

Treasure Hunt

- Does the OT allow personal revenge?
- What is “the evil” that we are commanded not to resist?
- Who may “resist the evil” for the sake of spiritual correction?
- Who is our best example for turning the other cheek?
- What is special about the “cloak” that we are to be willing to give in v. 40?
- What may we do, and not do, if someone takes legal action against us?
- What attitude should we have concerning oppressive government requirements?

The Structure of the Sermon

	Setting	4:25-5:2	7:28-8:1
Consequences →	Blessings & Warnings	5:3-12	7:13-27
	Our Mission	5:13-16	
	Law & Prophets	5:17-19	7:12b
Conduct →	Toward Man	5:20-48 It was said ... but I say	7:1-12a
	Toward God	6:1-18 Be not as the hypocrites	6:19-34

Principle: the Lord is not *canceling* or *modifying* the OT law, but *reinforcing* and *explaining* it.

The Structure of 5:21-48

The Manward Contrasts

	21 Murder	27 Adultery	31 Divorce	33 Oaths	38 Revenge	43 Love
Ye have heard that	x	x		x	x	x
it was said	x	x	x	x	x	x
to them of old time	x			x		

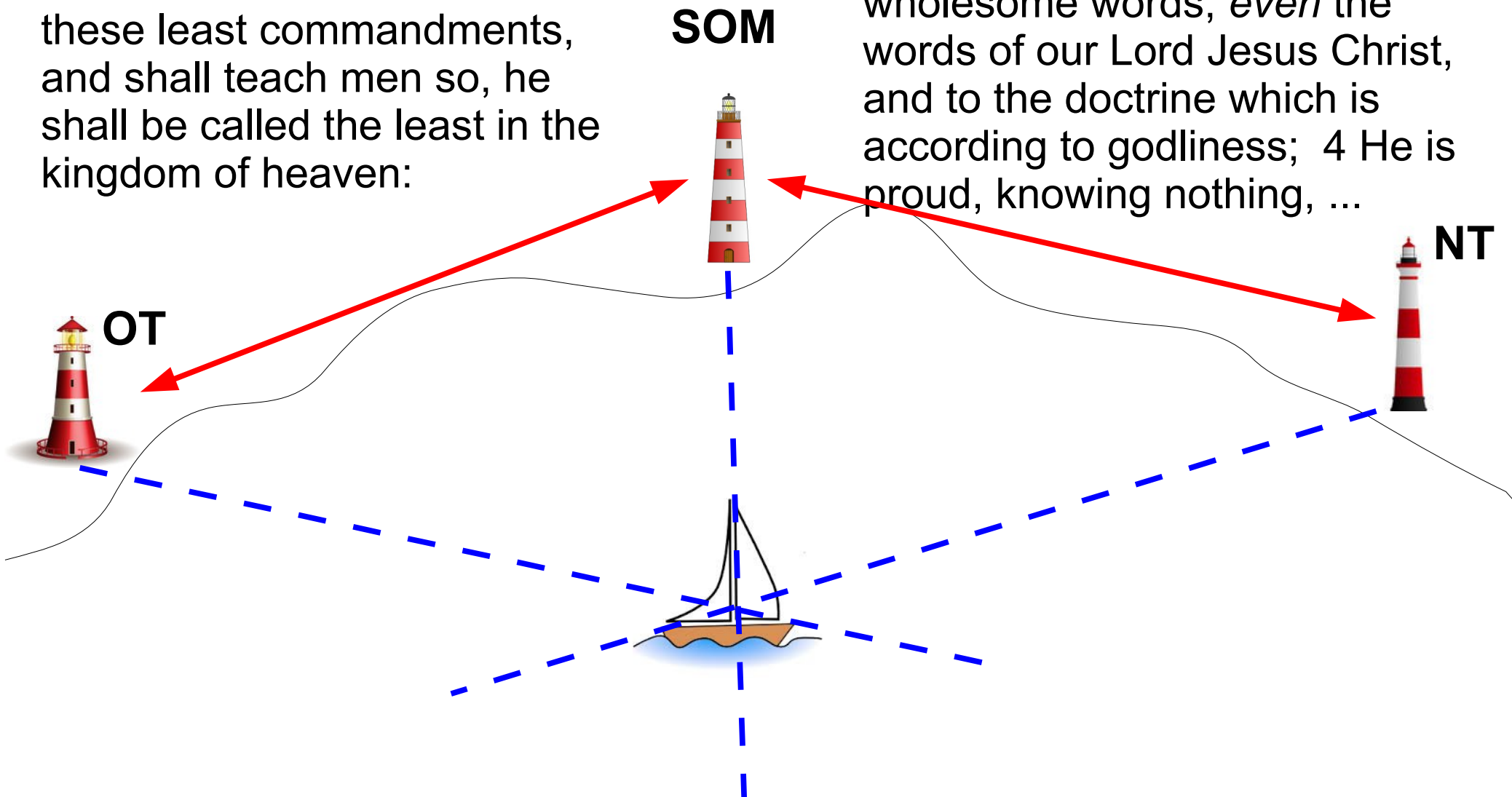
- “it was said” → The Oral Law (Jewish tradition)
- “it is written” → The Written Law (the OT)

Principle: The Lord is challenging Jewish tradition, *not* the OT law.

Understanding the Contrasts

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven:

1Ti 6:3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, ...



OT Roots of the Tradition

Exo 21:22 If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as **the judges determine**.
23 And if *any* mischief follow, then thou shalt give life for life, 24 **Eye for eye, tooth for tooth**, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe.

Also Lev 24:20 (harm by one person to another), Deut 19:21 (intended harm).
All three cases envision judgment by a third party (“the judges,” “the congregation”).

OT teaching on revenge:

Lev 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Job 31:29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: 30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

Pro 20:22 Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.

Pro 24:29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

The Structure of Matt 5:39-42

39a ye resist not evil:

**Summary:
Negative**

**Bodily
harm**

39b but whosoever shall smite thee on thy right cheek, turn to him the other also.

**Essential
property**

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

Liberty

41 And whosoever shall compel thee to go a mile, go with him twain.

**Minor
property**

42a Give to him that asketh thee,
42b and from him that would borrow of thee turn not thou away.

**Details:
Positive**

End of series:
• **Doubled**
• **Return to negative**

Less Severe



39a **Resist** not the evil τῷ πονηρῷ

Same ambiguity in “the evil” as in 5:37

- The preeminent Evil One (Satan)?

Jam 4:7 Submit yourselves therefore to God. **Resist the devil**, and he will flee from you.

1Pe 5:8 Be sober, be vigilant; because **your adversary the devil**, as a roaring lion, walketh about, seeking whom he may devour: 9 **Whom resist stedfast in the faith**, knowing that the same afflictions are accomplished in your brethren that are in the world.

- Evil or wickedness in the abstract?

Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to **withstand** in the evil day, and having done all, to stand.

- The wicked person (the one who has offended you)

Jam 5:6 Ye have condemned and killed the just; and he doth not **resist** you.

39a Resist not the evil: Exceptions?

Gal 2:11 But when Peter was come to Antioch, I **withstood** him to the face, because he was to be blamed.

Compare the case of calling someone a fool:

Mat 5:22 whosoever shall say, **Thou fool**, shall be in danger of hell fire.

1Co 15:36 **Thou fool**, that which thou sowest is not quickened, except it die:

A general principle:

Gal 6:1 Brethren, if a man be overtaken in a fault, **ye which are spiritual**, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

39b Turn the other cheek

Our Lord's example:

Isa 50:6 **I gave** my back to the smiters, and **my cheeks** to them that plucked off the hair: I hid not my face from shame and spitting.

Luk 22:64 And when they had blindfolded him, **they struck him on the face**, and asked him, saying, Prophecy, who is it that smote thee?

What he expects of us:

1Pe 2:20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

39b Turn the other cheek: Exceptions?

Joh 18:22 And when he had thus spoken, one of the officers which stood by **struck Jesus with the palm of his hand**, saying, Answerest thou the high priest so? 23 **Jesus answered him**, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Act 23:1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias **commanded them that stood by him to smite him on the mouth**. 3 **Then said Paul** unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

40, Legal Action

Special nature of the cloke (outer garment)

Exo 22:26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: 27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep?

Application to believers:

1Co 6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

Paul's exception:

Act 25:9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

41, Government Impositions

“compel to go” = ἀγγαρευω ← Persian postal system

- Government transport
- Impressment of private citizens or resources

Very rare word in the Bible: only here and in two accounts of the passion

Mat 27:32 ~ Mark 15:21 And as they came out, they found a man of Cyrene, Simon by name: him they **compelled** to bear his cross.

The general principle:

Rom 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Exception?

1Co 7:20 Let every man abide in the same calling wherein he was called. 21 Art thou called *being* a servant? care not for it: but if **thou mayest be made free, use *it* rather.**