

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.

## II. THE KINGDOM HAS NOT 13:54-28:20

### 7. The Crucifixion and the Resurrection of the King, 26:1 – 28:20

(Matthew 27:15-28)

*“The Injurious Nature of  
the Flesh”*

## Outline:

1. The sudden plea to the flesh vv. 15-19

# 1. The sudden plea to the flesh vv. 15-19

## A. The injustice of the flesh vv. 15-17

- The custom v. 15
- The comparison
- The culprit v. 16
- The choice v. 17

## 1. The sudden plea to the flesh vv. 15-19

### B. The sudden plea to the flesh vv. 18-19

- Pilate's Naivety v. 18
- Pilate's wife v. 19
  - Her plea –
    - 1) “Have nothing to do with that just Man”
    - 2) “for I have suffered many things today”
    - 3) “in a dream because of Him.”

## 1. The sudden plea to the flesh vv. 15-19

### B. The sudden plea to the flesh vv. 18-19

- Pilate's Naivety v. 18
- Pilate's wife v. 19
  - The significance –
    - 1) God's revelation to Gentiles
    - 2) God's rebuke to Israel?
    - 3) Pilate's culpability (cf. Rom. 1:18-21)

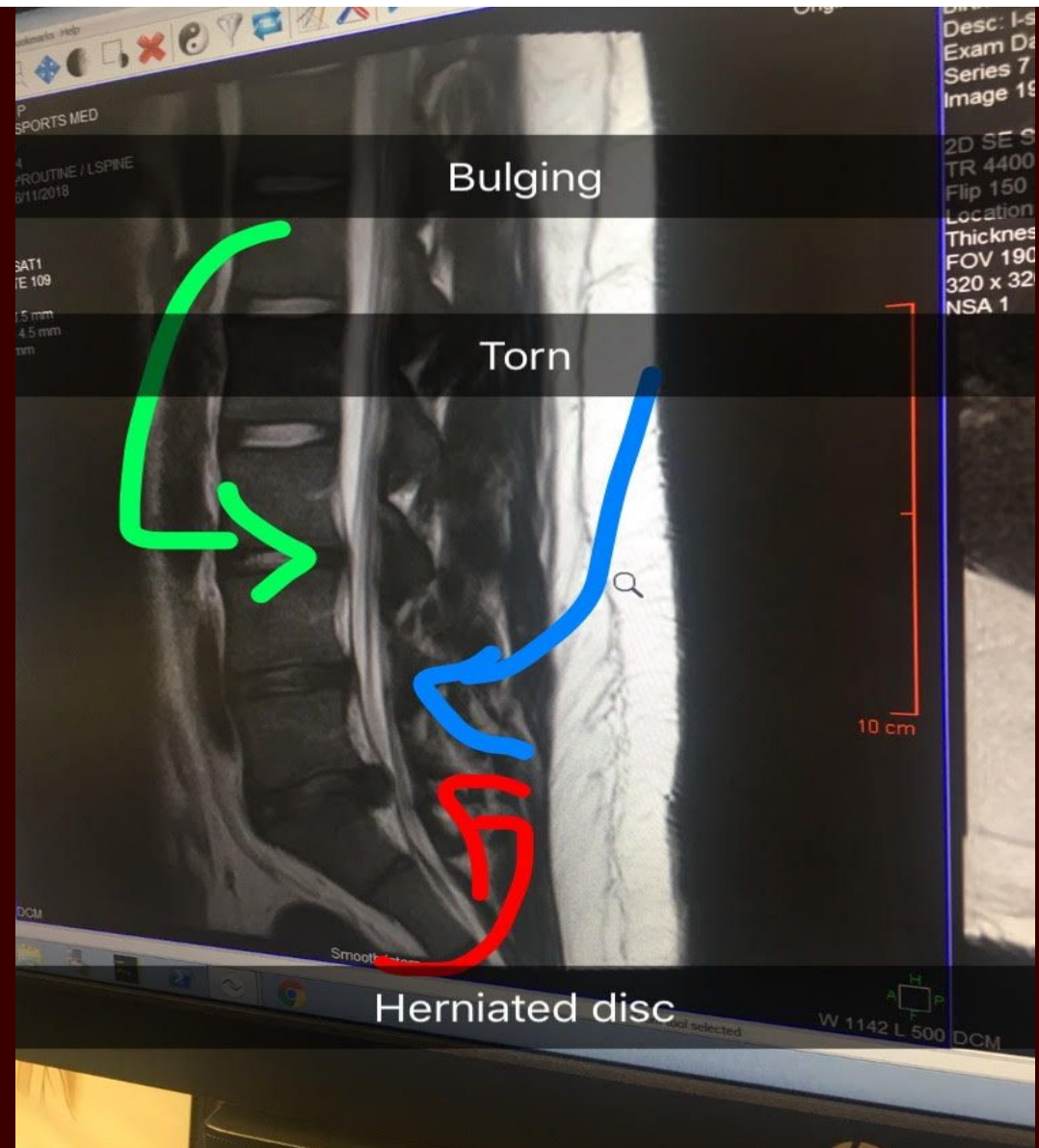
## 1. The sudden plea to the flesh vv. 15-19

*“A Roman prefect's wife showed more divine receptivity in one night than the Sanhedrin demonstrated in their entire tenure.”*

## Outline:

1. The sudden plea to the flesh vv. 15-19
2. The gruesome pathology of the flesh vv. 20-25

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## 2. The gruesome pathology of the flesh vv. 20-25

### Exhibit A – The religious leaders (herniated disc)

- Their hearts are hardened (cf. Rom 1)
- Their verdict is final
- They persuade the crowds
- They want Jesus dead not imprisoned

## 2. The gruesome pathology of the flesh vv. 20-25

### Exhibit B – The multitudes (bulging disc)

- They listened to worthless shepherds. v. 20
- They were fully leavened.
- They call for the criminal v. 21b
- They cry for crucifixion vv. 22b, 23b
- They accept blood guilt v. 25

## 2. The gruesome pathology of the flesh vv. 20-25

### Exhibit C – The governor (torn disc)

➤ He is torn...

1) He hears his wife.

2) He hears the crowd.

3) He “hears” his Roman superiors.

## 2. The gruesome pathology of the flesh vv. 20-25

### Exhibit C – The governor (torn disc)

- He is torn...
- He is cornered
  - 1) His proposal v. 21a
  - 2) His problem v. 22
  - 3) His plight v. 23

## 2. The gruesome pathology of the flesh vv. 20-25

### Exhibit C – The governor (torn disc)

- He is torn...
- He is cornered
- He capitulates
  - 1) Accepts defeat v. 24a
  - 2) Avoids conflict v. 24b
  - 3) Appropriates custom? v. 24c  
(cf. Deut. 21:6-7; Ps. 26:6)

## Outline:

1. The sudden plea to the flesh vv. 15-19
2. The gruesome pathology of the flesh vv. 20-25
3. The sobering prognosis of the flesh vv. 26-28

### 3. The sobering prognosis of the flesh vv. 26-28

#### A. Setting things in motion –

##### ➤ Pilate's final acts v. 26

1) Released Barabbas

2) Scourged Jesus

3) Delivered Jesus to be crucified

### 3. The sobering prognosis of the flesh vv. 26-28

#### A. Setting things in motion –

- Pilate's final acts v. 26
- Prisoner transfer vv. 27-28
  - Jesus taken to the Praetorium v. 27a
  - The whole cohort is gathered v. 27b
  - The mockery v. 28
    - 1) They stripped Him (humiliation)
    - 2) Put a scarlet robe on Him (mockery)

### 3. The sobering prognosis of the flesh vv. 26-28

#### B. Stopping in our tracks...

- Barabbas as a reflection of the reader.
  - 1) Passive character.
  - 2) Clearly guilty.
  - 3) Legally freed.

### 3. The sobering prognosis of the flesh vv. 26-28

I think Matthew presents the narrative in such a way that we are left frustrated by the miscarriage of justice dressed up in righteous and legal trial. Jesus is clearly presented as just, Barabbas clearly as guilty. Yet, Jesus goes to execution and Barabbas to his freedom.

### 3. The sobering prognosis of the flesh vv. 26-28

There are at least two perspectives worth exploring. First, if we were in Barabbas' situation we might at the very least feel an unfathomable sense of gratitude. On the other hand, he might be thinking (and fleshly us too!) “**wow! What a deal... I do the crime but not the time?**” We might be left thinking if only I could be set free in the same way even though the injurious nature of the flesh has left me irreparably damaged.

No hope! No deliverance! No remedy!

### 3. The sobering prognosis of the flesh vv. 26-28

But as we all know the narrative continues... This injustice gives way to the propitiatory justice of God whereby He declares righteous ANYONE who trusts in Christ's death for their sins. Matthew expertly shapes this narrative to push the reader towards the gospel and to recognize the salvific work of God on our behalf.

### 3. The sobering prognosis of the flesh vv. 26-28

I think an appropriate and perhaps implied question arising from Barabbas' situation is:

“What will you do now, with your freedom?”



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