

June Teaching Theme: The Sermon on the Mount

讲员 Speaker: Pastor Peter Linghui Tian

题目 Topic: Murder & Anger

经文 Scripture: Matthew 5:21-26

Monthly Theme: This month, we are starting a much longer series on Jesus' most famous teaching called the "Sermon on the Mount," found in Matthew 5-7. This week are looking at Matthew 5:21-26. The "Sermon on the Mount" is a comprehensive sketch of Jesus' moral and ethical vision, forming a manifesto by which the Jesus community should live. Matthew opens up this section with Jesus "**going up on a mountainside**," presenting Jesus as a New Moses figure, bringing the Torah to its fulfillment. Throughout this series, Jesus' words will often challenge the very way we think about God, ourselves, and others. Let's accept that challenge over the next four months.

六月 June – 登山寶訓系列 **The Sermon on the Mount Series**

June 6th – 八福 The Beatitudes (馬太福音 Matthew 5:1-12)

June 13th – 做鹽做光 Salt and Light (馬太福音 Matthew 5:13-16)

June 20th – 律法的成全 The Fulfillment of the Law (馬太福音 Matthew 5:17-20)

June 27th – 殺人與動怒 Murder & Anger (馬太福音 Matthew 5:21-26)

Resources:

[Sermon Video](#)

[Sermon Slides](#)

Discussion Questions (Pastor William R. Horne):

- (1) Read Matthew 5:21-26 together. How would you summarize Jesus teaching here? What observations do you make, and what stands out to you?
- (2) When we read, "you have heard...but I say to you," what does this tell us about who Jesus is and what Jesus is doing?
- (3) Jesus takes Murder to its ultimate root, Anger, effectively saying, "do not be angry." But is all anger bad? How would you describe the anger Jesus is referring to?
- (4) Re-read Matthew 5:23-26. We see here that we are called to go from Anger to "Peacemakers," that is, those pursuing reconciliation with others. *We must be intentional about reconciliation, allowing it to become a pervasive lifestyle.* What does reconciliation look like on the interpersonal level? What does reconciliation look like on a global level?

Important Notes (Pastor William R. Horne):

Notes on Q1: There are three parts to this passage: Jesus' redefinition of murder (5:21–22), an exhortation to reconciliation (5:23–24), and a repetition of the exhortation that results in a warning (5:25–26).

- "Raca" is an Aramaic word for "empty head" or "fool." (This should cause us to pause and think about how we talk about people...this is the true nature of "cursing," not just words deemed culturally inappropriate, but the devaluing of people.)

- **V.21-22**, “Jesus not only dismantles ethical codes at work in his culture, where anger was never on par with murder, but he sets his own ethical code in the context of entrance into the kingdom of God. He threatens his followers with divine judgment for anger.” (McKnight, S.)
- *What is the counter behavior to anger here in Jesus’ teachings?* Reconciliation and peacemaking. **V23-24** This reconciliation is so radical that it must be pursued not just if you have something against someone but if the offended person has something against you.
- *What is the warning presented in V. 25-26?* “This paragraph illustrates the centrality of reconciliation with others by appealing to an extreme situation: Jesus is for reconciliation, even if it means interrupting sacred actions and legal judgments.” (McKnight, S.). The warning present is, if you do not earnestly seek reconciliation, you will reap the consequences of that broken relationship.

Notes on Q2: Jesus here makes a bold move, putting himself above Moses, bringing about the ultimate interpretation of the Torah. You have to remember Moses was held with the highest honor at this time as the one God gave the Torah (Law). This section begins Jesus’ six “antitheses” in the “Sermon on the Mount” (“you have heard...but I say to you”). “In each antithesis, Jesus quotes Scripture, but Jesus’ antithetical relationship is not against the Scripture itself but the interpretation of that Scripture. Jesus probes behind the Scripture into the intent of God.” (McKnight, S.) Jesus reveals a fuller expression of God’s will for God’s people. (Moo).

- (1) Jesus quotes from the Bible.
- (2) Jesus interprets, extends, or counters that quotation.
- (3) But his opposition is against how that Scripture has been interpreted.
- (4) Jesus probes behind the original Scripture into God’s mind.
- (5) Jesus reveals what that intent is and how his followers are to live.

Throughout the Sermon the Mount, we get a picture of the King calling his kingdom citizens to live now as if the Kingdom has arrived.

Notes on Q3: We know that God has created us with emotions that should be recognized and acknowledged. We also see types of anger that are justified, usually called “righteous indignation.” We see places where God is angry, where Jesus expressed anger and are called to be angry, in a sense, at the lack of righteousness and justice we see in the world. But, we also must recognize our emotions and experiences, though essential and valid, are not the center of reality. We should also not be so arrogant to think we can allow anger to persist in our lives and use it for good ends. Anger is hard to control when we enable it to build up in our lives. This reality is why it is necessary to be in community and relation with God, that we might gain perspective on our emotions and experiences. Maybe a good question to help us evaluate our anger is, “does this anger keep me from or tempt me not to love my neighbor?” “Does this anger lead me to sin or righteousness?”

The best interpretation of Jesus’ picture here, however, is often called an “Ethic from Beyond.” “The kingdom is both partially realized in the here and now, and the kingdom is also partially yet to come. We live in the “now but not yet.” Because the kingdom is in some sense

“now”—and that means some of the powers of the kingdom have already been unleashed (think Holy Spirit)—followers of Jesus are to avoid sinful anger. They are capable of being transformed from anger. In the future kingdom of God, when all is consummated and when heaven comes to earth, *anger will vanish because loving fellowship will flourish*. The prohibition of anger here is not so much hyperbolic as it is a foretaste of kingdom realities.” that Jesus followers are called to live into. (McKnight, S.)

Paul in **Ephesians 4:26** helps us grasp this lifestyle, “‘In your anger do not sin’ (LXX Psalm 4:4): Do not let the sun go down while you are still angry, and do not give the devil a foothold.”

Notes on Q4: Interestingly, the strength here is that reconciliation is put above any religious practice. True discipleship will lead to reconciliation (especially with a fellow believer!) “How many of our churches would or should be temporarily emptied if these commands were taken seriously?” (Blomberg, C.)

By “interpersonal,” I just mean your everyday relationships. We must do all we can to seek peace and reconciliation (this doesn’t negate truth-telling.) Unfortunately, there are situations where even in the best of our efforts, the other party will refuse reconciliation. We, however, must grow in constant awareness of what we can do on our part to make reconciliation easier for the other party. This practice is challenging, but we must never shut the door on the possibility of reconciliation.

When we think about Christian reconciliation on a global scale, this can be overwhelming. Still, there are plenty of movements for peace, justice, and reconciliation that are worth our investment (and I am sure many more to come). Some examples in history we can think of....

- Christians in Germany after the Nazi regime fell sought to right wrongs and reconcile those who served under Hitler and those who were abused under Hitler.
- The fight against the apartheid in South Africa with Desmond Tutu and Nelson Mandela working to form reconciliation between groups. Desmond Tutu was the Archbishop (Anglican) of Cape Town and chaired the Truth and Reconciliation Committee as a Christian.
- Christian movements post the Rwanda genocide, seeking truth and reconciliation between the Hutus and Tutsis.
- An example of one movement in the U.S. historically is Koinonia Farms, founded in 1942 in Georgia as a “demonstration plot for the Kingdom of God.” They envisioned an interracial community where blacks and whites could live and work together in a spirit of partnership. This intentional community of reconciliation and caring for each other’s needs has inspired many to live the radical call to seek reconciliation. (This group is still working today under the name Koinonia Partners as a non-profit organization.)

Sermon Summary (Elder Yin):

不动怒

田传道 6/27/21

"「你们听见有吩咐古人的话，说：『不可杀人』；又说：『凡杀人的难免受审判。』只是我告诉你们，凡向弟兄动怒的，难免受审判；凡骂弟兄是拉加的，难免公会的审判；凡骂弟兄是魔利的，难免地狱的火。所以，你在祭坛上献物的时候，若想起弟兄向你怀怨，就把礼物留在坛前，先去同弟兄和好，然后来献礼物。你同告你的对头还在上，就赶紧与他息，恐怕他把你送给审判官，审判官交付衙役，你就下在监里了。我实在告诉你，若有一文钱没有还清，你断不能从那里出来。」"

马太福音 5:21-26

CUNPSS-神

登山宝训，是神给的生活准则。

引导门徒真正认识上帝当时发律法时候的旨意，要改变我们的心，新的生命。把门徒目光从地上带到天上。在8福后又把信仰带到这个世界上，因为信仰和生活不能分开。

一，杀人与动怒

"只是我告诉你们，凡向弟兄动怒的，难免受审判；凡骂弟兄是拉加的，难免公会的审判；凡骂弟兄是魔利的，难免地狱的火。所以，你在祭坛上献礼物的时候，若想起弟兄向你怀怨，就把礼物留在坛前，先去同弟兄和好，后来献礼物。"

马太福音 5:22-24

这里指弟兄指和我们很近的人，家人，同事，教友。很难做到不发怒。为什么发怒，心里学说：

- 1, 不喜欢他人的观点，行为。
- 2, 以为对我要求不合理
- 3, 他人对合理的要求不反应

杀人，动怒，咒诅，都是会面对上帝的审判。这里杀人=动怒。思想是有主导作用。人看外表上帝看内心。神有更高的标准。按人的本性，如果没有法律，什么事都可以做出来，需要控制自己的内心。所以动怒=杀人。上帝的审判在发怒时开始。

二，如何控制自己的怒气

耶稣也有发怒的时候。一般和人的罪有关系，是义怒。我们的怒气是否有义务呢，一般来说是因为自我利益受损，自我中心的结果。

生气不可给魔鬼留地步，生气不可犯罪，这里犯罪和动怒一个字。因为生气容易犯罪，给魔鬼留了地步。肉体的感情服从神的掌控，生气但不让撒但留破口。发怒时，不犯罪。

三，先与人和好，才向神献祭

太:23-24, 不讲谁的责任是多少，而是要主动向人和好。虽然不是他的责任。和好在献祭之前。不然祭物不被悦纳。清心的人有福了。清心的人，神的话才能进入。有罪的人是神不喜爱的，敬拜拦阻，如果不是有洁净，清心的人，神不喜悦。