

Matthew 5:22-26 – “Agree with thine adversary quickly...”

By John Marsing - www.MyHebrewBible.Com

Mat 5:22-26 But I say unto you, That whosoever ...

- 1) is **angry**^{G3710} **with his brother** without a cause^{G1500} shall be in **danger of the judgment**; and
- 2) whosoever shall **say to his brother, Raca**¹, shall be in **danger of the council**^{G4892 sanhedren};
- 3) but whosoever shall say, **Thou fool**^{G3474}, shall be in **danger of hell fire**.

²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 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. 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.

Verse 25 is an oft quoted verse from those who study commercial redemption and is quite fascinating, but to give it context the previous two verses are about placing a gift on the altar. Since I'm always looking at law in the Torah, I would say it is because you want something from YHVH per the Mt. Sinai covenant i.e. you want to exercise your Creator Given Unalienable Rights (CGUR) and are expecting YHVH to perform. This is the context of verses 25 which is describing a conflict with your brother so one could presume that you are going to the altar to ask for YHVH to intervene against your brother. Although it may not have been the only thing on your mind that you want to deal with before YHVH, what Y'shua is saying is it would be very advisable to resolve that conflict beforehand and give him that which he is due. And what is it that your brother is due but due process or to put it another way you need to (as I like to say) “exhaust your Torah administrative remedies”.

These remedies are found in scripture (Mat 18:15-17) which is being emulated with the three step administrative process that Jack Smith talks about ... 1) your claim / complaint, 2) Notice of Fault and Opportunity to Correct, 3) Notary Protest.

Once you've exhausted these procedures and given your brother due process then you should expect a remedy. At this point you have standing before the judge in court as you would have standing before YHVH at the altar. Believe it or not according to Torah Equity² you are in agreement with your brother because he did not resolve the issue by making a relevant counter offer. You are not judging him but rather your record and his lack of a record is judging him. Even if he ignores you (i.e. standing mute³) he is still in dishonor and it's as if he plead guilty.

In the course of due process, your brother can also make a counter offer. If he does with honor and respect by responding to your question with not just a question, but a relevant question that geared towards an attempt at problem resolution. Keep in mind that going through the process of “Due Process” is not the goal in and of itself but rather to solve the problem (which is a characteristic of a creditor).

It is the contention of Jack Smith's teaching (which I very much concur) that the result of the Lamb of Elohim redeeming all the things of the world, there ultimately is not need to argue with your brother civil matters.

¹ Raca: **R'ACA**, n. A Syriac word signifying empty, beggarly, foolish; a term of extreme contempt. Mat 5. (Strong's G4469)

² There is nothing new under the sun even the law form that is admiralty/maritime/administrative/equity, it is all of YHVH's law

³ **Standing Mute**: ... 2: In the case of the United States v. Hare, et al., Circuit Court, Maryland Dist. May sess. 1818, the prisoner standing mute was considered as if he had pleaded not guilty. Bouvier's 1856 Law Dictionary

In this world where the lamb of Elohim has redeemed everything crazy world and / or doesn't, then believe it or not, you are in agreement with your brother because you have a record before the judge (be they in heaven or earth) and your brother does not. When you go before the judge (again be they in heaven or earth) you are on appeal as the "trial" was the administrative process. What that means is (more teaching from Jack Smith) is that when you're on appeal neither party can introduce new evidence i.e. records. So how can you lose your case if your advisory has not introduced any record of his own, so therefore you are absolved and the great threats that Y'shua warns about in verse 22 will not be a concern of yours.

one of four things. In any case he does not have a record / claim so he will lose by default.

If your brother who is being your adversary does not resolve the issue with you by

Once you've exhausted these remedies be it in a biblical or secular context, and your brother still does not resolve the issue with you by ignoring you ([standing mute](#)) and / or doesn't make a relevant counter offer, then believe it or not, you are in agreement with your brother because you have a record before the judge (be they in heaven or earth) and your brother does not. When you go before the judge (again be they in heaven or earth) you are on appeal as the "trial" was the administrative process. What that means is (more teaching from Jack Smith) is that when you're on appeal neither party can introduce new evidence i.e. records. So how can you lose your case if your advisory has not introduced any record of his own, so therefore you are absolved and the great threats that Y'shua warns about in verse 22 will not be a concern of yours.

Vengeance is mine

Rom 12:19 Dearly beloved, avenge^{G1556} not yourselves, but *rather* give place unto wrath: for it is written, Vengeance^{G1557} *is* mine; I will repay, saith the Lord.

You must exhaust your Torah administrative remedies and if the problem with your brother via due process is not resolved then take it up on appeal before YHVH and have faith that he will adjudicate it righteously. And if YHVH has to exact vengeance so be it, just be forewarned that this is a two edged sword and if you didn't give your brother due process the vengeance from YHVH can come down up you. See [Mat 5:22-26](#). It's not your job to avenge, but it is your job to follow due process and righteously initiate the problem solving process. Ultimately though, by right, if need be, you can call on the vengeance of Elohim. Therefore you are not passive in this process. Many in Christianity would go all spiritual here and say no matter what form of crappolla that your brother heaps upon you, you have to just take it with a big grin on your face pretending to be ok with the situation.

Lev 19:18 Thou shalt not avenge,^{H5358 naqam} nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

Shaul in Rom 12:19 is quoting Torah (Lev 19:18). When I think of love, I think of when Y'shua says "if you love me keep my commandments". So if I am to emulate Y'shua then I must keep the commandments and I also should expect my brother to do the same. I'm further suggesting that part of the commandments are to give your brother due process, so again it is not you judging him but the record which is an output of due process that is judging him.

Mat 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. **44** But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; **45** That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

More on verse 22. This is a very serious matter to go to the altar because you could easily put your proverbial foot in your mouth by blurting out what maybe bothering that you have not resolved and if you have not given him due process, than watch out because the punishment in verse 22 is quite severe. It's interesting how this verse breaks this down in to three degrees of anger with your brother and three corresponding punishments that might befall you if you're not careful e.g. not being able to show that you gave your opportunity to correct. It's hard to tell for sure in the translation, but I think it's safe to say that these three things are in order of severity, with the last being where you definitely don't want to be ... hell fire.

G1556

ἐκδικέω ekdikeō *ek-dik-eh'-o*

From [G1558](#); to *vindicate, retaliate, punish*: - a (re-) venge.

LXX related word(s)

[H5358](#) **naqam** qal.ni.pi

[H6485](#) **paqad**;c. al:c. el

[H8199](#) shaphat qal.,ni.

G1557

ἐκδίκησις ekdikēsis *ek-dik'-ay-sis*

From [G1556](#); *vindication, retribution*: - (a-, re-) venge (-ance), punishment.

LXX related word(s)

[H639](#) aph

[H5359](#) **naqam** ni.

[H6485](#) **paqad**

[H8199](#) shaphat

[H8385](#) toanah

[H8433](#) tokhachat

H5358

נָקַם

nâqam

Total KJV Occurrences: 30

Aveng(ed)(er), 9

[Lev_19:18](#), [Lev_26:25](#), [Num_31:2](#), [Deu_32:43](#), [1Sa_24:12](#), [2Ki_9:7](#), [Est_8:13](#), [Isa_1:24](#), [Jer_46:10](#); [Gen_4:24](#), [Jos_10:13](#), [Jdg_15:7](#), [Jdg_16:28](#), [1Sa_18:24-25](#) (2), [Jer_5:9](#), [Jer_5:29](#), [Jer_9:9](#); [Psa_8:2](#) (2), [Psa_44:16](#)

vengeance, 4: [Gen_4:15](#), [Psa_99:8](#), [Jer_50:15](#), [Nah_1:2](#)

punished, 2: [Exo_21:20-21](#) (2)

Revenge(th)(ed), 2 [Nah_1:2](#) (2) [Jer_15:15](#) [Eze_25:12](#)

[Lev_26:25](#) And I will bring a sword upon you, that shall avenge^{H5358} the quarrel^{H5359} of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

WordStudy is saying that this verse is applying vengeance amongst Israel.

[Jer_5:9](#) Shall I not visit^{H6485 paqad} for these *things*? saith the LORD: and shall not my soul be avenged^{H5358} on such a nation as this?

PaQad: See C:\Users\John\Religion\Word Study\Word-Study-of-PaQad-H6485_Visit-Numbered-Punish.doc

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Exhaust your Torah administrative remedies

Our relationship with the brethren is extremely important, see Mat 22:36-40. If you have a problem with a brethren follow the advice of scripture, see Mat 18:15-17, 1Ti 5:19. Resolution can only come about after the accuser attempts to establish what the truth is see Deu 19:15, and following due process of Torah.

Due process of Torah

1. Go to your brother first.
2. If that doesn't work, take one or two more brethren
3. If that doesn't work, take him before the congregation
4. If that doesn't work, remove him from the congregation

Standing Mute: ... 2: In the case of the United States v. Hare, et al., Circuit Court, Maryland Dist. May sess. 1818, the prisoner standing mute was considered as if he had pleaded not guilty. Bouvier's 1856 Law Dictionary