

“Anger Danger”– Matthew 5:21-22

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Take your Bible and turn with me to the fifth chapter in Matthew, page 810 in the pew Bibles. While you're turning there, let me tell you a story.

Almost ten years ago, our family relocated to Illinois so that I could begin some of my graduate work. I remember the first months being very difficult for me because I was struggling with anxiety. Most of it was related to health concerns, but some of it was ministry and family as well.

Over the years, I had been blessed with many close friends that I could open up to and give access to my life for accountability and counsel, but in a new environment I didn't have any of those close relationships at hand. I just started pastoring a new church with a lot of great people, but they were all new acquaintances at the time and so I didn't really have any bonds strong enough for me to lay down my defenses and get real honest. At least that's how I felt that first year.

In the midst of all the new relationships and in view of this new anxiety struggle, instead of keeping it to myself I made a decision to seek out counseling. So I found a Christian counselor in the area and began meeting with him. In one of our initial sessions, he told me he wanted me to work through a packet that consisted of several hundred questions about myself. He told me he could just add it to the bill for that session and assured me this would help him get to know me better. Reluctantly I agreed, but all the while I was skeptical. My initial thought was, “Come on! I pay you enough already, now I got to pay you to answer a bunch of questions that I probably would have answered in the course of our sessions any way. Fine I'll do it. But I'm doing it in silent protest.”

I took the questions home, it took a couple hours for me to answer them, and in a few weeks time he had the results. So at our next session, he pulled them out and he asked, “Brandon, why don't you tell me why you are so angry?” The question totally blindsided me. In fact, it kind of upset me! It made me a little angry! I thought, “I came in to work through anxiety, but now you want to talk to me about anger. I don't even struggle with anger.” I genuinely believed that.

Since becoming a Christian, I couldn't think of any angry outbursts in public, or work, or school, or home. I liked to think I was pretty easy to be around. I wasn't known as the anger guy. In fact, my friends and acquaintances were way more likely to describe me as patient or gracious than they were to label me as angry. I don't physically or verbally abuse anyone. So I proceeded to defend myself. Then he showed me the results from the questionnaire. To my surprise, far and away, anger was the thing that it flagged the most. I quietly heard out the counselor, bit my tongue, and weathered the storm of that session.

Then on the way home, it dawned on me—“he's right. I do have an anger problem.” I was angry that I had to take the test. I was angry the test identified me as someone with an anger problem. And I was upset that the counselor had the nerve to accuse me of such a struggle. That's three illustrations of anger from that one incident. I began to understand that it was far more widespread in my life than I ever thought possible. Even though it wasn't manifesting in ways that the people around me, by and large, could see, anger was really a major player in my life back then. That realization set in motion a period of growth in my life.

My suspicion is that today, as we begin to look at what Jesus has to say about anger, there are many of you within the sound of my voice who would say (and genuinely believe) that this is not your struggle, but may indeed be wrestling with the sin of anger more than you know. So my prayer has been that God would give us eyes to see and ears to hear what Jesus is getting at in this text.

Let's look at what He says in Matthew 5. We will pick things up in verse 21...

“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’²² 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.” (Matthew 5:21-22)

This is God's word...

These words begin a new section of the Sermon on the Mount, which are known as the “Six Antitheses.” Each one covers a new topic—anger, lust, divorce, oaths, retaliation, and love of neighbor—and each is set up with a contrast between a traditional saying (usually directly from the Old Testament Law) and Jesus' teaching. They are all introduced in essentially the same way: “You have heard that it's been said...but I say to you...” The wording varies, but that's the pattern.

However, the title—Six Antithesis—can be easily misunderstood. It's not meant to suggest that Jesus' teaching was antithetical to God's Law (i.e., contrary to it or in opposition to it). No, Jesus has just finished showing, in the previous verses, how high a view of God's Law He has and how none of it would pass away until it was accomplished and fulfilled in Him. So that's not it. What's antithetical here is not Jesus' teaching and the Law, but rather His teaching and the Law *as it was interpreted by the religious leaders of that day*. Make sense? If anything, Jesus is getting at the true meaning and intent of God's Law. He's helping us to understand God's Law rightly. Of the six contrasts, we will spend more time on the first so we can get a hang of what Jesus is doing and because I believe is one of the most widespread sins in existence.

So let's look at it again. Jesus says, in verse 21, “*You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’*” If you brought a King James Version, it says “Thou shalt not kill,” but that's a little too broad of a translation. It's specifically referring to murder here, the unjust taking of another's life.¹ The most famous prohibition of murder is found in the Ten Commandments (Exodus 20:13; Deuteronomy 5:17). This is the sixth commandment. The judgment mentioned calls to mind various other passages in the Old Testament where the consequences of murder are addressed (e.g., Leviticus 24:17; Numbers 35:16-34; Deuteronomy 17:8-13; 19:1-14). It was a executable offense in the Old Testament because murdering is not just a violation of God's Law but an assault against God's image in mankind and, by extension, an assault on God Himself.

No one in Jesus' day would have denied these things. And chances are none in his audience would have thought themselves guilty of murder. That's probably true in our case too. Any one guilty of murder here? Okay, one hand in the back... I'm just kidding. Some of you fell for that (“no, preacher, I was just adjusting my neck”). You see my point though, there are not many in our society who would consider themselves guilty of *actual* murder and are not incarcerated. If someone asked you if you were a murderer, you would vehemently deny it.

Yet look at what Jesus says in verse 22. It's very provocative. “*But I say to you that everyone who is angry with his brother is liable to judgment...*”ⁱⁱⁱ Did you catch that?

Verse 21: don't murder and if you do you're liable to judgment...amen!

Verse 22: don't be angry and if you are you're liable to judgment...come again?

He just connected murder and anger. He just said both murderers and grumps are liable to judgment. The consequence is stated identically for both! That's what He said, right? Before you try to soften that, just let the rhetorical effect put a knot in your stomach for a second.

What's the point? It seems to me that Jesus is claiming that when God said, "don't murder," He intended that command to prohibit not just murderous *actions* but also a murderous *attitude*,ⁱⁱⁱ which we usually call anger. The implication then is that anger is the source of murder, the root, so that's where we should take the axe.

Furthermore, if that is true of anger, then it is also true of contempt and the ways we express our contempt for others through our words.^{iv} That's where he goes next—"...*whoever insults* [or "says 'raca' to"] *his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire*" (Matthew 5:22). We need some historical background here.

If you are reading from the NIV or KJV translations, it reads a little different. In Greek there is an insult mentioned—"Raca"—that's very difficult to translate with a word in English, so they don't even try. They just take the sound of the Greek word and spell it with English consonants. The word, of course, is an insult. It comes from an Aramaic word that means "empty" or "nothing." So if you applied it to a person it might mean that they were "empty-headed"^v (cf. "numskull," "idiot," "dimwit") or even that they were a "non-entity," like saying "you nothing!"^{vi} It's a dismissive word. So you may have never said "Raca!" to someone you were mad at, but you have probably called someone an "idiot" or told him or her, "you're nothing to me." Well Jesus says that this kind of attitude makes someone liable to the council, which is a reference to the local Sanhedrin, which was the local court in that day, or the greater Sanhedrin, which would be like our Supreme Court.

Just to reiterate how serious He is, Jesus even says that calling someone a "fool" (from Greek word, *moros*, where we get the word "moron" from) makes you "liable to the hell of fire."^{vii} It literally says, "gehenna of fire." Gehenna is the Greek name for the Valley of Hinnom, which was south of Jerusalem. It was infamous for Jews because it was there, that human sacrifices offered up to an imaginary god called "Moloch," during the reigns of two of Israel's former kings, Ahaz and Manasseh (2 Kings 16:3; 21:6; 23:10; 2 Chronicles 28:3). This human sacrifice was detestable to the Lord. He warned, through the prophet Jeremiah, when God judged the people of Israel and their slain bodies would be laid in that same valley where they sacrificed children, at which point the valley would henceforth be known as "the Valley of Slaughter" (Jeremiah 7:32-33; 19:2-9; cf. Isaiah 66:24).

There is a much later tradition that claims that the valley was used for burning up trash outside of the city of Jerusalem, but that tradition is not well attested. It is clear, however, that the valley became associated with God's decisive judgment and so later Jewish writers used the Hinnom/Gehenna imagery to portray God's eternal and future judgment on the wicked (cf. 1 Enoch 27:1-5; 54:1-6; 2 Baruch 85:13). In fact, Jesus uses the word like that on several occasions in the New Testament (5:22, 29-30; 10:28; 18:9; 23:15, 23).^{viii} Jesus used it as a euphemism for hell.^{ix} So then, in Matthew 5, Jesus is suggesting that anger can put your soul in eternal peril.

With that background, it seems clear enough that Jesus has just linked anger and contempt with murder. They are connected. We can dance around it all day, but He wants us to identify them closely. In the words of Daniel Doriani, anger and contempt are "the pre-murderous dispositions that lie behind the act" of murder.^x Another writer put it, "Heart anger is the seedbed for homicide."^{xi} This is why the Apostle John

says, “everyone who hates his brother is a murderer...” That’s what he says. 1 John 3:15. Look it up sometime. And he’s not saying anything original. He’s paraphrasing Jesus here.

This is also why things like abortion happen in our society. People debate the point at which life begins. Why? Because we consider life valuable. So if it’s not life, it doesn’t have value. And if we can convince yourself that the fetus doesn’t have value, then we can abort it with a clearer conscience. But what is that? Raca! “You nothing.” That’s not a child. That’s nothing. That’s a choice. Yesterday was World Down Syndrome Day. I read this week that “Approximately 67% of prenatal diagnoses for Down syndrome result in an abortion, according to estimated pregnancy termination rates from 1995-2011.”^{xii} How does that happen? Raca! A judgment of Raca! There is a judgment that the life has no value and is not worth the cost of preserving it. Listen, God can heal, and forgive, and restore those who have gone through that. He wants you to turn to Him. He knows your grief and your pain and He loves you. Jesus died to forgive even those sins. This is a safe place for you, because we all need God’s grace and forgiveness as much as you. We’re in the same boat. But we must understand that those sins happen because the same contempt or anger that Jesus is talking about here.

Now, I’m anticipating two objections to what has been said so far, so let me address them.

Objection One: “Sure, I get angry, but I would never murder!”

You’re missing the point in at least two ways. First, the act of murder is not all that God is concerned about. That’s what the scribes and Pharisees of Jesus’ day misunderstood. D. A. Carson captures this through a flurry of rhetorical questions that help us to catch Jesus’ implied logic...

“...is murder merely an action, committed without reference to the character of the murderer? Is not something more fundamental at stake, namely, his view of other people (his victim or victims included)? Does not the murderer’s wretched anger and spiteful wrath lurk in the black shadows behind the deed itself? And does not this fact mean that the anger and wrath are themselves blameworthy? Jesus therefore insists that not only the murderer, but anyone who is angry at his brother, will be subject to judgment.”^{xiii}

In other words, you are not off the hook just because you haven’t committed a physical homicide.

Furthermore, you have misunderstood what you are capable of. You have created and “you vs. them” dichotomy and failed to realize that what is in “them” that led to murder is also in “you.” I heard Timothy Keller put this powerfully in one of his sermons recently. He used the analogy of two acorns. He said...

“Both of them could grow an entire oak tree. In other words, the whole tree is there in miniature, and they are equally potent. They are equally acorns...but one acorn falls into the ground. It’s fertile ground, and it’s watered ground, and up comes a tree. The other acorn falls on concrete and eventually just rots. Would you say the one that produced the tree was a better acorn, a greater acorn, or a truer acorn? No. It just had different conditions.”

Then he drives his point home...

“Jesus is saying do not look at murderers and say, ‘How could anybody do that?’ You didn’t have their life, did you? You didn’t have their family life. You didn’t have their background. You didn’t have their situation. What they did was absolutely wrong, but don’t you know you have the seeds of the same thing in you? You just haven’t fallen into fertile ground. You are no better. Not if your anger is filled with resentment. Not if you hold grudges. Not if you feel contempt toward certain people.”^{xiv}

In other words, if murder is like a tree and the tree is wrong, then the acorn that produces the tree is also wrong. God didn't just forbid the tree. He forbids the seed, the acorn.^{xv} And as Keller puts it, "poison is poison. Why would you want to go walking around with that in your heart, knowing in the right circumstances that could just boil over into something?"^{xvi}

Here's the second objection some of you have in mind...

Objection Two: "Yeah, but didn't the Lord get angry?"

Sure He did. Jesus overturned tables and cast out the moneychangers from the temple (Matthew 21:12-13). He was angered by hypocrites (e.g., Mark 3:1-5). He even called people "blind fools" (Matthew 23:17). And we know that the Bible talks about God angry quite a bit (e.g., Psalm 7:11; Romans 1:18), despite modern popular opinion. Paul Tripp once quipped, "Sometimes we can treat anger like we treat the embarrassing uncle in our extended family. We work hard to keep this attribute of God away from public exposure... We act as if anger were the dark side of God's character and we need to keep it hidden. [But] God doesn't have a dark side!"^{xvii} Therefore, since the Lord would never violate the standard He calls us to, then, by necessity, there must be a kind of anger that is good. The fact that God can be holy and angry at the same time implies that there must be such a thing as godly anger. Indeed there is. We sometimes call it "righteous indignation." That's not sinful anger. That's the good expression of anger. That's what God's anger is. It's not unbridled and capricious. It "works to right what is wrong."^{xviii}

We are getting closer to the true nature of anger. What is anger really? You may be tempted to say that it is the opposite of love, but I don't think that is correct. It may be more helpful to view anger as a form of love. There is a new book called *Killjoys*, which is about the "seven deadly sins." The various chapters have different authors, but the one dealing with anger was written by Jonathan Parnell and he absolutely gets what I'm getting at when I say that anger is a form of love. This is how he puts it...

"We might assume that the opposite of anger is love, but actually, the opposite of anger is indifference... anger is how we respond to whatever threatens someone or something we care about. How we perceive and respond to reality has to do with what we value. Anger is love in motion to protect the object of our love. If we want to know *what* we have to be angry about, we should look to the objects of our affection. And if we want to know when anger is sinful, we look for how our loves have become distorted."^{xix}

He says later, "because we interpret reality fundamentally as lovers, and because threats to what we love exist at every turn, reasons to be angry emerge everywhere all the time."^{xx} So the questions for us, is what is it that we truly love? Anger is that smoke we can trace back to the altar of the things we truly love.

Do you remember in our series on Jonah how the prophet ended up bitter and angry on a hill outside of Nineveh? Do you remember what God asked him? He asks, "is it right for you to be angry?" (Jonah 4:4). Do you see what the Lord is doing? He's pressing in on Jonah's anger. He wants him to contemplate it. Is it right? How do you know? He's probing at the source of Jonah's anger. Why? So Jonah can learn if it's a righteous anger or a sinful anger. This is not the only place where God asks that question. In fact, the very first recorded sin outside of the Garden of Eden was the sin of anger that led to murder (i.e., Cain and Abel). Once again God asks Cain the question, "Why are you angry?" (Genesis 4:6). God wants him to analyze his anger. He wants him to find the root.

God wants us to do the same. He wants us to determine if our anger is righteous or sinful. Most of the time, it's probably *not* a godly anger. Let me offer you four reasons why. Here's the first one...

Our Anger Tends To Be Directed At The Wrong Things

Why? Because we love the wrong things. Some of you in the Tuesday evening small groups will remember the author of your book asking, “how much of the anger of your last few weeks had anything whatsoever to do with the Kingdom of God?”^{xxi} If you can’t say “amen,” go ahead and say “ouch.” If you haven’t been angry for Kingdom reasons, it’s because you don’t love the Kingdom as much as you love the things you have been angry about. So what have you been angry about? Your kingdom! Not God’s, yours. Your reputation being diminished. Your pride being stepped on. You not getting your way. Your unmet desires. Your suffering. Your envy. Your coveting. Your getting snubbed on social media. Your getting cut off on Broadway during rush hour. Your work being overlooked. Your spouse not appreciating you. Your anger is about your love for certain things that you think you should have in your life and your not getting. You love your glory and when something detracts from it, you get angry.

But that’s not Jesus. Jesus was “slow to anger.” Jesus’ anger was for the sake of others and had to do with the glory of His Father being belittled. How much of your anger has to do with God’s glory? All of His did! We don’t see Him getting angry because people mistreated Him. He was arrested illegally, beaten beyond recognition, mocked before the public, and brutally and unjustly executed as a common criminal. And just like the prophet Isaiah said, “*He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth*” (Isaiah 53:7). He didn’t defend Himself. He made no threats. He remained silent, except to utter things like, “*Father, forgive them, for they do not know what they are doing*” (Luke 23:24).

How could He do these things? Because He loved the glory of His Father above all else. All of His anger had to do with that. And if your anger has nothing to do with the glory of God and by extension the good of others created in His image, but has everything to do with yourself, your pride, your ego, and your own glory, then it is not a righteous anger. It’s sin. And it needs to be repented of.

Our Anger Tends To Be Contaminated By Mixed Motives

In other words, there are times when on paper we are angry at the right things, but our egos get so wrapped up in the cause that our motives get defiled. So we may be on the right side of an issue, biblically speaking, but that doesn’t mean that we are always right in how we handle it. As one commentator explains, “When we react with anger, we may deceive ourselves into thinking we are defending the truth and the right, when deep down we are more concerned with defending ourselves.”^{xxii}

Our Anger Tends To Lack The Proper Proportion

Why is it that we get angry so fast when our personal ego is involved, but can be so slow to anger when evil and injustice is happening all around us? And even if there is an appropriate anger for us to have when someone, say, slanders our character, why is it that we are a hundred times more angry about that than we are when we hear about the injustice that is occurring throughout the world in the sex-trafficking industry? Which of those things should be more upsetting? I love the way Tripp makes this point...

“Perhaps our problem regarding anger is not just that we are often angry for the wrong reasons, but that we are not angry often enough for the right reasons. Perhaps our problem is that the things that should make us angry and thereby move us to action just don’t make us angry anymore. So we get used to political corruption. We get used to homelessness. We get used to the perverse morals of the entertainment industry. We get used to how many broken families are around us. We get used to the daily reports of suffering and disease that infect every continent on the globe. We get used to the fact that the church is often a place of compromise and division. We get used to our complacency and hypocrisy. We get used to marital stress and childhood rebellion. We get used to a world that has

been broken by sin... We develop the sad capacity not to care anymore about things that should break our hearts and rile us up. We lose our moral edge and we don't even realize it. Things that God says are not okay become okay to us. We lose our ability, our commitment, to be good and angry at the same time."^{xxiii}

What a tragedy indeed.

Our Anger Tends To Operate Apart From Kingdom Virtues

When Jesus was angered by a person, He wasn't just angered. His anger was accompanied by grief. He grieved the sinful hypocrisy that He saw. He grieved for those who rejected Him. He grieved for their unbelief.^{xxiv} He had love for people who angered Him. He wasn't *just* angry ever.

Sometimes we are. But if our anger is of the righteous variety, then we would expect it to be accompanied by those Kingdom virtues that we saw in the Beatitudes at the beginning of Matthew 5, which are reinforced throughout the teachings of Jesus. So for example, is our anger accompanied by poverty of spirit (humility) or mourning for sin? Is it ever expressed in meek ways? Is it combined with mercy? Does it always pursue peace? You get the idea. When anger is isolated from other Christ-like virtues, there is a pretty good chance that we have crossed the line into something sinful.

So these are four ways that I think our anger contrasts with Jesus'. If you think that all your anger is truly "righteous indignation" or if you're sitting there thinking, "I'm not really angry at this person, I'm just frustrated," you haven't been listening closely enough. We have said enough to show that we are all guilty of the kind of anger that Jesus is critical of.

But maybe you are genuinely torn on whether some specific anger you are experiencing is good and proper. Well, let me close with a diagnostic I have found helpful. With the exception of the Bible, by far the book that helped me the most to work through those surprising anger issues I mentioned in the beginning was a book titled, *Uprooting Anger*, by Robert J. Jones. It's thoroughly biblical and incredibly practical. He has a chapter called, "Is Your Anger Really Righteous?" In it he offers three criteria, three marks of righteous anger, to help you answer that question. You could probably guess them by now based on what we have already said, but here they are any way:

1. It reacts against actual sin (biblically defined)
2. It focuses on God and his concerns (not me and my concerns)
3. It coexists with other godly qualities and expresses itself in godly ways.

So then, how much of your anger this past week could be described by all three of those items? That's how righteous your anger really is. So the next time your angry and tempted to rationalize and excuse your anger by labeling it "righteous anger," stop. Admit that you are prone to self-deception. And lay those three characteristics over the anger you are feeling.^{xxv} When they don't align, turn to the Lord, confess your sin, remind yourself that God's love was demonstrated for you in Christ, believe that through your faith in Jesus and His death and resurrection there is forgiveness for your sinful anger, and repent of any sinful anger the Holy Spirit brings to light, and sin no more. Your anger made you liable for the fire of hell, but Jesus has absorbed God's wrath in your place if your faith is in Christ. So rejoice and turn from sin.

The next couple of weeks we will pause from this series for Palm Sunday and Easter. But after Easter we are going to look at the next few verses here in Matthew 5. If there are a couple of things we have learned from God's Word today it is that we are guilty of sinful anger and Jesus takes it very seriously. He has shown that with respect to our anger. But where He goes next is important. What about when people are

angry at you? What should you do? Jesus gives two illustrations to address that very question. You really need to be there for that after Easter, so stay tuned.

Let's pray...

ⁱ So this is not a reference to other forms of “killing” that may occur, for example, during warfare, capital

ⁱⁱ It is worth noting, as D. A. Carson does in his commentary, that “the ‘I’ is emphatic in each of the six antitheses” so Jesus is insisting “that the law really points to his own teaching: the root of murder is anger, and anger is murderous in principle.” D. A. Carson, “Matthew,” in *Expositor's Bible Commentary*, vol. 8 (Grand Rapids: Zondervan, 2010), 182.

ⁱⁱⁱ The “attitudes” and “action” language I picked up from Charles Quarles, *Sermon on the Mount: Restoring Christ's Message to the Modern Church* (NACSBT; Nashville: B&H Academic, 2011), 108.

^{iv} As Robert D. Jones points out, “anger in the heart typically comes out in curses from the lips. Proverbs 4:23-24 makes the same causal connection between our heart and speech (cf. Matt. 12:33-37; 15:17-20; Luke 6:43-45).” Robert D. Jones, *Uprooting Anger: Biblical Help for a Common Problem* (Phillipsburg, NJ: P&R Publishing, 2005), 80-81.

^v Quarles, 110.

^{vi} From a sermon by Timothy Keller, called “Love and Law,” preached on April 29, 2012, to Redeemer Presbyterian Church in New York City.

^{vii} I'm not one who tries to draw a sharp distinction between *raca* and *moros*, arguing that one is somehow a greater insult than the other. There is a heightening of consequence, but that's probably for literary effect. So also, Carson, “Matthew,” 182; France, 200-201; Noland, 230; Doriani, 53; et. al. The strongest argument in favor of a distinction and gradation that I have seen, however, is articulated in Quarles, 110-111. Basically, Quarles argues that the word *moros* is used several times in Matthew “to describe those who do not belong in the kingdom.” Since the slight it uttered to a “brother” here in 5:22, then, according to Quarles, it was “essentially calling him unregenerate or unsaved and consigning him to hell” (Ibid., 111). If he is correct, then it is no wonder that the consequence would be a turn of tables, where the insulter was made “liable to the hell of fire.” This would convey, “Disputing a brother's salvation out of personal anger was worthy of trial before God.” Ibid. It's a reasonable argument, but it may be splitting hairs a bit. So D. A. Carson is probably correct when he writes, “Jesus is simply multiplying examples to drive the lesson home. He is a preacher who makes his point and then makes his hearers feel it's weight.” D. A. Carson, *Jesus' Sermon on the Mount and His Confrontation with the World: An Exposition of Matthew 5-10* (Grand Rapids: Baker Books, 2004), 43.

^{viii} Quarles also points out that Jesus “also drew the description of the place of eternal punishment as a place ‘where their worm does not die, and the fire is not quenched’ (Mark 9:44, 46, 48) from the apparent description of Gehenna in Isa 66:24.” Quarles, 112.

^{ix} Carson, “Matthew,” 182.

^x Daniel M. Doriani, *The Sermon on the Mount: The Character of a Disciple* (Phillipsburg, NJ: P&R Publishing, 2006), 52.

^{xi} Jones, 80.

^{xii} <http://www.thegospelcoalition.org/article/9-things-you-should-know-about-down-syndrome> .

^{xiii} Carson, *Jesus' Sermon on the Mount*, 43.

^{xiv} Keller, “Law and Love.”

^{xv} This is more or less how Keller summarizes this point in a different sermon, called “Relationships and the Kingdom,” which he preached on August 26, 2012, to Redeemer Presbyterian Church in New York City.

^{xvi} Ibid.

^{xvii} Paul David Tripp, *Broken Down House: Living Productively in a World God Bad* (Shepherd Press, 2009),

^{xviii} Ibid., 131.

^{xix} Marshall Segal (ed.), *Killjoys: The Seven Deadly Sins* (Desiring God, 2015), 41. This resource can be downloaded for free here: <http://www.desiringgod.org/books/killjoys>

^{xx} Ibid., 42.

^{xxi} Tripp, 133-134.

^{xxii} Carson, *Jesus' Sermon on the Mount*, 45.

^{xxiii} Tripp, 129.

^{xxiv} Doriani, 52.

^{xxv} Jones, 29-30, 39, 43.