

The Character of the Scribes & Pharisees:

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Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned ... 20 And they went forth, and preached every where, the Lord working with [them], and confirming the word with signs following. Amen.

I Thessalonians 1: 6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: 7 So that ye were ensamples to all that believe in Macedonia and Achaia. 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Romans 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

Colossians 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 Which is come unto you, as [it is] in all the world; and bringeth forth fruit, as [it doth] also in you, since the day ye heard [of it], and knew the grace of God in truth:

Colossians 1:23 If ye continue in the faith grounded and settled, and [be] not moved away from the hope of the gospel, which ye have heard, [and] which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Romans 10: 17 So then faith [cometh] by hearing, and hearing by the word of God. 18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

The Character of the Scribes & Pharisees:

Matthew 22:14 For many are called, but few [*are*] chosen.

"The many called" embrace all who hear the gospel; the whole Jewish nation, and the Gentiles of every land where the gospel is preached. The chosen are those who choose to accept the free gift of everlasting life and come in the appointed way.

Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Revelation 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.

Pharisees and the Herod-ians question Jesus;

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

They were the chief element in the Sanhedrin delegation which assailed him.

Matthew 22:16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any [*man*]: for thou regardest not the person of men.

"... their disciples" were the Pharisees. The Herodians were a Jewish political party that favored the Herodian the Roman puppet ruler.

The preceding parable of the Marriage of the King's Son had covered the Pharisees with confusion: when it was ended they went out, not to humble themselves before God, in order to mitigate the judgments with which they were threatened; but to plot afresh the destruction of their teacher the Son of God and Messiah.

The depth of their malice appears, in their mode of attack. They had often questioned our Lord on matters concerning religion; and his answers only served to increase His reputation, and their confusion. They now shift their ground, and question Him concerning Government and State affairs, and the question is such that it must be answered; and yet the answer, to all human appearance, can be

none other than what may be construed into a crime against the people for the Jews hated the Roman oppression, or a crime against the Roman government.

Their profound malice appears farther in the choice of their companions in this business, ... the Herodians. Herod was at this very time at Jerusalem, where he had come to celebrate the Passover. Jesus, being of Nazareth, which was in Herod's jurisdiction, was considered as his subject. Herod himself was extremely attached to the Roman emperor, and made a public profession of it: all these considerations engaged the Pharisees to unite with the Herodians, who, were as the Syriac intimates, were the domestics servants of Herod, in this infernal plot.

“Master” They came with flatteries in order they thought to better deceive Him.

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

“Lawful “ to pay tribute or taxes to the Roman emperor, who had subjected Judea. If Jesus had said "no," they expected to denounce Him to the Roman governor as teaching sedition. If he had said "yes," they expected it would destroy his influence with the people, as the people hated the Romans and the tribute

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

Jesus was God He. “perceived their wickedness and their deceit.

Matthew 22:19 Shew me the tribute money. And they brought unto him a penny.

Shew me the tribute money. The Roman coin was used to pay the poll-tax.

“A penny” was the Roman denarius, a silver coin between the size of a dime and a quarter it was worth a days pay.

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

It had on it the image and name of Tiberius Cæsar.

Matthew 22:21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

“Render to Cæsar ...” The use of Cæsar's coin as the current money was an acknowledgment of Cæsar. Let them return his coin when demanded.

“Unto God the things that are God's” We are to have obedience in moral and spiritual things. We are to have faith, love, obedience and liberal giving for God's work. We are to obey the human government over us, and to obey God. When man's government requires us to disobey God, we are to obey him, whatever may be the peril.

Acts 5:29 Then Peter and the [*other*] apostles answered and said, We ought to obey God rather than men.

Matthew 22:22 When they had heard [*these words*], they marvelled, and left him, and went their way.

Sadducees question Resurrection,

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

They were the fat cat materialists who believed and taught there is no resurrection of the dead. They also denied the immortality of the soul.

Matthew 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.

Deuteronomy 25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her

Matthew 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:

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

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

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

They state a fictitious case as a riddle that they suppose will make the doctrine of the resurrection ridiculous.

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

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

“Are as the angels of God in heaven”. The physical relations of earthly marriage do not belong to spiritual beings. The saints when raised are like the angels.

This does not deny personal or spiritual relationships, but the existence of fleshly ties.

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

“But as touching the resurrection of the dead.” The Sadducees doubted some of the prophetic books, but accepted Moses; therefore, the Lord appeals to Moses and the books of the Law to show that God taught future existence, or the resurrection of the dead. This is the sense in which the next phrase is used.

Matthew 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.

Exodus 3:6 Moreover he said, I [*am*] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

God does not say, "I was," but "I am the God of Abraham, and of Isaac, and of Jacob." The present tense shows that He is still the God of the departed patriarchs, and that they are still in existence. Queen Elizabeth of England today is not the queen of Bacon, Shakespeare and Ben Jonson, but only of her living subjects.

This quotation is taken from Exodus 3:6, Exodus 3:16; and as the five books of Moses were the only part of Scripture which the Sadducees acknowledged as Divine, our Lord, by confuting them from those books, proved the second part of his assertion, "Ye are ignorant of those very scriptures which ye profess to hold sacred."

The Savior teaches that the soul is resurrected when it leaves the body, and that there is no unconscious state between death and the final resurrection of the body.

Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment

Matthew 22:33 And when the multitude heard [*this*], they were astonished at his doctrine.

A Lawyer's question concerning Great Commandment,

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

Matthew 22:35 Then one of them, [*which was*] a lawyer, asked [*him a question*], tempting him, and saying,

A lawyer was a Doctor of the Law. An expounder of the law of Moses. Mark says he also was a scribe ... so he had a double Twiddle DD. Tempting Him or Trying Him.

Matthew 22:36 Master, which [*is*] the great commandment in the law?

“Which is the great commandment in the Law?” This was a question which, with some others, divided the Jewish teachers into rival schools, and was a constant bone of contention--one of "those strivings about the law," against which Paul warns Titus

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

The Jews divided their commandments into greater and lesser, but were not agreed in particulars. Some pronounced the law of circumcision the greater; others, that of sacrifices, or ablutions, or phylacteries.

The Talmud reckoned the positive laws of Moses at 248, the negative at 365, in all 613. To keep so many laws, said the Jews, is an angel's work. So they had much question which was the great commandment, so that they might keep it in lieu of keeping the whole.

Matthew 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.

Thou shalt love the Lord thy God, etc. Freely quoted from Deut. 6:5 A demand for supreme love for God. **Thou shalt love the Lord thy God ...”.**

Deuteronomy 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

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

“This is the first and great commandment”. Great, because it embraces all others; first, in that it precedes the second that he is about to name. He who loves God supremely cannot live in disobedience to Him.

Matthew 22:39 And the second [*is*] like unto it, Thou shalt love thy neighbour as thyself.

The second is like. The first command sums up what man owes to God; the second, what he owes to his fellow-man. Thou shalt love thy neighbour as thyself.

Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I [*am*] the LORD.

One who loves God supremely, will not live in disobedience; one who loves his neighbor as himself, will seek the welfare of those around him.

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

James 1:25 But whoso looketh into the perfect law of liberty, and continueth [*therein*], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

James 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

Whose son is Christ?

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

Matthew 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, [*The Son*] of David.

The great question still even until today: What think ye of Christ? whose son is he?

They reply, the "Son of David," a correct but incomplete answer, as he shows by their own Scriptures.

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

David then, by inspiration, calls his own Son his Lord, which shows that he is more than David's Son.

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

Psalms 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

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

The answer is not given here, but is plain as day. Christ, the Son of David, according to the flesh or earthly descent, is the Son of God, God manifest in the flesh.

This is quoted throughout the New Testament

This psalm is quoted also through out the New Testament and is a fundamental teaching cf:

Acts 2:34-35 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool.

1 Corinthians 15:25 For he must reign, till he hath put all enemies under his feet.

Ephesians 1:20 Which he wrought in Christ, when he raised him from the dead, and set [*him*] at his own right hand in the heavenly [*places*],

Ephesians 1:22 And hath put all [*things*] under his feet, and gave him [*to be*] the head over all [*things*] to the church,

Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Hebrews 1:3 Who being the brightness of [*his*] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Hebrews 8:1 Now of the things which we have spoken [*this is*] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Hebrews 10:12-13 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool.

Hebrews 12:2 Looking unto Jesus the author and finisher of [*our*] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Matthew 22:46 And no man was able to answer him a word, neither durst any [*man*] from that day forth ask him any more [*questions*].

Henceforth the Pharisees, Sadducees Doctors of the Law and Herodians argued and debated with Him no more, but only sought His death and to murder Him.

Sources: KJV Bible, theWord.com, B.W. Johnson's People New Testament Commentary, Clarke's Commentary and Coffman's Commentary