

Matthew 22:16 - 23:39 Inspection

▼Review/Intro

▼Slide of map. Last time was Palm Sunday, and Monday of Holy Week. Significant day.

- Only time Jesus allowed Himself to be worshipped and hailed as King.
- The day lambs were brought in for inspection. The Lamb of God.
- Fulfills Daniel 9:25-26 to the day. Jesus held them accountable to it.

▼The scribes and Pharisees that were corrupt challenged Jesus' authority. He responded with three parables.

- Actions speak louder than words. How do yours compare? What do your actions say?
- How have you treated the son of the King? Either way you will get the fruit of your actions.
- You have been invited. How did you RSVP?
- The inspection continues, and Jesus does some inspecting of His own.

▼22:15-22

●22:15 Their intention is clear.

▼22:16-17 The setup

- They sent their disciples? Arrogant, fearful, or both! Herodians were a political group, not a religious/spiritual group.
- swayed by appearances - not influenced by people's facial expressions
- Lawful from an Oral Torah perspective. This was a carefully crafted question with a specific audience, giving Jesus an either/or choice.
- Tax for males 14-65 and females 12-65. Went straight to the Emperor.

●22:18 hypocrites - actors who wore masks. Pretty obvious here!

▼22:19-20

- Coinage was the symbol of who was in governmental control.
- Slide of coin. On the front of a denarius was a profile of Tiberius with the inscription "Tiberius Caesar Augustus, son of the Divine Augustus." On the back, a picture of Tiberius on a throne with the inscription, "Highest Priest." Tiberius ruled from AD 14-37.
- Process of coin making. Refining, dividing, striking.
- Value was in the material, image/inscription, those who made it.

▼22:21

●Jesus turns the either/or into a both/and. Answers in their framework.

▼Don't want to read into it layers that aren't overtly there, but consider the comparison based on Jesus' own words.

▼As human beings,

- we are made in the image and likeness of God. Genesis 1:26-27.
- Refined (this is what I want and don't want in it), divided (multiplication), struck (breath of life).
- Our value is in what we are made of, whose image and inscription is on us, and who made us. His law is inscribed on everyone's heart. If evolution, no value, no image, no maker. Self-assigned which is meaningless.
- The problem is we have sold ourselves cheap! Our image is corrupt.

▼A believers

- we are remade, born again, in the image and likeness of Jesus. Romans 6:3-11, 2 Corinthians 5:17, Galatians 2:20, 5:24-25.
- Refined (this is what I want and don't want in it), divided (multiplication), struck (Holy Spirit).
- Our value is in Jesus in us, our image is that of Jesus, we bear/bare His inscribed wounds to the world, He has remade us, completed us.

- To whom do you render your possessions? To whom do you render yourself? I assume we all pay our taxes. Do you render unto the Lord the things that are the Lord's? Not just money. Then what? Come up in a moment.

▼22:22

- Seen this phrase before. they left Him meaning they were through with Him, and they went away meaning they walked away from Him.
- They were intellectually amazed at His answer, but they were not spiritually transformed. Check yourself.

▼22:23-33 The Sadducees take a crack at Jesus

▼22:23 Sadducees the theological rivals to the Pharisees.

- Pharisees about the hereafter, Sadducees about the here and now.
- Pharisees highly developed angelology, yes resurrection. Sadducees no angels, no resurrection.
- Pharisees written plus oral Torah. Sadducees written Torah only.
- 22:24-28 Their question is framed within the written Law (Levirite marriage "brother in law"), yet an extreme example believing it would show the absurdity of resurrection and its incompatibility with parts of the Law.
- 22:29 Oh snap! It's on like Donkey Kong.

▼22:30

- Death ends the marriage contract. Romans 7:1-2.
- Jesus asserts there will be a resurrection and that there won't be marriage then.
- Jesus asserts there are angels who have no need to marry.
- This addresses the problem with their argument. Even Jesus questioned the questions.
- 22:31-32 This addresses both the power of God and their knowledge of the scriptures.
- 22:33 Jesus worked within their framework by using the Torah to answer their challenge.

▼22:34-40 One more round.

- 22:34 Jesus had answered both groups on their own baggage. Now the Pharisees come at Him with something that was probably between the two groups. While not on His side, looking to discredit the Sadducees.
- 22:35-36 Ancient rabbis concluded that there were 248 positive (do) commandments and 365 negative (don't) commandments, making 613.
- 22:37-38 The point isn't how many parts make up a person (dual or tri nature), but that of the whole person loving God. Giving to God what is God's.
- 22:39 Loving self. You can't love God without loving people. 1 John 2:1-11, especially 9.

▼22:40 I'm sure this is not what they expected to hear! Love?! Gimme something I can do!

- The rest of the Law is an expression of these two things.
- Remember, the point of the Law was to set Israel apart as an example, a light to the world, to draw people to God.
- Love is at the heart of the Law. Not only our love for God and for others, but also God's love for us. Completely-given-over-to love. Without that, it really is just a rulebook.
- Is love the thing missing from your connection with the Lord?

▼22:41-46 Jesus turns the tables, so to speak.

- Sons were not greater than their fathers. A father would not call his son lord.
- In this, YHWH is talking to the one understood to be Messiah, the descendant of David, and David calls this descendant lord, master.
- They were expecting a man to come in the power of God, not the incarnation of God, the Son of God.
- Wrong expectations lead to wrong understanding and action. Jesus pursues this in 23.

▼23:1-39 Read it straight through, go back and highlight.

▼23:1-12

- 23:2-4 Like beasts of burden.
- 23:5-7 Look at my holiness! It's huge!

- 23:8-12 Don't get into titles, in contrast to these guys.
- 23:13-15 You make it harder than it is for others, and you don't even get it yourselves.
- 23:16-22 Your values are all screwed up in more ways than one.
- 22:23-24 You're missing the point.
- 22:25-26 Ceremonially clean, according to Oral Torah. Love changes from the inside out. Law tries to change from the outside in, but never makes it.
- 23:27-28 Explain.
- ▼ 23:29-36
 - 23:29-31 The past. After killing the prophet they would recognize he was a prophet and try to make up for it with a nice tomb. God doesn't want that, he wants obedience to the message.
 - 23:32-36 The future. Religious/Spiritual people are often as guilty for persecuting God's people as non. Church history bears that out.
- 23:37-39 Explain.
- ▼ Wrap up. Active vs passive legalism
 - Jesus addresses active legalism. God + works, Jesus + works.
 - Equally as dangerous is passive legalism. "I don't believe in all those rules. As long as I'm a good person that's what's important. That's works minus God, works minus Jesus.
 - Neither of these embody the reality Jesus came to teach, demonstrate, and pass on; loved by God, love for God, live in/by/through/for God in all things.
 - Render unto God, the things that are God's. How're you doing?