

A wide-angle photograph of a desert landscape. In the foreground, a dirt road with tire tracks leads from the bottom center towards the middle ground. The terrain is sandy and sparsely covered with small, dry bushes. In the background, a range of rugged, brown mountains stretches across the horizon under a pale, overcast sky. The overall mood is desolate and expansive.

The Gospel of Matthew

WHY DID THE KING COME BUT NOT THE KINGDOM?

Outline to the book of Matthew:

I. The King Has Come 1:1-13:53

1. *The Incarnation and the preparation of the King 1:1 – 4:11*
2. *The Declaration of the Principles of the King 4:12 – 7:29*
3. *The Manifestation of the King 8:1 – 11:1*
4. *The Opposition to the King 11:2 – 13:53*

II. The Kingdom Has Not 13:54-28:20

5. *The Reaction of the King, 13:54 – 19:2*
6. *The Formal Presentation and Rejection of the King, 19:3 – 25:46*
7. *The Crucifixion and the Resurrection of the King, 26:1 – 28:20*

***Subpoints follow Stanley Toussaint's seven main divisions outlined in his commentary.

I. THE KING HAS COME 1:1 – 13:53

The Declaration of the Principles of the King 4:12 – 7:29

(Matthew 5:33-42)

“The true intent of the law on oaths and retaliation”

Jesus' discourse on the Mosaic Law:

Three Laws are explained by Jesus –

1. Murder 5:21-26

2. Adultery 5:27-30

- Divorce is an addendum to the law on Adultery 5:31-32

3. Oaths 5:33-37

Two elaborations:

1. Personal retribution 5:38-42 (cf. Ex. 21:24)

2. Love your neighbor 5:43-48 (summary of the law)

Outline:

1. The declaration of the law v. 33
2. The intention of the law vv. 34-37
3. The declaration of the law v. 38
4. The observation of the law vv. 39-42

1- The declaration of the law v. 33

A. Observations:

- What the Israelites understood
 1. “Again you have heard that it was said”
 2. “to those of old” (Their forefathers)
 3. “you shall not swear falsely”
 - Cf. Ex. 20:16; Lev. 19:12
 4. “but you shall perform your oaths”

1- The declaration of the law v. 33

B. Summary/Application:

- The Israelites understood the letter of the law.
- They understood the consequence of breaking the letter.
- Rabbinic teachings found loopholes to making oaths, and assumed an oath was strengthened by an object or person.
- The righteousness of the law was therefore neglected.
- Jesus will explain the righteousness of the law.

Outline:

1. The declaration of the law v. 33
2. The intention of the law vv. 34-37
3. The declaration of the law v. 38
4. The observation of the law vv. 39-42

2- The intention of the law vv. 34-37

A. Observations:

- Jesus corrects their misunderstanding v. 34a
 - “But I say to you”
- 2 statements vv. 34b-37
 - 1) “do not sweat at all”
 - “neither by heaven, for it is God’s throne;”
 - “nor by the earth, for it is His footstool;”
 - “nor by Jerusalem, for it is the city of the great King.”
 - “Nor shall you swear by your head, because you cannot make one hair white or black.”
 - 2) “but let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’”
 - “For whatever is more than these is from the evil one.”
 - Lit. “anything beyond these is from the evil.”

2- The intention of the law vv. 34-37

B. Summary/Application:

- The righteousness of making oaths or vows was broken by the misunderstanding of the leaders, and people.
- Swearing by heaven, earth, or one's own head blasphemes God.
- Swearing by Jerusalem blasphemes the Messiah.
- Anything more than these are sourced in evil.

Outline:

1. The declaration of the law v. 33
2. The intention of the law vv. 34-37
3. The declaration of the law v. 38
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3- The declaration of the law v. 38

A. Observations:

- What the Israelites understood
 - “You have heard that it was said”
 - “An eye for an eye and a tooth for a tooth.”
 - Cf. Ex. 21:24; Lev. 24:20; Deut. 19:21
 - Read Num. 35:30-31
 - Apparently, the law of retaliation was a figurative word picture of just compensation where the offender would pay a ransom for their crime (less than murder), and it was determined by the court.

3- The declaration of the law v. 38

B. Summary/Application:

- The Israelites new the Law covered retributive justice.
- Rabbinic interpretations taught this could be done personally.
- Retributive justice was carried out by either God, or the court in Israel.
- The righteousness of the law was therefore neglected.
- Jesus will explain the righteousness of the law.

Outline:

1. The declaration of the law v. 33
2. The intention of the law vv. 34-37
3. The declaration of the law v. 38
4. The observation of the law vv. 39-42

4- The observation of the law vv. 39-42

A. Observations:

“It was an insult, the severest public affront to a person’s dignity. In other word, a slap on the right cheek is a figure of speech known as idiom which meaning is not predictable from the meaning of the actual words.”

- Jeremy Thomas

2) “But whoever slaps you on your right cheek, turn the other to him also.” (cf. Is. 50:6-9; Lam. 3:14-35)

The Separation of YHWH and the Wife – Isaiah 50:1-3

*Adapted from Fruchtenbaum’s Isaiah commentary.

6 stages of development:

Stage 1: Marriage	“Israel entered into a marriage contract, and this marriage contract is the book of Deuteronomy”	(Deut. 5:1-3; 6:10-15; 7:6-11; Ezek. 16:8)
Stage 2: Adultery	“Although Israel was sternly admonished to remain faithful to her Husband, she became guilty of a great adultery, described by several prophets in the Hebrews Scriptures.”	(Jer. 3:1-5, 20; 31:32; Ezek. 16:15-34; Hos. 2:2-5)
Stage 3: Separation	“separation between God and Israel in the days of Isaiah because of Israel’s adultery.”	(Is. 50:1)
Stage 4: Divorce	“Even after about one hundred years of separation, during which time the blessings of Deuteronomy continued to be withheld, Israel still failed to return to God, her husband. Thus, God finally divorced His wife.”	(Jer. 3:6-10)
Stage 5: Punishment	“The original marriage contract, (Deut.) clearly declared that if Israel proved unfaithful as YHWH’s wife, it would become necessary for God to punish her.”	(Ezek. 16:35-43, 58-59; Hos. 2:6-13) * cf. “Day of the Lord”
Stage 6: Remarriage	“The Jewish prophets did not leave things in a state of hopelessness. They spoke of a day when Israel will become the restored wife of YHWH... This will require a brand-new marriage contract.”	(Jer. 31:31-34; Ezek. 16:60-63; Is. 54:1-8; 62:4-5; Hos. 2:14-23)

4- The observation of the law vv. 39-42

A. Observations:

- Jesus' correction: "But I tell you" –
 - 1) "not to resist an evil person."
 - 2) "But whoever slaps you on your right cheek, turn the other to him also." (cf. Is. 50:6-9; Lam. 3:14-35)
 - 3) "if anyone wants to sue you and take away your tunic, let him have your cloak also."
 - 4) "And whoever compels you to go one mile, go with him two."
 - 5) "Give to him who asks you, and from him who wants to borrow from you do not turn away."

4- The observation of the law vv. 39-42

Retaliation vs. self-defense:

By application, what about punching, kicking, stabbing or shooting? How should we respond if someone attacks us in such manner? Many take this text as support for passive, non-resistance. The Amish, Mennonite and some Brethren have taken this view. They hold that we should not fight back. However, this is taking the words literally and missing the point of the idiom. The idiom is referring to a backhanded slap which was intended to humiliate not physically injure. The text simply does not address civil crimes such as someone punching you or kicking you or shooting you. The concern is minor personal insults. However, if someone attacks you to physically harm you the appropriate response at the moment is to defend yourself with the force necessary to turn away the attacker.

- Jeremy Thomas

4- The observation of the law vv. 39-42

B. Summary/Application:

- The Jewish leaders misinterpreted the law of retaliation.
- Jesus provided the correct interpretation that justice came from the court or more appropriately from God Himself.
- The examples Jesus gives provide the essence of following the righteousness of this law of retaliation.
- Self-defense is not at all forbidden from this text, nor does it teach passive non-resistance to an aggressor.

Summary/Application:

- Be true to your word...someone who doesn't need to inflate their promises with emptiness.
- Personal vengeance was forbidden under Mosaic Law and the Israelites were to trust the court and above all God to bring justice for them when wronged.
- This true for believers in the Church. We should not retaliate but trust the governing authorities and above all God to bring justice for us when wronged.
- Believers are to exemplify a gracious attitude to all people, especially aggressors.
- Self-defense is not restricted in Scripture... In fact, it is encouraged. Cf. Lk. 22:35-38



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