

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.

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)

The purpose of the Mosaic Law:

1. To reveal the holiness of God.
2. To provide the rule of conduct for OT saints.
3. To reveal sin. (cf. Rom. 3:19-20; 7:7)
4. To realize sin. (cf. Rom. 4:15; 7:7-13)
5. To make sin sinnier (cf. Rom. 5:20)
6. To lead to faith alone justification (cf. Gal. 3:24-25)

*** There is no basis to categorize the law as: ceremonial and moral.

I. THE KING HAS COME 1:1 – 13:53

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

(Matthew 5:21-26)

*“The true intent of the law
against murder”*

Outline:

1. The declaration of the law v. 21
2. The intention of the law v. 22
3. The observation of the law vv. 23-26

1- The declaration of the law v. 21

A. Observations:

- What the Israelites understood
 1. “you have heard that it was said”
 2. “to those of old” (Their forefathers)
 3. “you shall not murder”
 - Cf. Ex. 20:13
 4. “and whoever murders will be in danger of the judgment”
 - Cf. Ex. 21:12-27; esp. 24; Lev. 19:17; Num. 35:30-31

1- The declaration of the law v. 21

B. Summary/Application:

- The Israelites understood the letter of the law.
- They understood the consequence of breaking the letter.
- Rabbinic teachings emphasized no judgment unless the letter is broken.
- The righteousness of the law was therefore neglected.
- Jesus will explain the righteousness of the law.

Outline:

1. The declaration of the law v. 21
2. The intention of the law v. 22
3. The observation of the law vv. 23-26

2- The intention of the law v. 22

A. Observations:

- Jesus corrects their misunderstanding v. 22a
 - “But I say to you”
- Liable for heavenly judgment v. 22b
 - “whoever is angry with his brother without a cause”
 - “shall be in danger of the judgment.” cf. Cf. Ex. 21:12-27; esp. 24; Lev. 19:17; Num. 35:30-31

2- The intention of the law v. 22

A. Observations:

- Jesus corrects their misunderstanding v. 22a
- Liable for heavenly judgment v. 22b
- Liable for Sanhedrin judgment v. 22c
 - “and whoever says to his brother, ‘Raca!’”
 - “Raca” = imbecile, numbskull, blockhead
 - The focus is on the vitriol or hostility behind the statement.
 - “shall be in danger of the council.”
 - Council (συνεδρίω Sanhedrin) *either earthly, or heavenly

2- The intention of the law v. 22

A. Observations:

- Jesus corrects their misunderstanding v. 22a
- Liable for heavenly judgment v. 22b
- Liable for Sanhedrin judgment v. 22c
- Liable for ultimate judgment v. 22d
 - “But whoever says, ‘You fool!’”
 - “you fool” = is a similar term that a person who felt hatred—even for his brother—might use. He, too, would be in danger of divine judgment, assuming his hatred was unjustified (cf. 23:17).
 - Tom Constable

“shall be in danger of hell fire” (lit. Gehenna)

2- The intention of the law v. 22

A. Summary/Application:

- Jesus corrects their misunderstanding of the righteousness of the law.
- Anger without a cause breaks the righteousness of the law.
- Hateful statements towards your brother breaks the righteousness of the law.
- Breaking the righteousness of the law makes one liable for judgment. i.e. **THEY ARE NOT RIGHTEOUS!**

Outline:

1. The declaration of the law v. 21
2. The intention of the law v. 22
3. The observation of the law vv. 23-26

3- The observation of the law vv. 23-26

A. Observations:

- The application v. 23
 - “Therefore”
 - “if you bring your gift to the altar”
 - What gift?
 - Any of the required offerings (cf. Lev. 1-5)
 - “and there remember that your brother has something against you,”
 - You have sinned against your brother in some way.

3- The observation of the law vv. 23-26

A. Observations:

- The application v. 23
- The solution v. 24
 - “leave your gift there before the altar,”
 - “and go your way.”
 - “First be reconciled to your brother, and then come and offer your gift.”
 - External observance of the required offerings while neglecting the internal righteousness of the law is a serious matter that takes priority.

3- The observation of the law vv. 23-26

A. Observations:

- The application v. 23
- The solution v. 24
- The urgency of reconciliation v. 25
 - “Agree with your adversary quickly,”
 - “adversary” = accuser (the one who is wronged)
 - “while you are on the way with him,”
 - “lest your accuser deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.”

3- The observation of the law vv. 23-26

A. Observations:

- The application v. 23
- The solution v. 24
- The urgency of reconciliation v. 25
- The warning for not being reconciled v. 26
 - “Assuredly, I say to you,”
 - “you will by no means get out of there till you have paid the last penny.”
 - You will receive the righteous judgment until you fulfill the righteous demand.

3- The observation of the law vv. 23-26

A. Summary/Application:

- Don't just externally obey but internally fulfill.
- Do we do this in the Christian life?
- Are there areas of our life that have broken fellowship that need addressed before we can “worship?”
- The law observer must reconcile or face the righteous judgment.



If you enjoyed these slides,
visit our church website at:

www.FBCEdgewater.org

There, you can...

- Learn more about our church.
- Click on the link, “Recent Sermons,” and you can listen to the audio message that these slides complemented. AND, you can listen to many other messages while you are there. Some messages include a video option.