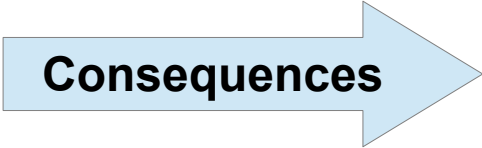
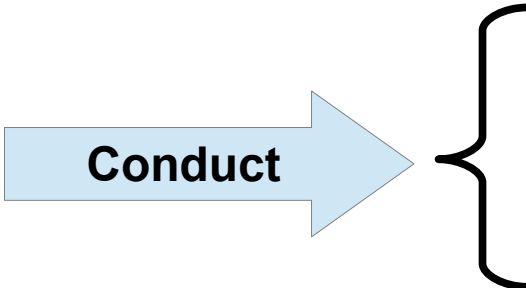


# Treasure Hunt

- What two different authorities are indicated by “it was said” and “it is written”?
- Which one should we follow?
- Is it permissible to mix paraphrase into our quotations of scripture?
- Who has a right to be angry?
- Does the rest of the NT give us any “cause” that allows us to be angry?
- Why does the Lord say that we should not be “angry ... without cause”?

# The Structure of the Sermon

|  |                      |          |          |
|--|----------------------|----------|----------|
|    | Setting              | 4:25-5:2 | 7:28-8:1 |
|  | Blessings & Warnings | 5:3-12   | 7:13-27  |
|  | Our Mission          | 5:13-16  |          |
|  | Law & Prophets       | 5:17-19  | 7:12b    |
|  | Toward Man           | 5:20-48  | 7:1-12a  |
|  | Toward God           | 6:1-18   | 6:19-34  |

# 5:20 as Transition

5:17-19 The law and the prophets in the kingdom

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**

5:21-6:18 Contrasts with the scribes and the Pharisees

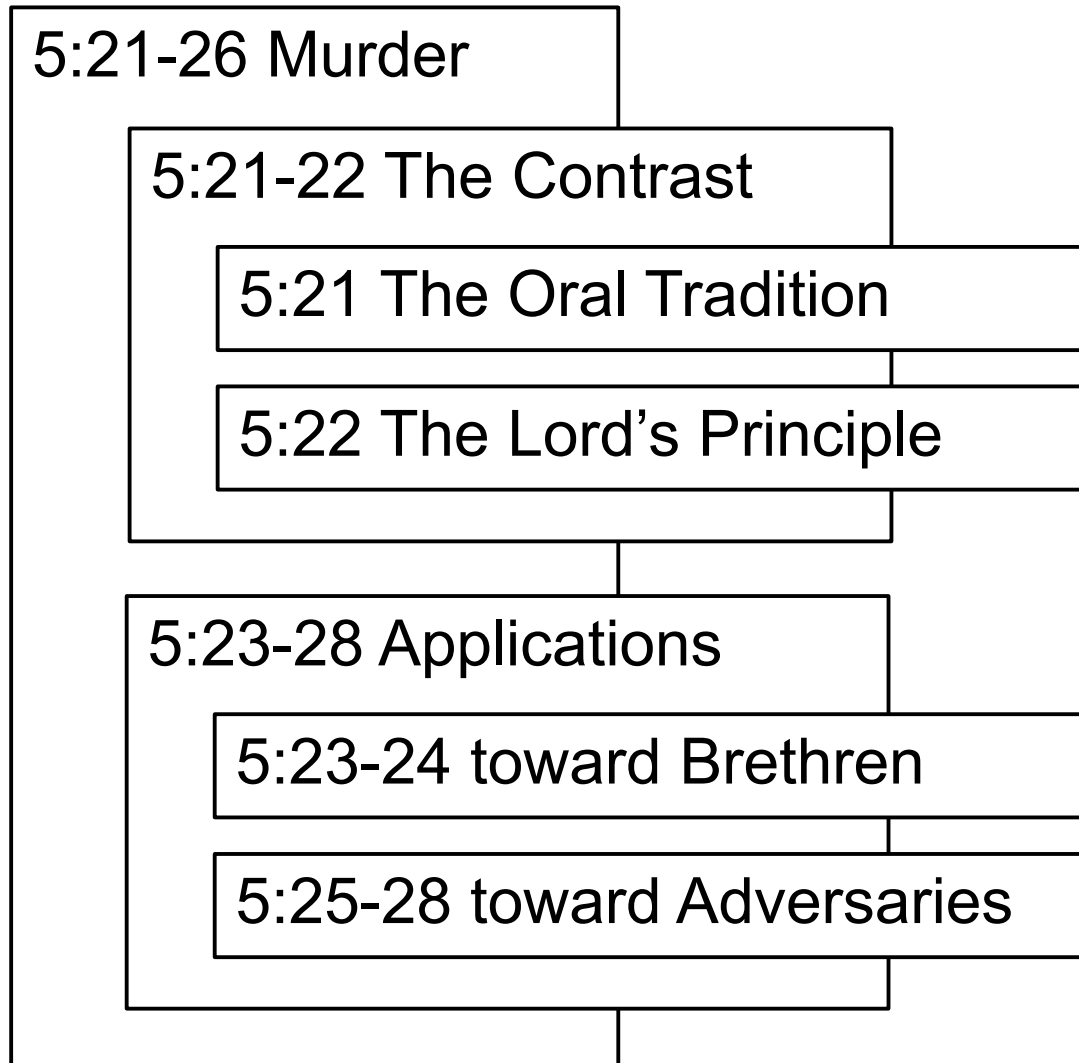
- 5:21-48 Manward contrasts (it was said ... but I say ...)
- 6:1-18 Godward contrasts (be not as the hypocrites)

# The Structure of 5:21-48

## The Manward Contrasts

|                           | 21<br>Murder | 27<br>Adultery | 31<br>Divorce | 33<br>Oaths | 38<br>Revenge | 43<br>Love |
|---------------------------|--------------|----------------|---------------|-------------|---------------|------------|
| Ye have<br>heard<br>that  | x            | x              |               | x           | x             | x          |
| <b>it was<br/>said</b>    | <b>x</b>     | <b>x</b>       | <b>x</b>      | <b>x</b>    | <b>x</b>      | <b>x</b>   |
| to them<br>of old<br>time | x            |                |               | x           |               |            |

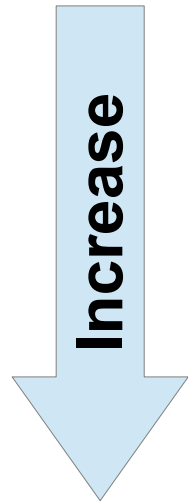
# 5:21-26, Murder



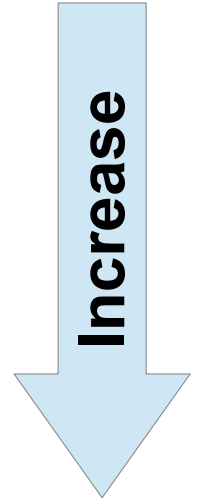
# 5:21 The Tradition on Murder

| It was said ...  | It is written:   |
|--|--|
| Thou shalt not murder  | Exod 20:13 Thou shalt not murder   |
| whosoever shall murder shall be <b>in danger</b> of the judgment | Exo 21:12 He that smiteth a man, so that he die, shall be <b>surely</b> put to death.<br>Num 35:16 the murderer shall <b>surely</b> be put to death. |

# Climax in the Lord's Teaching



| The Offense   | The Penalty                                 |
|---|---|
| whosoever is <b>angry</b> with his brother <b>without a cause</b> | shall be in danger of <b>the judgment</b> : |
| and whosoever shall <b>say</b> to his brother, <b>Raca</b> ,      | shall be in danger of <b>the council</b> :  |
| but whosoever shall <b>say</b> , <b>Thou fool</b> ,               | shall be in danger of <b>hell fire</b> .    |



# Scriptural Teaching on Anger

## Old Testament:

Psa 37:8 Cease from **anger οργη**, and forsake **wrath θυμος**: fret not thyself in any wise to do evil.

## Epistles:

Rom 12:19 Dearly beloved, avenge not yourselves, but *rather* give place unto [God's] **wrath οργη**: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

2Co 12:20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, **wraths θυμος**, strifes,

Gal 5:19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, **wrath θυμος**, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

Eph 4:31 Let all bitterness, and **wrath θυμος**, and **anger οργη**, and clamour, and evil speaking, be put away from you, with all malice:

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

1Ti 2:8 I will therefore that men pray every where, lifting up holy hands, without **wrath οργη** and doubting.



# “without a cause”: Does the NT give us a cause?

Mar 3:5 And when he had looked round about on them **with anger οργη**, 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.

Rom 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, **a revenger to execute wrath οργη** upon him that doeth evil.

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

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to **wrath οργη**: 20 For the **wrath οργη** of man worketh not the righteousness of God.

# Εἰκὴ: “without a cause?”

Other translations: “without success,” “without purpose,” or “without thought.”

Lexicons suggest “without a cause” only here and Col 2:18,

Col 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, **vainly** puffed up by his fleshly mind,

Does “without a cause” give

- An *excuse* for being puffed up? (“Be puffed up as long as you have a good reason”)
- A *explanation* of being puffed up? (“Being puffed up is intrinsically unjustified”)

→ Human anger is *intrinsically* without a cause, futile, vain, ineffective.