

Matthew 5

“You Have Heard That It Was Said”

“But I Say To You”

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Matthew 5

"You Have Heard That It Was Said"

"But I Say To You"

Introduction: The Purpose of This Document

The mission has been placed before Christians by Jesus Christ, the Messiah, the head of the church, *"Go and make disciples"*. In doing that, the Christian witness is challenged in many ways. Most often, the challenges come with rebuke, name calling, and other non-sense, especially when trying to discuss political topics in the context of religion in the midst of the 2016 Presidential Election.

With less than one month to the election on November 8, 2016, social media, especially Facebook, is covered with information, some good information, but mostly bad information. Many of the posts are rude, meant to demean and ridicule, meant to say someone is stupid, bigoted, racist, or having a phobia of some kind. That often comes when discussing politics and carrying out The Great Commission. Often, there is no reasonable discussion or debate. It's what I call, *"A Hit and Run"*, where someone forwards a picture with some rude words on it to attempt to make a point. When posting, the messenger has nothing to say in his own words. It's just a shot at someone to say they disagree with a certain position or behavior.

In trying to present the Gospel, to witness The Good News to others, and with having seemingly little in positive results, I have wondered how Jesus would do it. I've considered that. At times, when Jesus was approached with a question that was intended to trap Him, He responded with a question that was intended to make a point without getting into the discussion. Sometimes, His question dissipated the ones asking the question. Sometimes, He explained the answer to the people or just His disciples.

I've often entered into discussions with people by putting out meaningful comments and basing them on truth. That approach may or may not result in good debate and discussion. Many times, I stay out of certain "attacks" because the messengers are not likely interested in meaningful discussion. They are only interested in jabbing someone with their point to disturb them. And they can do that in a post by hiding behind the social media platform without putting themselves in a face-to-face discussion.

Given the above, with many accusations being broadcast in high volume by many people, with much arguing, with many drive by postings, with much name calling and on, I found myself looking into the Book of Matthew, Chapter 5. There, Jesus has 8 topics where He says, *"You have heard it said . . ."*. After repeating a well known statement, Jesus then says, *"But, I say to you . . ."*. Jesus brought forth a broader meaning to each of the 8 statements with His *"But I say to you . . ."* Jesus contrasted how the Pharisees interpreted the law with the real meaning of the law. This is further discussed in the article included here titled, *"John MacArthur: You Have Heard, But Jesus Says"*. The article points out Matthew 5:20 where Jesus says, *"Unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven"*.

The purpose of this presentation is to have us all consider the type of rhetoric we have been putting out on social media (mostly Facebook) when discussing politics and religion. If Jesus were to comment on what has been blurted out on social media, He probably would say something like this: *"You have heard it said . . . , but, I say to you . . ."*. Then He might add to that: *"Unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven"*.

APPRISING MINISTRIES

awakening to the light of Scripture

<http://apprising.org/2009/09/06/john-macarthur-you-have-heard-but-jesus-says/>

John MacArthur:

YOU HAVE HEARD, BUT JESUS SAYS

By Ken Silva Pastor-Teacher

on Sep 6, 2009

in Current Issues, Emergence Christianity, Emergent Church, Features, Quotes

... After the Beatitudes,

Jesus goes straight into an extended discourse on the true meaning of Old Testament law.

The rest of Matthew 5 is

a systematic, point-by-point critique of the Pharisees' interpretation of Moses' law.

Jesus is correcting some of their representative errors.

Some commentators have suggested that **Jesus** is altering or expanding the moral requirements of Moses' law for a new dispensation. **Jesus Himself** emphatically said otherwise:

***“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled”** (vv.17–18).*

Furthermore, every principle **Jesus** used to refute the Pharisees' interpretation of the law was already either stated or plainly implied in the Old Testament. We'll see that very clearly in our survey of this section. But what is most important to notice here is that **Jesus** deliberately sets **His** description of **authentic righteousness against the religion of the Pharisees**. The brunt of the sermon is aimed squarely at them.

The Sermon on the Mount is in essence a jeremiad [a long, mournful complaint or lamentation; a list of woes] against their unique brand of hypocrisy. That is the singular theme that ties the whole sermon together.

Furthermore, when **He** singled out these **specific misunderstandings of Moses' law**,

Jesus was clearly impugning the Pharisees' pet doctrines.

He was **publicly denouncing what they taught**.

Everyone in the crowd understood that. It was impossible to ignore.

Jesus made no effort to make the dichotomy subtle or to outline **His** differences with them in a delicate fashion.

He went for the jugular **against their most closely held beliefs**. **He** even mentioned the **Pharisees by name** and expressly stated that their righteousness was inadequate—lest there be any ambiguity about whose doctrine **He** was refuting.

Immediately after saying,

*“Unlessyour righteousness exceeds the righteousness of the scribes and Pharisees,
you will by no means enter the kingdom of heaven” (v.20),*

he began dismantling their whole system.

He attackedtheir method of interpreting Scripture,
their means of applying the law,
their notions of guilt and merit,
their infatuation with ceremonial minutiae, and
their love for moral and doctrinal casuistry.

The major arguments in this section of the sermon are structured in a way that

contrasts ...the Pharisees’ interpretation of the lawwiththe law’s real meaning,
as expounded by Christ:

“it was said to those of old. . . . But I say to you . . .”

Six times in the second half of Matthew 5, **Jesus** used that formula or a variation of it (vv.21–22, 26–28, 31–32, 33–34, 38–39, 43–44). When **He** spoke of what *“you have heard”*, **He** was describing the Pharisees’ teaching. And in each case, **He** refuted it.

Again, **He** was not changing or expanding the law’s moral requirements; He was simply reaffirming what the law always meant.

“Your commandment is exceedingly broad”, David said, as he meditated on the law ([Psalm 119:96](#)).

The meaning of the Ten Commandments is not exhausted by the wooden literal sense of the words.

Jesus says, for example, that

the 6th commandmentforbids not only literal acts of murder, but
murderous attitudes as well—including undue
anger, abusive speech, and an unforgiving spirit (vv.
22–25).

The 7th commandmentforbids not merely acts of adultery,
but even an adulterous heart (v. 28).

The command to love your neighborapplies not only to friendly neighbors,
but also to those who are our enemies (v. 44).

Superficial readers are sometimes inclined to think **Jesus** was modifying or raising the bar on the standard of Moses’ law. After all, **He** quoted directly from the 6th and 7th commandments (vv. 21, 27), and **He** cited the Old Testament principle known as *lex talionis* (*“an eye for an eye and a tooth for a tooth”*—v. 38; cf. [Exodus 21:24](#), [Leviticus 24:20](#), and [Deuteronomy 19:21](#))—then **He** followed those quotations with *“But I say to you . . .”*.

To a casual listener, it might actually sound as if **He** were changing the law itself, or making a new law that stood in contrast to what the Old Testament had always taught.

But remember: **Jesus Himself** unequivocally denied that notion in verses 17–18.

Instead, what **Jesus** is doing in this portion of the sermon is unpacking the true and full meaning of the law as it was originally intended—especially in contrast to the limited, narrow, and woodenly literal approach of the Pharisees. Their hermeneutic (the method by which they interpreted Scripture) was laden with sophistry. They could expound for hours on the law’s invisible fine points while inventing technical twists and turns to make exceptions to some of the law’s most important moral precepts.

For example,

the 5th commandment is clear enough:

“Honor your father and your mother” ([Exodus 20:12](#)).

But the Pharisees had a custom whereby

“if a man says to his father or mother, ‘Whatever profit you might have received from me is Corban’—(that is, a gift to God), then [the Pharisees] no longer let him do anything for his father or his mother” ([Mark 7:11–12](#)).

In fact, if someone had thus pledged his inheritance to God and then used any of his resources to care for his parents in their old age, the Pharisees would deem that act of charity a sacrilege, because it was a violation of the *Corban* vow.

Jesus told them,

“[You have made] the word of God of no effect through your tradition which you have handed down. And many such things you do” (v. 13, emphasis added).

That was precisely the kind of hermeneutical tomfoolery Jesus was correcting in the Sermon on the Mount... ([The Jesus You Can’t Ignore](#), 134-138)

John MacArthur

See also other articles:

[JOHN MACARTHUR: JESUS ON HIS GOSPEL](#)

[JOHN MACARTHUR: WHEN BEING “NICE” IS WRONG](#)

[JOHN MACARTHUR: EXISTENTIAL NEO-ORTHODOXY DENIES SOLA SCRIPTURA](#)

[KEN SILVA ON IRON SHARPENS IRON: HOW DOES GOD SPEAK?](#)

[THERE IS NO SPIRITUAL SWITZERLAND](#)

[THE NIGHTMARE BEGINNING FOR MAINSTREAM EVANGELICALISM](#)

[EFFECT OF APPRISING MINISTRIES](#)

Matthew 5
"You Have Heard That It Was Said"
"But I Say To You"

The Chapter Outlined

- **Matthew 5:1-12** **New King James Version (NKJV)**
THE BEATITUDES
- **Matthew 5:13-16** **New King James Version (NKJV)**
BELIEVERS ARE SALT AND LIGHT

- 1. **Matthew 5:17-20** **New King James Version (NKJV)**
CHRIST FULFILLS THE LAW
- 2. **Matthew 5:21-22** **New King James Version (NKJV)**
MURDER BEGINS IN THE HEART
- 3. **Matthew 5:23-26** **New King James Version (NKJV)**
RECONCILIATION
- 4. **Matthew 5:27-30** **New King James Version (NKJV)**
ADULTERY IN THE HEART
- 5. **Matthew 5:31-32** **New King James Version (NKJV)**
MARRIAGE IS SACRED AND BINDING
- 6. **Matthew 5:33-37** **New King James Version (NKJV)**
JESUS FORBIDS OATHS
- 7. **Matthew 5:38-42** **New King James Version (NKJV)**
DO NOT RESIST AN EVIL PERSON
TURN THE OTHER CHEEK
GIVE A MEASURE AND MORE
GO THE SECOND MILE
- 8. **Matthew 5:43-44** **New King James Version (NKJV)**
LOVE YOUR ENEMIES

- **1 John 2:17-19** **New King James Version (NKJV)**
DECEPTIONS OF THE LAST HOUR

Matthew 5

"You Have Heard That It Was Said"

"But I Say To You"

CHAPTER 5, VERSES 1 TO 44

- Matthew 5:1-12 New King James Version (NKJV)

THE BEATITUDES

¹ And

seeing the multitudes, He went up on a mountain, and
when He was seated His disciples came to Him.

² Then He opened His mouth and
taught them,
saying:

³ Blessed are the poor in spirit,
For theirs is the kingdom of heaven.

⁴ Blessed are those who mourn,
For they shall be comforted.

⁵ Blessed are the meek,
For they shall inherit the earth.

⁶ Blessed are those who hunger and thirst for righteousness,
For they shall be filled.

⁷ Blessed are the merciful,
For they shall obtain mercy.

⁸ Blessed are the pure in heart,
For they shall see God.

⁹ Blessed are the peacemakers,
For they shall be called sons of God.

¹⁰ Blessed are those who are persecuted for righteousness' sake,
For theirs is the kingdom of heaven.

¹¹ Blessed are you when they revile and
..... persecute you, and
..... say all kinds of evil
..... against you,
..... falsely for My sake.

¹² Rejoice and
be exceedingly glad, for great is your reward in heaven,
for so they persecuted the prophets who were before you.

1. Matthew 5:17-20 **New King James Version (NKJV)**

CHRIST FULFILLS THE LAW

2. Matthew 5:21-22New King James Version (NKJV)

MURDER BEGINS IN THE HEART

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3. Matthew 5:23-26New King James Version (NKJV)

RECONCILIATION

²³ *Therefore*

*if ...you bring ...your giftto the altar, and
there remember that
your brother has something against you,
²⁴ leave your gift there before the altar, and
goyour way. ...First be reconciled to your brother, ...and
thencomeand
offer your gift.*

²⁵ *Agree ..with your adversaryquickly,
while you are on the way with him,
lest your adversary deliver you to the judge,
the judge hand you over to the officer,and
you be thrown into prison.*

²⁶ Assuredly,

I say to you,
you will by no means get out of there till you have paid the last penny.

Footnotes:

1. Matthew 5:21 Exodus 20:13; Deuteronomy 5:17
2. Matthew 5:22 NU-Text omits *without a cause*.

4. Matthew 5:27-30New King James Version (NKJV)

ADULTERY IN THE HEART

²⁷ **“You have heard that it was said to those of old,”**^[a]
‘You shall not commit adultery.’^[b]

²⁸ But

I say to you that
*whoever looks at a woman ..to lust for her
has already committed adultery with her in his heart.*

²⁹ If ..your right eye causes you to sin,
pluck it outand
cast *it* from you;
forit is more profitable for you
that one of your members perish,
than for your whole body to be cast into hell.And

³⁰ if ...your right hand causes you to sin,
cut it offand
cast *it* from you;
forit is more profitable for you
that one of your members perish,
than for your whole body to be cast into hell.

Footnotes:

1. Matthew 5:27 NU-Text and M-Text omit *to those of old*.
2. Matthew 5:27 Exodus 20:14; Deuteronomy 5:18

5. Matthew 5:31-32New King James Version (NKJV)

MARRIAGE IS SACRED AND BINDING

- 31 “Furthermore
it has been said,
 ‘Whoever divorces his wife, let him give her a certificate of divorce.’
 32 But
I say to you that
*whoever divorces his wife for any reason except sexual immorality^[a]
 causes her to commit adultery; and
 whoever marries a woman who is divorced
 commits adultery.*

6. Matthew 5:33-37New King James Version (NKJV)

JESUS FORBIDS OATHS

- 33 “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.’
 34 But
I say to you, do not swear at all:
 35 *neitherby heaven,for it is God’s throne;
 norby the earth,for it is His footstool;
 norby Jerusalem,for it is the city of the great King.*
 36 *Nor shall you swearby your head,
 because you cannot make one hair white or black.*
 37 But
 let your ‘Yes’ be ‘Yes,’and
 your ‘No,’‘No.’
 Forwhatever is more than theseisfrom the evil one.

Footnotes:

1. Matthew 5:32 Or *fornication*

7. Matthew 5:38-42New King James Version (NKJV)

DO NOT RESIST AN EVIL PERSON TURN THE OTHER CHEEK GIVE A MEASURE AND MORE GO THE SECOND MILE

- 38 “You have heard that it was said,
 ‘An eye for an eye and a tooth for a tooth.’^[a]
 39 But
I tell you
not to resist an evil person.
But
whoever slaps youon your right cheek,turn the other to him also.
 40 *If anyone wants to sue you and take away your tunic, let him have your cloak also.*
 41 *And whoever compels you to go one mile, go with him two.*
 42 *Give to him who asks you, and
 do not turn away from him who wants to borrow from you.*

Footnotes:

1. Matthew 5:38 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

8. Matthew 5:43-44 New King James Version (NKJV)

LOVE YOUR ENEMIES

43 **“You have heard that it was said,**
 ‘You shall love your neighbor^[a] and hate your enemy.’

44 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,^[b]
 45 that you may be sons of your Father in heaven;
 for **He** makes **His** sun rise on the evil and
 on the good, and
 sends rain on the just and on the unjust.
 46 For if you love those who love you,
 what reward have you?
 Do not even the tax collectors do the same? And
 47 if you greet your brethren^[i] only,
 what do you do more than others?
 Do not even the tax collectors^[ii] do so?
 48 Therefore
 you shall be perfect,
 just as
 your Father in heaven is perfect.*

Footnotes:

1. Matthew 5:43 Compare Leviticus 19:18
2. Matthew 5:44 NU-Text omits three clauses from this verse, leaving, “But **I say to you**, love your enemies and pray for those who persecute you.”

• 1 John 2:17-19 New King James Version (NKJV)

DECEPTIONS OF THE LAST HOUR

17 And **the world is passing away**, and the lust of it;
 but he who does the will of God abides forever.

18 Little children,
it is the last hour; and
 as you have heard that
the^[a] Antichrist is coming,
 even now **many antichrists have come**,
 by which we know that it is the last hour.

19 They went out from us, but they were not of us;
 for if they had been of us,
 they would have continued with us;
 but they went out that they might be made manifest,
 that none of them were of us.

Footnotes: **1 John 2:18** NU-Text omits *the*.

"You Have Heard That It Was Said"

The Verses that say, "You Have Heard That It Was Said"

1. **Matthew 5:17-20**Christ Fulfills The Law¹⁷ *Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.*
2. **Matthew 5:21-22**Murder Begins In The Heart²¹ *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.'*
3. **Matthew 5:23-26**Reconciliation.....
4. **Matthew 5:27-30**.....Adultery In The Heart.....²⁷ *You have heard that it was said to those of old, 'You shall not commit adultery.'*
5. **Matthew 5:31-32**Marriage Is Sacred And Binding .³¹ *Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.'*
6. **Matthew 5:33-37**Jesus Forbids Oaths.....³³ *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.'*
7. **Matthew 5:38-42**.....Do Not Resist An Evil Person, Turn The Other Cheek, Give A Measure And More, Go The Second Mile³⁸ *You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'*
8. **Matthew 5:43-44**.....LOVE YOUR Enemies.....⁴³ *You have heard that it was said, 'You shall love your neighbor and hate your enemy.'*

Matthew 5

“But I Say To You”

The Verses that say, “But I Say To You”

1. Matthew 5:17-20CHRIST FULFILLS THE LAW

- ¹⁸ For assuredly, I say to you,
till heaven and earth pass away,
one jot or one tittle will by no means pass from the law till all is fulfilled.
- ¹⁹ Whoever therefore breaks one of the least of these commandments, and teaches men so,
shall be called least in the kingdom of heaven; but
whoever does and teaches them,
shall be called great in the kingdom of heaven.
- ²⁰ For I say to you, that
unless your righteousness exceeds the righteousness of the scribes and Pharisees,
you will by no means enter the kingdom of heaven.

2. Matthew 5:21-22MURDER BEGINS IN THE HEART

- ²² But I say to you that
whoever is angry with his brother without a causeshall be in danger of the judgment.
whoever says to his brother, ‘Raca!’shall be in danger of the council.
whoever says, ‘You fool!’shall be in danger of hell fire.

3. Matthew 5:23-26RECONCILIATION

- ²⁶ Assuredly, I say to you,
you will by no means get out of there till you have paid the last penny.

4. Matthew 5:27-30ADULTERY IN THE HEART

- ²⁸ But I say to you that
whoever looks at a woman to lust for her has already committed adultery with her in his heart.

5. Matthew 5:31-32 MARRIAGE IS SACRED AND BINDING

- ³² But I say to you that
whoever divorces his wife for any reason except sexual immorality causes her to commit adultery;
whoever marries a woman who is divorced commits adultery.

6. Matthew 5:33-37**JESUS FORBIDS OATHS**

³⁴ But **I say to you,**
 do not swearat all:
 neitherby heaven,for it is God's throne;
³⁵ norby the earth,for it is **His** footstool;
 norby Jerusalem,for it is the city of the great King.
³⁶ Nor shall you swearby your head,
 because you cannot make one hair white or black.

7. Matthew 5:38-42**DO NOT RESIST AN EVIL PERSON**
 TURN THE OTHER CHEEK
 GIVE A MEASURE AND MORE
 GO THE SECOND MILE

³⁹ But **I tell you****not to resist an evil person.**
 But whoever **slaps** you on your right cheek,**turn the other to him** also.
⁴⁰ If anyone **wants to sue you** and take away your tunic,**let him have your cloak** also.
⁴¹ Whoever **compels you** to go one mile,**go with him two.**
⁴² Whoever **asks you,**and**give to him.**
 Whoever **wants to borrow from you,**.....**do not turn away from him.**

8. Matthew 5:43-44**LOVE YOUR ENEMIES**

⁴⁴ But **I say to you,**
 Loveyour enemies,
 Blessthose who curse you,
 Do good tothose who hate you,
 Pray forthose who spitefully use you and persecute you,
⁴⁵ that you may be sons of your Father in heaven;
 for**He** makes **His** sun riseon the evil and on the good, and
 He sends rainon the just and on the unjust.

"You Have Heard That It Was Said"

“But I Say To You”

THE CHAPTER PRESENTED IN A TABLE FORMAT

COLUMN 1: Verse Reference, Topic

COLUMN 2: You Have Heard

COLUMN 3: I Say To You,

<p>• Verse TOPIC</p> <p>You Have Heard That It Was Said</p>	<p>But I Say To You</p>	<p>What You Shall Do</p>
<p>1. Matthew 5:17-20 CHRIST FULFILLS THE LAW</p> <p>¹⁷ <u>Do not think</u> that I came to <u>destroy</u> the Law or the Prophets. I did not come to destroy but to <u>fulfill</u>.</p>	<p>¹⁸ For assuredly, <u>I say to you,</u> <i>till heaven and earth pass away, one jot or one tittle will by no means pass from <u>the law</u> till all is <u>fulfilled</u>.</i></p> <p>¹⁹ <u>Whoever</u> therefore <u>breaks</u> one of the least of these commandments, and <u>teaches</u> men so, <u>shall</u> be called <u>least</u> in the kingdom of heaven; but <u>whoever</u> <u>does</u> and <u>teaches</u> them, <u>shall</u> be called <u>great</u> in the kingdom of heaven.</p> <p>²⁰ For <u>I say to you,</u> that <u>unless</u> <u>your righteousness</u> <i>exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.</i></p>	

<p>2. Matthew 5:21-22</p> <p>MURDER BEGINS IN THE HEART</p> <p>²¹ <u>You have heard that it was said to those of old,</u> <i>‘You shall not murder,^[a] and whoever murders will be in danger of the judgment.’</i></p>	<p>²² But</p> <p><u>I say to you that</u> <u>whoever is angry</u> with his brother without a cause^[b] shall be in danger of the judgment. And</p> <p><u>whoever says</u> to his brother, ‘Raca!’ shall be in danger of the council.</p> <p>But</p> <p><u>whoever says</u>, ‘You fool!’ shall be in danger of hell fire.</p>	
<p>3. Matthew 5:23-26</p> <p>RECONCILIATION</p>	<p>²⁶ Assuredly,</p> <p><u>I say to you,</u> you will by no means get out of there till you have paid the last penny.</p>	<p>²³ Therefore</p> <p>if <u>you bring your gift</u> to the altar, and <u>there remember</u> that your brother has something against you,</p> <p>²⁴ <u>leave</u> your gift there before the altar, and <u>go</u> your way. First <u>be reconciled</u> to your brother, and then <u>come and offer</u> your gift.</p> <p>²⁵ <u>Agree</u> with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.</p>

<p>4. Matthew 5:27-30 ADULTERY IN THE HEART</p> <p>²⁷ <u>You have heard that it was said to those of old,</u>^[a] <i>‘You shall not commit adultery.’</i></p>	<p>²⁸ But <u>I say to you that</u> <i>whoever</i> <i>looks at a woman to lust for her</i> <i>has already committed adultery with her</i> <i>in his heart.</i></p>	<p>²⁹ <u>If your right eye</u> causes you to sin, <i>pluck it out and</i> <i>cast it from you;</i> <i>for it is more profitable for you</i> <i>that one of your members perish,</i> <i>than for your whole body to be</i> <i>cast into hell.</i></p> <p>And ³⁰ <u>if your right hand</u> causes you to sin, <i>cut it off and</i> <i>cast it from you;</i> <i>for it is more profitable for you</i> <i>that one of your members perish,</i> <i>than for your whole body to be</i> <i>cast into hell.</i></p>
<p>5. Matthew 5:31-32 MARRIAGE IS SACRED AND BINDING</p> <p>³¹ Furthermore <u>it has been said,</u> <i>‘Whoever divorces his wife,</i> <i>let him give her a certificate of divorce.’</i></p>	<p>³² But <u>I say to you that</u> <i>whoever divorces his wife</i> <i>for any reason except sexual immorality^[a]</i> <i>causes her to commit adultery; and</i> <i>whoever marries a woman who is divorced</i> <i>commits adultery.</i></p>	
<p>6. Matthew 5:33-37 JESUS FORBIDS OATHS</p> <p>³³ Again <u>you have heard that it was said to those of old,</u> <i>‘You shall not swear falsely,</i> <i>but shall perform your oaths to the Lord.’</i></p>	<p>³⁴ But <u>I say to you,</u> <u>do not swear</u> at all: <i>neither by heaven,</i> <i>for it is God’s throne;</i> ³⁵ <i>nor by the earth,</i> <i>for it is His footstool;</i> <i>nor by Jerusalem,</i> <i>for it is the city of the great King.</i> ³⁶ <i>Nor shall you swear by your head,</i> <i>because</i> <i>you cannot make one hair white or black.</i></p>	<p>³⁷ But <i>let your ‘Yes’ be ‘Yes,’ and</i> <i>your ‘No,’ ‘No.’</i> <i>For whatever is more than these</i> <i>is from the evil one.</i></p>

<p>7. Matthew 5:38-42</p> <p>DO NOT RESIST AN EVIL PERSON</p> <p>TURN THE OTHER CHEEK</p> <p>GIVE A MEASURE AND MORE</p> <p>GO THE SECOND MILE</p> <p>38 <u>You have heard that it was said,</u> <i>'An eye for an eye and a tooth for a tooth.'</i>^[a]</p>	<p>39 But <u>I tell you</u> <u>not to resist an evil person.</u> <i>But</i> <i>whoever <u>slaps</u> you on your right cheek,</i> <u>turn the other to him</u> <i>also.</i></p> <p>40 <i>If anyone <u>wants to sue you</u> and take away your tunic,</i> <u>let him have</u> <i>your cloak also. And</i></p> <p>41 <i>Whoever <u>compels you</u> to go one mile,</i> <u>go with him</u> <i>two.</i></p> <p>42 <i>Whoever <u>asks you,</u> and</i> <u>give to him.</u> <i>Whoever <u>wants to borrow from you.</u></i> <u>do not turn away from him.</u></p>	
<p>8. Matthew 5:43-44</p> <p>LOVE YOUR ENEMIES</p> <p>43 <u>You have heard that it was said,</u> <i>'You shall love your neighbor'</i>^[a] <i>and</i> <i>hate your enemy.'</i></p>	<p>44 But <u>I say to you,</u> <u>Love</u> <i>your enemies,</i> <u>Bless</u> <i>those who curse you,</i> <u>Do good to</u> <i>those who hate you, and</i> <u>Pray for</u> <i>those who spitefully use you and</i> <i>persecute you,</i></p> <p>45 <i>that you may be sons of your Father in heaven;</i> <i>for <u>He</u> makes <u>His</u> sun rise on the evil and</i> <i>on the good, and</i> <u>He</u> <i>sends rain on the just and on the unjust.</i></p>	<p>46 <i>For if you <u>love those who love you,</u></i> <i>what reward have you?</i> <i>Do not even tax collectors do the same?</i> <i>And</i></p> <p>47 <i>if you <u>greet your brethren</u>^[i] <u>only.</u></i> <i>what do you do more than others?</i> <i>Do not even the tax collectors^[ii] do so?</i></p> <p>48 <i>Therefore</i> <u>you</u> <i>shall <u>be perfect,</u> just as</i> <u>your Father in heaven is perfect.</u></p>

THE 42nd GENERATION

A PLACE TO RECEIVE LIFE CHANGING INFORMATION

**Ok, It's Time For "A Personal Checkup"
For Everyone**

October 12, 2016

Have you ever been in a situation where everyone is calling everyone something, accusing them of something wrong? Of course you have. One example is when political candidates run for elected office, and it is especially severe like never before with the 2016 Elections. Well, I believe we need to put something into a new perspective, instead of everyone saying everyone else is guilty of something. Let's talk about who is really guilty of committing offenses. To do that, let's take a look at everyone, all of us, to see how we all stack up as to what is right and wrong, who commits what, who is deserving of punishment, then who receives punishment.

Let's start this discussion with some common ground, then we will go to what's different with people.

Ya know, we are an absolute mess. Yes, we are. How can I say that? We can each take a look at all the bad things we have done in our lives. Take a moment to recall the worst things you have done (pause and think, remember). Now remember, we committed those acts and we were guilty of committing those acts. Were we found out, or did it go unnoticed? If found out, whether caught in the act or caught later, did we admit that we did wrong? Were we sorrowful for what we did? Did we deny what we did? Were we reprimanded or punished for what we did? Did we apologize to those we did the wrong to? Those are probably some challenging questions for all of us to answer honestly. Adding to those questions, do we consider ourselves "good people" in spite of what we do? Did we say, *"Oh, that's not so bad. I am good at heart, most of the time"*? Let's look at something from the Bible to see how good we really are?

In the Book of Jeremiah, we are told this truth:

***"The heart is deceitful above all things,
and desperately wicked:
who can know it?"***

Jeremiah 17:9

Take careful note of these words, "The heart is", "deceitful above all things", "desperately wicked", "who can know it". Do you believe that every person's heart is deceitful above all things and desperately wicked and no person can know one's heart, not his own nor someone else's. Well, if you believe and understand some of the Word of God in the Bible, you may agree with that statement. I believe it because God has given us His Word and God does not lie.

So, who is that verse talking about? It's talking about EVERY HUMAN BEING, EACH OF OUR SOULS, EACH OF OUR HEARTS, for each and everyone of us. However, don't we think we are so much better than other people, saying, *"I don't do what they do"*? We likely do say that, to ourselves mostly. But we are not better than anyone else. Why? Because, for the fleshly condition that we were born into in this world, the heart of our being is "deceitful" and "desperately wicked". We like to believe we are naturally good at heart, but we are not. We are naturally "deceitful" and "desperately wicked". Now, you don't think of yourself that way, do you? Probably not, but, it is true. It is true of all of us. Even though it may not always appear so on the surface, we are all capable of doing some very bad things..

If we have established a sound basis for our discussion, let's move to discovering the remedy to fixing our condition of being "deceitful" and "desperately wicked". When we are born, we all start at this same condition. The challenge is, how do we overcome that condition and become the right person we should be and need to be? There is a "cure".

THE CURE for THE CONDITION OF OUR HEARTS

FIRST, VISUALIZE THIS:

Three (3) men, each one convicted of crimes. Each hung on his own cross to die. There were 2 men who were guilty and convicted thieves. There was 1 man who was falsely accused and innocent. There was 1 guilty man on the left and 1 guilty man on the right of the 1 innocent man in the middle between the 2 convicted thieves. The 2 thieves were being punished for the wrongful actions they illegally committed.

The 2 men are guilty as thieves. The 1 man in the middle is being punished, but he is not guilty of anything. The 1 man in the middle is being wrongfully punished for things he did not do, things for which he was falsely accused but convicted. The 1 man in the middle hung on the cross to die even though he was innocent. The 1 man on the left and the 1 man on the right hung on their crosses to die because they were guilty of being thieves.

As they hung on their crosses, the 1 guilty and convicted man blasphemed the 1 innocent man in the middle, saying, *"If You are the Christ, save Yourself and us."* The other guilty and convicted man answered and rebuked the blasphemer, saying, *"Do you not even fear God, seeing you are under the same condemnation? We justly receive our punishment for our deeds; but this Man has done nothing wrong."* That same guilty and convicted man said to the 1 man in the middle, *"Lord, remember me when You come into Your kingdom."* The 1 innocent man in the middle said to him, *"Assuredly, I say to you, today you will be with Me in Paradise."*

In that scene, we have 2 guilty men representing all men and women all humankind. Both men are guilty and being punished for their crimes. But, there is a difference between them. The 1 guilty and convicted man mocked the 1 innocent man in the middle saying, *"If you are then save yourself and us."* There was no remorse in this 1 guilty and convicted man's heart. None. The other 1 guilty and convicted man recognized his pitiful condition and his wrong doing and his just punishment. In his recognition, he was remorseful and asked the 1 innocent man in the middle to remember him when He enters His Kingdom. The 1 innocent man in the middle said to the remorseful 1 guilty and convicted man next to Him and said, **"TODAY, YOU WILL BE WITH ME IN PARADISE"**.

SECOND, VISUALIZE THIS:

Visualize the 1 remorseful man being covered with a blanket that flows from above. It is a blanket of forgiveness because of his true remorse for his sinful actions. It is a blanket that blotted out his own "deceitful" and "desperately wicked" condition. Visualize the blanket as a red blanket floating down over the remorseful man, bringing warmth and comfort and peace.

Visualize the 1 un-remorseful man left hanging on his cross with no covering of any kind. He is angry and distraught and cold. He is left to die in his own "deceitful" and "desperately wicked" condition, his condition remaining on him relentlessly.

SO, WHAT'S THE DIFFERENCE?

What's the difference between the **1 remorseful man** and the **1 un-remorseful man**?

The 2 guilty and convicted men both have "deceitful" and "desperately wicked" conditions.

- The **1 remorseful man**, though he continues in his punishment, is set free from his "deceitful" and "desperately wicked" condition and he gains Paradise after his punishment is complete.
- The **1 un-remorseful man** remains in his condition and continues in his punishment and never gains Paradise. Thus, we have 2 men who were capable of doing wrong.
- The **1 un-remorseful man** lives without restraint of his criminal actions and receives the full punishment for his criminal actions.
- The **1 remorseful man** lives with the ability to restrain himself from his criminal actions, fully receives the punishment of his criminal actions, but he is free to enter a Paradise.
- The **1 innocent man** in the middle provides to the **1 remorseful man** the red blanket of forgiveness, warmth, love, and strength to allow the once guilty man to enter Paradise.

THE RED BLANKET - WHAT IS IT?

The red blanket is the blood of Jesus Christ that was shed on the Cross from the 1 innocent man in the middle. The red blanket removes the "deceitful" and "desperately wicked" condition of the 1 remorseful man. The 1 un-remorseful man has no blanket to remove his "deceitful" and "desperately wicked" condition or to cover him with forgiveness, warmth, love, and strength. He is left in his un-remorseful condition which is "deceitful" and "desperately wicked" while his sentence continues. He will never see Paradise.

PONDER THIS:

Only moments before the physical death of the 1 innocent man in the middle, the 1 forgiven man is promised a place in Paradise with the 1 innocent man in the middle. At the hour in which the 1 innocent man in the middle died for ALL men, women, and children, this 1 forgiven man could have been the very 1st man to enter Paradise along with the 1 innocent man in the middle.

CONCLUSION:

All individuals are capable of sin. That's our natural condition that is upon us when we are born in the flesh. But the difference between being in Paradise and not being in Paradise is one's repentance, one's "change of heart and life", and one's heartfelt recognition of the 1 innocent man in the middle who can relieve us of our "deceitful" and "desperately wicked" condition and take us into Paradise.

So, when we look at someone else remember that we were born into a "deceitful" and "desperately wicked" condition, just as they were. Remember that we are either on the 1 remorseful side or the other un-remorseful side of the 1 innocent man in the middle. Then, ask yourself, ***"Which side am I on?"***

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