

Hearing the Law from Jesus's Mouth

2024.01.14 Morning Sermon in Matthew 5:21–26

²¹“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.’ ²²But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire. ²³Therefore if you bring your gift to the altar, and there remember that your brother has something against you, ²⁴leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. ²⁵Agree 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. ²⁶Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.

Main idea: Jesus is not only the Lord Who thundered the law at Sinai, but the King Who has kept the law for us and is conforming us to it, and the Judge Who will make sure that only those who find His kingdom a heaven may at last enter.

Introduction: Remembering who the audience is, and especially who Jesus is to them.

1. Jesus, YHWH, the Eye Witness and Expert Witness, v21–22
 1. Well-instructed, as far as it went, v21.
 1. Correct account of the giving of the law.
 2. Correct application of the danger of sin. Not just excommunication or execution but eternal condemnation.
 2. The danger of feeling safe by limiting “sin” to “offenses” and “crimes”
 1. Anger without cause and the image of God, the Judge before Whom you will stand.
 2. “Raca!” and church discipline (“the council”) in a faithful context—and its connection to heavenly judgment (16:19, 18:14–20), therefore...
 3. “You fool!” and hell fire. The same as “Raca!” but now viewed from the perspective of heaven and eternity.
 4. Heaven will not tolerate sin in the heart, or its overflow from the lips, and it would be a hell to you if you still did. Follow Jesus’s lead, and don’t tolerate these things in your heart or mouth. This is kingdom-mission #1!
2. Public worship as practice for preparing to enter heaven, v23–24
 1. The pattern of the sin/trespass offering (Lev 4:1–6:7) and the necessity of restitution (v24, Lev. 5:14–6:7).

2. The continuing pattern of preparing worship by the cleansing of the conscience in the blood of Christ (Heb 10:11–22). Do you do this? And the necessity, for cleansing your conscience of making things right, so far as you can, with others.
3. Take advantage of the ability to do most of this on an ongoing basis.
3. Earthly judgment as a reminder of the exactness and eternality of heavenly judgment, v25–26
 1. You are all on the way to court! And in this court, there is no need of a hearing, or deliberation, or a sentencing date.
 2. Earthly court, and the attractiveness of settling out of court, is a lesson for that which is eternal (cf. 18:34–35). Settle out of court in your justification. But, by grace, pursue sanctification, so that when you arrive at the judgment you are not only qualified by Christ but also in such condition as to enter the kingdom.

Conclusion: You are going to die. You are going to enter eternity. Preparation for heaven cannot even begin until you are justified in Christ and qualified for heaven. And if you are entering heaven, you are coming to worship in an infinitely greater way than we have done together week by week. Jesus tolerates no sin in those whom He saves, because He is determined that the kingdom will be a heaven for them, not a hell. Are you determined with Him?

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew chapter 5 verse 21 through 26. These are God's words. You have heard? That it was said to those of old. You shall not murder. And, Whoever murders will be in danger of the judgment. But I say to you, That whoever is angry. With his brother without a cause.

Shall be in danger of the judgment. And whoever says, To his brother Raqqa. Shall be in danger of the council. But whoever says you fool Shall be in danger. Of hell fire.

Therefore, if you bring your gift to the altar and there, Remember that your brother has something. Against you. Leave your gift there before the altar. And go your way. First be reconciled to your brother. And then, Coming to all for your gift. Agree with your adversary quickly while you are on the way with him, lest your adversary deliver you to the judge the judge and you over to the officer and you be thrown into prison assuredly I say to you.

You will by no means get out of there. Until you have paid the last penny. Amen, he sends this reading. God's Holy Inspired and errant sufficient authoritative work. We rejoice to know and look to him to do. That he adds his blessing to the preaching of it. Please be seated.

It's very important as we come to this portion of Matthew chapter 5 in which the Lord Jesus is expounding upon the commandments particularly. Selections from the ten commandments. What we call the moral law that which he, and his divine nature, Uh thundered on the mountain to such an extent that the people begged that they would not hear anymore and that most would go up and receive the word.

Which was a type, a foreshadowing of Jesus, even in his human nature Jesus, as he is right now. For one of the great and last things Moses was given to tell the children of Israel was that God would raise another prophet up. Like him. Among their brethren one, who one who would speak and Moses would say.

When the Lord raises him up, you listen to him. Whoever doesn't will be held to account for that. And now Jesus, who is from all eternity, God, the Son, dwelling in unapproachable light. Uh, the nature, the divine nature of the Godhead? He has come. And he is the great prophet in these last days, God has spoken to us by his Son, who is the brilliance of his glory.

The exact imprint, which is to say having one nature complete with The Father and the Spirit one God in three persons forever. And not only has. Uh, Jesus come as Emmanuel. So that his being named Yahweh saves Jesus. Is a fulfillment of the name. Emanuel God with us. He has come to gather from himself out of the world, those whom he is saving.

By giving them new natures new minds. Uh, in repentance. That as he comes, and he is the King. And his kingdom is invading, this world, there is a necessity. If there are going to be redeemed subjects in it, that they'd be given new natures so that they may believe into him.

And be qualified for the kingdom with him as their qualification. But also, now we have heard to be made suitable for entry into the kingdom. With he who qualified, then he who qualifies you. Jesus is the only qualification you have for glory. He is all of as it were your ticket into heaven.

He is all of your right standing with God. If you Uh, do not have him or if you think that anything that you do stands together, Uh, with who he is and what he has done in making you right before God, then you are not right with God. Only those who have Christ alone, as they're standing with, God are right with God.

And so he is all of our qualification for the kingdom. And yet, he who has determined. To bring us into his kingdom, he who is our righteousness. And the atonement by which our guilt is put away is also determined to prepare us to be able to enter his kingdom.

Not only because, There can be no unholiness there. Can be no sinfulness or sin whatsoever. In the kingdom. But also, because if you were To be in the presence of his glory. With any sin at all, it would not be with great joy. As Jude says, at the end of his little letter, But to be present in the presence of the glory of God, the glory of Christ with any sin at all upon us.

Would be a hell. Not a heaven. For we would not delight in him as we ought and his Fury would burn upon us. As it ought. We like to consider that a little bit more next week. Uh, when he increases the vividness of Uh, the warning. Uh, not to enter hell with your whole body.

And genuine morning from the Lord Jesus Christ, and if he spares us, To hear the the next portion of the chapter together, we will consider it together. With this exposition of God's law,

then Is being preached by the king to those whom he's gathered to himself out of the world and he's given them display of that.

Hasn't he by sitting down to preach? And, and granting to them that they, whose hearts have been changed by his spirit, would see him sitting to preach and would leave the crowd behind and come up to him, and he's already announced to then hasn't he the blessedness of the ones?

In whom, He has done the work that he has begun in them. The blessedness. Of. Realizing that your bankrupt in, in your spiritually bankrupt and in Jesus alone, as there any spiritual currency? A lot of and of course, all of the riches, Of God and his righteousness in Christ.

There are those who mourn? They're, the ones who have been brought low. They are the ones who have given this hunger been given this hunger and thirst for righteousness and so forth. And so he described at first, the, their blessedness in the third person, you remember. And then he came back.

The last third person, blessedness. Uh, Was blessed. Are those who are persecuted? And then he switched from the third person those who are persecuted to the second person blessed her. You When they revile, you And persecute you. And so he's given those who were hearing him this. Uh, this recognition this awareness He's speaking.

About us. Now as he expands upon the law, we are going to find all all new. We're going to make fresh discovery of how poor we are in spirit. And God the spirit helping us, we are going to mourn all the more over whatever sin remains in us, won't we?

And so it's very important. That we hear the rest of this chapter. With this awareness that you hear. The rest of this chapter. With this awareness. That if you believe in Jesus Christ, The blessings that he was telling you about, At the beginning of this chapter, He was stuck to speaking to you.

He was speaking about you. Because he is doing this work in you. He who his righteousness doesn't just exceed the righteousness of the scribes and Pharisees but is the righteousness of God himself one divine person. Even as he As he lives. Uh, by way also, now of his human nature that he has added He whose righteousness is the righteousness of God is also working in you.

To conform you to himself. To satisfy your hunger and thirst. Not only to have him as your righteousness, but to be righteous like him. Which hunger and thirsty gives. Tell to whom he's given all of these other Uh, prerequisites indicators of blessedness in the beatitudes. And so we need to hear the portion of his word before us.

This morning and afternoon this sermon. On the Lord's day. We need to hear it from the one who is doing this work in us. He has declaring what he is like, He has declaring what he has been already on our behalf perfectly. He has declaring what? We must be lie.

To enter the kingdom. That's the immediately proceeding statement. I say to you that unless you're righteousness succeeds, the righteousness of the scribes and Pharisees you will, by no means enter the kingdom of heaven. But he is also declaring to us what he is doing. In us. Now, if you don't find that to be the case about you, We've just heard, haven't we from the second half of James chapter 2?

That a faith that doesn't produce works. Whatever we call it if we use that name for it. If it is not producing works. If it is not produced a new heart and a new life of friendship with god. Not that abraham when he was the friend of god did perfectly.

Well, did he? In fact, there is much in which we were amazed. At how much sin remained, but there was also much in which we were amazed. It what God had done in him. The gracious work that the lord had done in him. And so also for everyone whom god has given a like faith unto abraham.

It's a faith into a christ. Who is a complete savior as a faith into a christ who makes a difference in our lives. So that faith works. It does works. Because faith. Works. It is effective. Is given by god. It makes our union with christ. It makes a difference of producers, those works and jesus is producing these works.

So, if you hear it, Like someone else's mail. Then come to the same christ. Who saves all who call upon his name and believe into him. Who makes them righteous before god? Who begins working righteousness in their character and their conduct and will perfect that Because he will not secure heaven for you.

Without. Fitting. You making you suitable for the heaven that he has secured. And so, in this passage, we learn to receive this portion of god's word, even in the way that the lord jesus talks, And we're going to see this several times by the by the time we get to The end of verse 48.

The end of this portion of the sermon of the mountain. And he uses this. You have heard that it was said, And then, but i say to you, And so the first thing that we're going to consider then in verse 21 and 22, is that jesus is yahweh. The eyewitness or if you will the ear witness.

Yes. Even the mouth witness. Of sinai. That jesus says, yahweh the eyewitness and the expert. Therefore, Witness versus 21 and 22. And then he's going to help us. He's going to help us in our consideration of what it means for us. That sin is so much more pervasive and the commandments of god's law, the character of god, first of all.

But his commandments, his law being the applications in our life and to us, Of the implications of his character. Uh, that is what the law of god is for us and how much more demanding that is. Than anything that this, this deer group of disciples, these brand new baby christians as it were on the mountain had ever heard in synagogue.

And so he is, he's going to use an illustration. That comes actually out of what we have recently been studying in Leviticus and some of us, i hope all of us Will be much helped. In verses 23 to 24. Uh, remembering that public worship is practice. For preparing to enter heaven.

And especially the trespass offering and restitution, and giving us. Then not just this weekly view of being those who are preparing to come and enter God's presence in the public worship, but a life-long view as people who want to. So live in this life and even so worship in this life as those who are preparing to enter the kingdom, preparing to enter the blessedness of the king that favor and fellowship that in God's providence.

We hope to hear preached together. And that'll be in verses, 23 and 24. And then in verses 25 and 26. He gives the illustration of earthly judgment. About which even someone who is merely worldly wise. Would know to do what he says in verses 25 and 26. And yet that Principle of obvious wisdom in preparing to go to an earthly judgment.

Being. Something that should shape and inform how we think about being on the road to judgment on the path. We are all going to die. We are all going to the judgment. We are all going to enter eternity. And he uses the same illustration. Or at least the the same final application and verse 26.

Uh, when he speaks specifically of that in chapter 18, and versus 34 and 35 at the end of the parable, there of unforgiveness. And the great and eternal danger. That there is in being an unforgiving. Person. So, earthly judgment as a reminder. Of the exactness and eternity. Of heavenly judgment.

And the third place and that'll be in verses 25. And 26. So first Matthew. Five, 21 and 22. Jesus. Jesus is yahweh. The eyewitness and the expert witness. Note, the the way that these introductions, Uh, you have heard that it was Said. And each one of these things. That was said.

Is something from. The scripture. And so he's not saying you have heard, you shall not murder. He's saying you have heard that it was said. To those of old, you shall not murder. In other words, when they went to synagogue and they And they read from the scroll and the rabbi told them.

About it. He's He would close the the scroll and sit down to preach as Jesus. We have an example. Of doing and Luke chapter 4 and is one of the cues that they took even to come up to the mountain On this occasion, then the rabbi would tell them about it and explain it to the them.

You see to your fathers? Some 1400 years ago. God said to them. You shall not murder. And so the the rabbi would explain to them, whoever murders Is in danger of the judgment. And that's actually good instruction. That. If you were caught murdering, yes, you would be excommunicated. You would be cut off from your people.

And very specifically, if you murdered, you would be executed. For he who sheds man's blood by, man, his blood shall be shed. But the rabbi who teaches. You know, your ex communication is a small thing. Compared to being cut off from God himself. Forever. Your execution, your death. In this life.

Is a small thing. By comparison to being damned by God, condemned by God forever. And so if Jesus here is actually describing What is a right and good servant. You shall not murder. Those who murder cannot be part of the church. There must not be shedding of man's blood.

By those who come by the blood of the sacrifice to approach the living God, you shall not murder. Where the the nation is under obligation to execute. Under obligation before God to execute, anyone who murders. But do not think that these are the worst things that happen to you, if you murder Because if you murder, you are in danger of the judgment.

It's a good sermon. It's a right sermon, isn't it? But how can we come away from a sermon like that? We can come away saying. Never. Never killed a man of my life. I'm good on that one. I'm not in danger of the judgment.

You see there is A danger of feeling safe. By limiting what we think about God's commandment and its requirement. By limiting how we see sin. To those things that are crimes are offenses. If I think that only those things that I could get disciplined for in the church, Or punished for righteously by the state.

Not that churches can't do it too, but You increasingly now in a state that calls evil good and good evil. You see that? Um, Romans 13 isn't being followed in a way that That makes us obey and honor for the sake of conscience and for the sake of wrath, But you say, if i'm if i'm good as far as what other people, Would think about me and say about me, if i'm good as far as what the church would would, or wouldn't do to me if i'm good.

As far as what the state would do to me, then i'm good. And so the lord jesus comes and he uses Exactly the the same language but i say to you. That whoever is angry with his brother without a cause Shall be in danger of the judgment. And suddenly none of us are good.

This is how often the heat has arisen. In our heart without a cause. And the church can't see that heat. And the state only flatters itself with delusion, When it says it can, or can't see that heat, right? This hate crime idea. If you only knew, Would all be executed and that would, you know, they're finally be peace in the land.

Because we've all committed to hate cry. But god can see it. Can't he. And it's his law. And it's his kingdom that jesus is preparing us to enter. And before him, It's murder. If we are angry with our brother without a cause We're in danger of the judgment. And the way jesus says this.

The way jesus says, this is the sort of thing that astounded them from synagogue to synagogue because he didn't teach like the rabbis did he? He didn't just repeat the same thing that had been repeated over and over for so many generations. He spoke as the one who was there at sinai.

He spoke in the synagogue. As the one who had spoken. At cyani. And so, he who said, you shall not murder on that mountain and thundered it. To the children of israel, 1400 years, prior, Is now giving his authoritative explanation and exposition of what he said on that other day.

And so, yes, my rabbi. If i was one of these verse 21 disciples, if you were one of these verse 21 disciples your rabbi had told you truly But now, the lord himself. Whose character is the basis of the law and whose commandments are the substance of the law.

He is explaining to you what the requirements of the law actually are. And suddenly none of us are good. Which is why, of course we must have christ alone. As all of our right standing before god. And it's also why the work? Of being increasingly made fit for heaven, fit for entry into the kingdom.

Is a work that's going to be for the rest of our lives. We say with the psalmist, How exceedingly broad is the law of god, because that's what jesus is teaching us now, think about Think about the commandments as an application of the implications. Of the character of god.

An application to us of the implications. Of the character of god, because that's exactly where he starts the commandment in, which it is most obvious. You remember when capital punishment? At least in scripture is first explicitly. Commanded in Genesis chapter 9, the reason for it is because man is made in The image of god.

Now, men are sinners and men are wicked. And And every one of us give. Everyone else. Cause at some point in some way to be angry. And praise god. That love can. Um, Can cover a multitude of sins. And that even when love is unable to do that, there are ways Of reconciling.

And so there are there is such a thing as righteous anger. In fact, because god is righteous and because men are sinners. There is necessary, anger. It is wrong, not to be angry at sin. But you know, your own sins. Much more intimately. Don't you? Or you want to.

If you weren't suppressing the knowledge of them, And so, let not a man who is Fails to be angry with his own sin. Think that he has righteous anger. This is why. A couple weeks ago and our James reading he said, Quick to listen, slow to speak, slow to become angry because the wrath of man does not produce the righteousness of god.

That reflexive heat. That that comes without thinking without meditating on god's word without without taking this into consideration and love for god and love for man who has made in the image of god without all of that. Then our anger is without a cause Our anger is not because god is angry.

Our anger is because we are angry and we are angry not because Something has been done against. God. But because something has been done against the way things would be, if i were god. I am offended.

And if i am willing to be hostile, In that situation. And hateful and bitter. And burn against him. What have i just done to the one with whom i'm angry? I've forgotten. I'm not treating him as made in the image of god. I'm not having respect. For that one.

And this anger without a cause doesn't just rise up in moments. It continues, doesn't it? And things like bitterness.

I mean, whether you do it, Uh, consciously persistency persistently over a long time or whether you you just momentarily as a reflex cut off of. Cut off interaction. Isn't what we call the silent treatment. Isn't that just a form of wishing someone out of existence? Or communicating that wish to them.

Is it not hatred without a cause Is it not the opposite? Of what the lord tells you to do. With the one who is offended, you Okay, go. Not just let them come to you. Go to them.

And so, we say, I don't care that he's made in the image of god. I hate him. I want him to suffer. I want him to burn. I wanted to feel the pain of what he did.

Anger, without a cause. Is a sin against the image of god. A sin against god before whom we will stand At the judgment. Similarly, out of the overflow of the heart, the mouth speaks. And so here in Verse 20 in the second part of verse 22, whoever says, to his brother rocka, Empty head.

Very easy. Idiot stupid. What, what happens? We're we're angry in that moment. And it just overflows, it just comes out. And there's that anger without a cause and you've been despising the the image of the image of god in that person at whom you have lashed out. But now What's happened?

It's come out to where it can be treated. Now, praise god in a, in a functional church, you would become in danger of the council. The council here cannot be in heaven, There is no council in heaven. There's just god. There's no prosecution, there's no defense. He prosecutes. Praise god.

If you're a christian romans, ain't he defends? But he's there's no jury, there's no deliberation. There's no hearing for sentencing. He knows immediately what he is going to do. There's just god.

This council. However, This councils on earth. Now, there's been mouth murder committed. Don't let this go in your homes. Dear parents. Don't let this go yourself between you and your

siblings, your children. Don't let this go in the church. Don't let this go wherever you have believers together who care about one another's, eternal souls.

Because yes. We still have sin remaining in us, and we often We often have that which overflows from our hearts from our former nature, from that remaining fleshliness, but what does it show? It shows that there is still this. This hostility, this failure to consider one another in the image of god.

That, that is in our hearts, from our former nature. And when it comes out, we're in danger of the council or we ought to be Now, you don't proceed immediately to a hearing before the elders, when someone else idiot at their sibling. But if you do have unrepentant, hateful, speech like that.

Then, you do have a situation where you need help. Reconciling First, the one by himself trying to retrieve his brother not using matthew 18, as the ha i got ahead of you spiritually because you sending against me club with which to beat your brother over the head. But oh, no.

My brother has done something that offends god and sins against me, and we need to be reconciled. We want to recover from that. And so seeking after him in that that spirit of love and retrieval. And not just the words of love and retrieval. Don't you see that i am trying to help you with your spiritual life?

Oh yeah. Sure. Sounds like it. I just knowing how it should be, doesn't make it what it ought to be. But actually having that before god, that's how it ought to be and if we and if we're doing that and we don't get repentance and we bring um, Now one or two more so that there's there there's two or three and we don't get repentance yes.

Any unrepentant sin eventually? Any unrepentant offense eventually. Put you in danger of the council. And why does it put you in danger of the council? Because there is a connection between church discipline on earth and the judgment of god in heaven? Later in in this same gospel he's going to make the same point and chapter 16 and verse 19, where those apostles to whom god has given the truth.

That jesus is the christ. The son of god are going to be the first shepherd teachers in the church. That which extends now in the office of elder and they're going to have what he calls the keys of the kingdom, because there's a visible expression of the kingdom on earth, but there's the heavenly reality of the kingdom.

And even in the language there in in chapter 16 verse 19 and chapter 18, I have 14 to 20 down here, but i i think it's verse 18 specifically in chapter 16 verse in chapter 16 and chapter 18, the language is what you bind on earth will have been bound in heaven.

And what you lose on earth will have been loose in heaven. I don't know if any of our english translations. Do it that way but it's it's a a future perfect tense. Implying that Church discipline is a practice by which jesus gives the visible church on earth. To. Display, the reality that is happening between someone and heaven.

And this is why it must not be followed selectively or vindictively. But according to the word of god, so that it can actually be useful to the church and to the people in the way that this connection in verse 22 between the council and the hellfire are connected. Rocka means empty head.

And fool. Here is moron. If you've ever heard, Let me not say it that way. There can be a temptation for preachers. To do the deep dive word study. And try to make them mean really

different things. You get an extra point for the sermon that way. But the point in verse 22 is that it's the same offense.

And that when you lash out like that, If you are not hostile to your own hatred, to your brother, if you're not hostile to your own rash anger, if you're not hostile to your own lashing out with your mouth, Then you may well be in danger of hell fire.

Regardless of what you have professed and you're being a permitted to come to the table and being a member in good standing and attending all of those things and being eyely thought of

When jesus says, That, if you do this, you are in danger of hellfire. Then, if you do this, You are in danger of hellfire. And we mustn't come to Texas like this, and try to explain away the Intensity. Or urgency of the warning. Christians are committed to sanctification and holiness in heart and mouth and relationship with my brother because christ is committed to sanctification and holiness in heart and mouth and relationship with my brother.

And all those who have been counted righteous before god and jesus christ in a way that can never be taken away and never diminished. Don't let that idea enter your head. But all those who have been counted righteous before god in jesus, christ also have an ongoing work of that christ to bring us into conformity to his commandments and not his commandments the way the rabbis teach and not his commandments the way we from our flesh.

Try to follow them, just enough for others to think, well of us and to be clear of church discipline and to be clear of penalty in the state. But his commandments is coming from his mouth. According to his holiness. Who now, It's not just yahweh, our god. You shall be holy.

As Yahwe your god is. Holy. But verse 48, he is our father In heaven. Therefore, you shall be perfect. Just as your father in heaven is perfect. Because there's only begotten, son is perfect and he is counted as your righteousness. And therefore, all of his adopted children are going to be perfect.

Because that is the group project of father, son and spirit. That is the family mission. And you brought into the family. So it's your mission, too.

Heaven will not tolerate sit in the heart. Or it's overflow from the lips. That will never happen. In the new heavens and the new earth. Any of that that is still there at the judgment. It and its possessor are going to be cast into the lake of fire. Prepared for the devil and his angels.

That's what jesus is saying here. Follow jesus's lead. Don't tolerate. Murder in your heart. Don't tolerate. Murder in your mouth. This is kingdom, mission. Number one. There's so many people want to be kingdom. Builders Well. Follow the king. On mission. Yes. Parenting and church reformation. And obedience to god and all of our life.

Love for the lord jesus and the glory of his name. Those are all. Kingdom mission, it's not either or But when jesus starts talking about the kingdom, He presents this as kingdom mission. Number one. So, follow him. Make some mortification of your sin. Kingdom mission. Number one. Jesus is your way the eyewitness and the expert witness.

Verses 21 and 22. And the second place public worship is practice for preparing to enter heaven. One of the wonderful things that we have seen the lord provide in, Uh, the book of levitica says, not only The tabernacle itself. Where the glory of god would dwell in it. But also as we have just finished hearing last week and more fullness in chapter 23 that the tabernacle is also called the tent of meeting.

And that although God's glory dwells in the tabernacle in such a way that Moses could not at first enter, He has, he has given them the ability here. He had given them the ability. Now, by the time you get to Leviticus 23 to enter, and use it as a tent of meeting, for all of these called meetings, with God in the life of his people in that.

Annual rhythm that he had given in the covenant under Moses. And there were the, the three main sacrifices, the the ascension and the tribute. And the peace. And, We won't try to cover four weeks of Leviticus breaching now. But if you had sinned against God or against someone or even if you weren't sure, But your conscience was troubled or even if it was something you did along good time ago and you didn't know at the time that it had been sinful but it's just been revealed to you that it was, you couldn't immediately go to the ascension and the tribute and the peace.

He provided the sin. Offering the trespass offering for the cleansing of the conscience before God. So that you could make things right with God and come with boldness and confidence and joy in those other sacrifices offerings, by which he had given you to be able to come near. But the sin and the trespass offering which was covered from beginning of chapter 4 in Leviticus to chapter 6, and verse 7, had a special category and that was offerings with restitution.

Because often, we haven't sinned only against God we've sinned against a brother And so, something had to be made, right? And not only exactly made, right? But a fifth on top of it. Usually, that was it. There were, you know, there were other, you know, dependent on what it was, and And so forth.

But you were, you were required. To settle up with your brother first. And then, the sin offering could be offered to cleanse your conscience before God. So what Jesus describes here is not some new thing, it's actually a further application. Of something they already had in the law. Therefore, if you bring your gift to the altar, If you're coming to enter the presence of God to ascend, by way of your substitute upon which you lay your hand and the the life blood is applied to you, identification of life with life to ascend.

And as tribute you would have the, the grain that was offered with it and then ascension and tribute, uh, being completed there would be peace and part of the animal would go up and smoke and the other part would remain on earth and you would have fellowship meal with God.

If you're coming. To do that. You have to do this in offering first because you want to come with a clear conscience. But the sin offering also required, restitution. In places where you had incurred a debt to your brother. So he says, therefore if you bring your gift to the altar and they're remember that your brother has something against you, Now, this is not that your brother isn't super happy with you yet.

Um, This is that your brother has a legitimate claim that you have not paid. Right in the context of the Uh the Leviticus 5, 14 to 6 7 portion. You're, you're at the altar, you're about to offer the gifts, but you haven't given The the amount back the amount destroyed plus one-fifth Or just the amount if it was negligence not intentionality.

Then you can't offer your sin offering yet. And you can't ascend yet and you can't bring the tribute yet and you can't enter the piece yet. And so, Jesus is here. Reminding us that public worship is actually a foretaste. Is a type of shadow. Of preparing to enter eternal.

Worship. Everlasting. Worship. So he says, leave your gift there before the altar. Go your way first to be reconciled to your brother then. Come. And offer your gift. Now, we don't have all

those offerings anymore. Why? Well, hebrews 9 10. Jesus has offered himself once for all. He is not only our sin offering and trespass offering.

He is our ascension, he is our tribute. He is our peace. In fact, these are tabernacle and our priest and all the sacrifices. And so it's through him through the new and living way, that is his flesh. That not just one man once a year. But all of the men and women and boys and girls by faith every single week passed through the veil.

But there is still the coming. With our hearts sprinkled from. Evil conscience. By the blood of god. See, it's not enough to have had the water applied to your body, the one time. Every week as you come. You must make fresh application of the blood of jesus putting away, all of your sins.

And you need to, also, Heed his instruction here in verse 23, and 24. That part of, Of the cleansing of the conscience so that we can come to worship with boldness. Don't let any sin. Go on dealt with unrepented of. I think in the in the devotional i put on the saturday evening, you don't have to wait till Saturday.

The blood of jesus is always available for the cleansing of the conscience. But do not let sin linger. And certainly don't plan anything for saturday night that, you know, is going to be something that you're going to end up. Uh, or likely is you you're going to pray lead us not into temptation.

Uh to god on lord's day on the lord's day, but you pray to yourself, lead me into temptation on saturday evening, that's folly too. But we should, we should keep our consciences clean. You always have the one's shed blood of christ available to you to come to god, and, and confess your sin and enjoy again, the fullness of christ atonement for you.

But a part of that is going to have to be, isn't it? Reconciling with your brother. If you haven't come, And, and Asked for that forgiveness. And and if it's something that can be, Recompensed, making the restitution whatever it is. Then you are not suitable for the public worship.

Are you? There's not saying, you know, hold a grudge for 30 years and You know, skip every lord's day for that entire time. And excuse yourself on the basis of matthew 5, 23, and 24. That's just wicked, isn't it? Right saying, you have to go to the worship so you have to go to your brother.

Public worship has practice. For preparing to enter heaven. Because that 30 year man in the illustration, a moment ago. You're gonna die, isn't he? And he's gonna he's gonna enter attorney, he's going to come to the judgment, isn't he? And if he wasn't prepared to worship god on earth, what makes him think?

That he is going to be prepared to enter the kingdom and worship god forever. Preparing for the public worship and participating in the public worship is practice for participating to enter glory. Preparing to enter glory. And preparing to participate in the worship of glory. The last place then earthly judgment as a reminder of the exactness and eternity of heavenly judgment.

Now, uses a A civil illustration this time. Says, verse 25. Agree with your adversary quickly. While you are on the way with him. Lest your adversary deliver you to the judge. Now the, this is a debt that is not just necessary to pay as far as. Uh, restitution goes to be admitted to the worship of god.

But the debt is being, Turned over also to the civil magistrate. Unless your adversary deliver you to the judge, the judge hand, you over the officer, and you'll be thrown into prison assuredly. I say to you, you will by no means get out of there till you have paid the last penny.

Now, just taking the, the civil illustration at first. In this world, we do not know. What kind of judge we are going to get. We do not know what kind of jury we are going to get It is ordinarily a wise thing to do. If someone is making a claim against you, and you don't know, If the jury or the judge are going to be righteous, It's generally prudent to try to settle out of court, if you can get a reasonable amount.

Just make it right with your brother before you get there. Don't let that happen. And so there is this idea that you are the in the in the word picture. In verse 24. You're on the way to the to court. You're on the way to a judgment. And you want to be prepared.

In fact, if you can, you want to know that that judgment is neutralized before you get there? Dear congregation, every one of you is on the way to judgment. And you have not only men. Against whom you have sinned. As your adversaries. Because, however, much you have sinned against men.

You have sinned, infinitely more. Against the living god. And you want to come. To an assurance of faith, not just to faith. But to an assurance of faith. You want by Jesus working in you by his spirit to grow and holiness. To put to death hatefulness in your heart.

To put to death, the overflow of of language that lashes out from your mouth. To put to death all of your sin, not that you will succeed in doing so perfectly. But the process is actually only possible for believers. Only possible for those who have a new nature to live out of.

Because holiness unto God cannot proceed from the former nature. Cannot proceed from a man who is still in himself. It only proceeds from union with Christ, it only proceeds from Jesus, it only comes from his life in you. And so as Jesus is working in you to fit you for the kingdom.

And as you dependent upon his grace and devoted to him with a desire that has come from him in the first place are making progress and sanctification and growing in grace and becoming more mature in the faith. You are seeing. That you have agreed. With your adversary. In fact is not your adversary.

You're gonna come to the judgment? And you're, you're gonna ask these wonderful rhetorical questions. From Romans, eight. Who can bring a charge. Against God's elect. Sorry, wrong book. It is God, who justifies?

Sorry. Who shall bring a charge against God's elected as God. Who justifies who is he, who condemns it is Christ who died. And furthermore is also risen. Who's even at the right hand of God who also makes intercession for us? Don't you see what has offered to you? And sanctification.

As the Lord Jesus gives you assurance. That he is not your adversary, but your advocate. You are on the way to the judgment. But how glorious it is to know that when you get to the to the judgment, in the judges seat will be God, your father who has declared your righteousness in Jesus.

And in the prosecution seat. There will be God, the sun. Who has advocating for you and interceding for you. So that Jesus says, both prosecution. And then for believers the defense, From believers, there's no defense. And so, Yes, there's There's some here in verses 25 and 26

about our interaction with men and, you know, wanting to enter heaven with a clear conscience.

With men, if you've had a long-standing grudge or a long standing broken relationships, that is not a right way to live as someone who is on the way to the judgment. But what is especially here? Is that Jesus the king? By his own work and his dear subjects and they are dear to him.

Gives them opportunity to know. That they are reconciled to him. Uses this language. Later. Of course, For those who are reconciled to him. Matthew 18.

Remember, the parable of the servant who was forgiven 10 thousand talents? Astronomical amount. And what was offended against him was not? Small in and of itself. Felt big right? 300 dinari is a year's wages. Between men, that's not a small debt. But for men who have been forgiven 10 thousand talents, it's a small debt.

You remember the parable? Well. Just, The end of it. Then as master after he had called him and said to him, he wicked servant. I forgave you. All that debt because you begged me. Should you not also have had compassion on your fellow servant just as I had pity on you and as master was angry and delivered him to the torturers until he should pay.

All that was due to him and listen to verse 35. Now, So, my heavenly father Also will do to you each to you, sorry. So my heavenly father also will do to you if each of you from his heart. Does not forgive his brother, his trespasses. Do you hear the parallel between the two passages?

It's talking about what goes on in your heart. He's talking about. Never being let out of hell until you have paid a debt that you cannot pay. In Matthew 18:35. And so, how wonderful. That God, the adversary gives us opportunity before we get to the judgment. To make agreement with him through Jesus Christ.

And to have assurance of that agreement. But the sanctifying work that Christ does. As he is preparing us. To enter heaven. You are going to die. You are going to enter eternity. Preparation for heaven. Cannot even begin. Until you are justified in Christ. And so if you have not believed into Jesus, if you don't have him and his obedience says, all of your obedience before God, and his sacrifice on the cross, as all of the payment for your sin.

Then the rest of this sermon is not yet for you. Believe in the Lord, Jesus Christ receive who he is and what he has done as your only right standing before God. Be forgiven all of your guilt by his enduring all of the wrath that it deserved at the cross.

Preparation for heaven. Cannot even begin until you are justified in Christ and qualified for heaven. But if you are entering heaven, You are coming to worship. In an infinitely greater way than we do together weak by week. And so make preparation. To enter that worship. Jesus tolerates, no sin and those whom he saves.

Because he is determined that the kingdom will be a heaven for them. Not a hell. Are you determined with him? That you would be fit for heaven. Receive the law from his mouth. And independence upon him and his grace. Seek that his spirit would conform, you not to what men think.

The law says, you need to be like But to what Jesus himself says, you must be On the day that you enter the kingdom, Amen, let's pray.

Our father in heaven. How we thank you. That you have given your son. To be our king so that your law be his mouth as a royal law. And your law to us, whom you have set free in him as a law of liberty. And so we pray that you would hear him.

Who pleads that? We would be sanctified by your truth. And that your word is truth. And that you would hear us as we plead. As he has taught us to plead as well. Granted, we ask in his name. Amen.