- as the antinomians so wrongly misinterpret it to mean in Matthew 5:17!

Such an antinomian position is totally at variance with the Westminster Assembly's understanding of the word "fulfil" in Matt. 5:17 (as reflected in the *Confession* at its chapters 19:4gk and 21:7n. It also clashes with the Westminster Assembly's *Form of Presbyterian Church Government* -- in paragraph 3g of its section 'Of Particular Congregations.' This states that "they who dwell together, being bound to all kinds of moral duties one to another, have the better opportunity thereby to discharge them -- which moral tie is perpetual. For Christ came not to destroy the Law but to fulfil it. Deut. 15:7,11; Mt. 22:39; Matt. 5:17."

Consequently, in Matt. 5:17, the word *pleeroosai* should be rendered: "to finish bringing to full measure." Or, because of the contrapolar adversative of the earlier *katalusai* (alias "to demolish") followed by *alla*, the word *pleeroosai* may here perhaps even better be rendered: "to finish constructing."

Precisely by bringing the Old Testament writings to full canonical measure, and thus finishing the construction of those writings, Jesus everlastingly did "much strengthen" also the Moral Law (and also saved His children from the everlasting penalties which all lawbreakers deserve). See the *Westminster Confession* at its chapters 6:5-6p & 19:4g & 19:5k & 20:2g & 21:7n -- and compare too the *Westminster Larger Catechism* at its Question 35qm (*seqq.*).

Yet, precisely by fulfilling the Old Testament Scriptures, Jesus also abrogated the ceremonial laws (which pointed to and were replaced at Calvary). Indeed, in further destroying Jerusalem during A.D.

MAGNIFY THE LAW!⁴⁴ Yes indeed! FOR⁴⁵ I Jehovah-Jesus tell you [all], that even at the melting away of the Heaven and the Earth at the end of history when all things

70 within that very same generation, He further caused even "sundry judicial laws" of Israel to expire -- except insofar as their "moral duties" and "the general equity thereof may require." *Westminster Confession* 19:3-4.

It was, however, not by Jesus' ethical TEACHING that He destroyed both the ceremonial temple and the political existence of apostate Israel. He did so by His mediatorial WORK of ripping down the temple veil when He died -- and, through the agency of the Romans in 70 A.D., by extirpating the political nation of Ancient Israel. Also her temple was ripped down in A.D. 70, when the divine Christ poured out His wrathful vengeance -- within that very same generation some four decades after He Himself had experienced His own flesh being "ripped down" just before He was "extirpated" in death. Matt. 5:17f; 24:2f; 26:26f; 27:51; Mark 15:38f; Luke 21:6,22,32f; 24:26-31,44-47; John 19:30; Eph. 2:13-17; Col. 2:14-22.

Nevertheless, in that sense too, He "fulfilled" the Law and the Prophets -- and brought them to full fruition. Matt. 5:17 *cf.* 23:32-38 & 24:2f. See too notes **41** & **42**.

Cf. too the following quotations from great theologians on Matt. 5:17f, as recorded in Plumer's *Law of God* (Philadelphia: Presbyterian Board of Education, 1864, pp. 84-86): "I am not come to make of none effect but to complete" (Luther); "to give life to them that fulfil it" (Diodati, the great Italian Swiss Reformer); "not that He came to fill it up...; but...by giving a fuller and stricter interpretation of it than the Jews...and by taking the curse of it, and giving a just satisfaction to divine justice for it" (Poole); "I am not come to make the law of none effect -- to dissolve...the obligation men are under to have their lives regulated by its moral precepts... But I am come to complete -- ...to give grace to all my followers to fill up or complete every moral duty" (Clarke); "Christ came to fulfil (the law)...; to establish it...and to make the most effective provision for men's loving and obeying it" (Scott); "He has confirmed it, and given His testimony to the necessity of keeping it" (Melanchthon).

Interestingly, it is also quite possible and perhaps even probable that Christ finished fulfilling not only the Old Testament Scriptures but even the New Testament Scriptures in His A.D. 70 destruction of the now-unneeded Jerusalem and its temple. We say "now-unneeded" -- for they were then no longer required as revelatory criteria -- after the completion of the inscripturation of the whole Bible, terminating with the apostle John's completion of his writing down of Christ's Book of Revelation.

In that case, Calvary in principle and A.D. 70 in practice (as the *termini a quo* and *ad quem* of that very same "generation") -- would then mark the completion of the writing-down process and the fulfilment of the ceremonial law and the bringing in of everlasting covenantal righteousness and the pouring out of God's covenantal wrath on the apostate Israelites unto the uttermost. Dan. 9:14-17 *cf.* Matt. 24:1-3,15,30-35 & 27:50-54 & John 19:30,36f & I Thess. 2:14-16 & II Thess. 2:3-8. *Cf.* C. van der Waal's *Revelation of Jesus Christ* (De Vuurbaak, Groningen, 1971) -- and F.N. Lee's *The Chief Characters and Events mentioned in Scripture* (in *Herald of the Covenant*, Houston Ms., U.S.A., March 24th, 1978) -- for evidence that even the whole of the New Testament had been inscripturated by 70 A.D.

That the Holy Scriptures had been inscripturated in their entirety by the time the Lord Jesus through the agency of the pagan Romans destroyed the 'typical' Hebrew temple during the apostolic age -- seems suggested even by internal evidence from the last-written books of the Bible. We mean: Jude 14,18,23; Acts 1:1 & 28:30f; Heb. 2:3-4; 5:1f; 7:27f; 8:3-13; 9:24-26; 10:9-11; 12:18-29; 13:10-14,23-24; John 2:19f; 21:18-24; I-III John; & Rev. 1:1-9 & 11:1-13 & chs. 18 to 22. *Cf.* too: Matt. 23:34 to 24:28; 26:61-64; 27:50-51; Luke 17:20-27; 21:5-24; 23:28f,45f; 24:26f,44f,53; I John 1:3; 2:15-17; 2:22-23; 4:3; II John 7; Matt. 24:1,2,11; *etc.* For additional support for this "early inscripturation" thesis, carefully study notes **39-42** with this present note **43** and with notes **44-47**.

⁴⁴ The fact is, far from destroying it, Jesus in fact magnified the Law. See Isa. 42:1,4,21 -- and especially v. 21's word *Tooraah* (alias "Pentateuch") in the Hebrew Massoretic text, and its word *megalunee* in the Greek Septuagint text ("magnify" in the *KJV*). *Cf.* Matt. 5:17's word *pleeroosai* alias "to finish bringing to full measure." Also compare Matt. 5:17's word *katalusai* and its contrapolar opposite word *pleeroosai* and Matt. 5:19's word *lusei* -- with the *Westminster Confession* 19:5's statements that Christ does not "dissolve" but doth "much strengthen" (*cf.* Isa. 52:21's "magnify") the "Moral Law" which "doth for ever bind all, as well justified persons as others, to the obedience thereof." Far from demolishing the Moral Law, then, the Lord Jesus actually "magnifies" and "fulfils" and "doth much strengthen" it. See too notes **46** and **47**.

⁴⁵ Matt. 5:18's word "For" -- and the words following it -- elaborate further on the consequences of the word *pleeroosai* mentioned in Matt. 5:17b in notes **39-41**.

have finished occurring⁴⁶ -- not ONE jot or ONE tittle or one dot of one 'i' or one crossbar of one 't' will EVER even temporarily 'melt away' from the Law [alias THE SCRIPTURES of the Old Testament].⁴⁷ For even when Heaven and Earth will temporarily 'melt away' especially at the time of their final re-NEW-al,⁴⁸ God's Word shall NEVER 'melt away'!⁴⁹

⁴⁶ Matt. 5:18b's Greek *heoos an panta geneetai*, means up to and beyond the time "all things have occurred" -- and NOT "until all the Law has been rescinded" (as the antinomians falsely allege). For Christ here uses the NEUTER PLURAL *panta* (alias "all things") -- and not the MASCULINE SINGULAR *pas*. Something like the latter, however, would have been needed -- if the word here were indeed referring to the antinomians' suggested rescission of the "Law" (alias the masculine singular *Nomos*). But such is not the case.

In a certain sense, Matt. 5:18a's "Heaven and Earth" of that Ancient-Israelitic generation did indeed "melt away" (or 'pass away' alias *parelthee*;) with the destruction of the Hebrew State of Judah and the Judaists' Jerusalem temple and its various ordinances in 70 A.D. Matt. 24:1-2,34,35 *cf.* Mark 13:2,4,30,31 & Luke 21:6,22,32,33. In the deeper sense, however, it was especially by that very event and thereafter -- that the New Heavens and the New Earth of the New Testament economy was fully launched. See Heb. 8:6-11 & 9:8-16f & 12:22-28 & 13:10-20.

Indeed, those "new things" will now go 'sailing on' -- until they reach their ultimate destination at their non-annihilative "melting away" and ultimate re-new-al of all things. That will occur with the reconstitution of the entire Heavens and Earth at the very end of world history. *Cf.* Matt. 24:35; 28:20; Mark 13:31-35; Luke 16:16f; 21:33; Acts 3:19-21. See too note **48** and the *Westminster Confession* (21:7n & *cf.* 19:5k & 19:1a). Also the *Westminster Larger Catechism* Q. & A. 116y understands Matt. 5:18's *heoos an paralthee, ho ouranos kai hee gee* to mean: "to the end of the world."

Consequently, we have rendered the twofold *heoos* of Matt. 5:18 (there twice mistranslated by "until" in the *KJV*) by "when the Heaven and the Earth will temporarily 'melt away'" and "when all things have finished occurring." We have translated thus, because *heoos* does not here imply the termination of "the Pentateuch" and "the Prophets" after the 'melting away' of "Heaven and Earth" either in A.D. 70 or at the very end of world history in the still-future. *Cf.* notes **46** and **47**.

Further, observe too this same kind of usage of the word *heoos* -- in Matt. 18:22b,35ffr and 22:44 *etc.* There, the word cannot mean 'only until yet not beyond'; there, it certainly means 'not only until yet even beyond.'

⁴⁷ Here we render Matt. 5:18b's *apo tou Nomou* by "from the Scriptures" rather than by "from the (ethical Mosaic) law" (as only part of those Scriptures). For the imperishable jots and tittles mentioned in that verse clearly refer not just to the moral and/or the ceremonial and/or the judicial Old Testament laws, but to all of the writings of the "Pentateuch" and "the Prophets" or to all thirty-nine of the books of the then-already-inscripturated canon of the Old Testament (and, by extension, also to all of the then-imminently-to-be-inscripturated additional twenty-seven books of the New Testament canon too). *Cf.* **40** above. Hence, every letter (of every word of the entire sixty-six-book Bible and its total verbal and even "jot-and-tittle" plenary inspiration) seems to be within the ultimate scope of our Saviour's words here in Matt. 5:18! For *cf.* Matt. 5:18's *apo tou Nomou* with the pan-Scriptural uses of the words *Tooraah* and *Nomos* in Ps. 1:2 & Isa. 42:21 & John 10:34 & I Cor. 14:21,34!

⁴⁸ Of course, even at the very end of world history (II Pet. 3:3-10 *cf.* Rev. chs. 20 to 22), the Heavens and the Earth will not permanently disappear -- but only temporarily be "melted down" (before being recast from the same material into a re-new-ed and then-imperishable format). The Heavens and the Earth will thus never be annihilated, but only be transformed and renewed. Heb. 1:10-12.

Even II Pet. 3:10 does not teach that "the Earth also and the works that are therein shall be burned up" alias annihilated (as the *KJV* mistranslates it). But that text instead teaches that "the works that are therein SHALL BE FOUND" alias uncovered (*heurestheesetai*). Thus *Aleph*, *B* and *K*. Indeed, God's Word shall never "melt away." Matt. 24:35; Mark 15:13; Luke 16:17; 21:33.

⁴⁹ Matt. 24:35; Mark 15:13; Luke 16:17 & 21:33; *cf.* notes **46-48** above.

The penalty for ignoring the Moral Law of Jehovah-Jesus (Matt. 5:19-20)

THEREFORE, whosoever starts and keeps on loosening or tries to invalidate⁵⁰ even one of 'the least' of these COMMANDMENTS of the herinafter-mentioned DECALOGUE⁵¹ [against murder and theft and adultery *etc.*, as] contained in the above-mentioned Pentateuch, and shall thus keep on teaching people that the Decalogue is no longer fully binding on all saved AND on all unsaved people everywhere,⁵² -- he shall be called 'the least' as regards⁵³ the Kingdom of Heaven of

⁵⁰ The Greek *lusee*; here in Matt. 5:19 (*cf.* notes **42** & **43** above), does not merely mean to "transgress" or to "break" (as the *King James Version* mistranslates it). It actually means "(to try) to loosen" or "(to try) to render ineffective" or "(to try) to invalidate" or "(to try) to let go of" or "(to try) to dissolve" or "(to try) to destroy" a Commandment (*cf.* *Vine: Expository Dictionary of the New Testament Words*, under "Break; 4"). See too the word "dissolve" in the *Westminster Confession* 19:5.

⁵¹ The "least of these Commandments" (*Entoloon elachistoon*) in Matt. 5:21 may perhaps mean the shortest of the Ten Commandments (thus Ex. 20:13 or 20:14 or 20:15, as contrasted with Ex. 20:8-11 as the "greatest" alias the longest Commandment). Too, the idea of precisely Ex. 20:13 or 20:14 or 20:15 being the smallest or shortest of the Ten Commandments -- each merely six letters long in the Hebrew (*loo' tirtzaah* and *loo' tin'aaf* and *loo' tignoov*) -- fits in well with Christ's exposition. For it is right after His statement in Matt. 5:19 about "one of these least Commandments" that He at Matt. 5:21-22 & 5:23-26 & 5:27-32 refers to precisely the above short Commandments of Ex. 20:13 & 20:15 & 5:14. In addition to this, and even more probably, Christ is here sarcastically referring to the wrongful practice of the Pharisees -- who were often sinfully trying to establish which of the Commandments of the Decalogue was the LEAST IMPORTANT, so that they could then demean it. Matt. 5:19-21 *cf.* 19:17-19 & 22:36-28 & 23:23 & Mark 12:28-31). *Cf.* Calvin's Commentary on Matt. 5:19: "Christ is expressly speaking here of the Ten Commandments by whose prescription all the sons of God should frame their lives. So He states that they are false and wrong teachers who do not hold their disciples to the obedience of the Law, and not worthy of holding position in the church if they slacken the Law's authority in any part. But the good and true ministers of the Gospel are those who command the observance of the Law; both by the example of their lives and by their word. He speaks of the least observance of the Law from the viewpoint of men (or of the Pharisees! -- F.N. Lee)... Thus, when Christ speaks of minute precepts, it is by way of concession." Moreover, Arthur W. Pink (in his *An Exposition of the Sermon on the Mount* [Grand Rapids: Baker], 1962, ch. 7) also insists that the "least of these Commandments" means those of the *Entolai* of Ten Commandments of the Moral Law which men wrongly consider to be less important than the rest of the Decalogue -- and NOT the least of the ceremonial *dogmata* (Eph. 2:15 & Col. 2:14,20) or the least of the judicial *dikaionata* (Luke 1:6 & Rev. 15:4 *cf.* Ex. 21:1 [LXX *dikaionata*, and Vulgate *judicia*]).

Observe that our Saviour, however, having previously spoken of the *Nomos* alias the Pentateuch of the inscripturated Old Testament writings (in Matt. 5:17), here in Matt. 5:18 goes on to speak of the *Entolai* alias the DECALOGICAL Commandments contained in that Pentateuch (as quite distinct from the *dogmata* alias the CEREMONIAL laws therein embraced). Similarly, contrast too the MORAL *Entolai* of Rom. 7:7-12 & 13:9 & Eph. 6:2 with the ceremonial *dogmata* of Eph. 2:15 *f* & Col. 2:14-20.

Furthermore, our Saviour's immediately-subsequent mention (in Matt. 5:21 *f*, 23 *f*, 27 *f*, 33 *f*, 42 *f*) respectively of the Sixth and the Eighth and the Seventh and the Third and the Ninth and the Tenth Commandments of the Decalogue (as distinct from the rest of the Mosaic Law), also makes this quite clear. See too His immediately-previous allusions (in Matt. 5:8,9,10,11,12) respectively to the Seventh and the Sixth and the Third and the Ninth Commandments of the Decalogue. *Cf.* note **8** with Matt. 5:6 with Eccl. 7:29 & Rom. 2:14 *f* & Eph. 4:24.

⁵² The Greek word *en* in Matt. 5:19 here means "as regards" rather than "inside" (alias *entos*). The antinomian ultra-dispensationalists, then, are in this respect just like those false teachers the surrounding Pharisees -- in the midst of whom Christ's disciples then stood. Luke 17:20-22, *entos*. Those Pharisees were then only outwardly involved in the advance of Christ's Kingdom, but were not themselves within it (*cf.* John 3:1-9).

Instead of making the true contrast between lawful grace or graceful law on the one hand versus lawless ungraciousness or ungracious lawlessness on the other, the *Scofield Reference Bible* ultra-dispensationalistically alleges that "the Fifth Dispensation" of "Law" including the Ex. 20:1-17 Decalogue "extends from Sinai to Calvary" and that this Fifth or Law "dispensation itself ended at the

which he is NOT EVEN A CITIZEN.⁵⁴ But whosoever shall KEEP ON DOING and KEEP ON TEACHING the Ten Commandments of the Decalogue⁵⁵ thus, shall be called GREAT as regards the Kingdom of Heaven.⁵⁶ For I tell you [all] -- unless your righteousness or 'LAWKEEPING'⁵⁷ shall EXCEED that of the Scribes and Pharisees⁵⁷ who constantly transgress the Decalogue themselves and also [dispensationalistically]⁵² teach others to do the same,⁵⁸ you too just like the Scribes and Pharisees⁵⁹ shall NO WAY ENTER INTO the Kingdom of Heaven!⁶⁰ So, let us now take a closer look at some of 'these Commandments'!⁵¹

Cross" so that "the Christian is not under the conditional Mosaic Covenant of works, the law, but under the unconditional New Covenant of grace" (New York: Oxford University Press, 1909, pp. 94-95).

Indeed, Scofield's *Rightly Dividing the Word of Truth* (New Jersey: Loizeaux Bros., 1896, pp. 34-44) heterodoxly alleges that "Law and Grace" are "contrasting principles" and that law-abiding Christians are "modern nomolators" or idolizers of the law who wrench the "deathful tables" of the Decalogue from the "Jewish" economy or "dispensation" of Sinai in order to "erect them in Christian churches as the rule of Christian life."

Similarly, even the modern so-called *Living Bible Paraphrased* gives the following highly inaccurate and liberal renditions of Matt. 5:21ff, 27ff, 31ff, 33ff & 38ff: "Under the laws of Moses the rule was, 'If you kill you must die.' But I have added to that rule..."; and "The laws of Moses said, 'You shall not commit adultery.' But I say..."; and "The law of Moses says... But I say" etc. Note how this self-styled *Living Bible Paraphrased* here unbiblically and erroneously contrasts what Moses said with what Christ says!

Obviously, such dangerously-erroneous and ultra-dispensationalistic views are not only thoroughly unscriptural. They are also quite irreconcilable with the *Westminster Confession of Faith* 19:5. For the Decalogue or "the Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof (Rom. 13:8-10; Eph. 6:2; I John 2:3-8)." Indeed, "neither doth Christ in the Gospel any way dissolve [*cf.* Matt. 5:19's *lusee*; and note 50 above], but much strengthen this obligation. Matt. 5:17-19; Jas. 2:8; Rom. 3:31."

Moreover, states the *Westminster Confession* 19:7, "the Spirit of Christ" indwelling the Christian is constantly "subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the Law requireth to be done. Ezek. 36:27; Heb. 8:10; Jer. 31:33." Compare too this word "requireth" in the *Westminster Confession* 19:7 with the word "require" in 19:4. See too note 44.

⁵³ The Greek *en* in Matt. 5:19 here means "as regards," rather than "inside" (*entos*). The antinomian ultra-dispensationalist, then, is just like the false teachers in the midst of whom Christ's disciples then stood surrounded by the Pharisees (Luke 17:20-22, *entos*). They were only outwardly involved in the advance of Christ's Kingdom, but were not themselves within it (*cf.* John 3:1-9). See too note 54 below.

⁵⁴ This is the clear implication not only of Matt. 5:19-20 & 15:1-9, but also of the Westminster Assembly itself. See its *Sum of Saving Knowledge* (Evidences of True Faith, first things requisite, 8). There, the latter insists that the attempt to invalidate the Law by labelling "the breaking of the Moral Law and defending the transgressions thereof to be no sin -- doth exclude men both from Heaven and justly also from the fellowship of the true Kirk." Conversely, "the obedience to the Law and teaching others to do the same...proveth a man to be a true believer."

The consistent antinomian, therefore, does not occupy even the very "least" place in the Kingdom of Heaven. To the contrary, he does not even enter into that Kingdom at all.

⁵⁵ *Cf.* notes 8 & 51 above.

⁵⁶ Matt. 5:19b *cf.* Heb. 8:10-11.

⁵⁷ Matt. 5:20a. The Scribes and the Pharisees were very selective in their lawkeeping. In fact, in many respects they were notorious lawbreakers, Matt. 15:1-9 and 23:2-28! *Cf.* too note 59 below.

⁵⁸ *Cf.* notes 55 and 57 above.

⁵⁹ Note the view of the WESTMINSTER ASSEMBLY THEOLOGIANS in their *Sum of Saving Knowledge* (Evidences of True Faith, first thing requisite, 9): "The righteousness of every true Christian must be more than the righteousness of the Scribes and Pharisees; for the Scribes and Pharisees, albeit they took great pains to discharge sundry (or several) duties of the law, yet they cutted short the exposition thereof... But a true Christian...must acknowledge the full extent of the spiritual meaning of the law, and have a respect to all the Commandments..."

⁶⁰ Observe the contrast between *en* or "in" in the Greek of Matt. 5:19 and *eis* or "into" in the Greek of Matt. 5:20! *Cf.* too notes 53 through 59 and especially note 54 above.

The Moral Law of Jehovah-Jesus condemns murder (Matt. 5:21-22)

You have all HEARD from the Pharisees⁶¹ that it was SAID⁶² previously to⁶³ the so-called 'ancient ones'⁶⁴ by their predecessors, that 'you shall not murder' by illegally and intentionally terminating the life of another;⁶⁵ for whosoever shall murder,⁶⁵ shall be subject⁶⁶ to the judgment⁶⁷ of the magistrate!⁶⁸ This was indeed said to the 'ancient ones' by their PREDECESSORS -- but this is NOT WHAT CHRIST had previously

⁶¹ Matt. 5:21 *cf.* 7:29 & 15:5 & 23:2-3,15.

⁶² Note Matt. 5:21a's *errethee*, "it was said (by men)!" -- NOT "it was written (by God)!"

⁶³ Matt. 5:21a, *tois*, dative, "to"; NOT (with the *King James Version*) *hupo*, "by" (which would have required something like *hupo*).

⁶⁴ Matt. 5:21a, *Archaios* = "to the 'Ancients'" alias the Elders (of earlier times). See too Matt. 15:2-3, which unfavourably contrasts the traditions of the Elders of old (or *teen paradosin toon Presbuteroon*) AGAINST the even older and alone-infallible "Commandment of God" (or *teen Entoleen tou Theou*) given in Ex. chapter 20 and even earlier (Heb. 11:2-8f).

⁶⁵ Ex. 20:13, the Sixth Commandment. The Pharisees seem to have regarded some cases of intentional killing as constituting less than murder -- e.g. intentional abortion, intentional killing of Gentiles, and intentional killing of the incurably diseased. *Cf.* the Judaistic *Talmud*! "For murder, whether of a Cuthean [the original Hebrew has 'Goy' or Gentile!] by a Cuthean, or of an Israelite by a Cuthean, punishment is incurred; but of a Cuthean by an Israelite, there is no death penalty" (*Sanhedrin* 57a).

"If one bound his neighbour and he died of starvation, he is not liable to execution... If he bound him before a lion, he is not liable [because he could not have saved himself in any case]; (If he bound him) before mosquitoes [who stung him to death], he is [liable]. Yet, if a Pharisee tied up a man and deliberately left him near mosquitoes, intending for them to kill him -- the *Talmud* wrongly regards that crime as being much less than murder.

If one overturned a vat upon a man [who then died of suffocation], or broke open a ceiling above him, Rabbi Raba and Rabbi Zera [differ]: One ruled that he is liable, the other that he is not" (*Sanhedrin* 76b-77b).

"If one led his neighbour into an alabaster chamber and lit a candle therein, so that he died [of the fumes], he is liable. Now, the reason is only that he lit a candle that he is liable; but had he not lit a candle [and had the prisoner died of the natural heat and lack of air], he would be exempt!" (*Sanhedrin* 77a-77b)

"If one bound his neighbour and then caused a column of water to inundate him, it is as arrows and he is liable [for the man's death]. But that is only if [he was drowned] by his direct agency... If ten men smote a man with ten staves whether simultaneously or successively, and he died, they are exempt... If he killed a *terefah* [or one suffering from some fatal organic disease, recovery from which is impossible], he is exempt [from capital punishment]" (*Sanhedrin* 77b-78a).

"If he intended killing an animal but slew a man, or [intended killing] a heathen and he killed an Israelite, or [intended killing] a prematurely born and he killed a viable child, he is not liable... If he aimed a blow at an adult whom it was insufficient to kill, but caught a child whom it was enough to kill, and he died, he is not liable. If he intended killing an animal, but slew a man, or a heathen and he slew an Israelite, or a prematurely born and he slew a viable child, he is not liable" (*Sanhedrin* 78b-79a).

In Matt. 5:21-24, however, Jesus makes it very clear that the Pharisees had quite wrongly limited the Sixth Commandment only to the murderous deed of directly killing another. For Jesus then (re-)asserted that the Sixth Commandment (Ex. 20:13 & 21:12-36) forbids even violent thoughts and words and deeds short of first-degree murder (Pss. 5:9 & 10:7f & 140:1-3 & Matt. 5:22-24 and see *Westminster Larger Catechism's* Biblical proof texts at its QQ. & AA. 134-136. Indeed, it was precisely Jehovah-Jesus Who had given the Sixth Commandment (and also the rest of the Decalogue) to Moses in the first place -- and to this very extent. *Cf.* Ex. 3:14 & 20:2,13 with the *Ego* in Matt. 5:22,28f. See too John 8:58f and *cf.* note **38**.

⁶⁶ Matt. 5:21, *enochos*, "subject to" (*King James Version*: "in danger of").

⁶⁷ Matt. 5:21, *tee, krisei*, "to the judgment (of magistrates)," *cf.* vv. 25,40.

⁶⁸ *Cf.* note **67** above with Ex. 21:22 & Deut. 19:12 & 21:2-8,18-21.

said to those predecessors!⁶⁹ For Jehovah-Jesus gave the Ten Commandments to Moses BEFORE the time of the 'ancient ones' and even before the time of their predecessors.⁷⁰ But THE SIXTH COMMANDMENT which Christ gave Moses, is simply: 'THOU SHALT NOT MURDER!'⁷¹ Thus the Pharisees both ADDED their OWN WORDS to this Sixth Commandment and SUBTRACTED from the words of the Commandment itself!⁷² And this brought them then and still brings their kind today under the curse of God, Who declares in the Scriptures that man may never add to or subtract from His holy Commandments!⁷³ For the Pharisees taught that the Sixth Commandment is only transgressed when someone has actually been slain.⁷⁴ But I Jehovah-Jesus³⁸ tell you that 'THOU SHALT NOT MURDER!' also means⁷⁵ that everybody⁷⁶ who gets angry with his brother⁷⁷ without reason,⁷⁸ shall be subject to the judgment of the Session;⁷⁹ that whosoever calls his brother 'You contemptible idiot!'⁸⁰ shall be answerable to the Presbytery;⁸¹ and that whosoever calls his brother⁸² 'You morally-depraved scoundrel!'⁸³ shall himself be in danger of being thrown onto the fiery trash-heap and thus ex-communicated from the people of God!⁸⁴ THEREFORE if, when each of you⁸⁵ is bringing your gift in the direction⁸⁶ of the sanctuary,⁸⁷ you there remember that your BROTHER justly⁸⁸ has something against you⁸⁹ because of

⁶⁹ Cf. notes **38** and **65** above with John 14:15 & 15:10 & I John 2:3-7 & 3:4,9,15 & 5:2-3.

⁷⁰ Cf. note **69** above with Rev. 1:3 & 2:2,6,14,16 & 12:17 & 14:12 & 22:14-16.

⁷¹ Ex. 20:13 & Deut. 5:17 cf. note **38** above.

⁷² Matt. 5:21 cf. Deut. 4:2 & 5:7ff,22.

⁷³ Cf. Rev. 22:14-19, where the cursed plagues seem to be promised precisely to those who add to or subtract from the Ten Commandments, cf. 20:12 & 21:8 & note **72**.

⁷⁴ Cf. note **65** above, & Edersheim: *History of the Jewish Nation* (Grand Rapids, 1954), pp. 373ff.

⁷⁵ Cf. *Westminster Larger Catechism* Q. 135-136 and all the Bible texts mentioned there.

⁷⁶ Matt. 5:22, *pas*.

⁷⁷ Matt. 5:22, *too; adelphoo; autou*.

⁷⁸ Matt. 5:22 (Aleph[mg], D, W, Theta -- *eikee*), "without reason" (or "in vain" or "senselessly").

⁷⁹ We have here translated Matt. 5:22's *krisei* with "Session," because the Old Testament magistrate was a species of Elder (cf. note **68** above), and also because the next-mentioned and more serious crime referred to in notes **80-81** below was heard by the Sanhedrin (which by definition was a convention or "Session" of Elders and very probably the Jerusalem regional court which would today be called the "Presbytery" to which verdicts on crimes could be appealed from the local Session). Cf. Ex. 18:19-26 & Deut. 1:16ff & 12:5 & 16:18 & 18:8-9 & 21:2-8, 18-22.

⁸⁰ Matt. 5:22, *Raka*.

⁸¹ Matt. 5:22, *too; Sunedrioo; cf. note 79* above.

⁸² Implicitly; cf. notes **77** & **80** above.

⁸³ Matt. 5:22, *Moore*.

⁸⁴ Matt. 5:22, *teen Geennan tou puros*, though certainly including hell fire in the next life as the ultimate punishment for murderers, etc. (cf. Rev. 21:8), here seems to have the primary and immediate signification of the Jerusalem trash dump in the Valley of Hinnom [*Gee (h)enna*] where the city refuse was constantly incinerated. The thought of the verse then seems to be that he who denounces others unjustly as 'morally-depraved scoundrels' worthy of being thrown onto the city trash heap as so much rubbish, shall himself have the same done to him for his false testimony (cf. Deut. 19:18-21), and thus himself be excommunicated from the fellowship of God's people (Heb. 13:10-14).

⁸⁵ Matt. 5:23, *prospheree;is*, singular, "thou bringest." Hence our above rendition.

⁸⁶ Matt. 5:23, *epi*.

⁸⁷ Matt. 5:23, *to thusiasteerion*, the altar; here paraphrastically rendered "sanctuary" (in order to adjust it to our post-Calvary liturgy).

⁸⁸ Matt. 5:23, *echei ti kata sou*, "has something against you." This COULD mean that he is holding it against you that you owe him something, cf. the next four verses. BUT from Matt. 5:23a's *oun* or "therefore," Matt. 5:23-24 seems to be linked up with the murderous matters of the previous verses Matt. 5:21-22 rather than with the pilferous matters of the next verses Matt. 5:25-27 which are also introduced very abruptly in Matt. 5:25a apparently without any reference to the immediately-previous verses Matt. 5:23-24. Accordingly, it would seem that Matt. 5:23 is teaching that your brother has

any 'murderous' thing you have said or done to him,⁸⁸ leave your gift right there facing⁸⁹ the sanctuary; go away and first become reconciled with your brother;⁹⁰ and then come and bring your gift into the sanctuary!⁹¹

The Moral Law of Jehovah-Jesus Condemns theft (Matt. 5:23-26)

The Pharisees seem to have been teaching: 'Don't actually steal anything; but it is alright to KEEP ON OWING THINGS YOU SHOULDN'T, even up to the time the owner actually litigates against you for their recovery!⁹² But THE EIGHTH COMMANDMENT which Moses received from God, is simply: 'THOU SHALT NOT STEAL!⁹³ Now Jehovah-Jesus gave men this Commandment!⁹⁴ And it means that men are not to defraud one another in any way at all -- neither in thought nor in

something against you because you without reason got angry with him or called him a contemptible idiot or a morally-depraved scoundrel, etc. Cf. Matt. 5:21-24 and notes **61** through **84** above.

⁸⁹ Matt. 5:24, *ekei...emproshen*, is rendered "there facing" (the sanctuary), to make it clear that the gift should not yet have been brought into the sanctuary (or put upon the altar) until the reconciliation with the brother had first taken place. See notes **86-187** above.

⁹⁰ Matt. 5:24, *diallageethi*, 2nd aorist imperative passive 2nd person singular, "become reconciled" (or "you must act to bring about a change of his attitude toward you and thus become reconciled by getting the matter straightened out"). As stated above (in note **88**), this is apparently referring to rectifying the "murderous" words or deeds you have done without reason and which have hurt your brother (cf. note **80**), rather than what he has done (with or without reason) to hurt you (cf. Matt. 18:15; Rom. 12:17-21; I Cor. 5:1-13). Note, however, the different procedure indicated when dealing with non-brothers who are belligerent, Matt. 7:6!

⁹¹ By implication. Cf. too note **87** above.

⁹² Observe that the Judaistic *Talmud* sanctions the defrauding of non-Jews and the non-return of their lost property. "With respect to robbery -- if one stole or robbed or [seized] a beautiful woman, or [committed] similar offences, if [these were perpetrated] by one Cuthean [original Hebrew 'Goy' or Gentile] against another, [the theft, etc.] must not be kept, and likewise [the theft] of an Israelite by a Cuthean; but that of a Cuthean by an Israelite may be retained... It applies to the withholding of a labourer's wage. One Cuthean from another, or a Cuthean from an Israelite, is forbidden; but an Israelite from a Cuthean is permitted" (*Sanhedrin* 57a).

"One who... returns a lost article to a Cuthean, -- concerning him Scripture sayeth, [that he bless himself in his heart saying, 'I shall have peace, though I walk in the imagination of mine heart'] to add drunkenness to thirst: The Lord will not spare him." (*Sanhedrin* 76a-b)

"The property of a heathen is on the same footing as desert land; whoever first occupies it, acquires ownership." (*Baba Bathra* 54b)

"Where a suit arises between an Israelite and a heathen, if you can justify the former according to the laws of Israel, justify him and say: 'This is OUR law'; so also if you can justify him by the laws of the heathens, justify him and say to the other party: 'This is YOUR law'; but if this cannot be done, we use subterfuges to circumvent him... The robbery of a heathen is prohibited, though an article lost by him is permissible... Because it says: 'And with all lost things of thy brother's (Deut. 22:3): it is to your 'brother' that you make restoration, but you need not make restoration to a heathen" (*Baba Kamma* 113b).

Cf. too Barclay's *Talmud* (London: Murray, 1878), pp. 80-82. Note, however, that both the Old Testament and Jesus squarely condemn this Talmudic doctrine of property (Ex. 22:5-27; Deut. 15:1-9 & 23:19 & 28:16 & Ps. 37:21 & Matt. 5:26,40-42 & notes **101** & **170** below).

Cf. too the great nineteenth century Southern Presbyterian theologian Plumer (*The Law of God* (Philadelphia: Presbyterian Board of Education, 1864, pp. 520, 524-525): "The Bible opposes the system of debt and credit, at least when carried to such lengths as we sometimes see. 'Owe no man any thing, but to love one another,' Rom. 13:8... Never begin the ruinous practice of paying usurious interest... As fast as you can collect, pay over to those you owe... Pursue this course diligently and sincerely for seven years..."

⁹³ Ex. 20:15 & Deut. 5:19.

⁹⁴ Cf. note **65** above.

word nor in deed!⁹⁵ Therefore, reach agreement⁹⁶ quickly with your legal adversary who has a legal right to receive from you whatever it is you owe him.⁹⁷ Reach agreement while you are still on speaking terms with him⁹⁸ and before he starts actual litigation against you to recover what you owe him,⁹⁹ lest he suddenly hands you over to the magistrate, and the magistrate hands you over to the law enforcement officer to throw you into jail!¹⁰⁰ Truly, I Jehovah-Jesus³⁸ tell you, you won't come out of there free -- until you've given BACK¹⁰¹ the last cent¹⁰² of what you owe him!¹⁰³

The Moral Law of Jehovah-Jesus condemns adultery (Matt. 5:27-32)

You have all heard from the Pharisees that it was said to the 'ancient ones' by their predecessors,¹⁰⁴ that 'you shall not commit adultery or engage in the ultimate act of sexual intercourse between a married woman and someone other than her own husband!¹⁰⁵ But I Jehovah-Jesus³⁸ tell you that THE SEVENTH COMMANDMENT

⁹⁵ Cf. *Westminster Larger Catechism* Q. 140-142 (& esp. Q. 141kov & 142dghs) and all the Bible texts therein mentioned.

⁹⁶ Matt. 5:25a, *isthi eunoon*, "reach agreement" (or "be of a good mind").

⁹⁷ By implication from notes **92** above & **102** & **107** below.

⁹⁸ Matt. 5:25a, *ei met' autou en tee hodooi*, "whiles thou art in the way with him" (*King James Version*), we have rendered "while you are still on speaking terms with him." The thought is that of two ancient travelers conversing with one another as they walk down the same road together.

⁹⁹ Cf. Matt. 5:25-26 with note **97** above.

¹⁰⁰ Matt. 5:25b.

¹⁰¹ Matt. 5:26b, *apodoos* or *APO-dooos* or "given back"; and not just the *King James Version's* "paid." This clearly shows that the matter here described was one of human restitution for things pilfered in this life, and not (yet!) a matter of divine retribution in hell (or in a Romish purgatory) in the next life! See too notes **102** & **103** below.

¹⁰² Matt. 5:26b, *ton eschaton kodranteen* or "the last cent," or literally "the last quarter-penny." The restitutive element here is obvious. See note **101** above.

¹⁰³ Implicitly; cf. notes **97** & **100-102** above.

¹⁰⁴ Cf. notes **61-64** above.

¹⁰⁵ Ex. 20:14, the Seventh Commandment -- in contrast to the Talmudic *Massecheth Kalah* (and see too note **120**). The immediate context (Matt. 5:27-32 cf. 19:3-9) makes it clear that the Pharisees tended to confine the guilt in adultery only to that committed by married or unmarried women -- rather than equally also by married men (and implicitly also by fornicating unmarried men).

Indeed, many passages in the Judaistic *Talmud* very wrongly seem to exclude VERY MANY cases of heterosexual intercourse and incest and pederasty and homosexual sodomy and lesbianism and even bestiality -- from the guilt thus involved in breaking of this Seventh Commandment. Thus regarded as guiltless -- were acts committed with a child, or between a man and his own wife anally, or with a corpse, or with a minor, or with a minor's wife, or with a non-Jew's wife, or incestuously with a relaxed penis.

Clearly, the Judaistic *Talmud* often offers us a very lax and unscriptural view of sexual sins -- and sometimes even of such capital crimes as buggery, bestiality, coitus between adults and infants, and rape. Here are some quotations from several Talmudic passages teaching all this: "Pederasty with a child below three years is not treated as with a child above that... Only he who is able to engage in sexual intercourse may, as the passive subject of pederasty, throw guilt [upon the active offender]" (*Sanhedrin* 54b-55a).

Is there anything for which a Jew is not punishable and a heathen is? [A variant reading of this passage is: 'Is there anything permitted to a Jew which is forbidden to a heathen? Unnatural connection is permitted to a Jew.']... A heathen who violates his neighbour's wife unnaturally is free from punishment" (*Sanhedrin* 58b).

"When a grown-up man has intercourse with a little girl it is nothing...; but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood'" (*Kethuboth* 11b).

Moses himself received from Me BEFORE the time of the 'ancient ones,'¹⁰⁶ meant and means far more than just that! For 'THOU SHALT NOT COMMIT ADULTERY!'

"A heathen child...should cause defilement by seminal emission so that an Israelite child should not become accustomed to commit pederasty with him... A heathen girl [communicates defilement] from the age of three years and one day, for inasmuch as she is then capable of the sexual act she likewise defiles by a flux" (*Abodah Zarah* 36b-37b).

"A man may do whatever he pleases with his wife at intercourse. Meat which comes from the abattoir (stockyards) may be eaten salted, roasted, cooked, or seethed; so with fish from the fishmonger... Wherein does it (a husband's anal sodomy with his own wife) differ from a fish?" (*Nedarim* 20b).

"One who commits pederasty with a *terefah* [one suffering from some fatal organic disease, recovery from which is impossible]... is as one who abuses a dead person, and hence exempt" (*Sanhedrin* 78a).

"The exclusion is rather that of intercourse with a dead woman. Since it might have been assumed that as [a wife] even after her death is described as his kin, one should be guilty for [intercourse with] her [as for that] with a married woman, hence we were taught [that one is exonerated]" (*Yebamoth* 55b).

"The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. 'The man' excludes a minor; 'that committeth adultery with his neighbour's wife' excludes the wife of a heathen [or non-Jewish Gentile]" (*Sanhedrin* 52b).

"Our Rabbis taught: If a woman sported lewdly with her young son [a minor], and he committed the first stage of cohabitation with her, -- Beth Shammai (or the theologians of the school of Shammai) say, he thereby renders her unfit to the priesthood (by her thereby having become unfit to be the wife of a priest). Beth Hillel (or the theologians of the school of Hillel) declare her fit" (*Sanhedrin* 69b).

"If one cohabited with forbidden relatives with relaxed membrum (penis), he is exonerated," and so too when a man falls from a roof "and his fall resulted in accidental insertion," and so too "when in a state of erection the levir fell from a raised bench upon his sister-in-law who happened to be below" (*Yebamoth* 53b-55b).

"When for instance the woman was subjected to intercourse with a beast,...if [the disqualification should be extended to] unnatural intercourse also [that is, if injury to the anus is to be subject to the same restrictions as injury to the hymen], you will find no woman eligible to marry a [High Priest, since there is not one] who has not been in some way wounded... A woman who had intercourse with a beast is eligible to marry a priest... It once happened at Haitalu that while a young woman was sweeping the floor a village dog covered her from the rear [a case of unnatural intercourse], and Rabbi permitted her to marry a priest... It is written, 'Thou shalt not bring the hire of a harlot, or the price of a dog,' and yet we learned that the hire of a dog [the beast which a harlot receives for her intercourse with a dog] and the price of a harlot [a beast received as the price of a harlot who has been sold] are permitted... A proselyte who is under the age of three years and one day is permitted to marry a priest... 'This is now bone of my bones, and flesh of my flesh.' This teaches that Adam had intercourse with every beast and animal but found no satisfaction until he cohabited with Eve... When the serpent copulated with Eve, he infused her with lust" (*Yebamoth* 59a-b, 60b, 63a, 103a-103b).

"A woman proselyte, a woman captive, and a woman slave, who have been redeemed, converted [to Judaism], or freed [when they were] less than three years and one day old -- their kethubah [or writtenly-guaranteed marriage dowry] is two hundred [zuz], and there is with regards to them the claim of [non-]virginity. [If they had sexual intercourse before they were three years and one day old the hymen would grow again, and they would be virgin.]" (*Kethuboth* 11a).

"The seducer pays three forms [of compensation] and the violator four. The seducer pays compensation for indignity and blemish and the [statutory] fine, while the violator pays an additional [form of compensation] in that he pays for the pain... Rabbi Simeon ben Judah stated in the name of Rabbi Simeon, 'A violator does not pay compensation for the pain [he has inflicted] because the woman would ultimately have suffered the same pain from her husband,' but they [the Rabbis who differed from his view] said to him: One who is forced to intercourse cannot be compared to one who acts willingly?" (*Kethuboth* 39a-b).

Over against such lenient teachings of the Judaistic *Talmud*, however, the condemnatory injunctions of the Old Testament and of Jesus are clear. Ex. 20:14 & Lev. 18:3-9,20-30 & 20:10-17 & Deut. 22:5,13-30 & 23:17f & Mt. 5:27-30.

¹⁰⁶ On the false and ultra-dispensationalistic interpretation of Matt. 5:27-28, see note 52 above. For its refutation, cf. notes 65 above and 120 below.

always meant and still means that every man or woman¹⁰⁷ who gazes at a woman or a man¹⁰⁸ for the purpose¹⁰⁹ of lusting after him or her,¹¹⁰ has already defiled¹¹¹ him or her in his or her heart!¹¹² So if your right eye become adulterous¹¹³ and ensnares you with adulterousness,¹¹⁴ remove and throw that adulterousness away from you!¹¹⁵ For you profit even when one of your sinful parts of your old man¹¹⁶ perishes -- so that your whole body¹¹⁷ doesn't get thrown onto the trash heap!⁸⁴ And if your right hand ensnares you with adulterousness,¹¹⁸ cut off that adulterousness and throw it away from you! For you profit even when one of your sinful parts of your old man¹¹⁶ perishes -- so that your whole body doesn't drift away¹¹⁹ onto the trash heap!⁸⁴ Now it's been said by the Pharisees that 'whosoever dissolves his marriage with his wife, must give her a certificate of divorce.'¹²⁰ However, I Jehovah-Jesus³⁸ tell all of you that everybody who dissolves his marriage with his wife, except on account of her¹²¹ unchasteness,¹²² makes her out to be an adulteress,¹²³ and whosoever shall marry a thus-divorced woman, makes an adulteress out of her!¹²⁴

¹⁰⁷ Ex. 20:14 & Deut. 5:18 & Jas. 4:4 & Rev. 2:20ff. Cf. too the *Westminster Larger Catechism* Q. 137-139 and all the Bible texts therein quoted or referred to.

¹⁰⁸ II Pet. 2:14-15 & Rev. 2:14 cf. Gen. 39:7-9ff.

¹⁰⁹ Matt. 5:28, *pros to epithumeesai*.

¹¹⁰ Cf. Rom. 1:26-27ff.

¹¹¹ Matt. 5:28, *eedee emoicheusen*.

¹¹² Matt. 5:28's *kardia*, cf. 15:18-19.

¹¹³ Job 31:1 & II Pet. 2:14.

¹¹⁴ Cf. Eph. 4:19-22 & Col. 3:5,9; cf. Gal. 5:19,24.

¹¹⁵ Matt. 5:29, *bale apo sou*.

¹¹⁶ Gal. 5:24; Eph. 4:22; Col. 3:9.

¹¹⁷ Your *sooma*, not your *sarx*!

¹¹⁸ Gen. 39:12; Prov. 7:13.

¹¹⁹ Matt. 5:30, *apelthee*.

¹²⁰ On the false and ultra-dispensationalistic interpretation of Matt. 5:31-32, see note 52 above. For its refutation, cf. note 65 above and cf. Matt. 5:31 with 19:3, 7 and especially with the Judaistic *Talmud*'s treatise *Gittin* and with Maurice Simon's *Introduction* thereto in which he fully admits "the apparent unfairness of the Talmudic law of divorce towards the woman. The husband can practically at any time get rid of the wife against her will; the wife cannot release herself from the husband against his will except under certain conditions when the Beth Din can compel him to give her a *Get* (or a writ of divorce). This is certainly the theory..." (London: Socino Press: *Gittin* [or *Writs of Divorce*], translated into English with Notes, Glossary and Indices, by Maurice Simon, M.A., 1936, end of Introduction.) See too note 105 above. Note further that also as regards divorce, the *Talmud* stands squarely condemned both by the Old Testament as well as by Jesus (Gen. 2:23-24 & Ex. 21:10-11 & Deut. 24:1-5 & Mal. 2:11-16 & Matt. 5:31-32 & 19:1-9).

¹²¹ The divorce was only initiabile at the discretion of the innocent party, Deut. 24:1 & I Cor. 7:10-13.

¹²² Matt. 5:32, *porneia*, "unchasteness," is a general word for various kinds of sexual immorality and other perverse rebellion, cf. Matt. 19:9 & Ex. 22:27 & 20:26 & Lev. 18:19 & Deut. 23:14 & 24:1ff & 25:3 & Ezra 4:14 & Ezek. 22:10 & 23:18 & Rom. 1:27 & 13:13 & I Cor. 7:1-2ff, 15ff & 12:23 & II Cor. 12:21 & Jude 7 & Rev. 2:21 & 16:15; etc.

¹²³ Matt. 5:32, *moicheutheenai*, infinitive passive, "to be adulterated." This could mean that by divorcing her, the woman's husband: (1) creates the impression that she has committed adultery; or (2) makes her a marriage-breaker by himself breaking up her marriage; or (3) encourages her to become an adulteress if and when she marries someone else subsequently to her illegitimate divorce from her husband (on a ground other than his or her unchastity).

¹²⁴ Matt. 5:32, *moichatai*, 3rd person present indicative, meaning "(he) makes an adulteress (out of her)" -- NOT *moicheuei*, or "he commits adultery (himself)!" This would tend to suggest that options (2) and (3) rather than (1) in note 123 above are at the heart of our Lord's teaching about this matter.

The Law of Jehovah-Jesus condemns profanity and falsity (Matt. 5:33-37)

Again, all of you have heard from the Pharisees¹²⁵ that it has been said to the 'ancient ones' by their predecessors, that 'you shall not swear falsely'¹²⁶ but you shall make performance of those of your oaths which were sworn unto the LORD HIMSELF!¹²⁷ -- even though oaths sworn by anything OTHER than the Name of the LORD HIMSELF, are NOT binding! However, BEFORE the time of the 'ancient ones,' Jehovah-Jesus gave Moses both THE THIRD COMMANDMENT (namely 'THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN!')¹²⁸ and THE NINTH COMMANDMENT (namely 'THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR!').¹²⁹

I Jehovah-Jesus³⁸ tell you exactly what Moses was already told by Me on Mount Sinai, namely: 'Thou shalt not swear!' For you may not swear lightly, at all!¹³⁰ Neither may you swear 'by Heaven!' -- for that is GOD'S throne.¹³¹ Nor may you swear 'by the Earth!' -- for that is HIS footstool.¹³² Neither swear 'by Jerusalem!' -- for that is the city of the Great KING Jehovah-Jesus.¹³³ Neither swear by your 'own head!' -- because you can't make one hair of your head white or black, but only God can!¹³⁴ For it is GOD Who made EVERYTHING!¹³⁵ Hence, to swear by ANYTHING God made -- whether 'by Heaven!' or 'by the Earth!' or 'by Jerusalem!' or 'by my head!' (or 'upon my soul!'), *etc.*, is by implication the same as swearing by the GOD Who MADE them all!¹³⁶ And to swear 'by GOD!' about any but the very gravest of matters,¹³⁷ is BLASPHEMY or a transgression of THE THIRD COMMANDMENT.¹³⁸ Moreover, even when not under oath, people should speak the truth at all times and never bear false witness or commit a transgression of THE NINTH COMMANDMENT.¹³⁹ So

¹²⁵ Cf. Matt. 23:15-22. The Judaistic *Talmud* in its treatise *Shebu'oth* clearly evidences that the Pharisees maintained that substituting something else for the Name of God in adjurations, exempted the swearer from the penalty for perjury when God's Name was used in such oaths. Hence, by means of such substitutions perjury could be committed with a suppressed conscience (*cf. Kallah* 1b); false testimony could be given by means of using subterfuges (*Shab. Hag.* 6d); and it was not considered to be perjury to lie to a non-Jew (*Baba Kamma* 13a-b). However, the flat contradiction between the *Talmud* on the one hand and the Old Testament and Jesus on the other, is obvious (Ex. 20:7, 16 & 23:1-2 & Matt. 5:33-37 & 23:15-27).

¹²⁶ On the false and ultra-dispensationalistic interpretation of Matt. 5:33-34, see note **52** above. For its refutation, *cf.* note **65** above and *cf.* Matt. 5:33's *ouk epiorkeuseis* with Ex. 20:7, 16 & Lev. 19:12 & Num. 30:3 & Deut. 5:11, 20.

¹²⁷ Matt. 5:33b.

¹²⁸ Ex. 20:5; Deut. 5:11.

¹²⁹ Ex. 20:16; Deut. 5:20.

¹³⁰ Matt. 5:34 *cf. Westminster Larger Catechism* Q. 113d-q & a-e; *cf.* too note **137** below.

¹³¹ Matt. 5:34 *cf.* Isa. 66:1 & Acts 7:49.

¹³² Matt. 5:35 *cf.* Ps. 99:1ff.

¹³³ Matt. 5:35 *cf.* Ps. 48:1-2ff.

¹³⁴ Matt. 5:35 *cf.* 10:29.

¹³⁵ Gen. 1:1; Rev. 4:11.

¹³⁶ *Cf. Westminster Larger Catechism* Q. 111-114 & the Bible texts quoted therein.

¹³⁷ Gen. 21:24; Ex. 22:11; Josh. 9:15, 19; I Sam. 24:22; Neh. 13:25; Rom 1:9 & 9:1; II Cor. 1:23; Heb. 6:16. Observe that there are indeed times when we are required to swear by God's Name, *cf.* the *Westminster Larger Catechism* Q. 108wx (quoting Deut. 6:13 & Isa. 19:21 & Ps. 76:11), and *cf.* too note **130** above.

¹³⁸ Ex. 20:7 *cf.* Matt. 5:34.

¹³⁹ Ex. 20:16; Prov. 14:5, 25.

therefore, let your word 'Yes' mean 'Yes!' and let your word 'No' mean 'No!'¹⁴⁰ For THAT is the real and original implication both of the Third Commandment and of the Ninth Commandment!¹⁴¹ However, that which goes beyond these things, is from one who is evil!¹⁴²

Jehovah-Jesus condemns taking His Law into one's own hands (Matt. 5:38-41)

You have all heard from the Pharisees that it has been said to the 'ancient ones' by their predecessors, that 'an eye must be given for an eye, and a tooth must be given for a tooth!'¹⁴³ Now Jesus Himself had just been referring to some of the JUDICIAL aspects of punishment, in respect of transgressions of some of THE TEN COMMANDMENTS (such as murder¹⁴⁴ and theft¹⁴⁵ and adultery¹⁴⁶ and profanity and false testimony).¹⁴⁷ In each case, EXACT JUDICIAL RETRIBUTION is to be required by the law court concerned.¹⁴⁸ For Jehovah-Jesus Himself had previously told Moses that 'THE LOSS OF AN EYE MUST BE COMPENSATED FOR BY THE MAGISTRATE'S ASSESSMENT OF THE VALUE OF THAT EYE; AND THE LOSS OF A TOOTH MUST BE COMPENSATED FOR BY THE MAGISTRATE'S ASSESSMENT OF THE VALUE OF THAT TOOTH!'¹⁴⁹ But the Pharisees had twisted this provision too. They had interpreted it REVENGEFULLY, rather than COMPENSATINGLY.¹⁵⁰ Instead of being satisfied with a fine, they had insisted that the eye be put out or the tooth be knocked out of any man who either accidentally or intentionally put out the eye or knocked out the tooth of someone else!¹⁵⁰ Moreover, the Pharisees had twisted this provision even further. They had encouraged the injured party to exact these penalties HIMSELF -- instead of letting the MAGISTRATE do this!¹⁵¹ However, I Jehovah-Jesus tell you listeners¹⁵² -- and tell you not against the

¹⁴⁰ Matt. 5:36 *cf.* II Cor. 1:17-20; Jas. 5:12.

¹⁴¹ *Cf.* notes **125-127** above; *cf.* *Westminster Larger Catechism* Q. 111-114 & 143-145 and the Bible texts therein quoted.

¹⁴² Matt. 5:37b, *ek tou poneerou estin*. This is not Satan, for it is the same expression used in note **153** below; and Satan should both there and elsewhere always be "opposed" or resisted, *cf.* I Pet. 5:8-9!

¹⁴³ On the false and ultra-dispensationalistic interpretation of Matt. 5:38-39, see note **52** above. For its refutation, *cf.* notes **65** above and **149** below.

¹⁴⁴ *Cf.* Matt. 5:21-24.

¹⁴⁵ *Cf.* Matt. 5:25-26.

¹⁴⁶ *Cf.* Matt. 5:27-32.

¹⁴⁷ *Cf.* Matt. 5:33-37.

¹⁴⁸ *Cf.* Deut. 19:18-21 & Lev. 24:20.

¹⁴⁹ Ex. 21:23-26 & Lev. 24:20-21 & Deut. 19:21.

¹⁵⁰ Matt. 5:38, 39b *cf.* above. *Cf.* too Fairbairn: *The Revelation of Law in Scripture* (Grand Rapids: Zondervan, 1957, pp. 102-103): "The Law of compensation -- frequently, though improperly, termed the law of retaliation -- ...is simply a rule for the proper administration of justice between man and man, requiring that when a particular wrong was done to any one, and through him to society, an adequate compensation should be rendered... Our own Christian legislation could not dispense with similar principles... Note that in the 'Mosaic' law of compensation bodily mutilation is converted into an adequate pecuniary fine" (Ex. 21:22-24ff, 30-35ff *cf.* Matt. 5:25-26, 38-41). "Indeed, this has even been universally adopted by traditional Judaism," and "was in perfect accordance with the general spirit of the Mosaic code, and must have been from the first intended."

¹⁵¹ Lev. 19:18a; Prov. 20:22 & 24:29; *cf.* note **150** above.

principle of judicial compensation revealed to Moses, but certainly against the Pharisees' vicious perversion thereof -- that you must certainly not by yourselves **ILLEGALLY OPPOSE** one who is evil¹⁵³ as if you yourselves were outlaws!¹⁵⁴ But rather than yourself **ILLEGALLY** hitting back at whosoever hits you on the right cheek, you should protect yourself **LEGALLY**.¹⁵⁵ And you should do so initially by **TURNING YOUR RIGHT CHEEK AWAY FROM HIM**,¹⁵⁶ even if you thereby initially turn your other cheek too TOWARD him!¹⁵⁷ And if a person wants to sue you in a magistrate's court¹⁵⁸ for whatever he feels you owe him,¹⁵⁹ and he in this way gains legal possession of your jacket by due award of the magistrate,¹⁶⁰ let him also have your overcoat if the magistrate awards him that as well.¹⁶¹ Too, if any man should by the power of the magistrate's sword¹⁶² compel you to go one mile as his courier or carrier,¹⁶³ if further compelled¹⁶⁴ you should even go the second mile with him!¹⁶⁵

Jehovah-Jesus' Moral Law condemns idolatrous¹ covetousness (Matt. 5:42)

In the TENTH COMMANDMENT, Jehovah-Jesus said to Moses of old: 'THOU SHALT NOT COVET!'¹⁶⁷ This means: Be happy with what you've got; don't be greedy, but be generous to others too!¹⁶⁸ Therefore, give a man what he asks for, and do not turn a man away who wants to borrow from you!¹⁶⁹ But remember, Jehovah-Jesus Himself enjoined and Moses recorded in the Scriptures, that everything borrowed also needs to be RETURNED!¹⁷⁰

¹⁵² Though limited in its immediate address, the teaching of the Sermon on the Mount should of course be obeyed by all men everywhere (whether saved or lost or even if reprobate). *Cf.* Matt. 4:1 & 7:28 to 8:1, with Luke 6:16-24 to 7:1ff.

¹⁵³ Matt. 5:39, *mee antisteenai too; poneeroo*. See note **142** above.

¹⁵⁴ *Cf.* I Cor. 9:21b, *mee oon anomos Theou all' ennomos Christou*, "I not being without the law of God, but in the law of Christ!"

¹⁵⁵ *Cf.* *Westminster Larger Catechism* Q. 135f-i, *cf.* Eph. 5:28-29; Matt. 4:6-7; John 18:23; Jer. 48:10.

¹⁵⁶ This is the necessary implication of turning the left cheek toward evildoers!

¹⁵⁷ Matt. 5:39, *strepson autou; kai teen alleen*.

¹⁵⁸ Matt. 5:30, *too; thelonti soi kritheeni*, "to the one wanting thee to be judged," *cf.* Matt. 5:22's *krisi* ("judgment") and Matt. 5:25's *antidikoo;...tee; kritee* ("with your adversary or legal opponent...and the judge").

¹⁵⁹ *Cf.* notes **97-103** above.

¹⁶⁰ *Cf.* note **158** above.

¹⁶¹ *Cf.* notes **158-159** above.

¹⁶² Romans 13:4ff; and note that the Roman government then controlled Judaea!

¹⁶³ Matt. 5:41, *kai hostis se angareusei* (*cf.* with v. 40's *kritheeni*), meaning that if "any person should compel you" (by *de facto* magisterial action, v. 40) to be his courier or carrier. *Cf.* the *Living Bible Paraphrased's* rendition: "If the military demand that you carry their gear..."

¹⁶⁴ Implied, *cf.* note **163** above & note **165** below.

¹⁶⁵ Matt. 5:41, *hupage met' autou duo*, *cf.* too notes **158** through **164** above.

¹⁶⁶ Col. 3:5.

¹⁶⁷ Ex. 20:17 & Deut. 5:21.

¹⁶⁸ Est. 10:3; Luke 6:30, 38; I John 3:17; Eph. 4:28; Gal. 6:10 with the *Westminster Larger Catechism* Q. 99.3q & 141n & 147c.

¹⁶⁹ Matt. 5:42.

¹⁷⁰ Ex. 22:5-14 *cf.* Matt. 5:26 & note **92** above.

Jehovah-Jesus summarizes His whole Moral Law (Matt. 5:43-47)

Jehovah-Jesus previously told Moses: 'LOVE THY NEIGHBOUR AS THYSELF!'¹⁷¹ This is the whole sum of the second table of THE TEN COMMANDMENTS which summarily comprehend God's Moral Law!¹⁷² And this is also the sum of the Moral Law's 'general equity'¹⁷³ still required in the substance of the judicial laws¹⁷⁴ and their penalties.¹⁷⁵ You have all heard from the Pharisees that it has been said to the 'ancient ones' by their predecessors that 'you shall love your neighbour and hate your enemy!'¹⁷⁶ However, the Pharisees omit to teach that Moses commanded one's neighbor to be loved 'AS THYSELF!'¹⁷⁷ This is a vicious Pharisaical SUBTRACTION from God's Moral Law!¹⁷⁸ And notice further that the Pharisees teach people to 'HATE thine enemy!'¹⁷⁹ And that is a vicious Pharisaical ADDITION to God's Moral Law!¹⁸⁰ For Jehovah-Jesus never told Moses or anybody else to HATE their enemy!¹⁸¹ But I Jehovah-Jesus³⁸ tell you, as Moses and others too were told by Me in the Old Testament times, to love your enemies,¹⁸² to bless them that curse you,¹⁸³ to do good to them that hate you,¹⁸⁴ and to pray for them who insult you and persecute you!¹⁸⁵ In this way, you'll be children of your Father in Heaven.¹⁸⁶ For He makes His sun to rise over the evil or the LAWBREAKERS¹⁸⁷ and over the good or the LAWKEEPERS.¹⁸⁸ And He lets it rain on the righteous or the LAWABIDING citizens of His Kingdom¹⁸⁹ and on the unrighteous or the OUTLAWS.¹⁹⁰ For if all of you only¹⁹¹ love those that love you, what reward do you have?¹⁹² Aren't even the deceitful taxcollectors¹⁹³ (who break THE EIGHT COMMANDMENT and THE NINTH COMMANDMENT and THE TENTH

¹⁷¹ Lev. 19:18b.

¹⁷² Matt. 22:39-40.

¹⁷³ Cf. the *Westminster Confession* 19:4 with 19:3's "moral duties."

¹⁷⁴ *Westminster Confession* 19:4g, quoting Matt. 5:17, 38-39 & I Cor. 9:8-10.

¹⁷⁵ Cf. Matt. 5:21-22, 25-26, 29-32, 33 & 15:1-4ff with *Westminster Confession* 23:3ff (original version), quoting *inter alia* Lev. 24:16 & Deut. 13:5-6, 12 & Ezra 7:23-26 & II Chron. 15:12-13; and cf. with the *Westminster Confession* 23:1a & 13:2c & with *Westminster Larger Catechism* Q. 124g & 127q & 129pqr, quoting *inter alia* Isa. 49:23 & Rom. 13:1-5 & I Pet. 2:13-14; etc.

¹⁷⁶ Matt. 5:43. Note that even the modern so-called *Living Bible Paraphrased*, which falsely and ultra-dispensationalistically interprets Matt. 5:21ff, 27ff, 31ff, 33ff, 38ff (cf. at note 53 above), inconsistently with itself yet nevertheless correctly paraphrases Matt. 5:38-39 to mean: "There is a saying, 'Love your friends and hate your enemies.' But I say..."

¹⁷⁷ Matt. 5:43b *per contra* Lev. 19:18b.

¹⁷⁸ Deut. 4:2 cf. note 73 above.

¹⁷⁹ Matt. 5:43b, end.

¹⁸⁰ Cf. notes 178-179 above.

¹⁸¹ Cf. notes 182-185 below.

¹⁸² Ex. 23:4-5.

¹⁸³ This phrase of Matt. 5:44 (cf. I Sam. 16:5-12) is found only in D, W, Theta.

¹⁸⁴ This phrase of Matt. 5:44 (cf. Prov. 25:21-22) is found only in D, W, Theta.

¹⁸⁵ Matt. 5:44's words "insult you and" (cf. Isa. 53:12) are found only in D, W, Theta.

¹⁸⁶ Matt. 5:45a.

¹⁸⁷ Matt. 5:45b cf. vv. 10-11.

¹⁸⁸ Matt. 5:45c cf. vv. 5-10.

¹⁸⁹ Cf. vv. 10,20 and note 188 above.

¹⁹⁰ Cf. vv. 22,28 and note 187 above.

¹⁹¹ Matt. 5:46a, implicitly.

¹⁹² Matt. 5:46b.

¹⁹³ Cf. Luke 3:12-13.

COMMANDMENT) doing the same?¹⁹⁴ And if all of you ONLY¹⁹⁵ greet your BROTHERS -- what's so exceptional in what YOU'RE doing?¹⁹⁶ Aren't even the 'lawless' heathen doing THAT?¹⁹⁷

Jesus demands that men perfectly obey His Moral Law (Matt. 5:48)

The Moral Law is a perfect revelation of the divine nature of Jehovah-Jesus Himself!¹⁹⁸ In the Garden of Eden, Jehovah-Jesus wrote His Moral Law on Adam's heart; on Mount Sinai, in the Ten Commandments He gave it again to Moses; on Mount Calvary, He Himself as man kept it perfectly and died for its transgressions by His people; and here in the Sermon on the Mount, He tells even His DISCIPLES to keep it perfectly -- out of gratitude to Him and as their thanks for what He has done and continues to do for them.¹⁹⁹ Therefore YOU [all] must be perfect -- just as your Father in Heaven is perfect!²⁰⁰

Postscript

JOHN CALVIN (Commentary on Matt. 5:17-19): "Christ, therefore, now declares, that His doctrine is so far from being at variance with the law, that it agrees perfectly with the law and the prophets... Devout worshippers of God would never have embraced the Gospel, if it had been a revolt from the law... He immediately adds, by way of confirmation, that it is impossible for even one point of the Law to fail, -- and pronounces a curse on those teachers who do not faithfully labour to maintain its authority... With respect to doctrine, we must not imagine that the coming of Christ has freed us from the authority of the law: for it is the eternal rule of a devout and holy life, and must, therefore, be as unchangeable as the justice of God, which it embraces, is constant and uniform... Christ here speaks expressly of the commandments of life, or the ten words, which all the children of God ought to take as the rule of their life. He therefore declares, that they are false and deceitful teachers who do not restrain their disciples within obedience to the law, and that they are unworthy to occupy a place in the Church, who weaken in the slightest degree the authority of the law..."

PROF. DR. B.B. WARFIELD (Biblical Doctrines 297f): "The whole Law in all its details, down to its smallest *minutiae*, remains permanently in force and shall be obeyed...in undiminished authority so long as the world lasts.... The Law will never be abrogated, not even in the slightest of its particulars. Jesus declares that while the

¹⁹⁴ Matt. 5:46c.

¹⁹⁵ Matt. 5:47a, implicitly.

¹⁹⁶ Matt. 5:47b.

¹⁹⁷ Matt. 5:47c, *ouchi kai hoi ethnikai*, "heathen," thus most manuscripts, cf. Rom. 2:14ff.

¹⁹⁸ Col. 2:8-9 cf. Ex. 34:4-7.

¹⁹⁹ *Westminster Confession* 19:1-2, 5, 7 cf. Eccl. 7:29; Rom. 2:14-15; Ex. 20:1ff; John 8:58; Rom. 8:3-4; Matt. 5; Eph. 4:24.

²⁰⁰ Matt. 5:48 cf. Col. 3:8, 14 and I John 3:1,3,4,5,9,10,12,22, etc. Matt. 5:48 says we must be "perfect" (*teleioi*), as our heavenly Father is "perfect" (*teleios*). Compare with this the notion of the Law being fulfilled (*pleeroosai*), back in Matt. 5:17.

world lasts no jot or tittle of the Law shall pass away until they all, all the Law's merest jots and tittles, shall be accomplished.... The words are very emphatic. The 'all' -- standing in correlation with the 'one' of the 'one jot' and 'one tittle' -- declares that all the jots and all the tittles of the Law shall be accomplished.... A time shall come when in this detailed perfection, the Law shall be observed.... In accordance with Jesus' instruction we ask 'Thy Kingdom come; Thy will be done as in Heaven so on Earth!' So far from coming to abrogate the Law, He comes then to get the Law kept -- not merely to republish it in...its most deeply cutting and widely reaching interpretation but to reproduce it in actual lives [and] to write it on the hearts of men and in their actual living.... His purpose in coming is not accomplished in merely completing the Law. It finds its fulfilment in bringing men completely to keep the completed Law."