

A Study of Matthew 22

I. Outline.

1. PARABLE of the Marriage Feast (Matthew 22.1-14; cf., Luke 14.15-24).
2. Taxes to Caesar (Mt 22.15-22; cf., Mk 12.13-17; Lk 20.20-26).
3. QUESTION about the Resurrection (Mt 22.23-33; cf., Mk 12.18-27; Lk 20.27-40).
4. QUESTION about the Great Commandment (Mt 22.34-40; cf., Mk 12.28-34; Lk 10.25-28).
5. The Pharisees are Silenced (Mt 22.41-46; cf., Mk 12.35-37; Lk 20.41-44).

II. Summary.

The man without a wedding garment – Matthew 22:1-14 –The man without a wedding garment stood speechless before the King. The message came "**all things are ready, come to the marriage.**" Those that were invited made light of the invitation. (Matthew 22:5-6). The Jews rejected Jesus and this rejection opened the door for the Gentiles. "**Go ye into the highways, and as many as ye shall find, bid to the marriage**" (Matthew 22:9). The one that came in without a wedding garment shows an attitude opposite that of faith, humility, penitence and reverence that prepares one to enter the Lord's kingdom. **The question about taxes** – Matthew 22:15-22: The Pharisees that asked if it was lawful to pay tax to Caesar stood speechless before the King. They desired to entangle Jesus in His talk (Matthew 22:15). Their question was, "**Is it lawful to give tribute unto Caesar, or not?**" (Matthew 22:17). Jesus answered "**Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's**" (Matthew 22:21). He taught plainly that Christians have both a duty to God and to government. The Pharisees "**marveled and left Him**" (Matthew 22:22). **The question about the resurrection** – Matthew 22:23-33—The Sadducees, that deny the resurrection, questioned Jesus about the "Levitate" law of marriage (Deuteronomy 25:5-10). They wanted to know who this woman would be married to after the resurrection. Jesus said their questions came from a basic mistake. "**For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven**" (Matthew 22:30). Then Jesus astonished them and made them speechless by saying, "**I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living**" (Matthew 22:32). The Sadducees that questioned Jesus about the resurrection stood speechless before the king. **The greatest commandment and an impossible question** – Matthew 22:34-46—The Pharisees Jesus asked about the greatest commandment. He gave them that and more. "**Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself**" (Matthew 22:37-39). The lawyer and other Pharisees were speechless before the king because they realized they were in violation of not only the first and great commandment, but the second also. The Pharisees were speechless before the king when He asked them questions about David. Jesus asked, "**What think ye of Christ? whose son is he? They say unto him, The Son of David**" (Matthew 22:42). Then He said, "**If David then call Him Lord, how is He his Son?**" (Matthew 22:45). Jesus asked how the Messiah could be both David's son and David's Lord. Their lack of understanding of the Messiah, who He was and what is His work, made it impossible to answer these questions. From that time no one dared question him anymore (Matthew 22:46). They were speechless! We too will stand speechless before the King in judgment if we fail to

become Christians (Acts 2:38-41), or have failed to develop and maintain Christian attitudes and faithfulness in life (Matthew 5:8; 1 Corinthians 15:58).

--Charles Box, Charles Box Commentaries, An e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 22.2... **THE KINGDOM OF HEAVEN IS LIKE UNTO A CERTAIN KING, WHICH MADE A MARRIAGE FOR HIS SON**—

“This is the third in a series of three parables the Lord related to his enemies by which he illustrated their reprobate condition. The preceding (21.33-46) concerned the wicked husbandman, and the first (21.28-32) was about the man who asked his two sons to work in his vineyard. Lying in the background of this whole discussion Jesus had with the Jewish leaders is the story of the barren fig tree: it gave the appearance of having fruit but had none; so it was with these people—they gave only an appearance of righteousness for inwardly they were extremely sinful. In this present parable the Lord likened the kingdom to a certain king who made a marriage feast for his son. ... There are certain facts in the parable which are similar to the kingdom (the church). The invitation was extended to many but not all chose to attend the feast; and not all who attended were acceptable in the final setting. Just so, many are invited to become members of the kingdom of God but not all will accept the gracious invitation; and not all who do accept will be acceptable in the Judgment” [Bob Winton, *Book of Matthew*, p. 261].

||||| Coffman breaks the parable down into these components... “(1) The king represents God. (2) The king’s son is Jesus Christ, the Son of God. (3) The marriage supper stands for the privileges of the true faith. (4) The messengers are the evangelists of all ages who preach the truth. (5) The mistreatment of the messengers refers to the hostility of the Pharisees against the apostles, first, and to other preachers later. (6) The rejection of the invitation is the rejection of Christ’s message by the Pharisees and other Jewish leaders. (7) The destruction of their city is the destruction of Jerusalem by Titus and Vespasian in AD 70. (8) The sending of the messengers into the byways prefigures the call of the Gentiles. (9) The man without a wedding garment represents all who despise the privilege of true faith, and, while professing it, prove themselves unworthy of it. (10) The coming in of the king to see the guests is the arraignment of all men at the final judgment. (11) The binding of the offender and casting him out show the punishment of the wicked in hell. (12) The speechlessness of the offender shows that evil men at last shall concur in their own punishment, being able to make no defense of their own conduct” [Burton Coffman, <https://www.studylight.org/commentaries/bcc/matthew-22.html> Visited 160701].

Matthew 22.2... **MADE A MARRIAGE FOR HIS SON**—“**Made a marriage** (ἐποίησεν γάμους). But the phrase refers to the *marriage-feast*, rather than to the marriage-ceremony. In Esther 9:22, the word is used of feasting without any reference to a marriage. Rev., *a marriage-feast*” [Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 1, p. 119). New York: Charles Scribner’s Sons]. ||||| “The Greek has the plural of *gamos*. Josephus distinguished between the singular of this word as meaning a wedding and the plural as meaning the wedding

celebration—which usually lasted from one to three weeks. So the correct translation here is ‘wedding feast’ (NASB) or ‘wedding banquet’ (NIV)” [Ralph Earle, *Word Meanings in the New Testament*, p. 19].

Matthew 22.3... AND SENT FORTH HIS SERVANTS TO CALL THEM THAT WERE BIDDED TO THE WEDDING:

AND THEY WOULD NOT COME—“Coffman has the servants represent the preachers of the word, especially in the first century. But **more fitting** is the view that says they are the prophets of the Old Testament who prophesied to Israel of the coming kingdom, thus trying to prepare the nation for it. The first invitation seems to be a reference to the preparatory work done by many prophets over many years... (1) Moses viewed Christ as the Prophet who was greater than he (Deut 18.15; Acts 3.22-23). (2) Isaiah and Micah prophesied of the kingdom as THE HOUSE OF GOD (Isa 2.2-3; Micah 4.1-2; 1 Tm 3.15). (3) Jeremiah prophesied of the kingdom as THE NEW COVENANT (31.31-33; Heb 8.6-10). (4) Ezekiel saw the kingdom as A SHEEPFOLD (34.11, 22-23; John 10.14-16). (5) Daniel prophesied specifically of THE ETERNAL KINGDOM (2.31-44; Acts 1.8; Col 1.13-14). (6) Joel prophesied the kingdom would BEGIN WITH THE BAPTISM OF THE HOLY SPIRIT (2.28-31; Acts 2.1ff). (7) Amos saw the kingdom as THE RESTORED TABERNACLE (9.11-12; Acts 15.13-18). (8) Zechariah prophesied of the kingdom as THE TEMPLE (6.12-13; Heb 6.20; 8.4). (9) John the Immerser, Jesus, the Twelve, and the Seventy all preached the fact that the kingdom was AT HAND (Mt 3.2; 4.17; 10.7; Lk 10.10-11)” [Bob Winton, p. 262].

Matthew 22.4... AGAIN HE SENT FORTH OTHER SERVANTS ... These other servants and their invitation represent the evangelistic program of the church following the resurrection of Christ. ... (1) God was willing to overlook the first blunt rejection of Christ (even his crucifixion), attributing it to ignorance (Acts 3.17). (2) Also, the Jews continued to have a priority in hearing the gospel for a long while after Pentecost, as indicated by Paul’s motto, **TO THE JEW FIRST AND ALSO TO THE GREEK** (Romans 1.16). The marvelous solicitation and tenderness of the apostolic preaching, even after the resurrection, shows the forbearance and mercy of God as he yet pleaded with those evil men to acknowledge and receive their true King. That the messengers in this second invitation were the same as the first, in many cases, is no problem. In the most genuine sense, they were ‘born again’ and thus were ‘other servants.’ Besides, there were many more of them in the second appeal, including many who were not in the first group” [Burton Coffman]. |||||

FATLINGS—“Fatlings *sitistos* (4619), ‘fattened,’ lit., ‘fed with grain’ (from *siteuo*, ‘to feed, to fatten’), is used as a neuter plural noun, ‘fatlings,’ in Matt. 22:4.” [W.E. Vine, *Vine’s New Testament Word Pictures*, 2 vols. An Olive Tree Module]. ||||| **BUT THEY MADE LIGHT OF IT**—“Made light of *ameleo* (272), denotes ‘to be careless, not to care’ (*a*, negative, and *melei*, an impersonal verb, signifying ‘it is a care’) Matt. 22:5, ‘they made light of (it),’ lit. ‘making light of (it),’ aorist participle, indicating the definiteness of their decision” [W.E. Vine].

Matthew 22.7... HE WAS WROTH AND HE SENT FORTH HIS ARMIES—“**Armies** (στρατευματα). Not in our grand sense of armies, but troops, soldiers. Compare Luke 23.11, where the word is rendered men of war; Revised, soldiers” [Marvin Vincent]. ||||| **AND BURNED UP THEIR CITY**—“It was an insult to the king to treat his invitation with contempt by going, one to his farm and another to his merchandise; but to seize the servants who had brought the kind invitation, and to mistreat and slay them, was an act of the most malignant hostility, justifying, according to the usages of kings, the most fearful retribution” [J.W. McGarvey, *New Testament Commentary, Vol I—Matthew and Mark, Gospel Light*, p. 186f].

Matthew 22.9... GO YE THEREFORE INTO THE HIGHWAYS, AND AS MANY AS YE SHALL FIND, BID TO THE MARRIAGE—“The wedding invitation to those not previously invited anticipates the spread of the gospel to the Gentiles (Mt 28.18-20; Acts 1.8; Rom 1.16)” [ESV Study Bible, p. 1868]

Matthew 22.12... HOW CAMEST THOU IN HITHER NOT HAVING A WEDDING GARMENT—“It is as if he had said, “What were you thinking of, where was your respect for me and for my guests, when you allowed yourself to come hither *not* (μή) having the proper garment, as you knew you ought to have?” It implies, as Dr. Morison observes, that the man was conscious of the omission when he entered, and was intentionally guilty of the neglect. This distinction between the two negative particles rests on the law of the Greek language, according to which οὐ and its compounds stand where something is to be denied as a *matter of fact*, and μή and its compounds when something is to be denied as a *matter of thought*” [Marvin Vincent, pp. 120-21]. ||||| **AND HE WAS SPEECHLESS**—“The man without a wedding garment apparently represents the false disciple (Mt 7.22). His speechlessness indicates that he recognizes his fault, not that the king (God) is making an impossible demand, especially since there was a custom of kings providing festal garments for those who needed but lacked them. Deliberate spurning of the king’s offer may be in view here” [Ted Cabal, et.al., *The Apologetics Study Bible*, p. 1444].

Matthew 22.13... BIND HIM HAND AND FOOT, AND TAKE HIM AWAY, AND CAST HIM INTO OUTER DARKNESS; THERE SHALL BE WEEPING AND GNASHING OF TEETH—“In this verse there is a transition from the SYMBOL to the THING SYMOLIZED, beginning with the binding of the insolent guest, and ending with the weeping and gnashing of teeth in outer darkness which are to befall those represented by the guest” [J. W. McGarvey, p. 187]. ||||| “The servants are not apostles, preachers, or any other human, but the angels of heaven. The OUTER DARKNESS is not the same place where the rich man of Luke 16 was for in that place they could see each other. This is GEHENNA. The one cast into this place was one of the guests—a child of God—thus, a saved person CAN BE LOST” [Bob Winton, p. 264].

Matthew 22.14... FOR MANY ARE CALLED, BUT FEW ARE CHOSEN—“This is the subject illustrated by the preceding parable. The parties first called, who slighted the invitation and mistreated the king, are the Jews. The words, 'He sent forth his armies and destroyed those murderers, and burned up their city,' would answer for a description of the destruction of Jerusalem. The persons called in from the highways are the Gentiles; and the fact that the wedding was supplied with guests from this source after those first invited had been slain and their city burned answers to the fact that after the destruction of Jerusalem the Church was filled up almost exclusively from the Gentiles. The entrance of the king to see his guests (11) clearly represents the final judgment; and the man without a wedding garment, those who will be found in the Church without a suitable character. All such, together with all who reject the gospel invitation, are among the many who are called but not chosen; while the few who are chosen are those who shall be found at their posts clothed in the garments of righteousness” [J.W. McGarvey, p. 187].

Matthew 22.15... THEN WENT THE PHARISEES, AND TOOK COUNSEL HOW THEY MIGHT ENTANGLE HIM IN HIS TALK—“The Pharisees connived together how they might entrap Jesus by getting him to say the wrong thing. They doubtless thought that their devious conference would not be known, but little did they know that it would be reported in God’s word, to be read and discussed by multiplied millions unto the very end of time! All things are naked and opened to the eyes of

heaven (Heb. 4:13). They were deliberately planning a scheme by which they could ENTANGLE HIM IN HIS TALK. To ensnare (entangle) is a term used to describe the method by which a wild animal or bird was caught” [Bob Winton, p. 264].

Matthew 22.16... AND THEY SENT OUT UNTO HIM THEIR DISCIPLES WITH THE HERODIANS, SAYING, MASTER, WE KNOW THAT THOU ART TRUE, AND TEACHEST THE WAY OF GOD IN TRUTH, NEITHER CAREST THOU FOR ANY MAN: FOR THOU REGARDEST NOT THE PERSON OF MEN—“The leading Pharisees selected certain of their disciples who, in company with the Herodians, came to Jesus to raise the question which they had decided to ask. The chief Pharisees did not come for Jesus was apt to recognize them, perhaps having had other exchanges with them. In their stead, these leaders sent some of their aspiring young pupils, perhaps those who were sharp, or beguiling in appearance, and ones the Lord was not apt to recognize as enemies. The Herodians were a political party who were so named because of their support of King Herod. This put them on good terms with, not only Herod, but the Roman authorities in Palestine also. These men were made part of this entourage because they would be quick to recognize in Jesus' answer anything that might be used against him before the Romans. Ordinarily, the Herodians and Pharisees were on opposite sides. But Jesus was seen as an enemy by both of the groups, and a common enemy often makes strange bedfellows. They tried a different approach as they introduced their question. They gave the Lord some flattering compliments which were intended to give him a favorable attitude toward them. One who has been warmly complimented tends to react warmly, favorably, and openly toward the complimenting party. **“The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords”** (Ps. 55:21, cf. verse 3). They called him Master (Teacher), implying he was superior in position and knowledge to them. They next said they knew he was true (that he was always truthful). Further, that he taught the way of God in truth (he did not compromise the truth in any way). Also, that he did not care for any man (he was completely fearless), and did not regard the person of men (impartial, did not show partiality to men because of their position)” [Bob Winton, p. 265].

Matthew 22.17... IS IT LAWFUL TO GIVE TRIBUTE UNTO CAESAR, OR NOT?—“The next three confrontations were initiated by Jesus' opponents, in order to trap him into damaging statements which could be used against him. The first concerns the Roman poll-tax, which was fiercely resented by patriotic Jews as a symbol of their political subjection. Some twenty-five years earlier a major revolt against this tax had been sparked off by a Galilean popular leader, Judas (Acts 5.37), from whom the Zealot group took its inspiration. It was thus a loaded question: to support the tax was to be unpatriotic, while to oppose it was politically dangerous (especially for a Galilean popular leader). In getting them to show him a denarius, however, Jesus exposed them as HYPOCRITES, since no patriotic Jew should have been carrying this coin, with its idolatrous portrait of the emperor and its inscription giving him the title SON OF GOD. If they were using Caesar's money, let them pay his poll-tax! Jesus thus distanced himself decisively from the Zealot position, and implied that loyalty to a pagan government was NOT incompatible with loyalty to God” [D.A Carson, et.al., *The New Bible Commentary*, p. 933]. ||||| “TRIBUTE does not refer to the temple tax of Matthew 17.24-27, but to the census (*kensos*), or poll tax paid to Rome. This was introduced in Judea in AD 6 and every inhabitant from age 12 (or 14) to 65 was required to pay (Gardiner, 326). If Jesus said YES, He would offend many Jews who regarded tribute intolerable, since it was a painful reminder of their subject status. But if

He said NO the Herodians could be counted on to accuse Him of preaching treason against Rome (Lk 20.20). Either way, the Pharisees thought they had caught Him in a crossfire” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, p. 388].

Matthew 22.18... BUT JESUS PERCEIVED THEIR WICKEDNESS, AND SAID, WHY TEMPT YE ME, YE HYPOCRITES?—“Jesus was infinite in knowledge and understanding, and thus was able to discern their motives. Their efforts are described as WICKEDNESS. He bluntly accuses them of tempting him (putting him on trial with their question), and calls them HYPOCRITES. A hypocrite is one who feigns to be one thing when he is another. They tried to give the impression that they were very sincere in their question, and even complimented the Lord highly, but their purpose was to find a means to destroy him. They knew immediately that their subterfuge had been discovered” [Bob Winton, p. 265].

Matthew 22.19... SHEW ME THE TRIBUTE MONEY. AND THEY BROUGHT UNTO HIM A PENNY—“In a brilliant display of wisdom, the Lord called for a coin which was used to pay the tribute indicated. When they brought him a penny (*denarius*), he asked whose image did it bear and what was the superscription written on it” [Burton Coffman].

Matthew 22.20... WHOSE IS THIS IMAGE AND SUPERSCRPTION?—“Images on coins were not approved by the Jews. Out of respect to this prejudice none of the earlier Herods had his own image impressed on them. Herod Agrippa I, who murdered James and imprisoned Peter, introduced the practice. The coin shown to Christ must either have been struck in Rome, or else was one of the Tetrarch Philip, who was the first to introduce the image of Caesar on strictly Jewish coins” [Marvin Vincent, p. 121].

Matthew 22.21... THEY SAY UNTO HIM, CAESAR’S. THEN SAITH HE UNTO THEM, RENDER THEREFORE UNTO CAESAR THE THINGS WHICH ARE CAESAR’S; AND UNTO GOD THE THINGS THAT ARE GOD’S—“The answer is general, and in teaching that tribute must be rendered to those to whom tribute is due, it teaches that other obligations to civil rulers are to be discharged as well. While thus pronouncing unmistakably in favor of paying the tribute, he saves himself from popular prejudice by adding, 'and unto God the things that are God's,' asserting in a manner which carried conviction with it, that the payment of enforced tribute was not inconsistent with maintaining complete allegiance to God. The answer was not inconsistent with the statute in Deuteronomy, for this had reference, not to enforced subjection by a foreign power, but to the voluntary choice of a king” [J.W. McGarvey, p. 189f].

Matthew 22.22... WHEN THEY HAD HEARD THESE WORDS, THEY MARVELLED, AND LEFT HIM, AND WENT THEIR WAY—“The question about tribute was a false dilemma. Where the Pharisees saw a conflict, Christ found harmony; where they expected an either/or answer, He gave a both/and—**Fear God. Honour the king**’ (1 Pet 2.17). It is not God or Caesar, but God and Caesar. Realizing the astuteness of this answer, the astonished delegation left to regroup (on the way back someone probably asked, ‘Who thought up that dumb question anyway?’). Christ’s response was far more, however, than just the slick evasion of a trap. He stated a principle that, for His people, comes into play when men must decide between the claims of the state and the claims of God. When such situations arise, Christians should never allow the demands of government to encroach on their obligations to God (Acts 5.29)” [Kenneth Chumbley, pp 389-390].

Matthew 22.23... THE SAME DAY CAME TO HIM THE SADDUCEES, WHICH SAY THERE IS NO RESURRECTION—“The Sadducees were the sophisticated materialists of their day, relatively few

in number, but holding most of the important offices of the Jewish system. They despised spiritual things, especially anything bordering on the supernatural, and were thoroughly detested and hated by the Pharisees who made common cause with them only in opposition to Christ. They too had a question for Jesus” [Burton Coffman].

Matthew 22.24... NOW THERE WERE WITH US SEVEN BRETHREN...—“Their question is based on Deuteronomy 25.5-6, which required a woman who was widowed before bearing a child to marry her brother-in-law ‘and have children for his brother’ (Beck). ...i.e., the firstborn child by the second brother was legally considered the child of the deceased. The Greek word translated ‘marry’ (ἐπιγαμβρεύω, only here in the NT) is not the standard word, but a technical term that meant to marry the next of kin” [Kenneth Chumbley, p. 392].

Matthew 22.29... YE DO ERR, NOT KNOWING THE SCRIPTURES, NOR THE POWER OF GOD—“The answer, for the second time, is twofold. First, they deceived themselves or erred not knowing the scriptures concerning the resurrection. While the Sadducees denied the resurrection, there are sufficient Old Testament references for the resurrection of the dead (Job 19.25-27; Ex 3.6; Isa 26.29; Dan 12.2). Hebrews 11.16 implies a resurrection and there is evidence that Abraham believed in the resurrection of the dead. ‘Accounting that God was able to raise him up, even from the dead...’ (Heb 11.19). Secondly, they failed to understand and consider the power of God (Mt 22.29; cf., Rom 4.17; Heb 11.19; Mt 3.9)” [W. Terry Varner, *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, p. 570]. ||||| “But men who have developed their own theology are adept at ignoring what the Bible teaches in contradiction to their positions. The Sadducees believed the truth about Deuteronomy 25:5, but rejected what it said about the resurrection. Their kinsmen are alive and active today!” [Bob Winton, p. 267].

Matthew 22.30... FOR IN THE RESURRECTION THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE, BUT ARE AS THE ANGELS OF GOD IN HEAVEN—“Granting (as the Sadducees did) that there is a God, doesn’t it follow that He is powerful enough to deal in heaven with any problems created on earth? According to Christ, the marital problem postulated by the Sadducees will be dealt with in the resurrection when God forges a new level of life wherein men, like the angels, will not marry (Christ’s reference to the angels was a jab at Sadducean theology, Acts 23.8). To doubt that God can raise the dead and create a sphere of life that renders irrelevant the problems of this life, is to deny His power (Acts 26.8)” [Kenneth Chumbley, p. 392].

Matthew 22.32... I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB? GOD IS NOT THE GOD OF THE DEAD, BUT OF THE LIVING—“The present tense in the quotation from Exodus 3.6 logically implies that when God spoke these words to Moses, God was still in covenant relationship with the patriarchs, even though they had been dead for centuries. If the Pentateuch thus implies that the patriarchs are still alive, and if the rest of the OT points to the resurrection (as it does), then the Sadducees should recognize God’s power to raise the patriarchs and all of God’s people to enjoy his eternal covenant in a life beyond this one” [ESV Study Bible, p. 1870].

Matthew 22.36... MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW?—“The teachers among the Pharisees had decided that no man could observe perfectly all the commandments of the law delivered by Moses; they were sticklers for perfect obedience; but they saw in their own lives that no one kept perfectly all the commandments of the law; therefore they had decided that if one man kept perfectly one commandment his obedience to this one would be accepted as obedience to all of the laws. However, the question arose among themselves as to which one

was the most important, or which one should be selected to be kept. Some of them exalted one law above the other; some thought the law regarding the Sabbath was the more important, others thought that the law regulating conduct with respect to human life the most important” [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, 1952, p. 437f] ||||| “The Pharisees’ second question was an important one and received an important answer. But it was still a test, since a less careful answer could have left Jesus open to the charge of trying to abolish [parts of] the law (Mt 5.17). Both Deuteronomy 6.5 and Leviticus 19.18 were often quoted in rabbinic ethical discussion, but to bring them together like this as a summary of all the law and the prophets (cf., Mt 7.12 for an alternative summary) was a brilliantly creative idea. In focusing on the two halves of the Ten Commandments (duty to God and duty to our neighbor) it offers a foundation for all our living; and my summing up that duty as LOVE, it goes beyond the specific requirements of the law to the God-like attitude which must underlie them” [D.A. Carson, p. 933].

Matthew 22.40... **ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS**—“The whole Law, plus the Prophets, ‘hangs’ on these two commandments in the sense that they derive from and depend on these two, so that love for God and neighbor must permeate obedience to all the other commandments. This permeation keeps careful obedience from turning into mechanical rule-keeping” [Gundry, Robert H. *Commentary on Matthew* (Commentary on the New Testament: Book #1) (Kindle Locations 5280-5282). Baker Publishing Group. Kindle Edition].

Matthew 22.43... **HOW THEN DOTH DAVID IN SPIRIT CALL HIM LORD**—“The follow-up question is based on Psalms 110.1 (the most quoted OT passage in the NT). ... How can David’s Son (his lesser) be David’s Lord (his better)? Note that Jesus assumes Davidic authorship for the psalm and that he wrote by inspiration. ... Matthew uses the title ‘Son of David’ more often than any other NT writer, but He balances it by stressing that Jesus is also the Son of God (Mt 3.17; 17.7; 28.19). Jesus was no mere successor or replica of David, but David’s Lord, with an authority far higher than that of an earthly throne (Mt 12.6, 41-42). The Jews’ failure to understand the Messiah in terms of humanity AND deity greatly contributed to their rejection of Jesus as the Christ” [Kenneth Chumbley, p. 398].

Matthew 22.46... **AND NO MAN WAS ABLE TO ANSWER HIM A WORD, NEITHER DURST ANY MAN FROM THAT DAY FORTH ASK HIM ANY MORE QUESTIONS**—“*Durst tolmao* (5111), signifies ‘to dare,’ (a) in the sense of not dreading or shunning through fear, Mt 22.46...” [W.E. Vine].

V. Lessons & Applications.

Matthew 22.8... **THEY WHICH WERE BIDDEN WERE NOT WORTHY**—“God’s purpose is never defeated by sinful men. There will be guests at the wedding feast, even if those first bidden despise it. We have already noted that Christ was praised with Hosannas in the temple (Matthew 21:16), even though the Pharisees would not honor him. Children took up the song they should have sung, and the temple rang with his praises anyway. The king did not cancel the royal wedding because certain invited guests insulted his gracious invitation. The Jewish nation rejected Christ (although not all of them), but the city responsible for it was utterly destroyed, because it was no longer the King’s city but, in the words of the parable, “their city.” When people reject God’s will, even the sacred institutions they had formerly received from God become no longer his,

but **THEIRS**. The true privileges will always go to those willing to receive them. The Gentiles would be called to the feast which the Jews, for the greater part, rejected” [Burton Coffman].

Matthew 22.21... AND UNTO GOD THE THINGS THAT ARE GOD’S—“Some have thought this simply means to pay the temple tax which every Jew was obligated to pay. But the principle is much wider than that. As the image of Caesar on the coin was proof of Caesar’s right to rule the people who used it, so the image of God in every human being, though marred by sin, is proof of God’s right to rule us and to receive from us that which he asks. (1) He asks for our heart, that it be given to him in undivided affection, that we love him with all our heart. (2) He asks that we give him our bodies in living sacrifices, and that we keep them pure and holy not defiled by sin. He wishes to make our bodies his dwelling place (1 Cor 6.19), for this reason he demands that they not at the same time be used for sinful purposes. (3) He asks that we give him our time and energy to do his will to honor and glorify his great name among the people of the earth. In fact we are his, and he asks us that we give ourselves to him, that we recognize his ownership and that we declare it to the world by the way we live among men. This is what we owe to God, and what we are obligated to render to him as his due. To give him less is to deny his ownership, and his right to rule over us, and become rebels in his sight” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1951, pp. 182-183].

Matthew 22.32... I AM THE GOD OF ABRAHAM—“Many liberals of our time look on the Bible, not as a book which is to be studied and interpreted closely, but as a message of general principles. Many have the notion that one cannot so interpret the Bible as to reach a conclusion that is any more than an opinion. But the Lord had the highest confidence in the Bible, even the Old Testament, which he quoted. His argument hinged on the difference between the present and past tenses of a verb: I *am* the God of.... Paul made similar use of Bible text in Galatians 3:16, his argument turning on the difference between the singular and plural of the word ‘seed.’ The Bible is trustworthy; it was written to be understood, and when we all understand a Bible text, we will understand it alike; it was meant to be final authority for all our spiritual and religious activities; we must study it diligently, and often in minute detail, to obtain the message it has for us (2 Tim. 2:15; 2 Pet. 3:18; 1 Tim. 4:13,15-16; Acts 17:11-12; John 5:39)” [Bob Winton, p. 268].

Matthew 22.39... LOVE THY NEIGHBOR AS THYSELF—“The measure of our love for our neighbor is the love we have for self. Love for self is manifested in feeding, clothing, sheltering one’s self, and in every way looking out for one’s best interests. So if we love our neighbor as we love ourselves, we will do just that for our neighbors” [Roy H. Lanier, Sr., p. 187].

Matthew 22.42... WHAT THINK YE OF THE CHRIST? WHOSE SON IS HE?—“The Bible answers this question in various places and ways: (1) THE SON OF DAVID (Mt 22.42; 1.1). (2) THE SON OF ABRAHAM (Mt 1.1). Christians are the spiritual seed of Abraham (Gal 3.29; Rom 2.28-29). (3) THE SON OF ADAM (1 Cor 15.45; Lk 3.38). All made alive in Christ (1 Cor 15.22). (4) THE SON OF JOSEPH (Mt 13.55; Lk 3.23). His legal lineage. (5) THE SON OF MARY (Mt 13.55; Jn 19.27). His royal lineage. (6) THE SON OF GOD (John 3.16; Mt 16.16; 1 Tm 6.13). He was deity or Immanuel, God in the flesh. (7) THE SON OF MAN (Mt 16.13). His identification with man. **And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world** (1 John 2:2).” [W. Terry Varner, p. 576].

VI. Questions.

True or False

- 01. ____ Asking about tribute money involved the askers in a certain wickedness.
- 02. ____ Sadducees believe in the resurrection.
- 03. ____ In heaven there is no marrying.
- 04. ____ This chapter concludes the leaders asking questions of Jesus.
- 05. ____ The response of certain ones to a wedding proved them to be unworthy.

I Found it in Verse(s)

- 06. ____ Outer darkness.
- 07. ____ The number SEVEN.
- 08. ____ God is not the God of the dead.
- 09. ____ The great commandment.
- 10. ____ The way Jesus spoke to the people.

Short Answer

11. Something unusual the king saw:

12. The image and superscription on the coin shown to Jesus:

13. Who asked about the GREAT commandment in the law:

14. Who Jesus asked what they thought of Christ:

15. Animals killed for the wedding dinner:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 21 Questions... **01**—False (19); **02**—True (28ff, 23, 45); **03**—True (46); **04**—True (4-5); **05**—True (15); **06**—24; **07**—35; **08**—45; **09**—8; **10**—18; **11**—prophet (26); **12**—In the way of righteousness (32); **13**—They will reverence my son (37); **14**—Say: The Lord hath need of him (3); **15**—Nazareth (11).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

H T E Q L O R D M V A W Y
 J E S U S E R V A N T S L
 I T H E R E F O R E W A G
 H C G S E C F O R T H I J
 W E N T S O W W I F E T T
 W M E I U M E A A H A H G
 V U E O R M D N G L R E W
 W H E N R A D S E C D R O
 T W T H E N I W A A S E R
 S A I D C D N E W E W Q D
 T E M P T M G R E S A I K
 K N O W I E E J C A L L I
 H H I T O N M A R R Y J N
 A F S E N T V A L R U N G

ANSWER	CAESAR	CALL	COMMANDMENT	FORTH
HEARD	JESUS	KING	KNOW	LORD
MARRIAGE	MARRY	QUESTION	RESURRECTION	SAID
SAITH	SENT	SERVANTS	TEMPT	THEN
THERE	THEREFORE	WEDDING	WENT	WHEN
WIFE	WORD			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...