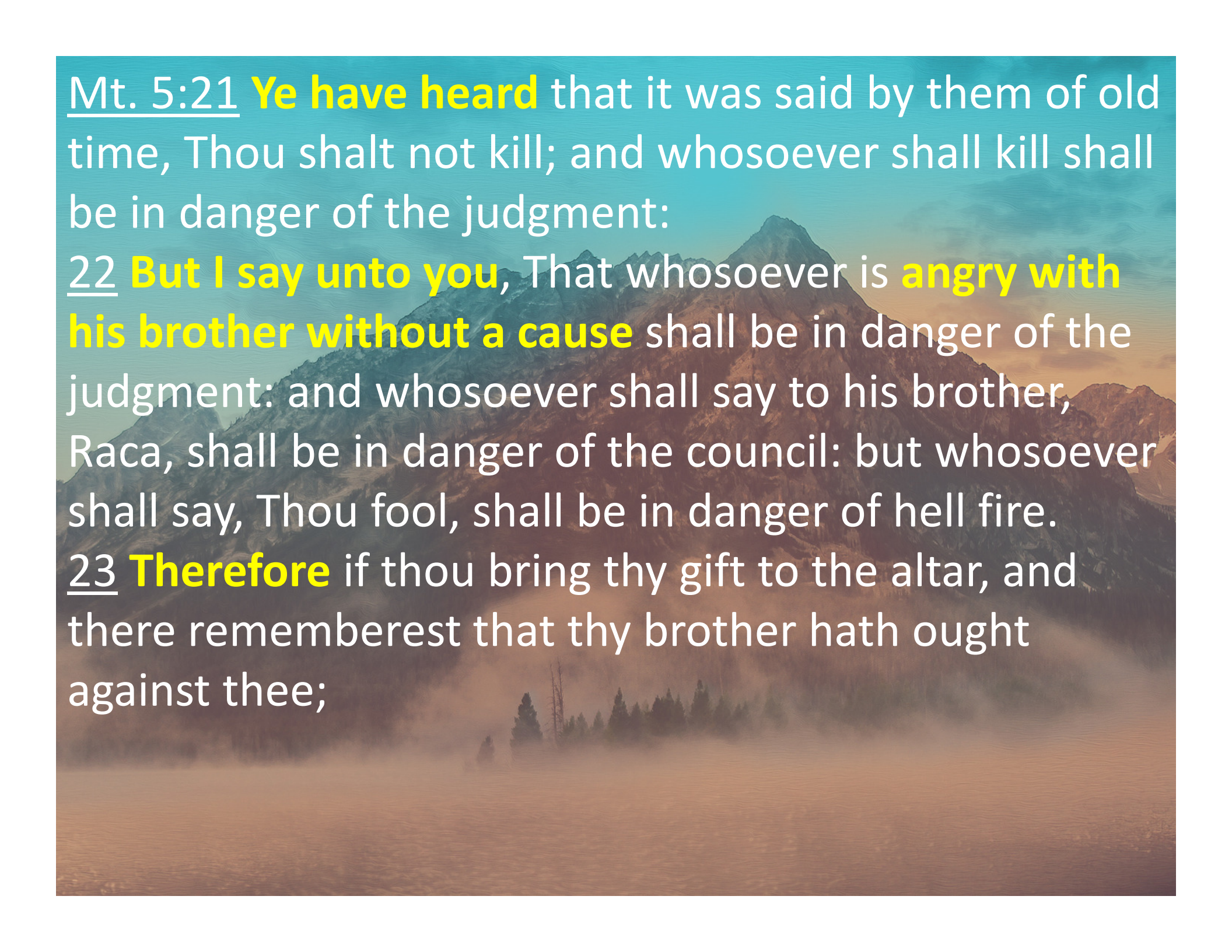




THE SERMON ON THE MOUNT

Mt. 5:21-22

“The Question of Injuring Lives”

A scenic landscape featuring a range of mountains in the background, some with patches of snow. In the foreground, there is a calm lake reflecting the sky. The sky is a mix of light blue and soft orange, suggesting a sunrise or sunset. The overall atmosphere is serene and majestic.

Mt. 5:21 **Ye have heard** that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 **But I say unto you**, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Review: Several weeks ago, we began the exegesis of this great sermon preached by the Lord Jesus Christ.

I. THE DISCIPLE AND HIS BLESSINGS, 5:1-16

A. The Setting, 5:1-2

B. The Sayings, 5:3-12

C. The Sequel, 5:13-16

1. Resisting Decay, 5:13

2. Removing Darkness, 5:14-16

a. The Position of the Light, 5:14

b. The Purpose of the Light, 5:15

c. The Potential of the Light, 5:16

A scenic landscape featuring a range of mountains in the background, some with patches of snow. In the foreground, a calm lake reflects the sky, with a line of evergreen trees on the shore. The overall atmosphere is serene and majestic.

II. THE DISCIPLE AND HIS BELIEFS, 5:17-20

A. A Personal Appreciation of God's Law, 5:17-18

1. The Law and Its Fulfillment, 5:17

2. The Law and Its Future, 5:18

B. A Personal Application of God's Law, 5:19-20

1. A Searching Examination, 5:19

2. A Scathing Denunciation, 5:20



Early in the “Sermon on the Mount” the Lord Jesus emphasized His concern regarding “righteousness.”

Mt. 5:20 For I say unto you, That **except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

The Pharisees placed the emphasis for pleasing God to be an external rigidity of rules with 365 negative commandments and 250 positive commandments. Jesus stated a premise about the righteousness of the Pharisees and now begins to explain His perspective of righteousness regarding mankind’s heart.

The Lord Jesus begins with the sixth commandment:

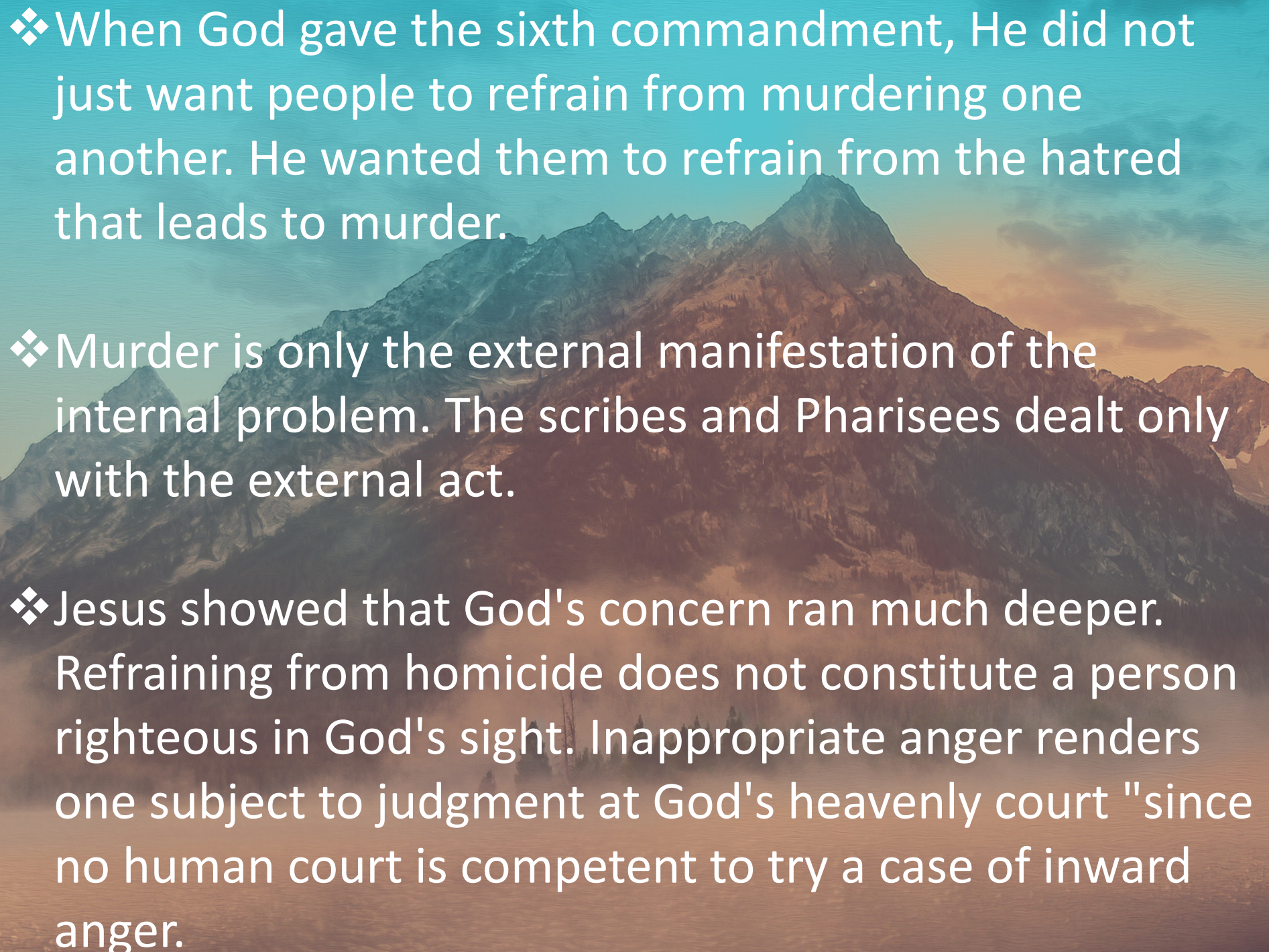
Exodus 20:13 Thou shalt not kill.

III. THE DISCIPLE AND HIS BIBLE, 5:21-48

A. The Question of Injuring Lives, 5:21-24

1. The Murder and Its Consequences, 5:21

Mt. 5:21 **Ye have heard** that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

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- ❖ When God gave the sixth commandment, He did not just want people to refrain from murdering one another. He wanted them to refrain from the hatred that leads to murder.
 - ❖ Murder is only the external manifestation of the internal problem. The scribes and Pharisees dealt only with the external act.
 - ❖ Jesus showed that God's concern ran much deeper. Refraining from homicide does not constitute a person righteous in God's sight. Inappropriate anger renders one subject to judgment at God's heavenly court "since no human court is competent to try a case of inward anger.

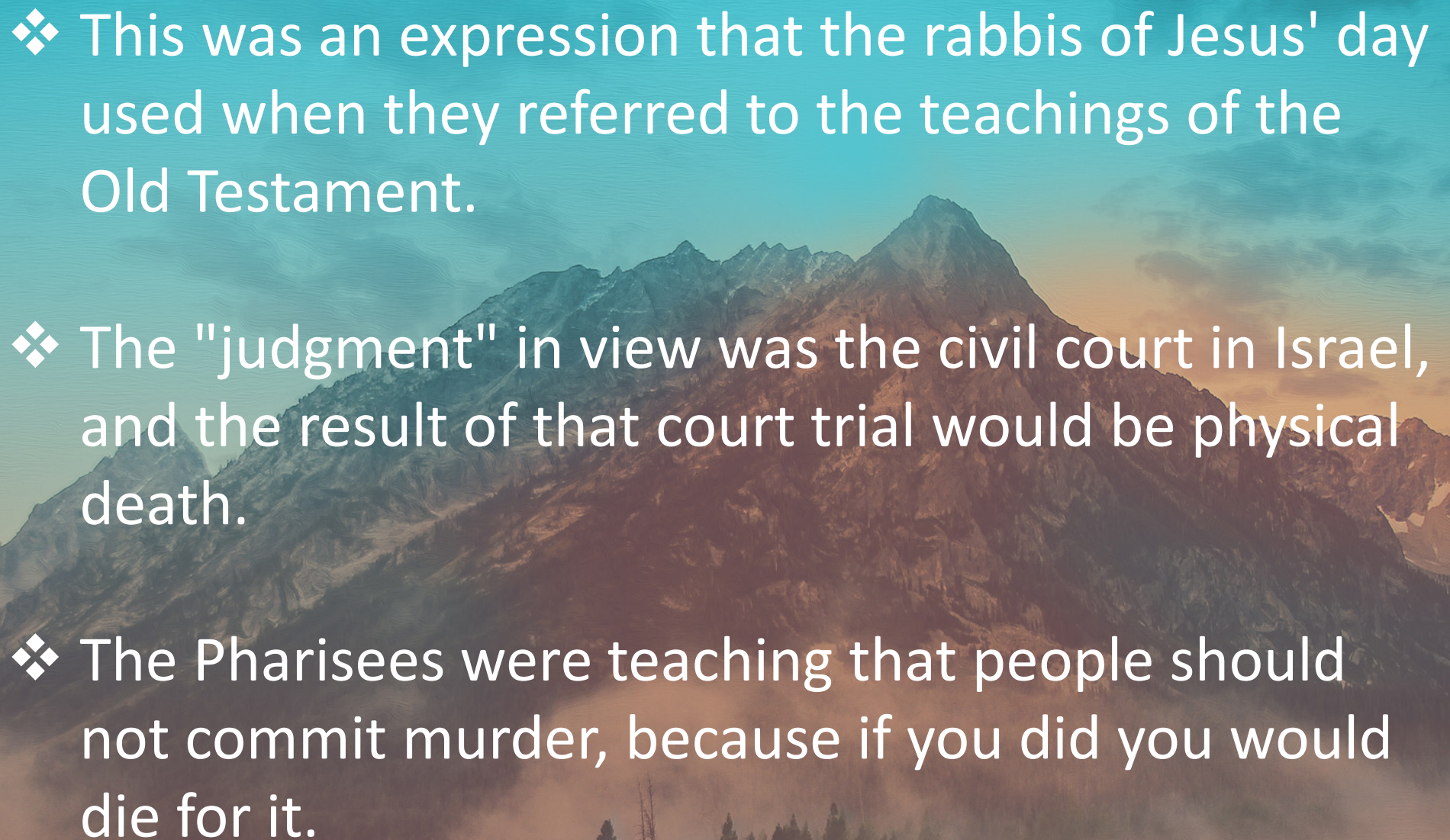
Note the technique used by Jesus in explaining the spirit of the Law:

Mt. 5:21 “Ye have heard...”

22 “But I say unto you...”

❖ In each of the following six cases, Jesus first related the popular understanding of the Old Testament, the view advocated by the religious teachers of His day, especially the Pharisees.

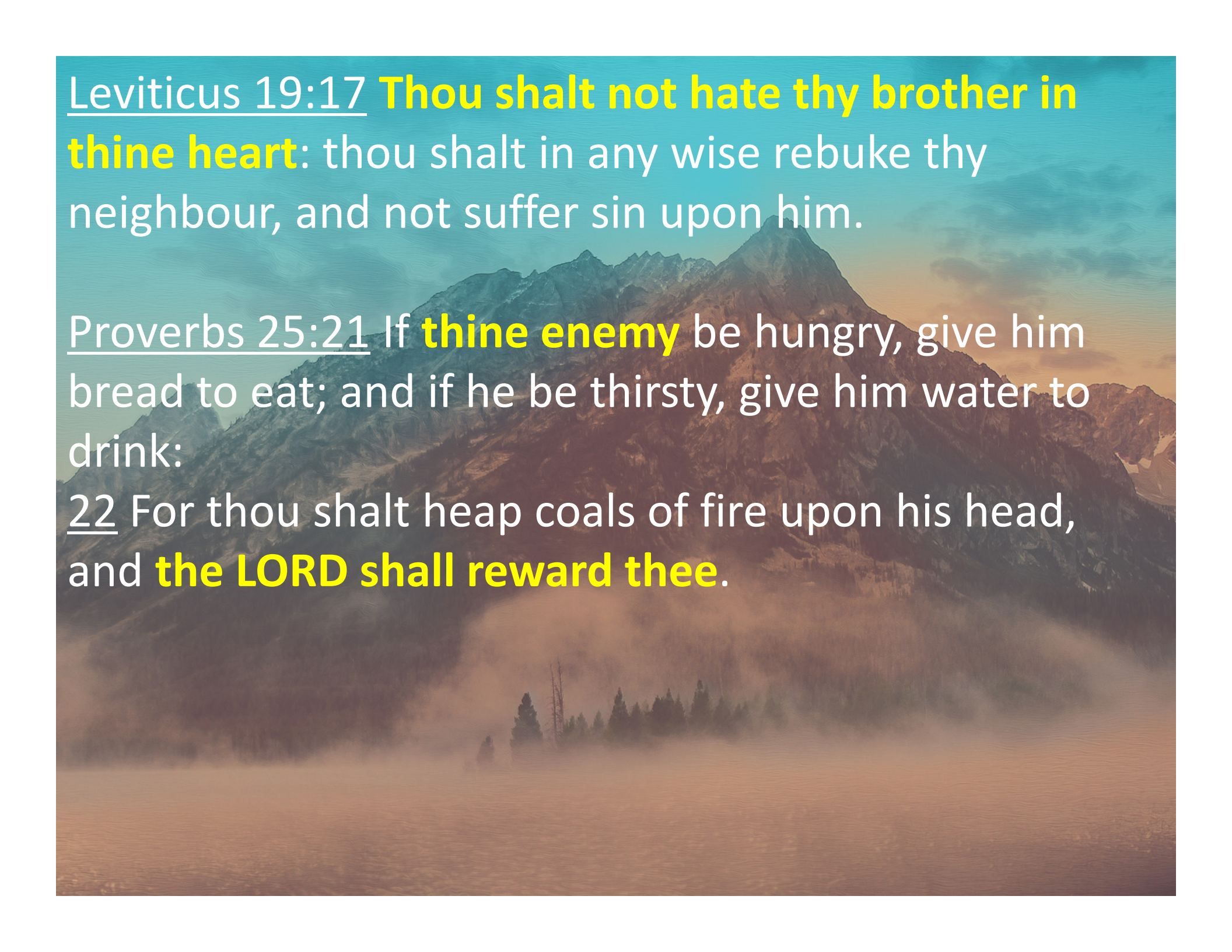
❖ In this verse He introduced it by saying, Mt. 5:21 “Ye have heard...”

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- ❖ This was an expression that the rabbis of Jesus' day used when they referred to the teachings of the Old Testament.
 - ❖ The "judgment" in view was the civil court in Israel, and the result of that court trial would be physical death.
 - ❖ The Pharisees were teaching that people should not commit murder, because if you did you would die for it.

Numbers 35:30 Whoso killeth any person, **the murderer shall be put to death** by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death. (See Num. 35:16-31; Deut. 19:15-20)

❖ The Pharisees placed the emphasis on the letter of the Law but, evidently, neglected verses like Lev. 19:17 and Prov. 25:21-22:

A scenic landscape featuring a range of mountains in the background, with a lake in the foreground. The sky is a mix of blue and orange, suggesting a sunrise or sunset. The mountains are rugged and have some snow patches. The lake is calm, reflecting the colors of the sky and the surrounding landscape. The overall mood is peaceful and majestic.

Leviticus 19:17 **Thou shalt not hate thy brother in thine heart**: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

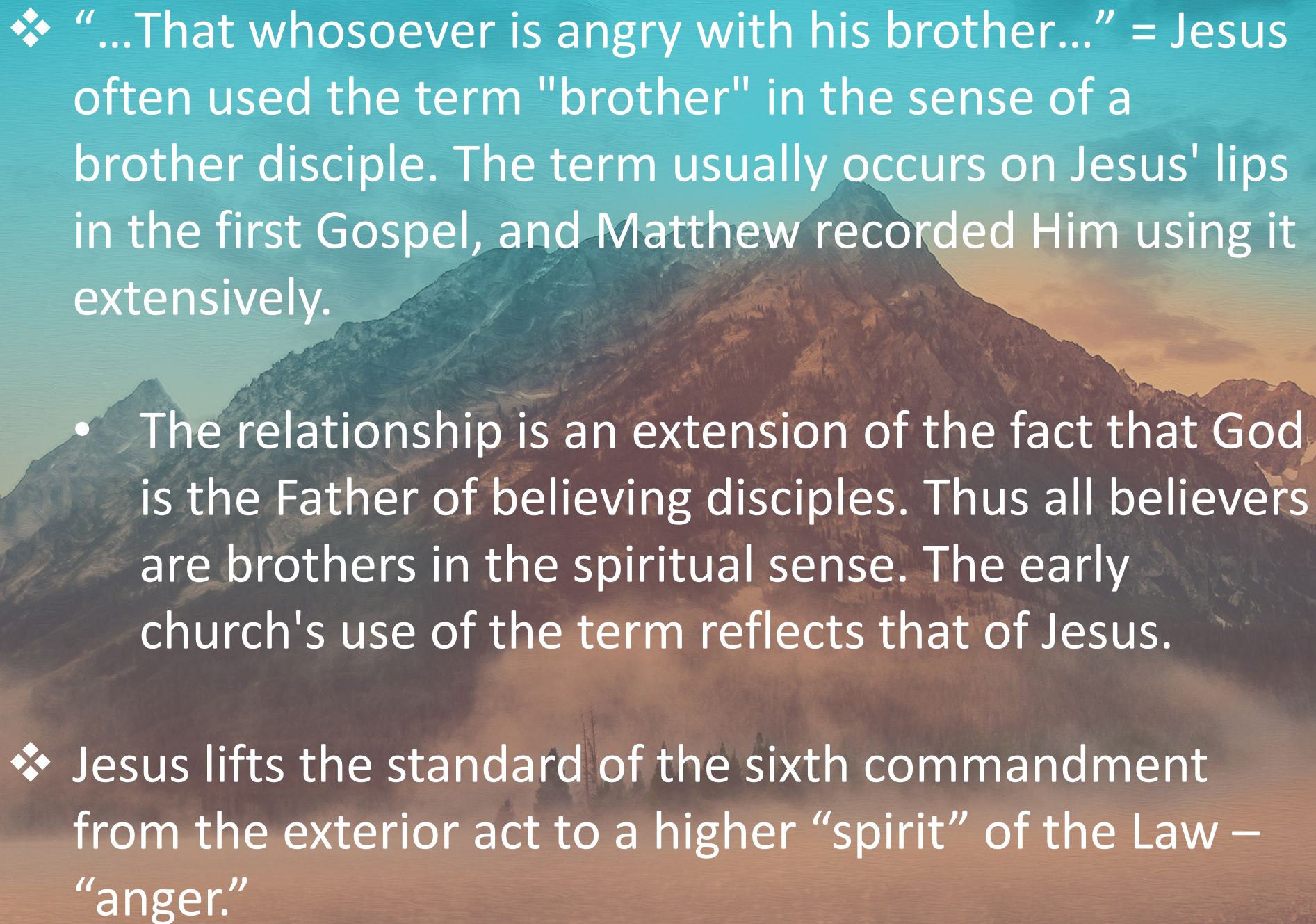
Proverbs 25:21 If **thine enemy** be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and **the LORD shall reward thee.**

2. The Motive and Its Consequences, 5:22

Mt. 5:22 **But I say unto you**, That whosoever is angry with his brother **without a cause** shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

- ❖ “But I say unto you,” is an expression of authority, that the Lord Jesus presented Himself as a corrector of false teachers like the Pharisees.

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- ❖ “...That whosoever is angry with his brother...” = Jesus often used the term "brother" in the sense of a brother disciple. The term usually occurs on Jesus' lips in the first Gospel, and Matthew recorded Him using it extensively.
 - The relationship is an extension of the fact that God is the Father of believing disciples. Thus all believers are brothers in the spiritual sense. The early church's use of the term reflects that of Jesus.
 - ❖ Jesus lifts the standard of the sixth commandment from the exterior act to a higher “spirit” of the Law – “anger.”

❖ Anger may originate in a good heart or a wicked heart. The issue is control and cause.

Ephesians 4:26 **Be ye angry, and sin not**: let not the sun go down upon your wrath:

❖ “...**without a cause** shall be in danger of the judgment...”

Mark 3:5

New International Version

He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored.

New Living Translation

He looked around at them angrily and was deeply saddened by their hard hearts. Then he said to the man, "Hold out your hand." So the man held out his hand, and it was restored!

English Standard Version

And **he looked around at them with anger**, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.

New American Standard Bible

After looking around at them with anger, grieved at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

Holman Christian Standard Bible

After looking around at them with anger and sorrow at the hardness of their hearts, He told the man, "Stretch out your hand." So he stretched it out, and his hand was restored.

American Standard Version

And when **he had looked round about on them with anger**, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

Douay-Rheims Bible

And **looking round about on them with anger**, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.

King James Bible

And when **he had looked round about on them with anger**, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

Mt. 5:22

New International Version

But I tell you that **anyone who is angry with a brother or sister will be subject to judgment.** Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.

New Living Translation

But I say, **if you are even angry with someone, you are subject to judgment!** If you call someone an idiot, you are in danger of being brought before the court. And if you curse someone, you are in danger of the fires of hell.

English Standard Version

But I say to you that **everyone who is angry with his brother will be liable to judgment**; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.

New American Standard Bible

But I say to you **that everyone who is angry with his brother shall be answerable to the court**; and whoever says to his brother, 'You good-for-nothing,' shall be answerable to the supreme court; and whoever says, 'You fool,' shall be guilty *enough to go into the fiery hell*.

Holman Christian Standard Bible

But I tell you, **everyone who is angry with his brother will be subject to judgment.** And whoever says to his brother, 'Fool!' will be subject to the Sanhedrin. But whoever says, 'You moron!' will be subject to hellfire.

American Standard Version

but I say unto you, that **every one who is angry with his brother shall be in danger of the judgment;** and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

Douay-Rheims Bible

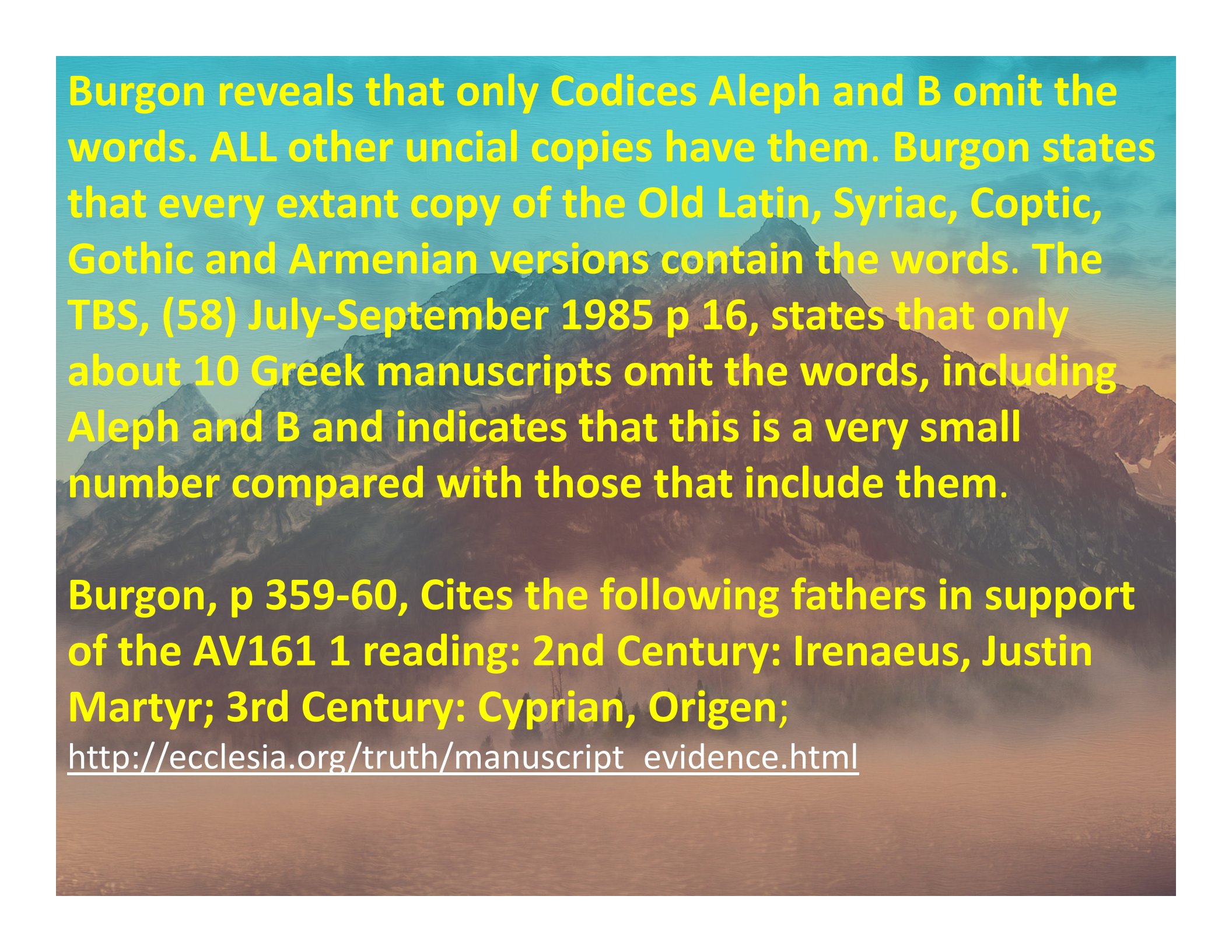
But I say to you, that **whosoever is angry with his brother, shall be in danger of the judgment.** And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou Fool, shall be in danger of hell fire.

King James Bible

But I say unto you, That whosoever is angry with his brother **without a cause** shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

❖ The word, "εικη", translated as "without a cause" in the KJV is omitted in modern translations. **The KJV reading is supported by the majority of manuscripts**, being found in Aleph (second correction), D, L, W, Theta, 0233, 33, the majority of Byzantine manuscripts and other authorities (*Nestle-Aland: Novum Testamentum Graece*, 27th ed.). The KJV reading is supported by Cyprian and Origen who lived in the 3rd century. **As righteous anger is not sin, only anger "without a cause" is sin.**

<http://www.kjvtoday.com/home/angry-without-cause-in-matthew-522>



Burgon reveals that only Codices Aleph and B omit the words. ALL other uncial copies have them. Burgon states that every extant copy of the Old Latin, Syriac, Coptic, Gothic and Armenian versions contain the words. The TBS, (58) July-September 1985 p 16, states that only about 10 Greek manuscripts omit the words, including Aleph and B and indicates that this is a very small number compared with those that include them.

Burgon, p 359-60, Cites the following fathers in support of the AV161 1 reading: 2nd Century: Irenaeus, Justin Martyr; 3rd Century: Cyprian, Origen;

http://ecclesia.org/truth/manuscript_evidence.html



❖ “...and whosoever shall say to his brother, Raca, shall be in danger of the council...”

✦ “Raca” is a term of contempt, a “brother” placing himself in a superior position over another brother and treated him with disdain.

✦ It means "imbecile," "numbskull," or "blockhead."

✦ The Lord is stating that such disdain is equivalent to “murder.”

✦ The scribes and Pharisees taught that a person who referred to someone as a "Raca" was in danger of being sued for libel before the Sanhedrin.

❖ “...but whosoever shall say, Thou fool, shall be in danger of hell fire.”

Original Word: γέεννα

Transliteration: geenna

Definition: Gehenna, a valley west and South of Jerusalem, also a symbolic name for the final place of punishment of the ungodly

<https://biblehub.com/greek/1067.htm>

❖ Jesus' anger was always righteous, unlike the anger that arises from unjustified hatred.

❖ It is possible for humans to be angry and not sin (Eph. 4:26). Here Jesus was addressing unjustifiable anger that can lead to murder (cf. Col. 3:8).

Colossians 3:8 But now ye also **put off all these; anger**, wrath, malice, blasphemy, filthy communication out of your mouth.

Conclusion

❖ God demands an inward purity that produces the outward conformity.

Psalm 51:6 **Behold, thou desirest truth in the inward parts:** and in the hidden *part* thou shalt make me to know wisdom.

Matthew 15:18 But those things which proceed out of the mouth come forth **from the heart**; and they defile the man.

19 For **out of the heart proceed** evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

❖ The reproof and correction by the Lord Jesus begins with “ye have heard.” Later, He questioned if they had not read.

Matthew 12:3 But he said unto them, **Have ye not read** what David did, when he was an hungred, and they that were with him;

5 Or **have ye not read** in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

Matthew 19:4 And he answered and said unto them, **Have ye not read**, that he which made *them* at the beginning made them male and female,

Matthew 22:31 But as touching the resurrection of the dead, **have ye not read** that which was spoken unto you by God, saying,

❖ Jesus elevates the spirit of the Law to go from “thou shalt not kill” to “thou shalt not hate.”

Romans 7:6 **But now we are delivered from the law**, that being dead wherein we were held; that **we should serve in newness of spirit, and not *in* the oldness of the letter.**

Romans 8:4 That **the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**

2 Corinthians 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for **the letter killeth, but the spirit giveth life.**