

Lessons From the Sermon of Jesus on the Mountain Part 69

“23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;” (Matthew 5:23 KJV)

“Therefore, if thou bring thy gift to the altar”: Here we have the accountability with one another before God. The Jews obliged those who had done any damage to their neighbors, by stealing from them, to make satisfaction before they brought their offerings; and they say, He that brings what he has stolen, before he brings his trespass or sin offering, is right; but he that brings his trespass or sin offering, before he brings that which he has stolen, is not right. So they need to confess their sins and make things correct before they can offer to God. **Therefore, in the same way we need to confess our sins and renounce them, correct damages before we can offer to God or before we do our service and ministry.**

Also at the time of Jesus the Jews teaches, that such people need to return what is stolen either to the owner or to the priest before they can offer their trespass offering. Why to the priest? Possibly they might not aware from whom they have stolen them or they may not be able to find the person or they may not be able to approach him. Christ here used that teaching and extend that to all sorts of offences not only for stealing. Christ did not mention trespass or sin offering, but a freewill offering when He said ***“thy gift”***, as a voluntary sacrifice to be offered unto God; and as a person offer and it came into his mind, that he had offended any man by any action or by any reproachful words, as Christ said, ***“and there rememberest that thy brother hath ought against thee”***, or anything to charge you with; any just ground of complaint against you; if you had taken something from him, borrowed something from him, had affected him materially, if you has done him any injury, or given him any offence by saying Raca to him, or called him fool without a cause, then you need to go and correct what you did wrong.

Our lives and ministries are not acceptable to God if they are performed when we are in anger, in wrath, having envy or malice, gossiping, slander, backbiting, revenging, in bitterness, and by other sins we had done against others. **These are sins so displeasing to God. If we have such sins in our hearts and life, and are predominant, then nothing from our service or ministry will pleases Him. Prayers made in anger are not acceptable to God.** Paul instructed Timothy that he does not want men to pray with their anger, ***“I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.” (1 Timothy 2:8 KJV)*** Without wrath is without anger, malice, rage, or a plan to revenge. Same we read in Isaiah, ***“And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.” (Isaiah 1:15 KJV)*** **God will not hear our prayers when we are not good in our attitude toward others, or when we had done evil or wrong or damage against others.**

“24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” (Matthew 5:24 KJV) **Love, charity or reconciliation is so much better than all burnt-offerings and sacrifices.** God recommend reconciliation made with an offended brother before the gift to be offered. **God is willing to wait for the gift, rather than have it offered while we are under guilt and engaged in a quarrel.**

From all these we can conclude, that we ought carefully to preserve Christian love, and peace with our brethren, and that if at any time a breach happens, we should labor for a reconciliation, by confessing our fault, humbling ourselves to our brothers, begging their pardon, and making restitution, or offering satisfaction for wrong done in word or deed, according as the nature of the thing is.

Why we should do this quickly? For two reasons:

1. Because, till this be done, we are unfit for communion with God in prayers, in the holy ordinances, in washing of the feet and the Lord’s Supper.
2. We are unfit to do any ministry.

“Leave there thy gift before the altar”: Although we are unfitted for communion with God, by a continual quarrel with a brother, or for any other sin, yet that can be no excuse for the neglect of our duty. Many give this excuse as a reason why they do not come to church or to the communion or why not doing any ministry, or why they are not going to prayer ministry, or why they are not giving their tithes, their offerings and firstfruits, because they are at variance with some neighbor or in quarrel or to what have done with a brother.

*** But whose fault is that? Is their sin and when they will not come to church or refuse to do the ministry, and refuse to keep commitment with the church that will double their sins. One sin will never excuse another, but will rather double the guilt. * You have to bring your gift, you have to do the ministry, you have to pray, you have to come to the communion, you have to bring your tithes offerings and firstfruits, and you have to correct what you did wrong with your brother.**

“Leave there thy gift before the altar”: For the Jewish that was easily done, particularly at their public feasts, as the passover, pentecost, and feast of tabernacles, when all the Israelites were come and meet together that will be their opportunity to meet: ***“and go thy way”***; as quickly as they can, ***“first be reconciled to thy brother”***; using all means to reconcile with him; acknowledge the offence; ask his pardon; assure him that you wish well to him, and not ill; ***“and then come and offer thy gift”***, by putting it on the altar. This show that acts of love is preferable to sacrifices; and that sacrifices offered up in anger, and while non reconciled to others, are unacceptable to God, and of no avail.

The Jews explains that the Day of Atonement God does forgive transgressions that are between a man and God, as when one do anything that is forbidden. But transgressions which are between a man and his neighbor, as he that hurts his neighbor, or curses his neighbor, or steals from him, saying to him Raca, saying to him fool without cause, and the like, are never forgiven, until he has given his neighbor what he owed him, and has reconciled him, and mend things, and desire him to forgive him.

For us today it is easier for us to communicate and reach the offended brother due to better availability of the communication today, email, whatsapp, go and meet, during the church meeting, etc.

If you are the party offended, those who have wronged you, and you are the victim you must forgive as Jesus taught us; you need to avoid to do any offence against them or any revenge or retaliation, but to forgive them and forgive the injury: ***“And when ye stand***

praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.” (Mark 11:25 KJV)

Let us now take a moment of prayer to forgive those who harmed us and wronged us and did not come to reconcile and did not come to compensate us our losses _____ . Forgive, and ask God to compensate you the losses and to reward you with peace, compensate you the loss, bless you and forgive your sins.

But if the quarrel began on your side, and the fault was either at first or afterwards on your side, so that your brother or any other person, has a controversy with you, go and be reconciled to him before you offer your gift at the altar. You must satisfy him. You need to go and take the initiative, humble yourself, and work for peace and reconciliation. If he is not willing, then at least you had done your part and you went to reconcile with him but he refused. Then you are cleared before God and it will be no more your fault, then come and offer your gift, and it shall be accepted.

Let us now take a moment of prayer to make a move to correct the wrong doing we had done. Let us make a commitment before God to move to reconcile to that particular person or a brother _____ .

“26 Be ye angry, and sin not: let not the sun go down upon your wrath:” (Ephesians 4:26 KJV) We must not let the sun go down upon our anger, because we must go to prayer before we go to sleep, that is our evening sacrifice, and we should not let that anger continue till the day of worship because that is the day of prayer and service unto God.

What our concern for the message of the Lord to us is ourselves, if we had done something wrong or we spoke something wrong, if we had said Raca or fool without a cause, we need to go and correct that. We may ask God what is due for us to pay, and what we need to do, what are the things that I ought to pay? But if the person is not willing to reconcile we need to go to God and ask Him to direct us how to handle such situation or what we need to do further, and that will be the way to clear ourselves before God. These things also need to be done so that to avoid further escalations and further troubles, *“25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” (Matthew 5:25-26 KJV)*

If we had done damage to someone or to our brother or to any person in his body, in his goods, or reputation, we need to work out to make him recover of what we did wrong and don't let the tension to go up. A creditor demands and insists upon us payment of what we need to pay to him, and for this purpose has taken or he will take methods towards bringing us before a proper authority; the sanherdin for the Jewish at that time of Jesus, the church for the Christian or the government authority in order to oblige us to pay what we need to pay, or to correct of what we need to correct. Therefore, while you are in the way with your enemy be obedient and correct your wrong, *“Lest at any time the adversary should deliver thee to the judge”*, a superior authority like court to oblige you to pay. God had ordained judges to deal with such issues as we read here, *“Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee,*

throughout thy tribes: and they shall judge the people with just judgment.” (Deuteronomy 16:18 KJV) That is why now there is the system of judges, governments and authorities, and God allow them, that impose regulations, fees, fines and penalties to punish people when they break rules and when withhold the rights of the people or the government and as Jesus said, *“26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” (Matthew 5:26 KJV)*

Trespass offerings or sin offerings are penalties God ordained to those who sins, and is a way to pay penalties for those who did wrong. Now when the people sin they take it lightly, either they will deny their wrong doing, or they just confess and ask forgiveness but they will not pay for the damages. That is why Jesus put rules and asks people to pay back, and to compensate material losses, time losses and effort losses: *“25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.” (Matthew 5:25 KJV)*

The church needs to be careful about such teaching and work to implement discipline to stop people from doing wrong. Now our sins are forgiven by the blood of Jesus after we repent. But there are consequences and penalties applied for us for reconciliation with God and man. In the Old Testament when they sinned there was the sin and the trespass offerings, as we read in *Leviticus 4-7*, they required to offer animals which are costly, where blood of animal will be shed. * Now we have the blood of Jesus, but that does not mean we are exempted from material compensation and material giving to make good and repair of what we had done wrong. Christ here clearly, instructs us to pay what we caused loss. * Many who take advantage of the church and the brethren and they use them and abuse them, and they just walk away. Therefore, if the church will not take stand for that, the judgment of God will come and fall in a heavy way due to widespread injustices. That is why we witness now various calamities, natural disasters, earthquakes, wars, volcanoes, violence, accidents, pandemics, and the rest, to execute the judgment of God. * When the authorities that God had placed on earth do not do justice and implement discipline and execute penalties and punishment on the wrong doers then God himself will judge those who did wrong.

Therefore, we need to teach and expound that, and we need to discipline and deal with those who are unfaithful by telling them this teaching: When you sin and harm you need to pay the damages. That is why we can see now the judgment of God, the system of paying fines and penalties everywhere and in every country widespread. Why? Because no one or few who are taking heed to teach and to pay back what they had taken and to pay and compensate damages that they had done.

My dear and beloved: It is our wisdom to prevent further escalation by humbling ourselves before God and His Word and be submissive to His will and bring peaceable satisfaction to the person that we had done wrong and to God that we had offended. Otherwise the person or God may recover it by law, and put us even in prison. It is dangerous to put yourself in danger and fight against the law of God or against the law of the government because it may causes you ruin by a foolish obstinate persisting in the offences that you have done. *Fighting against God's Word, fighting against the government and fighting against the church that working to implement God's Word is dangerous and it may bring those who do such to ruin. Instead of stubbornness, humility will bring peace to the situation and give you relief. If you insist on your*

wrong doing you may find yourself in a prison, in front of a law case, or need to pay a big fine which is an uncomfortable situation that you brought yourself to it by your own pride and folly.

Time for you to repent, humble down, renew your mind and consider the Scripture that we had studied and apply them in your life. If you had done something wrong or you spoke something wrong, then you need to go and correct that, and compensate the losses. God is patience, but He needs you to go and reconcile with people whom you did wrong, and pay what due for you to pay.

My prayer: *Father God I come before you in the name of Jesus who died on the cross for my sins, who was buried and rose from the dead on the third day to give me eternal life. Lord I thank you for this clear Word that shows me clearly what the things that I did wrong are; the sin of anger and all the evil thoughts that are related to it.*

Confess your sins and renounce all your wrongdoings. Renounce your anger, bitterness, your injustice, abuse, taking advantage, envy or malice, harming others verbally and by actions. and your sinful action of fighting, hating, quarreling, gossiping, revenging, grumbling, backbiting, slandering, criticizing, and trying to destroy others. Lord I confess and renounce the following sins

Lord I commit myself to abide with the instructions that I received today from your Word. Lord I commit myself to refrain from fighting, quarreling, injustice and abusing others. I commit myself to be more patience, and to reproduce more fruit of the Holy Spirit, love, peace, joy, patience, self-control and long suffering. Lord I am willing to go to reconcile with the following people that I did wrong to them

Lord I am willing to pay back for the damages and the abuses that I did.

Lord thank you for my brethren and sisters who repented and amended their ways; Lord help them and go before them to reconcile and make things according to your will and purpose. Lord help us as a church to implement justice and to deal with those who treated others with injustice and caused harms. Lord we pray that you will enable us to implement whatever needed in this matter to take place in our lives and ministry unto you.

Lord we commit ourselves as a church to live the righteous life that you ordained for us to live, that our lives will be a good example to others. Lord refill us with the Holy Spirit and go before us, and help us to evangelize and teach your Word and make disciples and train workers so that your name will be glorified and your will be done in our midst. Lord bless us, enlarge our territory, let your hand be with us, and free us from harm so that we will not feel pain. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all in Jesus' name, Amen.

Lessons from the sermon of Jesus on the mountain Part 69. Matthew 5:23-25. 1 Timothy 2:8. Isaiah 1:15. Mark 11:25. Ephesians 4:26. Deuteronomy 16:18. Leviticus 4-7.

Dr. Ramiz Khalaf

The Church Overseer
Church of God
United Arab Emirates
www.churchofgoduae.com
Email: thebread1@gmail.com
Mobile Tel #: 00971551902647

Note: The Bread of Life is a weekly publication from the Church of God, United Arab Emirates. For further issues and more spiritual enrichment you can visit our web site at: www.churchofgoduae.com.

Share the message with your friends.

Please share with us your view about the message and if you have any question.

If you have a prayer request, please send it to this whatsapp Number: 00971551902647, or to this email: thebread1@gmail.com.

Please send your tithes, your first fruit, and your various offerings to the church to this account

BANK NAME:
First Abu Dhabi Bank (FAB)
ACCOUNT NAME:
RAMIZ BAHNAM ABBO KHALAF
ACCOUNT NO.:
1576003753162014
IBAN:
AE380351576003753162014
SWIFT CODE:
NBADAEACPU

Or contact me to this whatsapp Number: 00971551902647, or to this email: thebread1@gmail.com.

If you need counseling in area of your life, whether about family, children or finances, please be free to contact me to this whatsapp Number: 00971551902647, or to this email: thebread1@gmail.com.