

Matthew: The Life & Teaching of Jesus the Messiah

Lakewood Presbyterian Church

Key Idea: *It is not enough simply to refrain from returning evil for evil; rather, we must return good for evil, blessing for cursing, kindness for spite.*

Lesson 25 Matt. 5:38-42 An Eye For An Eye (5-17-26)

I. JESUS VS. MOSES OR JESUS VS. THE RABBIS ??? (V.39)

A. The OT background to *lex talionis* or the principle of _____

1. It is a _____ principle given to Israel's _____

• Exodus 21:1, 22-25 _____

• Deut. 19:17-21 _____

2. It protected the _____ from the _____; the innocent from the _____ and the guilty from the _____

B. An apology for an eye for an eye: Why is this principle foundational to justice?

1. Key idea: Like sowing and reaping, so _____ must fit the _____ (cf. Gal. 6:7; Matt. 7:2)

2. The Mosaic statute was _____.

3. The Mosaic statute was _____.

C. What was the Pharisaic distortion? _____

II. SO DOES ONE—OR HOW DOES ONE—RESIST AN EVIL PERSON? (V. 39A)

A. What our Lord *does not* intend:

1. The views of Tolstoy and Gandhi: Unqualified non-_____

2. What's wrong with their view?: the context and translation of *to ponero*

B. What Jesus rejects is not the resisting of evil by a _____ defense, but by way of taking private v_____.

1. The OT taught the same _____ (Prov. 25:21; 20:22)

2. Consider Jesus' own example:

a. He resisted evil-doers with _____ and even _____

b. He called magistrates to _____ for their actions (John 18:22)

c. But he held his peace when it was a matter of his own _____ (I Peter 2:23)

III. FOUR EXAMPLES OF PASSIVE NON-RETALIATION (VV. 39B-42)

A. It's not enough simply to abstain from _____; rather, Jesus's disciples return _____ for _____.

B. How so?

- Example #1: Wrongful attacks on our _____ or _____

Our response: _____

- Example #2: Wrongful attacks on our _____

Our response: _____

- Example #3: Wrongful attacks on our _____ _____

Our response: _____

- Example #4: The positive side of our duty:

Our response: _____
