

## *Lessons From the Sermon of Jesus on the Mountain Part 68*

*“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.” (Matthew 5:20 KJV)* With this Christ laid down here the principles to the Jewish people and even today to us that the scribes and Pharisees were to be no longer their ruler because He told them that their righteousness should be more than the righteousness of the scribes and the Pharisees to enter the Kingdom of God.

*“21 Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:” (Matthew 5:21 KJV)*

*“Ye have heard that it was said of them of old time”:* The way they were studying the Scriptures was by hearing, they made them recite and remember them; they don't have everyone his own copy as we have today. Teachers, scribes, and the Pharisees were the one who were teaching them, as the Levites were teaching the people at the time that the law was given to Moses. So the Scriptures being read to them, and the explanations of their teachers were delivered to them. This continued from generation to generation till the time of Jesus they were doing such. Jesus proceeded to expound the law in some particular instances, and remove from it the corrupt explanations of the Pharisees, who had abused some of its contents. Christ also had showed them the spiritual nature of them, adding explanations to make them clearer to encourage the people to obey them more.

Here the Lord Jesus reminded them and reminding us about the Word of God in the Old Testament and the command of God about the sixth command that is repeatedly mentioned and explained and expounded in different places, *“Thou shalt not kill.”* We read that in Exodus and Deuteronomy, one of the Ten commandment of God, *“Thou shalt not kill.” (Exodus 20:13 KJV) “Thou shalt not kill.” (Deuteronomy 5:17 KJV)* Killing is forbidden; killing ourselves, killing any other, directly or indirectly is forbidden. The law of God, is a hedge of protection about our lives. It was one of the precepts that God gave to Noah, *“5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.” (Genesis 9:5-6 KJV)* Even if the man will be killed by a beast his blood will be required from that particular beast. God ordained that those who murder their blood will be shed by man.

*And whosoever shall kill shall be in danger of the judgment:* Murder that is done by intention it needed to be punishable by death. The murderer is guilty of judgment and deserves condemnation, unless it happened without the intention to do so. **Numbers 35** it has guidelines about murder and how to deal with murderers. The Lord allocated six cities from the cities of the Levites to deal with murderers, for the Levites were the judges of that time. Let us read now the details that they were following and it is well explained:

*“6 And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. 7 So all the cities which ye shall give to the Levites*

*shall be forty and eight cities: them shall ye give with their suburbs. 8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth. 9 And the LORD spake unto Moses, saying, 10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; 11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. 12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. (So God ordained judgment from the congregation to the murderer). 13 And of these cities which ye shall give six cities shall ye have for refuge. 14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. 15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. 16 And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. 17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. 18 Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. 19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. 20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die; 21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him. 22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, 23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: 24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: (So we understand that the revenger of the blood shall put the murderer to death, and there is no ransom to bypass that if the murder was done intentionally). 25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: (if murder was done without intention, the slayer will be protected) and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. 26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; 27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: 28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. (So we understand that murder without intention to kill obliged the murderer to stay in the city of refuge till the death of the high priest, and there is no ransom to bypass that). 29 So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings. 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. (So we need to understand the need of two witnesses). 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. (So we understand there was no ransom for life to the murderer). 32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. 33 So ye shall not pollute the land wherein ye are: for blood it defileth the*

**land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.** (So we understand here that the measures to deal with the murderers were for the sake of dealing with the sin of murder, so the land will not be defiled or get corrupted. For us in the New Testament church we need to deal with the sin of murder and its spiritual meaning, by the law of Christ and His blood so our lives and the church lives will not be defiled with sin for such defiles will bring the wrath of God upon us). **34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.” (Numbers 35:6-34 KJV)** The audience of Jesus were aware of that and what was explained to them about physical murder with intention or without intention.

Further than that they have another understanding about murder; we inferred that from what Jesus said in **Matthew 5:21, “and whosoever shall kill, shall be in danger of the judgment;”** because they also taught by their teachers that actual intentional murder, either committed in their own persons, or by the means of others, their rules for the judgment of such persons were as the followings:

1. Everyone that kills his neighbour with his hand; as if he strikes him with a sword, wood or with a stone that kills him; or strangles him till he die; or burns him in fire; seeing he kills him in any manner, in his own person, such an one must be put to death by the people of God or by the avenger of blood as we had read.

2. If a man hires a murderer to kill his neighbor, or sends his servants, and they kill him, or binds him, and leaves him before a lion, or the like, and the beast kills him, everyone of these is a shedder of blood; and the sin of slaughter is in his hand; and he is guilty of death by the hand of Heaven, i.e. God; but he is not to be put to death by the house of judgment, or the Sanhedrim or by the avenger of blood. It is said, that their judgment is delivered to Heaven, to God; and this seems to be the sense of the word **“judgment”** here, namely in **Matthew 5:21, “and whosoever shall kill, shall be in danger of the judgment”**, the judgment of God, or death by the hand of God; to be distinguished from the death by the hand of the council, or sanhedrim, in the next verse in what Jesus was saying:

**“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.” (Matthew 5:22 KJV)** Now what they believed, about murder if done by a third person is not judged by the council but by God Himself, was not in the Word of God, and Jesus nullify it when He told them that not only murder but even anger, **“That whosoever is angry with his brother without a cause shall be in danger of the judgment:”** The fundamental error of the Jewish teachers, that the divine law prohibited only the sinful act, not the sinful thought. \* **Jesus told them and is telling us today about our anger and our rejection to any brother that Jesus died for and for no real reason or cause shall put us under the judgment of God.** \* Jesus explains to us that the divine law had prohibited the sinful action and the sinful thought. Let us also know that our thoughts are spoken words toward God. Therefore let us renounce hatred, unforgiveness, and revenge and the other manifestation of anger.

**“But I say unto you”:** This is a teacher way of speaking, which is used when a question is determined, and a false idea is refuted and rejected. Christ, being the great teacher and

master in Israel, a one with divine authority, opposing not the law of Moses, **“thou shalt not kill”**; but opposed the false teaching of the ancient teachers who taught that if one man kills another by proxy, a third person, he is to be left to the judgment of God. With what they were doing they were encouraging murders. Jesus opposed and reformed that teaching when He stated that even anger (without action) without a cause is to be judged by God.

**“whosoever is angry with his brother without a cause, shall be in danger of judgment”:** Christ told them and is telling us today that rash anger is heart-murder; whosoever is angry with his brother without a cause, breaks the sixth commandment.

When we are angry at children or servants for that which could not be helped, for a mistake, that we ourselves might easily do that, or when we are angry upon trivial thing not worth speaking, or when our anger is of no good end we aimed at, or merely to show our authority, to gratify our brutish passion, to let people know our resentments, and excite ourselves to revenge, then it is in vain, it is to do hurt. Especially when we exceed the boundaries, when we are hard in our anger, violent, outrageous, mischievous, and when we seek and plan to hurt those whom we are displeased at, and we use trivial things to attack them, then that is like murder.

Cain’s killing to his brother began in anger just because he was jealous of his brother; he is a murderer in the account of God, who knows his heart, from which murder proceeds. Apostle John spoke about that, and mentioned, that he who hated his brother is a murderer, **“11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous. 13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.” (1 John 3:11-15 KJV)**

But if we are angry to awaken the offender to repentance, to give him warning and prevent him doing that again, and to give warning to others then that is not murder. When anger done with mildness and for a good end, to convince others of their vanity and folly, it is not sinful. As James says, O vain man; and Paul, Thou fool; and Christ Himself, O fools, and slow of heart. **But when it proceeds from anger and malice within, it is the smoke of that fire which is kindled from hell, and falls under the same character and give way for hell and demons to come in and harm others.**

By **“brother”** here in this statement, **“whosoever is angry with his brother without a cause, shall be in danger of judgment”**, is meant, any man, even non believers, and of whatsoever country or nation: for we are to be angry with no man **“without a cause”**. We can also understand here that there is an anger which is due to a cause, which is not sinful, is in God, in Christ, and is commendable in the people of God, when it arises from a true zeal for the glory of God, and the interest of Christ; and is kindled against sin, or against all manner of vices, false doctrine, and false worship.

**“shall be in danger of judgment”:** When anger is without cause the person will be under the judgment of God. A wife who keep fighting with her husband with no cause, speaking bad to him or a husband who keep fighting with his wife without cause, and

children who keep fighting with their parents without cause, or parents who keep fighting with their children without cause, or a master who keep angry and fighting with his workers without cause, such cases will not go to the council but it will be under the judgment of God. That is why James tells us that anger does not bring the righteous life that God desire. ***“19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the righteousness of God.” (James 1:19-20 KJV)*** God will not be happy or please with people who are keeping angry without a real cause. Anger and fight will take the blessings of God. So be careful and control your anger otherwise God’s blessings will go away from you. That is why we are admonished that we should not get angry without cause and our anger should not lead us to sin, but should lead us to do the right thing: ***“26 Be ye angry, and sin not: let not the sun go down upon your wrath:” (Ephesians 4:26 KJV)*** How people manifest their anger? Different ways of expressing anger; they may speak much, they speak bad, they speak none, they fight, they beat, etc. But our anger should not extend to the next day but before we sleep we have to work out to control our anger and take the action and the measures that we need to do. Anger should be with a cause, and it should be reasonable, fruitful and aim of correction and warning.

Jesus when He condemned anger without a cause it means He did not allow murder by a third person not to be judged by the council. Jesus in such confirmed that any murder with intention for murder should be judged by the council.

***“And whosoever shall say to his brother Raca, shall be in danger of the council”***, or “Sanhedrim”. The word Raca is expression of arrogance, indignation and contempt; it comes from pride and from those who are proud and looking down on others; it was used as a term of reproach or to treat in a mean and contemptuous manner. If that happen without a cause the person deserves to be dragged to the council of Jewish for judgment. Raca is a scornful word, disrespect, and comes from pride, which tramples upon our brother to set him even disdain with dogs. Like you are telling him you are dirty, you are filthy, etc. Raca said by those who are arrogant and proud. Example of those proud who use Raca, ***“Proud and haughty scorner is his name, who dealeth in proud wrath.” (Proverbs 21:24 KJV)*** The same of what the officers who send by the Pharisees said about the people who knew not the law, is cursed, is such language, ***“47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed.” (John 7:47-49 KJV)*** So Jesus here ordained that the church should deal with those who speak with such arrogance and without cause.

***“but whosoever shall say thou fool, shall be danger of hell fire: “thou fool”***, it mean thou wicked man, thou sinful, thou ungodly wretchid, thou graceless creature, and you will end up in hell. If that said to a man without a cause then the one who says that will be in danger of the judgment of God and the eternal fire. For such the sanhedrim is not obliged to deal with. So, it seems, the sanhedrim were not obliged to take notice of him. The Jewish says, It is forbidden a man to call his neighbour by a name of reproach. Everyone that calls his neighbour ‘a wicked man’, without a cause, he shall be brought down to hell. That is the same of what Jesus taught here, ***“shall be in danger of hell fire”***; or deserving, liable and in danger of punishment into hell fire. Fool, is a spiteful word, and comes from anger and hatred; looking upon him, not only as mean and not to be honored, but as wicked, reprobate, vile and not to be loved; whosoever say, Thou

fool, thou profane person, thou child of hell without a cause, shall be in danger of hell fire.

***“but whosoever shall say thou fool, shall be in danger of hell fire”***: This can also happen by slandering others at their back, back biting, grumbling, making slur, telling lies about them, or criticizing others by tongues. Such things kill secretly and slowly. Bitter and bad are as arrows that would suddenly pierce as a sword in the bones. They stab people on their backs with their bad words against them that come out from hatred. The Psalmist cried out to God: ***“2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: 3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:” (Psalm 64:2-3 KJV)***

\* Christ shows that the sin of rash anger and hatred exposes men to a higher punishment, according to the degrees of its proceeding. Anger, hatred, slanders, gossips, backbiting, grumbling, and critics with bad intention is originating from hell and will end the person who do that in hell if he will not repent. \* You don’t need to be angry with those who speak badly to you or about you, you don’t need to plan to harm them or to repay them, but you need to forgive them and pray for their repentance because God’s judgment is promised on them if they will not repent.

***My dear and beloved:*** \* Let us come now to the Lord in repentance renouncing our sins and our wrong understanding about the Scriptures. \* Let us accept that our thoughts are also to be judged because the thought will lead us into the sinful action of fighting, hating, quarreling, gossiping, grumbling, backbiting, slandering, criticizing, and in doing that we are trying to destroy others, as if we are murdering them with our bad attitude and behaviors. \* Let us renounce all these sins and set our minds and thoughts right with God. Let us adopt the new way of Christ to avoid anger and its had effects on others and on ourselves. \* Let us surrender our lives to Jesus, let us forgive others and let us work to let Christ shine in our lives through manifesting the fruit of the Holy Spirit.

***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 the sin of anger and all the evil thoughts that are related to it.

Come now to the Lord and confess your sins and renounce all your shortcomings. Renounce your anger, bitterness, your evil thoughts, and your sinful action of fighting, hating, quarreling, gossiping, grumbling, backbiting, slandering, criticizing, and trying to destroy others. Lord I confess and renounce the following sins

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Lord I commit myself to abide with the instructions that I received today from your Word. Lord I commit myself to reproduce more fruit of the Holy Spirit, love, peace, joy, patience, self-control and long suffering. Lord I am forgiving the following people who hurted me \_\_\_\_\_. Lord comfort me and lead me to do your good works and what you had planned and ordained for me to do.

\_\_\_\_\_  
Lord thank you for my brethren and sisters who repented and amended their ways; who are willing to be corrected and walk in your ways and according to your teaching. Lord

*help them to accomplish what they promised you, and to do what is right according to your will and to your Word.*

*Lord we commit ourselves as a church to be transformed and comply with the message that we received, to refrain from anger and all the evil thoughts and actions related to it. Lord we commit ourselves 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. May the grace of the Lord Jesus and the love of God and the fellowship of the Holy Spirit be with us all in Jesus' name, Amen.*

Lessons from the sermon of Jesus on the mountain Part 68. Matthew 5:20-22. Exodus 20:13. Deuteronomy 5:17. Genesis 9:5-6. Numbers 35:6-34. 1 John 3:11-15. James 1:19-20. Ephesians 4:26. Proverbs 21:24. John 7:47-49. Psalm 64:2-3.

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