

Unconventional Jesus: Anger

Matt 5.21-26

Matthew 5:21-26 ESV “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. (23) So if you are offering your gift at the altar and there remember that your brother has something against you, (24) leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. (25) Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. (26) Truly, I say to you, you will never get out until you have paid the last penny.

Initial thoughts

Verse 21 is conventional thinking for the Jew of Jesus’ day. It was what they were taught in the synagogues and Jewish schools.

Verse 22 begins with the “But I say...”. It is as though he is establishing himself as an authority. He was, being divine. But the people around him had not come to this conclusion yet.

Jesus sets 3 levels or types of anger with their consequences.

1. Being angry with a brother makes you liable for judgement
2. Insulting a brother could bring you before the council, or Sanhedrin (the highest court).
This insult is the equivalent of saying someone’s head is stupid
3. Insulting a brother by expressing contempt for his heart and character is the equivalent of calling him a scoundrel (synonyms: crook/cheat/maggot/thief). This puts a person in danger of Gehenna (Greek word found here) Hell.

Verse 23-24 seem to be instructing what to do if any of these “angers” are present with a brother. It all is referenced to worship. Worship to God is negated when there are problems between ourselves and others. These matters must be resolved before our worship to God is acceptable.

Verse 25 seems to be giving additional reasons as to why any anger issue needs resolution. If things are not resolved quickly, one might be accused of anger issues and be put in jail until the debt/fine/financial judgement is paid in full.

1 John 3:15 ESV Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

Mark 11:25 ESV And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.”

Robertson’s Word Pictures

“Raca” (Raka) and “Thou fool” (Mōre). The first is probably an Aramaic word meaning “Empty,” a frequent word for contempt. The second word is Greek (dull, stupid) and is a fair equivalent of “raca.” It is urged by some that mōre is a Hebrew word, but Field (Otium Norvicense) objects to that idea. “Raca expresses contempt for a man’s head=you stupid! Mōre expresses contempt for his heart and character=you scoundrel” (Bruce).

“The hell of fire” (tēn geennan tou puros), “**the Gehenna of fire,**” the genitive case (tou puros) as the genus case describing Gehenna as marked by fire. **Gehenna is the Valley of Hinnom where the fire burned continually. Here idolatrous Jews once offered their children to Molech (2Ki_23:10). Jesus finds one cause of murder to be abusive language.** Gehenna “should be carefully distinguished from Hades (hāidēs) which is never used for the place of punishment, but for the place of departed spirits, without reference to their moral condition” (Vincent).

First be reconciled (prōton diallagēthi). Second aorist passive imperative. **Get reconciled** (ingressive aorist, take the initiative). Only example of this compound in the New Testament where usually katallassō occurs. Deissmann (Light from the Ancient East, p. 187, New Ed.) gives a papyrus example second century A.D. A prodigal son, Longinus, writes to his mother Nilus: “I beseech thee, mother, be reconciled (dialagēti) with me.” The boy is a poor speller, but with a broken heart he uses the identical form that Jesus does. **“The verb denotes mutual concession after mutual hostility, an idea absent from katallassō” (Lightfoot). This because of dia (two, between two).**

Vincent Word Studies

Hell-fire (τὴν γέενναν τοῦ πυρός)

Rev., more accurately, the hell of fire. The word Gehenna, rendered hell, occurs outside of the Gospels only at Jas_3:6. It is the Greek representative of the Hebrew Ge-Hinnom, or Valley of Hinnom, a deep, narrow glen to the south of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews sacrificed their children to Molech. Josiah formally desecrated it, "that no man might make his son or his daughter pass through the fire to Molech" (2Ki_23:10). After this it became the common refuse-place of the city, into which the bodies of criminals, carcasses of animals, and all sorts of filth were cast. From its depth and narrowness, and its fire and ascending smoke, it became the symbol of the place of the future punishment of the wicked. So Milton:

"The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of hell."

As fire was the characteristic of the place, it was called the Gehenna of fire.

Agree with (ἰσθι εὐνοῶν)

Lit., be well-minded toward; inclined to satisfy by paying or compromising.

Jamieson - Fausset - Brown

But I say unto you — Mark the authoritative tone in which - as Himself the Lawgiver and Judge - Christ now gives the true sense, and explains the deep reach, of the commandment.

All three clearly refer to divine retribution, and that alone, for breaches of this commandment; though this is expressed by an allusion to Jewish tribunals. The "judgment," as already explained, was the lowest of these; the "council," or "Sanhedrim," - which sat at Jerusalem - was the highest; while the word used for "hell-fire" contains an allusion to the "valley of the son of Hinnom" (Jos_18:16). In this valley the Jews, when steeped in idolatry, went the length of burning their children to Molech "on the high places of Tophet" - in consequence of which good Josiah defiled it, to prevent the repetition of such abominations (2Ki_23:10); and from that time forward, if we may believe the Jewish writers, a fire was kept burning in it to consume the carrion and all kinds of impurities that collected about the capital. Certain it is, that while the final punishment of the wicked is described in the Old Testament by allusions to this valley of Tophet or Hinnom (Isa_30:33; Isa_66:24), our Lord Himself describes the same by merely quoting these terrific descriptions of the evangelical prophet (Mar_9:43-48). What precise degrees of unholy feeling towards our brothers are indicated by the words "Raca" and "fool" it would be as useless as it is vain to inquire. Every age and every country has its modes of expressing such things; and no doubt our Lord seized on the then current phraseology of unholy disrespect and contempt, merely to express and condemn the different degrees of such feeling when brought out in words, as He had immediately before condemned the feeling itself. In fact, so little are we to make of mere words, apart from the feeling which they express, that as anger

is expressly said to have been borne by our Lord towards His enemies though mixed with “grief for the hardness of their hearts” (Mar_3:5), and as the apostle teaches us that there is an anger which is not sinful (Eph_4:26); so in the Epistle of James (Jas_2:20) we find the words, “O vain (or, empty) man”; and our Lord Himself applies the very word “fools” twice in one breath to the blind guides of the people (Mat_23:17, Mat_23:19) - although, in both cases, it is to false reasoners rather than persons that such words are applied. The spirit, then, of the whole statement may be thus given: “For ages ye have been taught that the sixth commandment, for example, is broken only by the murderer, to pass sentence upon whom is the proper business of the recognized tribunals. But I say unto you that it is broken even by causeless anger, which is but hatred in the bud, as hatred is incipient murder (1Jn_3:15); and if by the feelings, much more by those words in which all ill feeling, from the slightest to the most envenomed, are wont to be cast upon a brother: and just as there are gradations in human courts of judicature, and in the sentences which they pronounce according to the degrees of criminality, so will the judicial treatment of all the breakers of this commandment at the divine tribunal be according to their real criminality before the heart-searching Judge.” Oh, what holy teaching is this!

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother — The meaning evidently is - not, “dismiss from thine own breast all ill feeling,” but “get thy brother to dismiss from his mind all grudge against thee.”

and then come and offer thy gift — “The picture,” says Tholuck, “is drawn from life. It transports us to the moment when the Israelite, having brought his sacrifice to the court of the Israelites, awaited the instant when the priest would approach to receive it at his hands. He waits with his gift at the rails which separate the place where he stands from the court of the priests, into which his offering will presently be taken, there to be slain by the priest, and by him presented upon the altar of sacrifice.” It is at this solemn moment, when about to cast himself upon divine mercy, and seek in his offering a seal of divine forgiveness, that the offerer is supposed, all at once, to remember that some brother has a just cause of complaint against him through breach of this commandment in one or other of the ways just indicated. What then? Is he to say, As soon as I have offered this gift I will go straight to my brother, and make it up with him? Nay; but before another step is taken - even before the offering is presented - this reconciliation is to be sought, though the gift have to be left unoffered before the altar. The converse of the truth here taught is very strikingly expressed in Mar_11:25, Mar_11:26 : “And when ye stand praying (in the very act), forgive, if ye have aught (of just complaint) against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you,” etc.

the adversary deliver thee to the judge, and the judge — having pronounced thee in the wrong.

Preacher's Homeolitical

Whosoever shall kill, etc.—The fact that these words are not found in the Old Testament confirms the view that **our Lord is speaking of the traditional comments on the law**, and not of the law itself (Plumptre). In danger.—The phrase had a somewhat more technical sense in A.D. 1611 than it has now, and meant “legally liable to” (ibid.). The judgment.—**That of the local courts of Deu_16:18. They had the power of capital punishment, though the special form of death by stoning was reserved for the Sanhedrin or Council (ibid.).**

Raca = “thou good-for nothing” (Wendt). Thou fool = “thou godless one” (ibid.). The distinction between raca and thou fool is lost, and naturally, for they belong to that class of words, the meaning of which depends entirely on the usage of the day. **There is, however, clearly a climax. 1. Feeling of anger without words. 2. Anger venting itself in words. 3. Insulting anger (Carr). Judgment ... council ... hell-fire.**—There seems to be an incongruity in passing literally from the human events described by the “judgment” and the “council” to the divine sentence of the “Gehenna of fire.” **The most natural interpretation seems to be to suppose that three degrees of human punishment are used to denote, by analogy, three corresponding degrees of the Divine sentence hereafter. The judgment, the council, the Gehenna of fire, will thus figuratively represent three degrees of the Divine vengeance against sin, corresponding to three degrees of temporal punishment under the Jewish law; death by the sword inflicted by the minor courts, death by stoning inflicted by the Sanhedrin, and finally, death with the body cast into the valley of Hinnom to be burned. It is not certain that this last punishment was ever actually inflicted under the Jewish law; it may be mentioned as an extreme case beyond the legal punishments,** though, in one case, at least, as Tholuck observes, death by fire was ordained (see Lev_20:14), though no place of punishment is specified (cf. 1Ma_3:5) (Mansel).

Agree with thine adversary.—The Saviour here shifts His scene a little. He seizes, representatively, on such a specific manifestation of malevolence as leads **the injured party to become an adversary, i.e. a prosecutor in a law-suit, who is determined to recover damages (Morison).** The passion of which you have not repented, the wrong for which you have not atoned, will meet you as an adversary at the bar of God (Tholuck).

Four-Fold Gospel by McGarvey

21 Ye have heard [Exo_20:13, Deu_5:17. **The common people, for the most part, knew the law only by its public reading, and hence the exposition of the scribes which accompanied the readings shared in their estimation the very authority of Scripture itself.**] that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger [shall be liable to] of the judgment; 22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, **Raca [an expression of contempt frequently used in rabbinical writings, but of uncertain derivation, so that it may mean**

"empty head" or "spit out;" i. e., heretic], shall be in danger of the council: and whosoever shall say, Thou fool ["Thou impious wretch;' folly and impiety being equivalent with the Hebrews"--Bloomfield], shall be in [237] danger of hell fire. [We have here three degrees of criminality or offence as to the sin of anger: 1. Silent rage; 2. Railing speech; 3. Bitter reproach (Psa_14:1). With these are associated respectively three different degrees of punishment. The law of Moses provided for the appointment of judges (Deu_16:18), and Josephus informs us that in each city there were seven judges appointed (Ant. iv. 8, 14). This tribunal was known as the judgment, and by it the case of the manslayer was determined. Compare Num_35:15, Num_35:24, Num_35:25, Jos_20:4. And in determining his case this court might certify it for decision to the Sanhedrin, or they might themselves confine the man in one of the cities of refuge, or order him to be stoned to death. The second punishment would be the result of a trial before the Sanhedrin or council. This chief court of the Jews sat at Jerusalem (Deu_17:8-13), and common men stood in great awe of it. The third punishment passes beyond the pale of human jurisdiction. It is the final punishment--being cast into hell. The Scripture word for hell is derived from the name of a place in the neighborhood of Jerusalem, called the valley of Hinnom. It was a deep, narrow valley, lying southeast of Jerusalem. The Greek word Gehenna (which we translate hell) is first found applied to it in the Septuagint translation of Jos_18:16. (For the history of the valley, see the following passages of Scripture: Jos_15:8, 2Ch_28:3, 2Ch_33:6, Jer_7:31, Jer_19:1-5, 2Ki_23:1-14, 2Ch_34:4, 2Ch_34:5.) The only fire certainly known to have been kindled there was the fire in which children were sacrificed to the god Moloch. This worship was entirely destroyed by King Josiah, who polluted the entire valley so as to make it an unfit place even for heathen worship. Some commentators endeavor to make this third punishment a temporal one, and assert that fires were kept burning in the valley of Hinnom, and that as an extreme punishment the bodies of criminals were cast into those fires. But there is not the slightest authentic evidence that any fire was kept burning there; nor is there any evidence at all that casting a criminal into the [238] fire was ever employed by the Jews as a punishment. It was the fire of idolatrous worship in the offering of human sacrifice which had given the valley its bad name. This caused it to be associated in the mind of the Jews with sin and suffering, and led to the application of its name, in the Greek form of it, to the place of final and eternal punishment. When the conception of such a place as hell was formed, it was necessary to give it a name, and there was no word in the Jewish language more appropriate for the purpose than the name of this hideous valley. It is often used in the New Testament, and always denotes the place of final punishment (Mat_10:28, Mat_18:9, Mat_23:33, Mar_9:43). We should note that while sin has stages, God takes note of it from its very first germination in the heart, and that a man's soul is imperiled long before his feelings bear their fruitage of violence and murder.]

23 If therefore [having forbidden anger, Jesus now proceeds to lay down the course for reconciliation] thou art offering thy gift at the altar [that which was popularly esteemed the very highest act of worship], and there rememberest that thy brother hath aught against thee, 24;

leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. [Reconciliation takes precedence of all other duties, even of offerings made to God.] A very important teaching in these days, when men, by corrupt practices, by extortionate combinations, and by grinding the face of the poor, accumulate millions of dollars and then attempt to placate God by bestowing a little of their pocket change upon colleges and missionary societies. God hears and heeds the voice of the unreconciled brethren, and the gift is bestowed upon the altar in vain. The offering of unclean hands is an abomination. The lesson teaches us to be reconciled with all who bear grudges against us, and says nothing as to whether their reasons are sufficient or insufficient, just or unjust. "It is enough to say, I have naught against him, and so justify myself"--Stier.] 25 Agree with thine adversary [opponent in a lawsuit] [239] quickly, while thou art with him in the way [on the road to the judge]; lest haply thy adversary deliver thee to the judge, and the judge deliver thee to the officer [one answering somewhat to our sheriff], and thou be cast into prison. ["In this brief allegory one is supposed to have an adversary at law who has just cause against him, and who will certainly gain a verdict when the case comes into court. The plaintiff himself used to apprehend the defendant" (Bengel). The defendant is, therefore, advised to agree with this adversary while the two are alone on the way to the judge, and thus prevent a trial. Jesus still has in mind the preceding case of one who has given offence to his brother. Every such one is going to the final judgment, and will there be condemned unless he now becomes reconciled to his brother.]

Additional Resources

- GBN
 - His Mercy Toward Us - Short reading / audio (Raca)
 - https://gbntv.org/daily_lift/daily-lift-september-16-2019/
 - You Shall Not Murder - Longer reading
 - <https://gbntv.org/tracts/you-shall-not-murder/>
- Online Academy of Biblical Studies
- Bible Project
- WVBS
 - Temper, Temper: Dealing with Anger - Video
 - <https://video.wvbs.org/video/dealing-with-anger-preparing-for-heaven/>
- Search
- We See Jesus, by John Ratliff
- Kingdom Living
 - A Good Reason to Leave the Assembly Early - Short reading
 - <https://mattdabbs.com/2016/02/22/sermon-on-the-mount-a-good-reason-to-leave-the-assembly-early/>
 - What Kind of Worship Pleases God? Our Usual Answer Will Not Suffice

- <https://mattdabbs.com/2019/08/15/what-kind-of-worship-pleases-god-our-usual-answer-will-not-suffice/>

Important Words with Synonyms

- Anger (at someone)
 - Animosity
 - Enmity
 - Fury
 - Hatred
 - Impatience
 - Irritation
 - Outrage
 - Rage
 - Temper
 - Stew
- Angry
 - Enraged
 - Furious
 - Indignant
 - Offended
 - Fuming
 - Hot
- Raca / Dull / Stupid / Good for nothing / Empty Head /
 - Dim
 - Dumb
- Simple
- Slow
- Naive
- Dummy
- Loser
- Brainless
- Dense
- Idiotic
- Birdbrained
- Thou Fool / Scoundrel / Godless One / Impious Wretch
 - Moron (from the Greek word used here: More)
 - Cheat
 - Double-cross
 - Swindle
 - Dishonest
 - Con
 - Fraud
 - Fleece
- Rob
- Scam
- Screw
- Take to cleaners
- Victimize
- Crook
- Lowlife
- Maggot
- Reconcile
 - Appease
 - Harmonize
 - Resolve
 - Reunite
 - Intercede
 - Mediate
 - Propitiate
 - Settle
 - Make up
 - Patch up
 - Bury the hatchet

Keyphrase

You have heard... But I say....: Anger

But I Say About Anger...

But I Say about murder....

Three levels of anger

3 destructions (destroy) of anger

- Damage

- End
- Ravages
- Sabotage
- Shatter
- Smash
- Wreck
-

Anger has 3 dangers and 2 repairs.

3 Dangers of Anger (with 2 bonuses)(repairs)

Words to describe Jesus's teachings

(See The Thinking-Outisde-the-Box Jesus)

Abnormal	Noncompliant	uncommon
Atypical	Nonconformist	unconventional
Bizarre (very different)	novel	unexpected
Different	odd	unfamiliar
Deviate	out of the ordinary	unique
Exceptional	radical	unknown
Extraordinary	reformist	unnatural
Foreign	Reform	unordinary
Heretical	Strange	unusual
Independently	Surprising	
Irregular	uncharacteristic	

Brief Outline:

Intro

- Use Key phrase or Title in opening
- Put Target sentence here

Body

- "But I say" is authoritative
- Results of Anger
 - Anger puts you in jeopardy of a court decision
 - Angry insults put you in jeopardy of death
 - Anger with contempt endangers the soul.
 - This is 3rd of the dangers of anger
- Jesus said, Reconcile

- Worship not accepted without repair
 - Forgiveness is needed (giving forgiveness)
 - Giving forgiveness is the 1st repair
- Settle dispute before going to court.
 - Forgiveness is needed. (receiving forgiveness)
 - Receiving forgiveness is the 2nd repair

Conclusion

- Damaged relationships repaired through forgiveness.
 - Don't just say it
 - Do it!
- TT.Net can help
 - Can help you with forgiving others
 - Contact us for any assistance.

TARGET STATEMENT

Have you experienced the destructive nature of anger?

What can repair the destruction caused by anger?

Anger has 3 dangers and 2 repairs.

TITLE

Three Dangers of Anger

THUMBNAIL



FULL OUTLINE

INTRO

The teachings of Jesus found in the Bible do not always follow the path of religious tradition. When it comes to his teaching on Anger in the Sermon on the Mount, it is delivered with authority that only God's son could have, but was different, even radical.

In his message he delivered 3 dangers of anger, which we will discuss. And then we will give you an added double bonus

What are the 3 dangers of anger?

BODY

- CTA
 - Like our Page on FB or Subscribe & hit the bell on YT
 - More importantly you need to hit the stop button, follow the link in the description to watch the video on TimelessTalks.net.
 - Then you won't miss out on the Additional Resources you will find with this video.
 - And before I forget to tell you, there is a double bonus for you at the end.
 - Now, let's see about those 3 dangers of anger.
- But before we notice the 1st one, we need to see what Jesus said FIRST
 - He used 2 expressions.
 - We find them both in reading Matt 5.21-22
 - Matthew 5:21-22 ESV "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.
 - Did you see the one that says, "You have heard...."
 - He is stating the obvious: "This is your traditional teachings...."
 - But then he took his rightful place as God's son by proclaiming the unexpected
 - "But I say to you...."
 - He was plainly saying they could take their traditional religious thinking and put it out in the shed because I am giving you what is truly important.

- The people that occasion recognized his authority, according to Matt 7.28.
 - Are you going to recognize his authority in these 3 dangers of anger?
 - What are the results of anger that make them dangerous?
 - #1: Anger can put you in danger of legal actions.
 - This is how he said it. Matthew 5:22 ESV But I say to you that everyone who is angry with his brother will be liable to judgment;
 - Anger can be the source of many lawsuits.
 - No one wants to stand before a judge
 - Their decision can be punishing or painful.
 - Anger can cause large fines for misbehavior.
 - Anger can cause an employee to become a “whistle-blower” in court.
 - Your Anger can cause a judge to take children away, or break up a family.
 - Road rage can put you in jail.
 - Anger can put you in danger of legal action
 - #2: Angry insults can put you in jeopardy of death
 - This is how Jesus said it in Matthew 5.22
 - (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;... (highlight the 2nd phrase)
 - The angry insults of Jesus day were using words like “Raca”.
 - The internal attitude is that someone is dull, stupid, or good for nothing.
 - Everyone has a individually-crafted-by God spirit in them.
 - And to consider them as brainless, idiotic, or worthless will allow wickedness to erupt
 - Then violent actions take place
 - Fighting
 - Stabbing
 - Assaulting
 - Murder, either premeditated or in a moment of fury, either on individuals or malls, schools, or grocery stores.
 - (Add photo of Jodie Arias for premeditation)
 - (Add photo of *Nikolas Cruz* (https://s.abcnews.com/images/US/nikolas-cruz-ht-ml-180215_v12x5_16x9_92.jpg))
 - Add photo of Colorado shooter Ahmad Al Aliwi Alissa (https://www.arabnews.com/sites/default/files/styles/n_670_395/public/2021/03/23/2537161-1332837268.jpg?itok=qPL4bv0V)

- Just as certainly as the angry insults of Jesus day could place those Jews in front of the local courts or the Sanhedrin for the sentence of Death, just as Jesus himself experienced, that same value placed on people could get you executed, too.
 - Anger Danger #3 is Anger loaded with contempt.
 - Here is how Jesus said it
 - Matt 5.22 (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.
 - Calling anyone “a fool” was an expression of the highest contempt.
 - The Greek word is “MorA” from which we get Moron.
 - Today, we might use words like:
 - Cheater
 - Swindler
 - Double-crosser
 - A Con man
 - This kind of thinking comes from a seething, smoldering anger
 - If we express this kind of anger we are in danger of Hell.
 - Jesus is speaking of eternal hell, as in losing your soul.
 - That is danger multiplied.
 - John the apostle wrote in 1 John 3:15 ESV Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.
 - Hatred comes from the smoldering, fuming, festering anger that is unchecked.
 - So this kind of anger can cost you your soul.
 - So there you have the 3 dangers of anger
 - But at the beginning we spoke of having a double bonus for you
 - And these two are what you need to hear
 - They are two answers to anger.
 - And Jesus told both of them in the same context we have been reading.
 - Matthew 5:23-26 ESV So if you are offering your gift at the altar and there remember that your brother has something against you, (24) leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. (25) Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. (26) Truly, I say to you, you will never get out until you have paid the last penny.

- Your 1st bonus is what Jesus says for you to do: Reconcile, or re-establish a good relationship again.
 - You need to:
 - Resolve the issue
 - Get someone to Mediate
 - We must Make up
 - Patch up
 - Bury the hatchet
 - If you do not reconcile, your worship is not acceptable.
 - Jesus told you to stop your worship and be reconciled FIRST
 - Patching things up is dependent on forgiveness
 - And not just any kind of forgiveness, but the kind that is GIVEN!
 - You can not force someone to be forgiving,
 - But you are capable of forgiving.
 - It must be from the heart.
 - It must not in words only but in action.
- And your 2nd bonus is what Jesus says for us to do: Reconcile
 - Again, we are trying to fix things
 - And again, your worship is not accepted until you are reconciled
 - And again, forgiveness is absolutely necessary
 - But this forgiveness is different.
 - We are not speaking of GIVING forgiveness, but ACCEPTING forgiveness from others
 - Others are coming to you to patch things up.
 - They are forgiving you of whatever anger-issue or injustice you have done to them.
 - Until you accept their forgiveness, your worship is still unacceptable.
 - And that is your 2nd bonus
- Anger damages relationships
 - Repairs to relationships come through forgiveness.
 - Don't just say it.
 - Do it!
- TT.Net can help
 - Can help you with anger, or reconciliation, or forgiveness.
 - Use the Contact page to send us an email, or use this phone number to leave us a message.
 - If you need prayers, a prayer request form is over at TimelessTalks.Net
 - There is a hand-selected group who will pray for you without publicizing it.

- In either case, we will get back to you quickly.