Let God Be True!

Doctrine of Matthew 22

August 16, 2020 · AM · https://letgodbetrue.com/sermons/2020/doctrine-of-matthew-22-1/

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Preparatory Reading: Mark 12:13-37; Luke 14:15-24; 20:20-47.

Introduction:

1. It is very important for full understanding to read the other accounts in Mark and Luke as shown above.
2. The drama and the doctrine of this chapter are worth the effort and time to learn both and follow Him.
    1. Few chapters in the Bible, if any, have such a wide variety of doctrinal topics explained like here.
    2. The breadth and depth, the conciseness and thoroughness, the persuasive power, are all excellent.
    3. Make sure you appreciate the content and doctrine over the drama of the humiliating conclusion.
3. To summarize and remember the six lessons here, we may assign single words to identify the doctrine.
    1. These six lessons of doctrine are ancient landmarks of our apostolic faith in these perilous times.
    2. The first lesson, verses 1-7, may be identified as **70 A.D.**, rare truth of Jesus destroying Jerusalem.
    3. The second lesson, verses 8-14, may be called **Election**, for it ends with only a few chosen by God.
    4. The third lesson, verses 15-22, may be called **Government**, for it deals with obeying civil powers.
    5. The fourth lesson, verses 23-33, may be called **Baptism**, for only immersion declares resurrection.
    6. The fifth lesson, verses 34-40, may be called **Love**, for by this word Jesus summarized His religion.
    7. The sixth lesson, verses 41-46, may be called **Sonship**, for He corrected false notions of His origin.
    8. These six lessons of doctrine were controversial in our Lord's time, and they still are in this time.
4. The doctrine (a body of knowledge) that makes up our faith (our religion) is certain and impregnable.
    1. It can withstand the orchestrated attacks of the most educated men in theology (Ps 119:98-100).
    2. Of course, no one discerns, thinks, and speaks like our Lord did, but He has taught us all we need.
    3. Children and youth should include in daily goals to learn the certain words of truth (Pr 22:17-21).
5. You will learn in this chapter the doctrine (a set of axioms and facts) that Jesus Christ taught on earth.
    1. God destroyed the Jews for making light of His Son's gospel and mistreating Him and preachers.

2. God blessed the gospel to explode among Gentiles, but it brought in reprobates to later be cast out.
3. God set up the kings and kingdoms of this world under Christ, but we must give them their place.
4. God has raised the dead and will yet raise the dead, and it is a crucial fact of the past and the future.
5. God has made His religion as simple as love – supreme love of God and then love of our neighbors.
6. God anointed Jesus from the line of David that is both God's Son, David's Son, and David's Lord.

6. You will witness Him destroy the confidence, the lifestyle, and the false theories of the Jewish leaders.
7. You must then examine yourself as to which or how many of these faults you yourself are guilty of.

Parable of Marriage Dinner for Jews – Verses 1-7

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

1. Matthew recorded many of our Lord's parables, especially the eight in his chapter
    1. What follows for the next fourteen verses is either a long parable or two shorter ones.
    2. He has been speaking by parables, for the previous words are a parable (Matt 21:33).
2. The audience by the pronoun *them* here is chief priests and Pharisees (Matt 12:23,45).
3. They knew He had just condemned them and the nation (Matt 12:45), but He continued.

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

1. The kingdom of heaven, as Matthew recorded often, is the gospel/church era of the N.T.
    1. God had promised before to set up a kingdom during the Roman Empire (Dan 2:44).
    2. John and Jesus announced this kingdom and men entered it (Matt 3:2; 4:17; 21:31).
    3. Paul taught this kingdom as the gospel of God's grace about Jesus (Acts 28:23-31).
    4. There is nothing of a Jewish millennium Scofield-style anywhere in God's word.
    5. The kingdom is rather a gospel kingdom of Jesus' reign over believers and churches.
2. The parable is opened as a king that chose to honor His Son with a fine wedding dinner.
    1. Familiar to Jews, this was a marriage feast held by the groom's father for his honor.
    2. But this is a parable, which means an obscure comparison to teach a different lesson.
    3. Distraction by parable details are foolish or fatal by distorting or missing the lesson.
    4. This has nothing to do with the marriage supper of the Lamb elsewhere (Rev 19:9).
    5. This has nothing (only indirect) to do with Christ's marriage to church (Eph 5:32).
    6. It is the gospel era of the N.T. rejected by Jews and embraced by Gentiles on earth.
    7. It is the practical phase of salvation, not the legal or the final, so settle your minds.
3. We read expressly this passage is a parable, so we stress the lesson rather than details.
    1. The kingdom of heaven is spiritual rule of Jesus with believers, His local churches, and the gospel administration of worship preached by John Baptist and the apostles.
    2. The certain king is God, Who loved His Son Jesus and gave Him the N.T. kingdom.

3. The wedding is the gospel-church administration of the new covenant with Messiah.
4. The servants are prophets and apostles, who by preaching invited the Jews to Christ.
5. Those who were bidden were the Jews, for they were the first invited by the gospel.
6. The dinner of oxen and fatlings pictures the glorious blessings of the gospel of grace.
7. The all things are ready is the final fulfillment of Bible prophecy and Divine timing.
8. They made light of it is the carnal response by evil Jews to preaching about Messiah.
9. The remnant is those wicked Jews who slew the Lord Jesus Christ and His apostles.
10. The King's armies are the Romans under Titus, who destroyed the Jews in 70 A.D.
11. The next servants are apostles and preachers of the New Testament after Pentecost.
12. The ones found in the highways are Gentiles by universal preaching of the gospel.
13. The guests, both bad and good, are Gentile converts that filled the churches of Christ.
14. The King coming in to see the guests is the final judgment before the throne of God.
15. The wedding garment is the righteousness of Christ, which covers true saints of God.
16. The speechless condition of the rude wretch is his lack of excuse or defense for sins.
17. The servants are angels called by Jehovah to separate the wicked and the righteous.
18. The outer darkness with its attendant miseries is hell, where sinners spend eternity.

4. The first lesson is national rejection of the gospel by Jews and their ruin (Matt 22:1-7).
    1. The gospel was first sent to the Jews (Matthew 10:5-6; 15:24; Acts 1:8; Rom 15:8).
    2. The Jews had little use for the gospel (Matt 11:16-19; 11:20-24; 12:38-45; 16:2-4).
    3. They killed preachers (Acts 5:40; 7:59; 8:1; 12:1-3; 13:50; 14:19; I Thess 2:14-16).
    4. They rejected the gospel, so it was sent to Gentiles (Acts 13:46-48; Rom 11:11-24).
    5. They were utterly destroyed by Roman armies (Matthew 3:7-12; 21:33-46; 24:1-33).
    6. Therefore, great care must be taken to obey the gospel (Rom 11:18-22; Heb 2:1-4).
5. The second lesson is God's electing grace to salvation on Judgment Day (Mat 22:8-14).
    1. There are many deceived they are Christ's by profession (Matt 7:21-23; II Peter 2:1).
    2. The Lord shall separate the good from the bad one day (Matt 13:47-52; Rev 20:15).
    3. There are false talkers without grace (I John 2:4,18-19; I Cor 11:19; Ps 144:11-15).
    4. Doers of the law are justified rather than hearers (Rom 2:13; Tit 1:16; Jas 2:14-26).
    5. Thus, great diligence must be used for Jesus' righteousness (Phil 3:8-11; Rev 19:8).

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

1. These servants were those that took the gospel to the Jews – John Baptist and apostles.
2. The Bible does have invitations, and most men prove their depravity by rejecting them.
    1. Do you recall (Is 55:1-3)? How can anyone reject a free lunch that thrills the soul?
    2. There is nothing in life that can come close to joy and peace in Christ's N.T. gospel.

3. The Jews would not come. They would not submit to John. They hated and killed Jesus.

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.

1. These servants were more that took the gospel to Israel – apostles and other preachers.
2. With the great display of the Spirit at Pentecost, they ordered the apostles not to preach.
3. The description of the wedding supper – the marriage dinner – describes gospel delights.
    1. This is not the marriage supper of the Lamb in heaven or His marriage to the church.
    2. This is the practical invitation to believe on Christ … think ahead – many are called.
    3. Do you recall (Is 55:1-3)? How can anyone reject a free lunch that thrills the soul?
    4. There is nothing in life that can come close to joy and peace in Christ's N.T. gospel.
    5. Do you recall (Is 25:6)? How can any reject a feast of fat things full of marrow, etc.
    6. This language should not surprise Bible readers – think Lady Wisdom (Prov 9:1-5).
    7. There are more references, but even Jeremiah got into the language (Jer 31:10-17).

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

1. The Jews made light of the gospel and kingdom invitation by John, Jesus, and apostles.
2. Matthew here in this context warns about *farm and merchandise* – or work and business.
    1. Matthew had already warned against comfort and family obligations (Matt 8:18-22).
    2. Luke gave a fuller warning than Matthew for ready-to-go ministers (Luke 9:57-62).
    3. Luke added several other distractions – real estate, oxen, marriage (Luke 14:18-20).
    4. Matthew and Luke both warned of family dangers (Matt 10:34-39; Luke 14:25-33).
    5. To get the treasure and pearl of great price requires selling all for it (Matt 13:44-46).
    6. If you think your life worth saving, it is not (Matt 10:39; 16:25; Mark 8:35; Jn 12:25).
    7. Remember Lot's wife – if you look back at this world, you are lost (Luke 17:32-33).
3. When you put business over spiritual things, you are like the wretches described here.
    1. Of course there are emergencies, which God and men understand with approval.
    2. But there are more cases of letting business or jobs become an excuse to skip Christ.
    3. Due to the pandemic of 2020, many Christians have more freedom to reveal hearts.
4. When you put family or marriage over the things of Christ, you are like these wretches.
    1. Of course you have duties to marriage and spouse, but Jesus is far above them both.
    2. You cannot be His disciple if you think these relationship compete with Him at all.
    3. He is very strict about these, but He can replace them with better (Mark 10:28-30).
5. God prophesied against banking tables (Rom 11:9; Ps 69:22-23; John 2:13-16; Mark 11:15-18; Matt 19:16-26; Hos 12:7-8; Amos 8:4-7; Matt 23:16-17; Mark 7:10-13).

6. God's wrath here is after the murder of servants, but in Luke after neglect (Luke 14:21).
7. This language should not surprise Bible readers – hear Lady Wisdom (Pr 1:20-33; 8:36).

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

1. The remnant here is no election of grace, but other Jews that were much more violent.
2. The Jews persecuted the apostles and did all they could with and without Rome to kill.
3. For one example, note how Herod knew it pleased the Jews to kill James (Acts 12:1-3).

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.

1. This is the destruction of Jerusalem by the Roman armies as clearly as it can be written.
2. Jesus declared the city would be leveled due to missing His visitation (Luke 19:43-44).
3. Before the above prophecy, Jesus declared killing of the Jews before God (Luke 19:27).

For Further Study of this Lesson

1. The Witness of 70 A.D., being detailed sermons and outline for the destruction of Jerusalem, go Witness of 70 AD (8 Sermons).
2. Two related Jewish parables in Matthew 21 and 22, for their explanation and application, go Two Parables Explained.
3. Interpreting parables and proverbs, for some general rules to save from misapplying them, go Rule 11: Parables & Proverbs.
4. Exposition of Matthew 25, for three parables describing eternal judgment for mere professors, go Matthew 25: The Lord's Coming.
5. The Parable of the Sower, being a study of different responses to the preaching of the Bible, go Parable of the Sower.

Parable of Gentile Guest Cast Out – Verses 8-14

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

1. God sent more servants for guests to the dinner after the Jews rejected John and apostles.
2. The words *not worthy* here are like Paul's against unbelieving Jews (Acts 13:45-48).
3. God's anger at the Jews refusing the gospel invitation should affect us (Luke 14:24).

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

1. This terminology is for Gentiles in the world rather than Jews in the borders of Israel.
2. Highways, hedges, streets, lanes are for Gentile concourse (Luke 14:21-24; Prov 1:21).
3. This shotgun approach of preaching and inviting gathered all different kinds of Gentiles.

4. This is the so-called Great Commission of the apostles to all (Mark 16:15-16; Acts 1:8).

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.

1. Luke adds details by describing a second wave of preacher servants (Luke 14:21-23).
    1. The second wave of preachers included the apostles, Paul, and men ordained by him.
    2. They did as they were ordained, and they turned the world upside down for Christ.
2. This shotgun approach of preaching and inviting gathered all different kinds of Gentiles.
    1. The bad of this text are merely professors of Christ without election or regeneration.
    2. The good of this text are those truly elect and thus justified in Christ and regenerate.
    3. Jesus' parables of the tares and net had bad and good (Matt 13:24-30,36-43,47-50).
3. This situation has always been true – churches have both saved and unsaved members.
    1. Paul warned Corinth's membership to prove they were not reprobates (II Cor 13:5).
    2. Paul told Philippi that they had belly worshippers God would destroy (Phil 3:18-19).

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

1. Jesus used two parables about bad and good at Judgment (Matthew 13:30,40-43,48-50).
2. In the Day of Judgment, Jesus taught many will claim Him to no avail (Matt 7:21-23).
3. Only those in the Lamb's book of life will be saved and taken into heaven (Rev 20:15).

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

1. These are details of the parable that should not corrupt the lesson – God must accept us.
2. But we know that God's elect are predestinated to adoption and accepted (Eph 1:3-6).
3. Terror in the great Day of Judgment will be great, and men will have no proper answer.

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.

1. Under parabolic language, Jesus here described the damnation of sinners outside Him.
2. The distress of sinners in that day will be incomprehensibly great by several factors.
    1. They will experience a combination of three physical factors that terrify men today.
    2. First, men hate being left in darkness, especially the blackness of darkness forever.
    3. Second, men hate getting burned, for the pain of burning, even a finger, is terrible.
    4. Third, men hate drowning, because the suffocation aspects are terrifying to them.
    5. God's eternal torment is described as all three – black darkness and the lake of fire!
    6. They will know the total folly and vanity of their lives and the insanity against Christ.

3. This must be eternal judgment for the progression of the parable and cross-references.
    1. The contextual lesson is invitations to the kingdom of heaven and its gospel banquet.
    2. The presence of God to examine the guests would consequently be final judgment.
    3. Jesus had described bad and good being separated at the end (Matt 13:39-43,48-50).

14 For many are called, but few are chosen.

1. We believe this axiom simple – *Gentile evangelism filled churches; a minority is saved.*
    1. Context is Gentile evangelism pursued many of all kinds; both bad and good enter.
    2. Context is God confronted a naked fraud, bound him, cast him into outer darkness.
    3. Comparing parables of tares and net has tares and bad fish judged at end by angels.
    4. Comparing related Bible lessons indicates many professors versus few truly saved.
2. Others corrupt this proverbial statement of our Lord to avoid many professors in hell.
    1. Hell is terrifying, but some fear and hate it enough to alter scripture to minimize it.
    2. Some dislike eternal judgment and many church hypocrites lost, so they modify it.
    3. Some are fatalists thinking most are saved, though without faith or works, like PBs.
    4. Some will use any method they can invent to take the teeth out of this hard warning.
    5. They may alter *called* to make it broader than church members that attend with them.
    6. They may alter the *judgment* at hand to be merely degrees of earthly religious favor.
    7. They may alter the *chosen* to be believers blessed merely by higher offices or graces.
3. The content of the words is simple – the many versus the few – invited versus elected.
    1. The contrast in the content is obvious that the *many* get something less than the *few*.
    2. The coordinating conjunction *for* indicates that the rule is to summarize the lesson.
    3. The adversative disjunction *but* indicates that the few obtain favor over the many.
    4. Calling = chosen = ordained in other places (I Cor 1:24-29; Acts 13:48), but not here.
4. The context of the rule is clear – the gospel preached to Gentiles with frauds getting in.
    1. The 14-verse parable is about Jews rejecting the gospel but Gentiles accepting it.
    2. The notes above for the previous verses in the parable provide the details of context.
    3. The first seven verses end in Jerusalem burned for Jewish unbelief (Luke 19:43-44).
    4. As is the gospel order in the N.T., it then went to the Gentiles (Acts 1:8; Rom 1:16).
    5. This had been prophesied widely (Is 2:1-4; 11:10; 42:1-7; 49:6; 54:1-5; 60:1-5; etc.).
    6. Highways, hedges, streets, lanes are for Gentile concourse (Luke 14:21-24; Pr 1:21).
    7. The preachers – apostles and their successors – brought bad and good into churches.
    8. The external, visible aspect of the kingdom in this parable (churches) includes bad.
    9. The previous bad – unbelieving, unworthy Jews – were burned up in vengeful fire.
    10. The guest without a garment is an unsaved person like tares, bad fish, foolish virgins.
    11. The king – God in this parable – saw this as a terrible crime and reacted accordingly.

12. The guest – an unsaved person at judgment – had nothing to say in his defense here.
13. The king – God – had him bound, taken away, and cast into darkness for torment.
14. God determining acceptance or not on Judgment Day must be this climactic event.
15. The servants now are much more than the preaching servants (Matt 22:3-4,6,8,10).

5. Comparing our Lord's other parables and lessons and the scriptures confirms our view.
    1. Israel was God's chosen church-state-people, they heard the gospel first (Matt 10:5-6; 15:24; Luke 24:47; Acts 3:26; 13:46; 18:5-6; 20:21; Romans 1:16; 2:9-10; 19:8).
    2. The Bible foretells God destroying the Jews for unbelief (Mal 3:1-5; 4:1-6; Matt 3:7-12; 23:29-38; Luke 19:41-44; Acts 2:20,40; I Thess 2:14-16; Heb 10:25-31; etc.).
    3. The apostles were told to preach to Gentiles, so they eventually did (Mark 16:14-20; Acts 1:8; 9:15-16; 11:1,18; 13:46-48; 14:27; 15:1-23; 21:19; 22:21; 26:15-23; etc.).
    4. Jesus taught that *few* find the way to life but *many* to destruction (Matthew 7:13-14).
    5. Jesus taught that Judgment Day would expose even false preachers (Matt 7:21-23).
    6. Jesus used other parables of the kingdom of heaven for preachers' imperfect ability to discern reprobates that angels would cast into hell (Matt 13:37-43,47-50). Perfect!
    7. Jesus said it was hard for rich men to be saved – only God could (Mark 10:17-27).
    8. Jesus asked, *When the Son of man cometh, shall he find faith on the earth* (Lu 18:8)?
    9. Jesus in Nazareth reduced God's grace to two Gentiles over all Jews (Luke 4:23-29).
    10. Jesus identified false believers as reprobates (Matthew 7:15-27; 25:11-13,30,41-46; Luke 6:46; 13:23-30; John 2:23-25; 6:60-66,70; 7:31,40-44; 8:30-48; 12:42-43).
    11. The churches of Jesus Christ had reprobates (John 6:70; Acts 20:29-30; I Cor 16:22; II Cor 11:13-15; 13:5; Gal 2:4; Phil 3:18-19; I Tim 6:3-5; II Tim 3:6-8; Titus 1:15-16; II Peter 2:1; Jude 1:4; I John 2:4,18-19; 4:1; 5:16; II Jn 1:7; Rev 2:20-25; 3:4).
    12. Paul endured all things for the elect – the *chosen* (II Tim 2:10) – but many responded.
    13. Paul wrote that many corrupted the word of God while he was alive (II Cor 2:17).

6. Is it true then that there are few saved in the general scope of Jesus' kingdom parable?
    1. Heaven has an innumerable crowd from all over, but it is for all time (Rev 5:9; 7:9).
    2. Jesus gave our subject parable in short form in answer to that question (Luke 13:23).
    3. Consider that there was only a tenth reserved out of Israel as the remnant (Is 6:13).
    4. Consider that 7,000 out of 700,000 in Elijah's time is few – only 1% (Rom 11:1-5).
    5. How many lived in Noah's time? Only eight souls – *few* – were saved (I Pet 3:20).
    6. A brief look at the world for faith in Christ and then changed lives shows very *few*.
    7. Jesus warned that many would fall away leading up to 70 A.D. (Matthew 24:10-12).
    8. Simeon told Mary that the divisiveness of Jesus would expose many (Luke 2:34-35).
    9. How many made it to Canaan out of the 2 million that came out of Egypt? Only two!
    10. Paul and Isaiah have the barren (Gentiles) with many more than the married (Jews).

7. Commentators? Yes – Barnes, Calvin, Clarke, Geneva, Gill, JFB, Henry, Poole, Trapp.
8. An objection should be answered, lest any think they have made the hard rule harmless.
    1. Could the *called* be mere gospel hearers, or did they respond? They took seats inside.
    2. The parable has the *called* at the wedding feast, including the man without a garment.
    3. A contrast with those that merely heard the call would reduce the severity to nothing.
9. Defend our Lord's plain conclusion that election is much smaller than gospel reception.
    1. Primitive Baptists turn *few* to *many* – think about it – turning the truth upside down.
    2. They will define and emphasize *unconverted elect* until they approach universalism.
    3. Instead of violating scripture to stress unconverted elect, think *converted reprobates*.
    4. Jesus also used *many* for destruction and Judgment Day (Matthew 7:13-15,21-23).
    5. Think proportions – few are elect, many are called by gospel, most are not so called.
    6. If using 10% (Is 6:13), 78 million are elect, 780 million called, 6.9 billion ignored.
    7. If using 20%, then 156 million are elect, 1.56 billion called, out of earth's 7.8 billion.
10. What about Jesus' other use of the same rule in connection with another (Matt 20:16)?
    1. This parable of the householder is to compare Jews and Gentiles hearing the gospel.
    2. The Jews, hired earlier in the day, thought they deserved preeminence over Gentiles.
    3. The Gentiles, converted here in the end of the world, were rewarded for little labor.
    4. The *first* (Jews) are reversed against the *last* (Gentiles) in gospel favor (Luke 13:30).
    5. Only a *few* of the Jews embraced the gospel call while *many* of the Gentiles did so.
    6. This parable is sandwiched by the first and last rule for reversal (Matt 19:30; 20:16).
11. Do you know the first lesson of the parable (Matt 22:1-7)? Have you rejoiced in Christ?
    1. How do you hear the gospel? With great joy and repentance? Or little care or fruit?
    2. Jesus warned us to hear carefully with fruit (Luke 8:18; Deut 32:46-47; Jas 1:21-25).
    3. Cornelius and the Bereans were noble (Acts 10:33; 17:11-12; I Thess 1:6-10; 2:13).
    4. Do you make light of Jesus and gospel riches by loving this world and things more?
    5. What are you doing (or not doing) that makes light of the kingdom of God and Jesus?
    6. Are you a belly-worshipping enemy of Jesus by loving earthly things (Phil 3:18-19)?
12. Have you made your calling and election sure? Or does your life look like a worldling?
    1. Do you have a wedding garment? Are you clothed in His righteousness to be a guest?
    2. Faith is by His electing grace, but we diligently add to it (II Pet 1:1-15; Jas 2:14-26).
    3. No price should be too great to secure your soul (Mark 9:47; 10:23; I Tim 6:6-10).
    4. Do you have Paul's great desire to be found pressing in Christ (Philippians 3:7-21)?
    5. How diligently do you make your calling and election sure to be of the few chosen?
    6. Are all things new in your life to show you in God's Son and not of the many called?

<u>For Further Study of this Lesson</u>

1. Two related Jewish parables in Matthew 21 and 22, for their explanation and application, go Two Parables Explained.
2. Exposition of Matthew 25, for three parables describing eternal judgment for professors, go Matthew 25: The Lord's Coming.
3. For a related slideshow of unconverted elect, de-converted elect, and converted reprobates, go Election & Conversion.
4. The Judgment Seat of Christ, being a Bible study of the final Day of Judgment for all men, go Judgment Seat Of Christ.
5. Warnings about Hell, being a Bible study about the certainty of eternal punishment and torment, Warnings about Hell (4 Sermons).

Pharisees Try the Caesar Trap – Verses 15-22

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

1. Luke said these men watched Jesus and sent spies to pretend they were just men that they might catch him in his speech and turn him over to Pilate for treason (Luke 20:20).
2. Jesus had condemned the Pharisees in ways they clearly understood were against them.
    1. In the previous chapter, Jesus said God's kingdom would be taken (Matt 21:33-46).
    2. He forced them to provide the conclusion, and they understood it (Matt 21:45-46).
    3. He added that He, the Stone of David, would grind them to powder (Ps 118:22-23).
    4. Since the multitude thought Jesus a prophet, they did not dare take Him physically.
    5. In this chapter, He repeated the same judgment by a different parable (Mat 22:1-14).
    6. Knowing they could not take Him openly and physically, they would confound Him.
3. After a discussion of how they might do it, they land on a legal issue of civil authority.
    1. These nationalistic fools, fathers of today's Zionists, presumed Jewish superiority.
    2. They could only read and remember God's historical blessings, not His warnings.
    3. They had been a rebel nation, and Malachi had warned of a coming curse and fire.
    4. With Romans occupying their land, the Jews were very split about civil government.
    5. There are many Christians today that think civil authority is fair game for criticism.
    6. They are nothing like the Lord or the apostles Paul and Peter in their plain doctrine.
    7. There are Christians so stupid that their first question to a pastor is about 501(c)(3).
    8. See a few links of many at the bottom that correct their ungodly, anarchistic ideas.
    9. Accusations of sedition have been used against Christians (Luke 23:2; Acts 17:7).
    10. Bible Christians never give their enemies any such thing (Acts 25:8; I Pet 2:11-17).

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.*

1. Consider the two parties that united to trap our Lord in a political and tax controversy.
    1. The Herodians were likely loyal to Herod that supported tribute to Caesar, by whom Herod had appointment as tetrarch of Galilee, including some "royal" prerogatives.
    2. The Pharisees were the most conservative Jews and despised paying tribute to a foreign nation, though most had not joined the Zealots to take up arms against Rome.
    3. If Jesus said taxes were not due Caesar, the Herodians would cry civil disobedience.
    4. If Jesus said taxes were due Caesar, the Pharisees, zealous nationalists, would slander Him to the people as a Roman sympathizer and enemy of God's promises.
2. Accusations of sedition have often been used against Christians (Luke 23:2; Acts 17:7).
    1. Bible Christians never give their enemies any such thing (Acts 25:8; I Pet 2:11-17).
    2. So-called Christian patriots of the last 50 years have been disgusting to observe.
3. Note the flattering lies about Jesus' character to get Him to freely speak about rulers.
    1. Learn to fear and resent praise, for it can disarm and distract you (Prov 27:21; 29:5).
    2. Understand the Bible rules for authority, respect, and reverence to avoid their trap.
    3. God even condemns thinking evil about authority (Eccl 10:20; I Pet 3:6; Gen 18:12).

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

1. They questioned Jesus as to the legality or lawfulness of Caesar taxing Jews in Israel.
    1. The Pharisees and Herodians waited for Him to appeal to O.T. scripture or the *de facto* rights of conquerors, respectively. The other party would then condemn Him.
    2. There were plenty of references in the O.T. to give the Jews legal rights and divine courage against Rome and Caesar (Gen 13:14-17; 15:18; 17:8; Deut 17:15; etc.).
    3. There were plenty of references in the O.T. supporting *de facto* governments, for Israel had been subjugated under His rod many times before (Jer 27:1-17; 29:4-7).
    4. If men ever had a "legal" argument against taxes, it was the Jews here, who could appeal to God's O.T. scriptures and despise the pagan tyranny of the Roman power.
    5. If you add "freedom" for disciples of the King of kings, which Christians have as sons of God, you double the legality of not paying to the persecuting power of Rome.
2. This is exactly how some tax rebels reason – they use the U.S. Constitution to free them from the IRS. If you have never heard their arguments, you miss a great delusion.
    1. Such legal quibbling is rebellion, sedition, treason, variance; citizens have no more right against civil rulers than children parents or wives husbands (Pr 24:21-22).
    2. Jews were very rebellious; a faction called Zealots sought to restore constitutional government and throw off Rome by force; they were perfectly comparable to anti-government rebels today (Luke 23:18-19; Acts 1:13; 5:36-37; 18:2; 24:5).
    3. Jesus had the perfect opportunity right here to (a) take a stand, (b) be a patriot, (c) put his country

before his comfort and security, (d) support “principle,” (e) shout, Give me liberty or give me death, or (f) oppose tyranny. But He did none of them!

3. Why do citizens think they can sit in judgment on rulers but not their wives or children?
    1. The rebellious nature of man will not submit to authority, unless he is in authority.
    2. Men do not want their wives or children talking against them, but they do it freely.
    3. Men do not want their employees discussing their overthrow, but yet they will do it.
4. This subject makes me sick, because so many have been led astray to waste their lives.
    1. We have people visit and people write asking first, *Are you 501(c)(3)?* Who cares!
    2. Ministers played a large part in this – Carl McIntyre, Jerry Falwell, Chuck Baldwin.
    3. These men, especially the first and last, are jokes as ministers of Christ or politicians.
    4. These are political prophets that prey on the market niche of rebellious Christians.
5. Never forget that New Testament doctrine of civil authority is for the Roman Empire.
    1. This civil power was pagan to the core, killed the Lord Jesus, oppressive, and violent.
    2. Yet, it is exactly this power that Jesus, Paul, and Peter wrote to honor, pay, and obey.
    3. It was this foreign government and rulers that they were to give thanks and pray for.
    4. An American Republican thinking he can disobey a Democrat president is ludicrous.
    5. It would be hard to find a more *de facto* government situation than the apostolic one.
    6. This government was in many ways contrary to Christianity, yet ministers of good.
    7. As pagan as it was, Rome still maintained law and order for good and to punish evil.
    8. Paul used the Roman power for his personal benefit many times before it killed him.

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

1. They did not care about the legality of anything, for they were two opposing parties.
2. They did not sincerely mean the things that they said about Jesus. They were flatterers.
3. He saw through them, and they did not deserve an answer, but He gave one (Pr 26:4-5).

19 Shew me the tribute money. And they brought unto him a penny.

1. Jesus asked to see their money, establishing at least two points of political doctrine.
    1. He avoided worthless wrangling and questions about legality of this or that, which is only caviling of children not wanting to take a nap when the nanny tells them to.
    2. He identified and confirmed a universal rule of jurisdiction among earth’s nations.
    3. The general use of money by any people indicates (1) voluntary submission to that monetary authority, (2) acknowledgement of the sovereignty of that government, and/or (3) the reception of benefits from that monetary and governing authority.
    4. When considering circulating money and its political implications, remember the seriousness of counterfeiting as a crime, the degree of rule and dominion evidenced by tribute, and the images and inscriptions of the conquering rulers on the coinage.

5. The control of a people is best by economic power, and it yields the greatest benefits.
6. The measure of a ruler's power is tax authority, as Rehoboam learned (I Kgs 12:18).
7. The common use of Caesar's money was proof the Jews of Israel were conquered.
8. Jesus ignored the evil question designed to trap Him. He asked to see the tribute money; then He asked about the minted face on the coin (though He already knew).
9. His two questions and application prove (a) legitimacy of *de facto* governments in God's sight and (b) the sovereignty of a governing authority by circulating money.

2. Jesus did not quote Bible verses, though He knew them well; He chose the quick route.
    1. This requires knowing the controversy better than the Galilean apostles might have.
    2. If you have insight like our Lord in a matter, which we do in this case, then use it.
    3. If you do not have insight like our Lord in a matter, then simple hold to plain Bible.

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

1. Imagine our glorious Lord Jesus, the Son of David, turning a Roman coin in His fingers.
2. He then asked, though knowing perfectly well, about the graven image and words on it.
3. Why in the world were nationalistic Jews carrying Roman coins around in their pockets?
4. Why in the world do devotees of our Constitution carry FRNs around in their pockets?
5. They only care about the Constitution when it serves their interests of financial gain.

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.

1. These nationalist Jews were carrying mementos of the Roman emperor in their pockets!
    1. Since by doing so they acknowledged his sovereignty over them, Jesus said, Pay.
    2. Caesar had a right to tribute, even though it is a forced tax, by God giving him Israel.
    3. In a time of war, things might be different, but Israel had obviously laid down arms.
    4. We owe our government taxes, whether *de jure* or *de factor,* to run their business.
    5. Paul makes it clear rulers need money like you do, so Christians pay (Romans 13:6).
2. We give Caesar whatever he wants or needs as long as it does not contradict our God.
    1. If he required us to be 501(c)(3), we would do so cheerfully and not give it a thought.
    2. This is not giving up our faith or sovereignty under Christ to Caesar, as rebels
    3. Paul on trial for his life, did not say, *I appeal to Christ.* He said, *I appeal to Caesar.*
    4. Do a wife and children compromise the sovereignty to Christ by obeying their man?
3. Jesus Christ summarized the godly position by giving Caesar "de facto" right to taxes.
    1. Every citizen of every nation, no matter how ignorant or uninformed, understands this principle by instinct and nature; but it is far above rebels (Prov 24:7; 26:12).
    2. "De facto" is a Latin phrase meaning, "in fact, in reality, in actual existence, force, or possession, as a matter of fact. Very frequently opposed to *de jure*. Used also as an *adj.* = 'actual, actually existing'.

[Oxford English Dictionary]

3. "De jure" is a Latin phrase meaning, "of right, by right, according to law. Nearly always opposed to *de facto*; like that also (though less usually), treated as an *adj.* = 'legal', and placed before the noun." [Oxford English Dictionary]
4. It did not matter Caesar was a foreign, pagan, oppressive, tyrannical, occupying, and persecuting power, for by the circulating money he had *de facto* rights to taxation.
5. Our glorious Lord totally avoided childish games about legality and cut to the chase.
6. Believers know any *de facto* government is God's choice, and any foolish and unlearned questions or wrangling about legality is a smokescreen for sinful rebellion.
7. Jesus gave Caesar *de facto* rights as conqueror and God *de facto* and *de jure* rights as God, proven by His eternal power and Godhead in creation, providence, Bible.
8. Paul taught this *de facto* sovereignty when he wrote the powers that "be" (pagan, Christ-hating Rome) was ordained of God and rightful authorities (Rom 13:1-7).

4. The Federal Reserve, the IRS, and the income tax are all *de facto* powers, if you are rebellious enough to deny their *de jure* authority by amendments and acts of Congress.
    1. The income tax and Internal Revenue Service both came into being in 1913 by the Sixteenth Amendment to the United States Constitution.
    2. The Federal Reserve, circulating FRNs and inflating the nation's money supply at will, proves the *de facto* legitimacy of related institutions, the IRS and income tax.
    3. Opposing them is opposing God's ordinance, for He ordained the defeat of the Constitution, if you believe it has been overthrown and the United States no longer operates according to it.
    4. They are the powers that *be*, present tense, as Paul wrote of Rome (Rom 13:1-7).
    5. The government wields the sword in their defense by *de jure* or *de facto* authority, whether you accept recent amendments or not. You lose one way or the other.
5. Jesus gave Caesar, the ruling Roman civil power, the right to things of civil government.
    1. We summarize Jesus' doctrine as pay, pray, and obey (Rom 13:1-7; I Peter 2:13-17).
    2. We owe civil rulers taxation of all kinds, even conscription, honor but not worship, every ordinance including departing from Rome, eminent domain, public health, etc.
    3. We owe God exclusive worship, righteousness as He defines it, financial giving, love of brethren, and obedience in any conflict between God and civil government.
    4. Their ungodliness in character, conduct, or laws is irrelevant if we can yet obey God.
    5. Only when they try to force us to act against God's will in the Bible do we resist.
6. Never forget that New Testament doctrine of civil authority is for the Roman Empire.
    1. This civil power was pagan to the core, killed the Lord Jesus, oppressive, and violent.
    2. Yet, it is exactly this power that Jesus, Paul, and Peter wrote to honor, pay, and obey.
    3. It was this foreign government and rulers that they were to give thanks and pray for.
    4. An American Republican thinking he can disobey a Democrat president is ludicrous.

5. It would be hard to find a more *de facto* government situation than the apostolic one.
6. This government was in many ways contrary to Christianity, yet ministers of good.
7. As pagan as it was, Rome still maintained law and order for good and to punish evil.
8. Paul used the Roman power for his personal benefit many times before it killed him.

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

1. His opponents went away marveling; He had shamed them in their ungodly ignorance.
    1. These were not the common people; these were Israel's ignorant rulers and teachers.
    2. The people knew the enormous difference between Jesus and them (Matt 7:28-29).
2. Jesus forever settled the tax issue 2000 years ago, when He confirmed legitimacy of *de facto* governments and sovereignty of the monetary authority (Matt 22:15-22).
3. We must make sure we get some practical lessons ourselves from this attempted trap.
    1. We must comply with civil authority when we can for Christ's sake (I Pet 2:12-17).
    2. We must despise wicked actions of rebels (Prov 24:21-22; Eccl 10:20; Jude 1:8-10).
    3. We must know civil rulers, even evil, are God's ordained authorities (Rom 13:1-7).
    4. We know we are the citizens of a great kingdom far higher than any nation on earth.
    5. We know our King is the King of kings, even Caesar, so we always obey Him first.
    6. We will always obey God over man, when rulers try to thwart God (Acts 4:19; 5:29).
    7. We will not expect or fret when their character and conduct is base; God chose them.
    8. We do not care what they legislate like abortion or sodomy, if we may do opposite.
    9. We pray for peace for Caesar, even if evil, for our peace (Jer 29:4-7; I Tim 2:1-3).
    10. In the recent pandemic, we know our civil rulers were for public safety, not the devil.
    11. Paul rejected all political activity, though with friends of Caesar, except to use them.
    12. We vote, contribute to campaigns, and are good citizens, but stay spiritual like Paul.
    13. We despise political preachers and sensational fearmongers that know not the Bible.
    14. Learn how questions can be resolved by applying to the other four, lesser authorities.
    15. Much more could be said, but it has been said in other studies. See the links below.
4. Modern tax protesters love to declare the unconstitutionality of the income tax and IRS.
    1. Arguing about the legality of the income tax or the IRS is folly for Christians, and it is sedition. Even these patriots know what they would do to children doing the same.
    2. Jesus Christ brilliantly went past such wicked whining to the only issue that counts.
    3. When dealing with these rebels, simply ask to see their money, just as Jesus asked.
    4. What money do these rebels use? They use Federal Reserve Notes – which are unlawful money by their own admission on bills as late as 1962 and the Constitution.
    5. Use of Federal Reserve Notes is an admission of a *de facto* government over the U.S., for the Constitution demands only gold and silver coin (Article 1; Section 10).

6. If the Constitution were king, as these rebels claim, then unlawful money as Federal Reserve Notes would be plainly identified and criminalized.
7. If the Constitution were king, as these rebels claim, then anyone of them should be able to take the FRS or IRS to court and win, like Paul did with his citizenship.
8. True patriots never use unlawful money, no matter how convenient, to be "lawful" and hold to "principle." But you have never met one like that, and you never will.
9. They love Federal Reserve Notes and the benefits … like dinner, rent, gas, and toys.
10. They will cash a Social Security check into FRN's faster than anyone you know.
11. Transacting business with a plainly fraudulent form of money is manifest evidence the existing civil power over the U.S. includes the Federal Reserve and IRS.
12. Both entities came into existence in 1913 as a part of the deterioration of America.

For Further Study of this Lesson

1. The Christian and Taxes, being an extensive study of the Bible's teaching about paying taxes, go The Christian and Taxes.
2. God Bless the IRS, being the study of taxation in light of the Bible from a different perspective, God Bless the IRS!.
3. Show Me Your Money, being a very brief examination of U.S. currency in light of Constitution, Show Me Your Money.
4. Exposition of Romans 13, being a phrase by phrase study of the first seven verses in the chapter, Romans – Chapter 13.
5. Ordinance of Authority, being a detailed study of the Bible's teaching about five spheres of it, God's Ordinance of Authority (2 Sermons).
6. Christian and Politics, being detailed sermons and outline of Bible truth about civil authority, Christian and Politics.

Sadducees Try Resurrection Trap – Verses 23-33

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

1. Timing here is hardly chance; they heard about Pharisees losing and wanted to pile on.
2. Sadducees were the Jewish liberals that denied angels, a human spirit, and resurrection.
    1. The Bible identifies these lesser enemies of Jesus and their evil heresies (Acts 23:8).
    2. When Paul was on trial for his life, he used his Pharisee history well (Acts 23:6-10).
    3. How could Sadducees deny the record of angels? Spiritualize it away like preterists.
    4. We must hold to the Bible and never move regardless of what heresies are presented.
    5. We cannot change our beliefs without a tsunami of evidence, positive and corrective.
    6. They erred on other points, though exalting scripture against oral tradition of elders.

7. The name may be of David and Solomon's priest: Zadokites = Sadducees in Greek.
8. Sadducees rapidly disappeared by 70 A.D. and Christianity declaring resurrection!

3. Is there evidence in the Old Testament for the human spirit and bodily resurrection?
    1. Sure, Moses wrote over and over of men gathered to their people (Gen 25:8; 35:29).
    2. Sure, even Job knew that his body would be fully functional again (Job 19:25-27).
    3. Sure, David knew that he had a future unlike foolish fatalists (Psalm 49:15; 73:24).
    4. Sure, Solomon said the human spirit returned to God at death (Eccl 3:21; 8:8; 12:7).
    5. Sure, Isaiah had written that God would destroy death in glorious victory (Is 25:8).
    6. Sure, Hosea had written clearly about resurrection, so Paul quoted him (Hos 13:14).

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.

1. Their appeal to the Bible, Moses here, is window dressing for heretical rationalization.
    1. Satan also used the Bible to tempt Jesus to jump off the temple (Psalm 91:11-12).
    2. The law of Moses protected legacies and inheritances (Deut 25:5-10; Num 36:5-13).
    3. The Israelites had also practiced this before the law of Moses (Genesis 38:1-11).
2. We do not try to rationalize or reason about divine truth; we trust inspired revelation.
    1. We give God the benefit of the doubt in apparent contradictions to defend His words.
    2. We only spiritualize when we have very clear direction to do it by content or context.
3. This is a foolish and unlearned question in some respects, which Jesus crushed (Pr 26:5).
4. Here is the best aristocratic and scriptural priests could come up with against our Lord.
    1. Never fear man, and always take his foolish arguments back to the inspired writings.
    2. God's precepts, both testaments for us, will crush all opponents (Psalm 119:98-100).
    3. We do not have to give an explanation for anything of man's unbelieving reasoning.

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:

1. And so the story ran, which they had likely used against Pharisees, but not against Jesus.
2. Imagine the pompous way in which they spun their web and laid their trap for Messiah.

26 Likewise the second also, and the third, unto the seventh.

1. What a sad story! Seven serial marriages in this precious story! What licentious liars!
2. Forget the simplicity of using just two brothers – they embellished it in foolish mockery.

27 And last of all the woman died also.

1. Poor thing! She had seven husbands that died while she was still fertile! What a story!
2. Surely they had Jesus on His heels, grasping in His mind to handle their wise question.

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

1. Their bottom line! How would the fantasy of a resurrection handle their crafty dilemma?
2. If you will go back to scripture, foolish hallucinations by heretics should not shake you.
3. Jesus will take them back to the scriptures, and He will condemn them for denying God.

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

1. Do you love the Lord Jesus Christ? His answer was direct and plain – *you are all wrong.*
2. Your first error is not knowing the scriptures – which the Sadducees adamantly claimed.
    1. Sadducees exalted the O.T. over Pharisee tradition; Pharisees wore it in phylacteries.
    2. Jesus often condemned Jewish Bible-lovers (Matt 12:3,5; 19:4; 21:16,42; 22:31).
3. Your second error is denying an operation that is simple for God's omnipotent power.
    1. God rebuked Sarah's laughter to Abraham based on unlimited power (Gen 18:14).
    2. One attribute or trait of God is His omnipotent power to do anything (Jer 32:17,27).
    3. Paul used the second argument – God's power – to king Agrippa (Acts 26:8). Amen!
    4. Paul wrote Philippi that glorification of bodies is by His unlimited power (Phil 3:21).
4. Never forget that Jesus took the devil in the wilderness and Sadducees here to the Bible.
    1. It is written should be some of your favorite words, and the ones to rely on in debate.
    2. You must learn the scriptures, so they are in your tongue to answer (Prov 22:17-21).
    3. The Bible will always save you – ignore anything against it (Psalm 119:98-100,128).

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

1. This verse is sharp – He did not appeal to scripture or power – but their heretical folly.
    1. They did not believe in spirits, resurrection, or a heavenly existence, but feigned it.
    2. So Jesus mocked their carnal and natural argument for marriage in the other world.
    3. They argued about a resurrection they did not believe, so Jesus added angels as well.
    4. Jesus easily assumed angels; He would prove them wrong on spirits and resurrection.
2. He appealed to angels, which they denied, by arguing for life different than this world.
    1. Embrace how He mocked their main tenets by appealing to angels for resurrection.
    2. They tried to trap Him with foolish reasoning; He used other reasoning against them.
    3. Luke has the fullest account of this clear argument against bodies (Luke 20:34-36).
    4. His argument: *only in this world do men have bodies and thus interest in marriage.*
    5. His argument: *as angels are immortal and do not marry, neither do the resurrected.*
3. This should be warning not to let love, marriage, spouse, and sex become too important.
    1. The husband-wife relationship is only temporary while we live here in this world.

2. Therefore, Jesus taught that hating a wife for Him was a good thing (Luke 14:26).
3. The common and simplistic words, *till death do us part,* are in this sense accurate.
4. The Bible acknowledges and argues from death ending marriages (Romans 7:1-3).

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

1. It is very important to see Jesus working toward proving resurrection of dead bodies.
    1. He went beyond existence of a person's spirit after death that is obvious in verse 32.
    2. His words recorded by Matthew are: *But as touching the resurrection of the dead.*
    3. His words recorded by Mark: *And as touching the dead, that they rise* (Mark 12:26).
    4. His words from Luke are of resurrection: *Now that the dead are raised* (Luke 20:37).
2. Our glorious Lord exposed their ignorance of the scriptures implying the resurrection.
    1. He did not lose the opportunity here to rebuke them for not knowing the scriptures.
    2. He did not appeal to the six simple examples that are provided above for verse 23.
    3. He did not appeal to the plain declarations in the O.T. teaching bodily resurrection.
    4. He used a more obscure one involving their greatest men – the patriarchs and Moses.
    5. This is not unusual, for they did not deserve clear answers, for they had chosen lies.
    6. He used parables to hide truth from them; we cannot be surprised by obscurity here.
3. Listen to your Lord use the sharp, two-edged sword out of His wise mouth for heretics.
    1. Sadducees, above the other O.T. books, were fully committed to the books of Moses.
    2. The Sadducees thought they were forever safe in the law, assuming no mention there.
    3. Consider how they had used Moses for the seven brothers, so Jesus used the same.
    4. He mocked these Bible lovers that they must not have read its proof of resurrection.
    5. He then mocked further that God had specifically spoken to them about resurrection.
    6. The passage Jesus chose was from the books of Moses of God speaking to Moses.
    7. Whether you get His argument or not, they did and were astonished by its excellence.
4. His argument is brilliant and depends on Bible accuracy, chronology, implications, etc.
5. He appealed to God's spoken words to Moses about His relationship with the patriarchs.

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.

1. These words are quoted of I AM speaking to Moses at the burning bush (Exodus 3:6,14).
2. There are two arguments Jesus made in this verse to be understood in their combination.
3. God told Moses of a present-tense relationship with Abraham 300+ years after he died.
    1. Abraham died over 300 years before the burning bush event (Gen 25:8; Ex 3:1-6).
    2. The Lord's argument depends on the two-letter verb *am* of being in the present tense.

3. Jesus would use this same present tense form of *am* against them again (John 8:58).
4. God said these words to Moses 300-400 years after Abraham died and was buried.
5. For confirmation of the length of time between them, Paul used 430 (Galatians 3:17).
6. God was still the God of the three patriarchs after the three of them were long dead.
7. Jesus at this point has proven the Sadducees wrong about life after death (Acts 23:8).
8. It is a precious fact about the King James Version that *am* is italicized in Exodus 3:6.
9. It is not italicized in Jesus' quotation of it here, granting it inspiration or preservation.
10. The N.T. tells us our spirits go to heaven (Luke 23:43,46; Acts 7:59; Heb 12:22-24).

4. Jesus' complementary argument was to declare that relationships require living persons.
    1. Like annihilationists, the Sadducees rejected life after death, rewards, or punishment.
    2. Thus, by their heresy, Sadducees denied any existence for the patriarchs after death.
    3. But a relationship requires two living parties, which annihilationism does not allow.
    4. Thus, God's present-tense statement to Moses proved the patriarchs not annihilated.
    5. Jehovah above all concepts or names of God is a living Deity – I AM THAT I AM.
    6. Throughout the Bible, He is the living God (Deut 5:26; Josh 3:10; Jeremiah 10:10).
    7. A present-tense relationship with a dead man is impossible, unless by a living spirit.
    8. Thus, the spirits of Abraham, Isaac, and Jacob still existed for relationship with God.
    9. God's relationship with them must have been with their spirits, not their dusty bones.
    10. So part of man is immortal, for the living God had a relationship with living spirits.
    11. God of the living includes land, *God is not ashamed to be their God* (Heb 11:8-16).
5. How does the above proof of spirit immortality extend farther to resurrection of bodies?
    1. He proved Sadducees wrong about life after death, so resurrection could be assumed.
    2. It is easy to show immortal spirits from Exodus, raise the KJV high, and then quit.
    3. Jesus said the scriptures proved bodily resurrection (Matt 22:31), so let's look for it.
    4. If He had not proved resurrection, Sadducees might have jumped Him; they did not.
    5. Just the opposite was true; the multitude was astonished; the scribes said, *Well done!*
    6. Jesus in verse 29 rebuked their ignorance of scripture and also limiting God's power.
    7. So, He brought scripture to bear (Ex 3:6) … and infinite power leads to resurrection.
    8. By combining the related arguments above and implications, resurrection is proved.
    9. The truly living person includes his body, proven by the creation act (Genesis 2:7).
    10. With aid of the New Testament, we know a naked spirit is not good (II Cor 5:1-4).
    11. God is not God of the dead; the whole person has a body; resurrection must occur.
    12. God loved the three more than others; surely He restored their bodies for wholeness.
    13. God told Moses He had to give the three patriarchs the land of Canaan (Ex 6:1-8).
    14. God's word to Moses is closely connected to Jesus' quote by content (Ex 3:6,15).

15. With aid of the N.T., we know the three pursued a heavenly country (Heb 11:8-16).
16. God of the living includes land, as *God is not ashamed to be their God* (Heb 11:16).
17. A promise of land, of a country, and of a city presupposes bodies restored to them.
18. Even if the Sadducees were like Zionists, thinking only literal land, Jesus had them.

6. As Bible Christians, we totally reject annihilationism of JWs and soul sleep of SDAs.
    1. The rich man was quickly in hell, and the thief in heaven, though not of the 144,000.
    2. Neither of their spirits went to sleep, for only our bodies sleep for the resurrection.
    3. Any verse in the Bible that sounds like soul sleep is only the body (Psalm 146:4).
7. Christians cannot overlook the danger of forgetting a doctrine as key as the resurrection.
    1. Paul formed and taught the church at Corinth, yet they forgot this fact (I Cor 15:12).
    2. Paul warned we must keep this fact in memory for its saving benefit (I Cor 15:2,19).
    3. Preterists, like Hymenaeus and Philetus, imagine resurrection away (II Ti 2:16-18).
8. Reader! Do you understand that in this one chapter Jesus used two one-word arguments?
    1. He proved the human spirit by present tense *am* to Moses about Abraham (Ex 3:6).
    2. He proved Messiah was much more than David's son by the word *lord* (Ps 110:1).
    3. His two other one-word arguments are found in John – *am* and *gods* (Jn 8:58; 10:35).
    4. By God's grace and love of scripture, we have found at least twenty of these jewels.

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

1. Luke's version, *Master, thou hast well said,* then no more questions (Luke 20:39-40).
2. This is not the first time the people were impressed (Matt 7:28-29), but few believed.
3. Controversy or heresy is the mother of orthodoxy; Sadducee error brought forth truth.
4. Do you know why we are Baptists? Do you know why baptism is extremely important?
    1. We are Baptists to deny and destroy the heresy of the Sadducees about resurrection.
    2. Immersion – burial and resurrection in water – shows Christ's and our resurrection.
    3. Immersion also declares we know the scripture and the power of God in resurrection.
    4. Baptism must show the resurrection (Rom 6:3-5; Col 2:12; I Cor 15:29; I Pet 3:21).
    5. Roman Catholics, far worse than Sadducees, have chosen baptismal abominations.
    6. Anglicans, Lutherans, Methodists, and Presbyterians follow Rome and Sadducees.
    7. Their baptisms are neither according to the scriptures nor demonstrate God's power.

For Further Study of this Lesson

1. The Resurrection Chapter, being an exposition of I Corinthians 15 for complete study of it, go First Corinthians 15 (2 sermons).
2. Resurrection Power, being a study of the life-giving authority of Jesus and its residual power, go Resurrection Power (2 Sermons).

3. Every Word of God, being a Bible study of Jesus and Paul arguing doctrine from single words, Every Word of God.
4. Topical Study of Baptism, being a collection of many documents exposing baptismal errors, go Baptism.
5. Corruption of I Peter 3:21, which is the most definitive verse in the Bible about proper baptism, Corrupted Baptism Verse.
6. Confusion of I Corinthians 15:29, which is a hard verse depending on resurrection in immersion, I Corinthians 15:29.
7. Should Christians Cremate? being a study of the Hindu superstition now adopted by Christians, Cremation.

Pharisees Try Great Command Trap – Verses 34-40

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

1. How would the Pharisees have reacted to Jesus shaming the Sadducees? With great joy!
2. They gathered together in joy over what Jesus had done and to also plan their next trap.
3. They remained gathered together even after Jesus answered their lawyer (Matt 22:41).
4. The doctrinal lesson here is of great value, though it will not be obvious to most readers.
    1. We easily accept and assume love of God and neighbor are the two great commands.
    2. The Jews, and Pharisees in particular, were hypocrites by ranking God's commands.
    3. The great value of our Lord's response is to set true religious priorities by inspiration.
    4. It is amazing how Christians get distracted … the list is too long … rather than love.

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

1. To fully understand this encounter of Jesus, read the other account (Mark 12:28-34).
2. In Jesus' time, a lawyer studied Moses' law; he did not practice law like our lawyers.
3. Mark calls this man a scribe, which does not contradict lawyer, but adds more to it.
4. The Bible uses the word *tempt* here to describe the intent and purpose of his question.
    1. However, his approach and response to Jesus does not appear as very antagonistic.
    2. Being a scribe in the law, he appreciated Jesus using it for resurrection (Mark 12:28).
    3. There is nothing crafty or malicious about his question that we can detect by context.
    4. As we know by God's use of *tempt,* it may mean different things (Gen 22:1; Ja 1:13).
    5. His summary of Jesus' answer is excellent – true doctrine of God (Mark 12:32-33).
    6. Jesus answered this discreet lawyer and scribe with a commendation (Mark 12:34).
    7. The Queen of Sheba nobly came to prove Solomon with hard questions (I Kgs 10:1).
    8. Therefore, we understand this man's tempting of Jesus to be testing or proving Him.

9. This lawyer showed by his answer that he did not hold the standard Pharisee position.

36 Master, which is the great commandment in the law?

1. Why would this question tempt or prove Jesus? Consider their corruption of God's law.
    1. It is hard for us to imagine confusion, since we already know the Lord's answer here.
    2. We can look at the Ten Commandments and see the two tables of it (Rom 13:9-10).
    3. These wicked religious leaders prioritized God's law, understating important ones.
    4. The Pharisees' oral tradition was not what God gave to Moses (Matt 5:21,27; etc.).
    5. Jesus early condemned their categorization of small commandments (Matt 5:17-20).
    6. Our Lord's Sermon on the Mount exalted even words and thoughts (Matt 5:21-32).
    7. Jesus clearly identified Pharisee heresy of herb tithes over loving God (Luke 11:42).
    8. They put herb tithes over *weightier* matters of judgment, mercy, faith (Matt 23:23).
    9. This list could be extended, but note their adoration of gold over God (Matt 23:16).
    10. Jesus mocked the Pharisees' abuse of prayer to exalt ceremonial duties (Luke 18:12).
    11. Jesus mocked their exaltation of scripture as by men not loving God (John 5:39-42).
    12. Jesus turned the Pharisee, upside-down, heretical religion back to the inspired order.
2. This scribal lawyer, earning Jesus' praise, did not think like Pharisees (Mark 12:32-33).

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.

1. This is in Moses' law, but the Pharisees let oral religious tradition overthrow scripture.
    1. The Pharisees had their own list of duties and sins with love neglected (Luke 11:42).
    2. Jesus took this scribe's innocuous question and exposed their corruption of scripture.
2. This was not a rare or infrequent rule of God for the Jews (Deut 6:5; 10:12; 11:13; 30:6).
3. This is clearly implied in the Ten Commandments and two tables of it (Rom 13:9-10).
    1. The Ten Commandments were on two stone tables (Ex 31:18; 32:15-16; 34:1-4,28).
    2. The first table as we say – *no other gods, no graven images, name in vain, Sabbath.*
    3. The second table – *honor parents, murder, adultery, stealing, false witness, coveting.*
    4. It is His wisdom to see outwardly from two great commands to ten and then the rest.
4. This love of God goes far beyond intellectual assent or heart feelings – it glorifies Him.
    1. Most so-called Christians do not come close to this demand, thus denying salvation.
    2. Every reader needs to ask himself how much he loves God against all competitors.
    3. What sacrifices do you make to always put God, His church, and His worship first?
    4. David and the Son of David showed how outward and visible their love of God was.

38 This is the first and great commandment.

1. Jesus blasted the Pharisees' herb tithes, oral tradition, temple gold, etc. by His answer.
2. We assume this rank in the O.T. – but it is not clear enough for those unwilling to see.
    1. Once you leave the scripture like Pharisees for oral tradition of elders, you are lost.
    2. Once you depart from literalism for spiritualizing like Sadducees, you are also lost.
3. This love of God goes far beyond intellectual assent or heart feelings – it glorifies Him.
    1. Most so-called Christians do not come close to this demand, thus denying salvation.
    2. Every reader needs to ask himself how much he loves God against all competitors.
    3. What sacrifices do you make to always put God, His church, and His worship first?
    4. David and the Son of David showed how outward and visible their love of God was.

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

1. The scribal lawyer did not ask for the second, but Jesus summarized the law this way.
2. Moses' law had published this view of neighbors directly and indirectly (Lev 19:18).
    1. The law of Moses had 35 other uses of the word *neighbour* in its many precepts.
    2. Moses' law went so far as to also prescribe righteous treatment of strangers (13 uses).
3. This is clearly implied in the Ten Commandments and two tables of it (Rom 13:9-10).
    1. The Ten Commandments were on two stone tables (Ex 31:18; 32:15-16; 34:1-4,28).
    2. The first table as we say – *no other gods, no graven images, name in vain, Sabbath.*
    3. The second table – *honor parents, murder, adultery, stealing, false witness, coveting.*
    4. It is His wisdom to see outwardly from two great commands to ten and then the rest.
4. Moral righteousness of God has not changed, so love is also most important in the N.T.
    1. Devils believe doctrine and tremble, but they do not do works of love (Jas 2:14-19).
    2. The only faith that counts in God's sight is faith that worketh by love (Galatians 5:6).
    3. Love is greater than being an apostle and both faith and hope (I Cor 12:31; 13:13).
    4. A great sermon and study entitled, *Love Is the Greatest,* expands our Lord's doctrine.
5. The love of neighbor goes far beyond friends and mere feelings – think Good Samaritan.
    1. This lawyer tried to limit and restrict the word *neighbor* with Jesus (Luke 10:25-37).
    2. Jesus widened the love command to even include personal *enemies* (Matt 5:43-48).
    3. Jesus mocked their concern and hypocrisy about the Sabbath (Mat 12:5; Jn 7:19-24).
    4. Love of self manifests itself in selfishness, laziness, pampering … owed to others.
6. Every reader needs to ask himself about how much he loves brethren against all others.
    1. It is impossible to love God and not love the brethren sacrificially (I Jn 4:20-21; 5:1).
    2. It is impossible to love the brethren as intended without loving God (I John 5:2-3).

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

1. Jesus hereby rebuked the detail-freaks of Pharisees and their corruption of God's law.
2. It is divine wisdom to see outwardly from two great commands to ten and then the rest.
    1. Your mind and that of all men is simple, so embrace the simple concept for greatness.
    2. Paul understood this perspective and taught it to the Romans as well (Rom 13:9-10).
3. Mark's book adds good matter to the exchange of Jesus and a lawyer (Mark 12:28-34).
    1. The scribe approached Jesus due to his perception of Jesus' wisdom (Mark 12:28).
    2. Jesus answered by quoting one of the greatest declarations of Moses (Mark 12:29).
    3. Jesus explained that there was no commandment greater than the two (Mark 12:31).
    4. The scribal lawyer replied to Jesus' summary of the law with praise (Mark 12:32).
    5. He exalted love of God and neighbor over all Pharisees' ranked duties (Mark 12:33).
    6. This excellent response is precisely the emphasis of true religion (Pr 21:3; Hos 6:6).
    7. Jesus then in turn commended the scribal lawyer for his good answer (Mark 12:34).
    8. What did the scribe yet lack? Repentance, faith in Jesus as God's Son, and baptism.
4. Do you, reader, understand the importance of these two loves of your life, not yourself?
    1. How do you show your love of God, for it is beyond mental assent or heart feelings?
    2. How do you show your love of neighbor, especially brethren, in the way prescribed?
    3. When you choose to coddle self over God and His worship, you deny love of God.
    4. When you choose your things over service of brethren, you deny the love of brethren.
    5. Love of God and neighbor require obvious and visible action all can see (Luke 8:3; John 14:15; Acts 2:42-47; 4:34-37; Rom 12:9-13; 15:8-12; 16:1-16; I Cor 16:15; Heb 10:23-25; Philemon 1:5-7; James 2:14-19; I John 3:17; III John 1:6,12; etc.).
    6. O for each reader to be like the Lord Jesus, Who gave Himself to God and for others.

For Further Study of this Lesson

1. Love Is the Greatest, being a detailed Bible study of the importance of love from many angles, Love Is the Greatest – 2017 (6 Sermons).
2. The Definition of Love, being a detailed study of I Corinthians 13:4-7 for true brotherly love, go Definition of Love.
3. Exposition of I Corinthians 13, being a study of the love chapter in light of spiritual gifts, go First Corinthians 13.

Jesus Wins with Son of David Trap – Verses 41-46

41 While the Pharisees were gathered together, Jesus asked them,

1. After Jesus shamed the Sadducees, Pharisees had gathered together (Matthew 22:34).
2. Jesus shamed the Pharisees about Caesar and answered the lawyer, but He was not done.

3. They should have run after their Caesar debacle, but they were too stupid to avoid pain.
4. Do not miss what Jesus did in this situation – He chose to raise the sonship controversy!
    1. The Jews were quite confused about the Messiah and their hope of a national savior.
    2. The majority of Christians due to RCC influence hold eternal generation of the Son.
    3. We hold to incarnate sonship that Jesus is the Son of God, not the Word before flesh.

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

1. Jesus asked them about their Messiah – one of the greatest aspects of their religion.
    1. The word Christ is from the Greek, *Christos,* and it means Messiah (Jn 1:41; 4:25).
    2. Messiah occurs twice in the O.T.; it means the special, anointed One (Dan 9:25-26).
    3. Messiah was Seed of the Woman (Gen 3:15) to the Sun of Righteousness (Mal 4:2).
2. His question, brilliantly planned, was about the family, origin, and nature of Messiah.
    1. His simple question, *Whose son is he?* was more than these teachers could handle.
    2. We know Christ, the Messiah, is both God and man (Matt 1:25; John 1:14; Col 2:9).
    3. Jews, negligent in scripture they kissed and wore on their foreheads, did not know.
    4. They could only think one thing – they wanted another David to throw off Rome.
3. Their answer, weakly constructed, *The Son of David,* allowed Jesus to take them apart.
    1. Jesus was Son of David, by both Joseph and Mary, and even called David at times.
    2. This relationship and title of Jesus runs from Genesis 49 to the Bible's last chapter.
    3. God had in store a role for Jesus best shown by David as the glorious king of Israel.
4. But their Jewish thoughts were only carnal, earthly, and natural like the Zionists today.
    1. They wanted a Messiah, a Christ, that would make them supreme again as a nation.
    2. They wanted a Messiah, a Christ, that would defeat the Roman power and others.
    3. They wanted a Messiah, a Christ, that would be like David in his political office.
5. Jesus was indeed the Son of David, but that was not all He was, so they were exposed.
6. What do you think of Christ? Is He the Son of David and God? Is He also your Lord?

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

1. Our Lord appealed directly to the Bible, like we should, to expose their great ignorance.
    1. He let them commit themselves, and then He confronted them with the word of God.
    2. He exposed them by pointing out what they overlooked in their nationalistic haste.
2. He quoted Psalm 110:1, which they knew David had written – read the scribal notation.
    1. If you use scripture with an opponent, try to use scripture they accept for the purpose.
    2. The Jews knew Psalm 110 was of Messiah, but they loved Him destroying enemies.
    3. They could not read the first verse right to see David's other relationship to Messiah.

4. They did not read the fourth verse right to see their priests inadequate and replaced.

3. Furthermore, Jesus appealed to the inspiration of scripture by the short phrase *in spirit.*
    1. Scripture is the final authority to the degree you believe and honor divine inspiration.
    2. The Bible is only as authoritative as its divine origin and the faith of opponents in it.
    3. Jesus used a similar argument when He reasoned about the word *gods* (John 10:35).
    4. But He had already argued right here in context by the present tense *am* (Matt 22:32).
    5. Paul charged Timothy to preach the inspired, perfect word (II Tim 3:15-17; 4:2-4).
    6. Peter wrote against his own experience that the Bible trumps God (II Pet 1:16-21)!
    7. We love to summarize our simplistic approach this way – *God said it; that settles it.*
4. Our Lord's point was simple – if Christ is David's son, why does David call him, *Lord?*
    1. All the Pharisees could see was Christ the son of David, but David saw much more.
    2. David, the father of Christ, called his coming son, *Lord,* which fathers would not do.
    3. The use of *Lord* here, written in small letters, Hebrew *Adonai*, means master, ruler.
    4. This Lord, this master and ruler, was addressed by Jehovah, LORD in capital letters.
    5. David inserted himself by the singular *my* – inspired witness of God charging Christ.
    6. No father would ever do this – call a son master and ruler – so something big is up.
    7. David, under inspiration, declared the coming Christ to be his Adonai – master, ruler.
    8. Hallelujah! We know the fact by the gospel, and Jesus used the Jewish Bible to Jews.
    9. Do you appreciate the few words so far to expose the Jews' ignorance of their Christ?

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

1. Our Lord's point was simple – if Christ is David's son, why does David call him, *Lord?*
    1. All the Pharisees could see was Christ the son of David, but David saw much more.
    2. David, the father of Christ, called his coming son, *Lord,* which fathers would not do.
    3. The use of *Lord* here, written in small letters, Hebrew *Adonai*, means master, ruler.
    4. This Lord, this master and ruler, was addressed by Jehovah, LORD in capital letters.
    5. David inserted himself by the singular *my* – inspired witness of God charging Christ.
    6. No father would ever do this – call a son master and ruler – so something big is up.
    7. David, under inspiration, declared the coming Christ to be his Adonai – master, ruler.
    8. Hallelujah! We know the fact by the gospel, and Jesus used the Jewish Bible to Jews.
    9. Do you appreciate the few words so far to expose the Jews' ignorance of their Christ?
2. Revel in the pronouns in this single verse – *my, thou, my, I, thine,* and Hallelujah!
    1. *My … said unto my Lord.* This is inspired David inserting himself as subject to Christ.
    2. *Thou … sit thou.* This is the LORD God Jehovah promising heavenly glory to Christ.
    3. *My … my right hand*. This is the LORD Jehovah promising Christ's heavenly throne.

4. *I … till I make.* This is the LORD God Jehovah promising to give Christ the victory.
5. *Thine … thine enemies.* This is LORD Jehovah promising to crush Christ's enemies.
6. *Thy … thy footstool.* This is the LORD God Jehovah promising Christ total authority.

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

1. Jesus stated the bottom line – the conclusion – confronting the Jews with their Bible.
2. If inspired David said Messiah was his master and ruler, how is he his son as you said?
    1. Their infatuation with Messiah as conqueror like David had caused them to miss it.
    2. Jesus here exposed their ignorance of their own Messiah – that Christ was also God.
    3. He had declared this to them in various ways that caused them to hate him viciously.
    4. Here he proved the point by their own Bible where they knew Christ was the object.
    5. Jesus had declared His full deity directly at other times (John 5:23; 8:58; 10:30; etc.).
    6. And if they had read their Old Testament, they would have found it there (Is 7:14).
    7. Here is the second one-word argument Jesus used in this chapter (Matthew 22:32).
    8. He would use a couple more in the gospel of John against Jews (John 8:58; 10:35).
    9. There are many more in the word-perfect Bible; we have collected over 20 of them.
3. Reader! It is the glorious, opening axiom of the great mystery of godliness (I Tim 3:16).
    1. God was manifest in the flesh, as the Word of God became incarnate (John 1:1,14).
    2. Modern Bibles, like the Pharisees, get rid of the God axiom by *He, Who, Jesus,*
    3. Think! Jesus was not manifest in flesh, like the NIRV and NLT say. Jesus is flesh.
    4. The Word was manifest in flesh (Jn 1:14); before flesh Jesus did not exist (Lu 1:35).
4. Reader! Do you understand that in this one chapter Jesus used two one-word arguments?
    1. He proved the human spirit by present tense *am* to Moses about Abraham (Ex 3:6).
    2. He proved Messiah was much more than David's son by the word *lord* (Ps 110:1).
    3. His two other one-word arguments are found in John – *am* and *gods* (Jn 8:58; 10:35).
    4. By God's grace and love of scripture, we have found at least twenty of these jewels.

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

1. What could they say? He had used their own scriptures against them. It was plain truth.
    1. These were their best shots at Him – questions they carefully constructed for Him.
    2. They could not answer Him. They dared not ask any further questions. Hallelujah!
    3. Glory in the wisdom of thy Lord! Jesus magnificently destroyed foes (Is 11:4; 49:2).
    4. Do not forget Jesus had done some variation of this when only 12 (Luke 2:46-47).
2. Do you know Jesus of Nazareth is the Christ, Son of the living God, and David's lord?
    1. This fact of faith is God's record of His Son and overcomes the world (I Jn 5:1-13).

2. It is not a light thing when we require for baptism, *Is Jesus God's Son* (Acts 8:37)?
3. We love Jesus of Nazareth as God's Son and David's Son. Hallelujah! what a Savior!
4. Is Jesus your Lord? Do you gladly bow and submit to Him in every part of your life?
5. Do you know the doctrine that He taught? Do you believe it? Will you live by it?

For Further Study of this Lesson

1. Sonship Simplified, being a slide presentation of the controversy about the sonship of Christ, go Sonship Simplified and Settled.
2. The Sonship of Jesus Christ, being detailed sermons and outline about the sonship of Christ, go The Sonship of Jesus Christ (2 sermons).
3. Jesus the Son of David, being a Bible study of Jesus as the biological descendant of David, go Jesus the Son Of David (2 Sermons).
4. Every Word of God, being a Bible study of Jesus and Paul arguing doctrine from single words, Every Word of God.

Conclusion:

1. The doctrine (a body of knowledge) that makes up our faith (our religion) is certain and impregnable.
2. Do you understand and submit to the doctrine (a set of axioms and facts) that Jesus Christ taught here?
    1. God destroyed the Jews for making light of His Son's gospel and mistreating Him and preachers.
    2. God blessed the gospel to explode among Gentiles, but it brought in reprobates to later be cast out.
    3. God set up the kings and kingdoms of this world under Christ, but we must give them their place.
    4. God has raised the dead and will yet raise the dead, and it is a crucial fact of the past and the future.
    5. God has made His religion as simple as love – supreme love of God and then love of our neighbors.
    6. God anointed Jesus from the line of David that is both God's Son, David's Son, and David's Lord.
3. You have witnessed Him destroy the confidence, the lifestyle, and the false theories of Jewish leaders.
4. You must now examine yourself as to which or how many of these faults you yourself are guilty of.