

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 5:1-7:29)

“The Sermon on the Mount”

Outline:

1. The non-literal, historical, grammatical approaches
2. The literal, historical, grammatical approaches
3. Alternative literal, historical, grammatical approach

1- The non-literal, historical, grammatical approaches

1) The soteriological interpretation

- Notes:

- In speaking of the SoTM Pope John Paul II said it was “**pure gospel**”
- This view sees the SoTM providing the way of salvation.
- “This sermon is a masterful exposition of the law and a potent assault on Pharisaic legalism, closing with a call to **true faith and salvation** (7:13-29).”

- MacArthur Study Bible

1- The non-literal, historical, grammatical approaches

1) The soteriological interpretation

- Conclusions:

- The Sermon is about the true intent of the Mosaic Law.
- No one was EVER saved by the Mosaic Law.
- The sermon does not deal with justification.
- IF this sermon dealt with justification before God then the other NT authors are all heretics.

1- The non-literal, historical, grammatical approaches

2) The sociological interpretation

- Notes:
 - Jesus is teaching eternal principles that will impact the world socially.
 - If society implemented these principles, then the world would improve.
 - This view is largely adopted in the SOCIAL justice circles of evangelicalism.

1- The non-literal, historical, grammatical approaches

2) The sociological interpretation

- Conclusions:
 - Mankind is radically depraved.
 - Mankind is under conscience.
 - Man has the knowledge, but not the ability to do good and not do evil.
 - Even Jews, who have the law, do not have the ability to do it in a way that the perfect righteousness of God is achieved.

Outline:

1. The non-literal, historical, grammatical approaches
2. The literal, historical, grammatical approaches
3. Alternative literal, historical, grammatical approach

2- The literal, historical, grammatical approaches

1) The believer's ethic interpretation

- Notes:

- This sermon is primarily for believers of all dispensations.
- “Because God planned for Jesus to go to the cross, be raised and to form His church, then the Sermon is giving moral laws for the Church He knew was coming”
- Jerry Hullinger
- This view holds to multiple “forms” of the kingdom.

2- The literal, historical, grammatical approaches

1) The believer's ethic interpretation

- Conclusions:
 - The Church is a mystery and did not begin until Pentecost (Acts 2) and extensively revealed later by Paul.
 - This view makes the offer of the kingdom and all of John's, Jesus', and the disciples preaching of the kingdom being "at hand" insincere at best, or outright false at worst.
 - The only "form" of the kingdom allowed in Scripture is a literal, physical one with the Son of David ruling from Jerusalem over the entire earth.

2- The literal, historical, grammatical approaches

2) The kingdom interpretation

- Notes:
 - Developed, and held by early dispensationalist – Gaebelein, Chafer, Scofield.
 - The ethics Jesus pronounces are the ethics of the future kingdom.
 - “Having announced the kingdom of heaven as “near,” the King now, in the Sermon on the Mount (Mt. 5-7), declares to His disciples (5:1) the principles of that kingdom.”
- Scofield Study Bible.

2- The literal, historical, grammatical approaches

2) The kingdom interpretation

- Notes:
 - Affirms a literal, physical kingdom promised in the Abrahamic and Davidic covenants.
 - When Israel rejected the Messiah, these ethics were postponed and not applicable for the future Church.

2- The literal, historical, grammatical approaches

2) The kingdom interpretation

- Conclusions:
 - This view seeks mainly to address the widespread criticism of dispensationalists not seeing any primary application for the Church.
 - It respects the nature of the kingdom
 - It respects the legitimate offer of the kingdom to Israel in the 1st century.
 - It doesn't address the immediate purpose and intention of Jesus delivering this message to the original audience.

2- The literal, historical, grammatical approaches

3) The penitential interpretation

- Notes:

- Jesus is stating the true intent of the Law to impress upon His listeners the need for a righteousness that exceeds that of the scribes and the Pharisees. (the theme is in 5:20)
- Popular adherents: Dwight Pentecost, Arnold Fruchtenbaum.
- “The principle, then, becomes very clear that entrance into that kingdom was not on the basis of Pharisaic righteousness, for it produced none of the characteristics that Christ required. Rather, it was the righteousness being offered by Christ that would make them acceptable in the kingdom.” - Pentecost

2- The literal, historical, grammatical approaches

3) The penitential interpretation

- Conclusions:
 - Some criticism emphasizes that the primary audience are primarily believers and not unbelievers.
 - The disciples did not need to repent, they already did.
 - A very commendable view.
 - But the emphasis on imputed righteousness seems to miss the mark.

2- The literal, historical, grammatical approaches

4) The interim-ethic interpretation

- Notes:

- Developed and held by Stanley Toussaint.
- Jesus is introducing a special ethic preliminary to the establishment of the kingdom.
- “The sermon is primarily addressed to disciples exhorting them to a righteous life in view of the coming kingdom.”
- Stanley Toussaint
- Summarized, the sermon is training those who are disciples in the strict ethic of righteous living in view of the coming kingdom.
- Blessings and rewards follow the successful disciple.

2- The literal, historical, grammatical approaches

4) The interim-ethic interpretation

- Conclusions:

- It solves some of the deficiencies of the previous views.
- However, many of those deficiencies are based on misrepresentation.
- This view wrongly states that these are NEW ethics, rather than a true intent of the original Mosaic law.
- There seems to be a better interpretation.

Outline:

1. The non-literal, historical, grammatical approaches
2. The literal, historical, grammatical approaches
3. Alternative literal, historical, grammatical approach

3- Alternative literal, historical, grammatical approach

The biblical covenant interpretation:

- Notes:
 - This view is based on
 - 1) Abrahamic covenant

The Abrahamic Covenant

Abrahamic
(Genesis 15)

Land

Seed

Blessing

Land Covenant

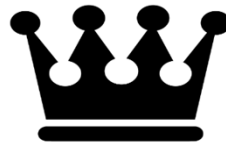
Deuteronomy 29-30

Davidic Covenant

Samuel 7: 12-16

New Covenant

Jeremiah 31: 31-34



3- Alternative literal, historical, grammatical approach

The biblical covenant interpretation:

- Notes:
 - This view is based on
 - 1) Abrahamic covenant
 - 2) Mosaic covenant

The Mosaic Covenant

Mosaic Law
(Exodus 19-24)

Suzerain-Vassal Treaty
(Deuteronomy)

- Preamble (1: 1-5)
- Prologue (1: 6-4: 40)
- Covenant obligations (5-26)
- Storage and reading instructions
(27: 2-3, 31: 9, 24, 26)
- Witnesses (32: 1)
- Blessings and Curses (28-30)

3- Alternative literal, historical, grammatical approach

The biblical covenant interpretation:

- Notes:
 - This view is based on
 - 1) Abrahamic covenant
 - 2) Mosaic covenant
 - 3) Land covenant

Five Degrees of Divine Discipline

Leviticus 26

1- DISTRESS 14-17

2- DROUGHT 18-20

3- DREAD 21-22

4- DISEASE 23-26

5- DISPERSION THROUGH DEVASTATION 27-39

The promise of RESTORATION, on the condition of National REPENTANCE 40-45

3- Alternative literal, historical, grammatical approach

The biblical covenant interpretation:

- Notes:
 - This view is based on
 - 1) Abrahamic covenant
 - 2) Mosaic covenant
 - 3) Land covenant
 - 4) Davidic covenant
 - 5) New covenant

3- Alternative literal, historical, grammatical approach

The biblical covenant interpretation:

- Notes:
 - “Those who obey the true intent of the Mosaic covenant will be blessed under the provisions of the Abrahamic covenant in the kingdom that is to come.” - Jeremy Thomas
 - The true intent of the law is a sharp contrast to the traditional interpretations of the scribes and Pharisees.
 - Blessings and rewards follow the successful disciple.

3- Alternative literal, historical, grammatical approach

The biblical covenant interpretation:

- Notes:
 - At the foundation of the nation of Israel is the unconditional Abrahamic covenant.
 - Within this covenant are more unconditional covenants as well as a conditional covenant (Land).
 - If Israel came back under their covenant obligations, they would have the full blessings given to them. Specifically, the land, the king, the kingdom, the blessing, and the new covenant.

3- Alternative literal, historical, grammatical approach

The biblical covenant interpretation:

- Conclusions:
 - Definitely biblical.
 - Jesus Himself taught this view 😊

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