

Matthew Lesson 22

Matthew Chapter 22

Distributed by: KJV Bible Studies

Email: mailKjvBibleStudies@gmail.com

Website: www.KjvBibleStudies.net

Memory verses for this week: *Mat 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.*

Introduction: In last week's lesson, we studied about Christ's entry into Jerusalem according to the scriptures, saw Christ drive out the moneychangers from the temple and purify it, and then closed with a study of two parables. This week we open with Jesus teaching a unique parable in which both the church and Israel are related. Then, three different groups of antagonists try to entangle Him in His words to snare Him. He very simply, yet forcefully, refuted them all.

I. Parable of the Marriage Feast

Mat 22:1 And Jesus answered and spake unto them again by parables, and said,

Mat 22:2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Mat 22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Jesus taught another parable showing, in part, the relationship between the coming church and Israel. Never before have both entities been included in one direct teaching. The mention of a king, his son, and the marriage of his son clearly are an allegorical reference to the future marriage of the Lamb and the church. It is evident that those who ignored the invitation to the marriage are Israel. They were too busy making money. Moreover, they dealt severely with the servants of the king. The king sent harsh judgment against them.

Jesus continues to speak in parables to the Pharisees as he did in the prior chapter. This parable is likening the kingdom of heaven unto a king who prepared a marriage for his son. Many were bidden to the marriage, but those invited would not come. This of course pictures Israel who had already been given an invitation to come.

Matthew Henry made these comments:

I. Gospel preparations are here represented by a feast which a king made *at the marriage of his son*; such is *the kingdom of heaven*, such the provision made for precious souls, in and by the new covenant. The *King* is God, *a great King*,

King of kings. Now,

1. Here is a *marriage made for his son*, Christ is the Bridegroom and the church is the bride. Behold by faith *the church of the first-born, that are written in heaven*, and were given to Christ by him whose they were; and in them you see *the bride, the Lamb's wife*, Rev. 21:9. The gospel covenant is a marriage covenant betwixt Christ and believers, and it is a marriage of God's making. This branch of the similitude is only mentioned, and not prosecuted here.

2. Here is a dinner prepared for this marriage, v. 4. All the privileges of church-membership, and all the blessings of the new covenant, pardon of sin, the favour of God, peace of conscience, the promises of the gospel, and all the riches contained in them, access to the throne of grace, the comforts of the Spirit, and a well-grounded hope of eternal life. These are the preparations for this feast, a heaven upon earth now, and a heaven in heaven shortly. God has prepared it in his counsel, in his covenant. It is a dinner, denoting present privileges in the midst of our day, beside the supper at night in glory.

Mat 22:4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Mat 22:5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

Mat 22:6 And the remnant took his servants, and entreated them spitefully, and slew them.

Mat 22:7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

God clearly judged Israel in A.D. 70 when Titus leveled and burned Jerusalem, bringing an end to ancient Israel as a nation.

The king sent servants, inviting others to the wedding. Some came in garments that were inappropriate for a wedding. Interestingly, in Isaiah 61:10 we read of the garments of salvation and a robe of righteousness.

Again the father sends out more servants and tells them that the dinner has been prepared and they are desired to come to the feast. But those called make light of the invitation and do not come. Some went to their farm, some to his merchandise. Whatever the world can use to keep us from coming to God, it will offer. It is our responsibility to get rid of the distractions that weigh us down and keep us from our proper service. The King in the parable destroys and burns their city. This act pictures judgment upon Israel and Jerusalem. It also could point to the destruction that fell upon Jerusalem in 70 AD.

Mat 22:8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Mat 22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

Mat 22:10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

The King sent His servant to invite all that they found. Those who had never been invited were beckoned to come to the wedding feast. This pictures a turning from Israel, as a whole, and turning to both Jews and Gentiles with the message of salvation.

John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Mat 22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

Mat 22:12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Mat 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

Mat 22:14 For many are called, but few are chosen.

Here, an individual tried to enter the wedding without such garments and was cast out. One application is clear and that is without the garment of salvation, no one may enter God's wedding feast. Many were called to the wedding. However, only a few were properly clothed with the necessary, wedding robe of the righteousness of Christ and the appropriate garment of God's salvation.

The greater application of the parable likely is that some day, at the great marriage supper of the Lamb, Israel will be invited as guests but only those with the garments of salvation will be allowed entrance.

Though this is a parable of the kingdom, Jesus clearly is speaking of the time when both the church and Israel will abide together in the kingdom. Jesus concluded this astonishing parable with the clear proverb,

"For many are called, but few are chosen."

Many have been *called* to repentance and salvation. In fact the invitation to come to Christ begins with the first man and extends to the whole world. However, only

few accept that invitation having been chosen to spiritual leadership. Of these even fewer are called to leadership in the church and the later kingdom.

The king has a requirement to attend the wedding feast. You must be clothed in a wedding garment. This speaks of the imputed righteousness of our Lord Jesus Christ. Without the righteousness of Christ, none would enter the kingdom of God.

While these verses in John have a greater teaching about the Jews being led out of Judaism, it still is a good verse to point out how Jesus is the one and only door unto heaven.

John 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

John 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

John 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

II. Jesus Answers the Herodians

Mat 22:15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

There were three main parties within Israel which most of the time were political adversaries. Here they formed a coalition to jointly attack Jesus. Recall, the time is the last several days prior to Calvary and the place is in the Temple complex at Jerusalem. In the next verse, it is noted that they collaborated with the secular Herodians with whom the pious Pharisees otherwise had no concord.

They no doubt had been pondering about how to trap Jesus with trick questions and then use His answers against Him. If they could turn it to their advantage to have Him arrested, all the better.

It is sad how the Pharisees, one of the leading religious groups of the day, was never about Christ to learn and seek salvation. They came and took counsel to try and cause Christ to be confused, and to contradict Himself. It never happened. Jesus was God and Omniscient. (All knowing.)

Notes on verse 15 from the Scofield bible said this:

Verses 15 - 46 record our Lord's meetings with the representatives of Israel - the Herodians, the Sadducees, and the Pharisees (see 3:7, note). Although He answered their questions and put them to silence (v. 46), they did not repent and

turn to Him in faith. The only message left for them was the woes of ch. 23.

Mat 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 Herodians and the disciples of the Pharisees are sent to try and trap Christ in His talk. Notice some of the truths that are mentioned in verse 16 that 'they' say in their attempts to confuse our Lord. Just because people mix some truth with their teachings, does not make them of the Lord. Always look for variances from the Word of God.

1. We know that thou art true.
2. That Christ teaches the way of God in truth.
3. That He is no respecter of persons.
4. He regards not the person of men.

Mat 22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

Mat 22:18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Mat 22:19 Show me the tribute money. And they brought unto him a penny.

Mat 22:20 And he saith unto them, Whose is this image and superscription?

Mat 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.

Mat 22:22 When they had heard these words, they marvelled, and left him, and went their way.

They question Christ on the tribute money. Christ is not taken aback by their questions. He uses a coin with Caesar's image on it to teach that they were to render unto Caesar the things which belong to Caesar. And then to render unto God the things which are God's. The tithes (our first 10%) belongs to the Lord. Is God getting the part that he entrusted unto you? The 90% will surely go a lot farther than we ever dreamed when we give our tithe. And we should not limit our giving to just tithes, but also bring our gifts and free will offerings. If you look in the old testament at the examples we have, most Jews gave between 23% and 28% of their money to the Lord. We certainly are not under the law today, but we are to follow the types and be benevolent in our giving. God loves a cheerful giver.

The Herodians were more or less nonobservant Jews who were collaborators with the Romans under the name of Herod, the former Roman puppet king.

The Pharisees loathed them for their cooperation with the Romans. However, these came to Jesus and with a flowery introduction and then asked Him if it was lawful (for Jews) to pay taxes to Caesar?

It was a loaded question. The Jews universally detested payment of taxes to the pagan occupying Romans. Yet, the Romans were in power by force of the sword. Moreover, Rome was very sensitive about tax avoidance.

There were continual efforts in Israel to either rebel against Rome or at the least evade the payment of taxes to Rome. Therefore, the Romans moved quickly to snuff out tax rebellion. The Herodians knew that. They hoped to entice Jesus into making an anti tax statement, so that the Romans would arrest Jesus.

On the other hand, if Jesus advocated payment of taxes to Rome, He would make Himself unpopular with the common people who detested Roman taxation. They thought that they had the perfect trap for Jesus. In their mind, either way He answered would come to His hurt.

(1) If He spoke against Rome, they would make sure the Romans heard about it.

(2) If He spoke favorably regarding Roman taxes, they would make sure the common people heard about it.

The *penny* mentioned was a Roman denarius which was a silver Roman coin of common denomination. On it was an image of Caesar Tiberias. Jesus took the coin and asked, "*Whose is this image and superscription?*" They answered, "*Caesar's.*" He replied, "*Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*"

Jesus' answer was masterful and to the point. In just a few brief sentences, He put an end the carefully, crafted question designed to entrap Him either legally or politically. They had nothing more with which to try and trick Him so they departed from His presence. The Bible teaches that God's people ought to pay taxes to secular government.

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.

Rom 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Rom 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

Rom 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Rom 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

Rom 13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Rom 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Taxes are usually burdensome. But God has ordained for His people to duly pay all applicable taxes. This brings light upon and helps define the principle of separation of church and state. Being defeated in their little plan, the Herodians and Pharisees leave and go their way.

III. Jesus Answers the Sadducees

Mat 22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

Mat 22:24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Mat 22:25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

Mat 22:26 Likewise the second also, and the third, unto the seventh.

Mat 22:27 And last of all the woman died also.

Mat 22:28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

The Sadducees accosted Jesus. The Sadducees were the liberal party with Judaism. They, as a rule, denied the existence of miracles' in the Old Testament such as angels, the resurrection and provisions directly from heaven. Ironically, they tried to trick Jesus with a question concerning the resurrection.

Under the Law of Moses, when a man died without children, his brother was to marry the widow to raise children for his brother. See Deuteronomy 25:5. The Sadducees made up this outlandish story about seven brothers each marrying the original widow.

The Sadducees likely knew that Jesus believed in the resurrection. Therefore, they hoped through their hypothetical story to trip up Jesus and make Him look foolish. They were typical of liberals to this day. They assume that if a Bible believer is confronted with their supposed superior intellect and education that the 'fundamentalist' will look like a bumpkin. That undoubtedly was their strategy here.

The Sadducees come to Christ with basically a ridiculous question, but Jesus still took their question and responded with clarity. You need to remember that this was another attempt to trick Christ, because the Sadducees did not even believe in the resurrection of the dead. They thought they had come up with such a tough question that no man could answer them. Their question was about a man who had taken a wife and died leaving no children, and the next oldest brother married the wife according to the rules. This repeated seven times. At last, the woman died with no children, and they want to know whose wife will she be in the resurrection.

Mat 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Mat 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mat 22:31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Mat 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.

Mat 22:33 And when the multitude heard this, they were astonished at his doctrine.

The Sadducees' problem was they did not understand the Scripture or the power of God. Jesus confronted them there with. Lack of understanding of Scripture and ignorance of God's power remains to this day a real issue for Bible skeptics.

In answering His critics, Jesus described that in our glorified bodies after the resurrection; there will no longer be physical marriage as we understand it.

Jesus confronted them with Exodus 3:6 where God spoke to Moses. There, Jehovah God used the present tense in referring to Himself and the already deceased, Abraham, Isaac, and Jacob.

"I am the God of Abraham, and the God of Isaac, and the God of Jacob."

Jesus clearly implied they were alive (in heaven), though deceased on earth. He indeed is the God of the living. Jesus accordingly used the Scriptures to clearly and forcefully show the resurrection the Sadducees denied. They had no answer. He answered them very well.

The Sadducees evidently had confronted Jesus publicly, hoping to embarrass Him before the common people. The common people were astonished how Jesus had confounded these who were the religious elite of the nation.

King David knew that his power and strength came from the Lord. We too need to realize this when we may be tested by those who do not believe God's Word.

Psa 73:26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Psa 73:28 But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

IV. Jesus Answers the Pharisees

Mat 22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Mat 22:35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Mat 22:36 Master, which is the great commandment in the law?

The question the lawyer asks is, "Which is the great commandment in the law?" Moses had brought down the 10 commandments on two pillars of stone, and they question which is the great commandment.

Mat 22:37 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.

Mat 22:38 This is the first and great commandment.

Mat 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

Mat 22:40 On these two commandments hang all the law and the prophets.

Here, the Pharisees accosted Jesus with their own trick question. One of the Pharisees *which was a lawyer*, asked *him a question*, tempting him, and saying, Master, which *is* the great commandment in the law?

They reckoned they could catch Jesus either way, for they held all Scripture to be equally important. Notice how they sent forth one of their lawyers tempting Him. In the Jewish culture of that day, lawyers were experts in the Law of Moses. They usually were Pharisees and often were scribes.

The Pharisees sent one of their own against Jesus, thinking to confound Him and embarrass Him before the assembled multitudes. Recall, the Pharisees held there were 613 commandments in the law, which was the number of letters in the Decalogue. They said that there were 248 positive commands in the Law which was the number of parts of the human body. They claimed there were 365 negative commands in the law which was the number of the days in a solar year, totaling 613.

To demand which commandment was the greatest, in their view, would also be presumptuous. The question was loaded and Jesus knew it. To the Jewish culture and thinking of the day, the question would be akin to the question, 'Have you stopped beating your wife yet.' They assumed Jesus' answer would embarrass Himself.

Our Lord however answered their question, cutting through their red tape and deception with a direct quote from Deuteronomy 6:5 and Leviticus 19:18.

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. On these two commandments hang all the law and the prophets.

Jesus bypassed the traditions of the Pharisees which they, in practice, held as important as Scripture itself. Rather than get entangled in the quagmire of the endless entanglements of pharisaical traditions, Jesus answered their trick question by quoting the very Scripture they claimed to revere.

Jesus said the sum and essence of the entire Old Testament was found in these two profound principles. Truly, love is the fulfilling of the law. If we loved God as we ought, we would never violate His commands. If we loved each other as we ought, we would never offend another.

Jews referred to the Old Testament summarily as the Law and the Prophets. Jesus said, the whole of the Old Testament Scripture was summarized in these two simple, yet, profound truths. The Pharisees had no comeback. Jesus had skillfully answered them even as He had the Herodians and the Sadducees. With divine wisdom, logic, and Scripture, He shut them up.

Jesus replies with an answer that surely simplifies our Christian requirements. If you do these two, how can you break any of the others? He says the first commandment is to love God first and the second was to love our neighbor as ourselves. The first four of the ten commandments have to do with our relationship with God, while the last six have to do with our relationship with our fellowman. These two summed those up very well.

J. Vernon McGee said this about the 2 commandments.

These two commandments actually summarized the entire Mosaic Law. The answer of Jesus was so obviously accurate that if the Pharisees had been honest, they would have said, "We have fallen short. We cannot be saved by the Law; we do need a Savior." And at that time the Lord Jesus, the Savior, was almost under the shadow of the Cross.

V. Jesus Questions the Pharisees

Mat 22:41 While the Pharisees were gathered together, Jesus asked them,

Mat 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

Mat 22:43 He saith unto them, How then doth David in spirit call him Lord, saying,

Mat 22:44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

Mat 22:45 If David then call him Lord, how is he his son?

Mat 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.

The Pharisees are asked by Christ "Whose Son is he?" They answer and say the "Son of David." He then questions them with a tougher question... "If he were David's son, then why did David call him Lord?" Christ's physical lineage was through David, but his actual Father was God.

Jesus shifts the attention over on to the Pharisees . Jesus asked whose son (or descendant) the Messiah would be. The Pharisees correctly answered, David.

Then, Jesus asked, "*How then doth David in spirit call him Lord?*" (Psalm 110:1)

David had written under the inspiration of the Holy Spirit that God the Father would in effect say to the Messiah, sit on my right hand until I deal with your enemies. However, David called his own Son his Lord which shows that He is more than his Son. The Pharisees had never looked at that passage that way, though rabbinical tradition agreed the Psalm was messianic.

He then asked, *"If David then call him Lord, how is he his son?"* Jesus clearly was referring to both the Deity and the humanity of the Messiah.

The Pharisees had never thought of that before either. Yet, the truth of the God-man was evident in Psalm 110:1.

"And no man was able to answer him a word,"

Christ had silenced all the groups with the Word of God and total honesty. Those who came did not all come in honesty, but Christ always taught the truth. He was the physical embodiment of truth on earth.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Email: mailKjvBibleStudies@gmail.com

Website: www.KjvBibleStudies.net