



The Sermon on The Mount Bible Study Session 5 Matthew 5:21-26



Study By
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Greek NT

5.21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 5.22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 5.23 ἐάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκει μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 5.24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. 5.25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτῆς τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθῆσῃ· 5.26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

La Biblia de las Américas

21 Habéis oído que se dijo a los antepasados: “NO MATARAS” y: “Cualquiera que cometa homicidio será culpable ante la corte.” 22 Pero yo os digo que todo aquel que esté enojado con su hermano será culpable ante la corte; y cualquiera que diga: “Raca “ a su hermano, será culpable delante de la corte suprema ; y cualquiera que diga: “Idiota”, será reo del infierno de fuego. 23 Por tanto, si estás presentando tu ofrenda en el altar, y allí te acuerdas que tu hermano tiene algo contra ti, 24 deja tu ofrenda allí delante del altar, y ve, reconcíliate primero con tu hermano, y entonces ven y presenta tu ofrenda. 25 Reconcíliate pronto con tu adversario mientras vas con él por el camino, no sea que tu adversario te entregue al juez, y el juez al alguacil, y seas echado en la cárcel. 26 En verdad te digo que no saldrás de allí hasta que hayas pagado el último centavo .

NRSV

21 “You have heard that it was said to those of ancient times, “You shall not murder”; and “whoever murders shall be liable to judgment.’ 22 But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, “You fool,’ you will be liable to the hell of fire. 23 So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, 24 leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. 25 Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. 26 Truly I tell you, you will never get out until you have paid the last penny.

NLT

21 “You have heard that the law of Moses says, ‘Do not murder. If you commit murder, you are subject to judgment.’ 22 But I say, if you are angry with someone, you are subject to judgment! If you call someone an idiot, you are in danger of being brought before the high council. And if you curse someone, you are in danger of the fires of hell. 23 “So if you are standing before the altar in the Temple, offering a sacrifice to God, and you suddenly remember that someone has something against you, 24 leave your gift there beside the altar. Go and be reconciled to that person. Then come and offer your sacrifice to God. 25 Come to terms quickly with your enemy before it is too late and you are dragged into court, handed over to an officer, and thrown in jail. 26 I assure you that you won’t be free again until you have paid the last penny.

The Outline of the Text:

I. Thesis: Murder is forbidden, v. 21

Based on Exodus 20:13 / Deut. 5:17: “Do not murder.”

Important difference between killing and murdering.

Legal codes of the Old Testament often prescribe the execution of criminals.

II. Antithesis: Anger is forbidden, vv. 22-26

Jesus’ threefold response, vv. 22

Attitude; speech; speech.
Judgment; council; fire of hell

Two illustrations in application, vv. 23-26

a. Worshiping in the temple, vv. 23-24 (|)

Religious thrust: can’t worship God with broken human relationships; cf. Rom. 12:16-18

b. Avoiding debtor’s prison, vv. 25-26 (--)

Practical thrust: reconciliation is far better than suffering the consequences of broken relationships.

Here: Jesus extends the meaning of the Old Testament commandment.

You have heard it said...

But I say to you...

Diagram of the Sermon on the Mount
Mt. 5:21-26

30 ^{5:21} **You have heard**
that it was said
to the ancient ones,
"You shall not commit murder,"
and
"whoever commits murder
will be liable
to the court."

^{5:22} But

31 **I say to you,**
that whoever is angry with his brother
will be liable
to the court,
and
whoever says to his brother, 'Raka'
will be liable
to the assembly,
and
whoever may say, "Moron,"
will be liable
to the fires of Gehenna.

^{5:23} Therefore
if you lay your offering
upon the altar,
and
there
you remember
that your brother has something
against you,

32 ^{5:24} **leave your gift**
upon the altar,
and

33 **depart,**
first

34 **be reconciled to your brother,**
and
then
coming

35 **offer up your gift.**

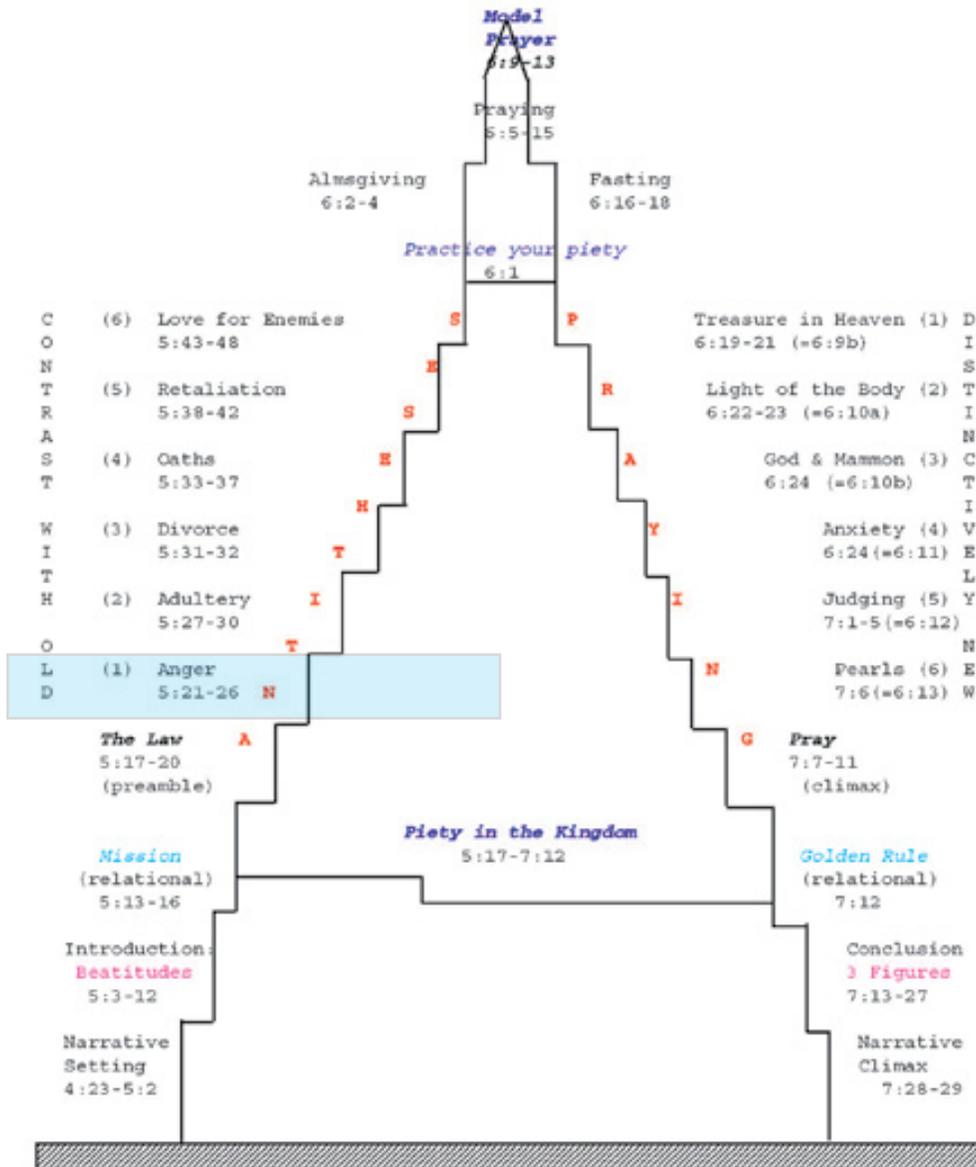
36 ^{5:25} **Come to terms**
with your accuser
quickly
while you are
with him
on your way,
lest your accuser hand you over to the judge,
and
the judge hands you over to the guard
and
you will be thrown into prison.

37 ^{5:26} **Solemnly I tell you,**
you will not get out of there
until you have paid the last penny.

The foundational structure is the premise statement (#30) with the antithesis statement (#31). This is followed by the two expansion illustrations of the antithesis statement: a) the gift on the altar (#s 32-35) and b) the debtor court (#s 36-37). Notice the vertical / horizontal relationships in the two illustrations: individual to God; individual to others.

The Literary Structure of the Sermon on the Mount

Matthew 4:23-7:29



Source: Lerin L. Cranford, *Study Manual of the Sermon on the Mount: Greek Text* (Fort Worth: Scripta Publishing Inc., 1988), 320. Adapted from Gunter Bomkamm, "Der Aufbau der Bergpredigt," *New Testament Studies* 24 (1977-78): 419-432.