

Matthew Series

Lesson #132

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Dean Bible Ministries

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Dr. Robert L. Dean, Jr.



MATTHEW

JESUS: KING OF THE JEWS

Hope and Resurrection

Matthew 22:23–33

Three Consecutive Parables (Matt. 21:28–22:22)

- 1. Each develops a more subtle answer to the question of Jesus' authority.**
- 2. Each involves a father, son(s), and the rejection of the father's authority.**
- 3. Each parable is addressed to the unsaved, non-believing religious leaders, not the multitude.**
- 4. Each builds the case for God's rejection of the religious leaders of Israel, even as they are rejecting His Son.**

Three Questions (Matt. 22:15–40):

1. Is it lawful to pay taxes to Caesar?

Matt. 22:15–22

2. In the resurrection, whose wife will she be? Matt. 22:23–33

3. Teacher, which is the great commandment of the Law? Matt. 22:34–40

Jesus' Counter Question:

4. Whose Son is the Messiah? Matt. 22:41–46

Matt. 21:45, “Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.

Matt. 21:46, “But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.”

Matt. 22:15, “Then the Pharisees went and plotted how they might entangle Him in His talk.”

συμβούλιον
sumboulion

acc neut sing

***advise, consult,
plan, plot***

**lit: the Pharisees
received a plot**

λαμβάνω *lambanō*
aor act indic 3 plur
***to take, receive,
choose***

παγιδεύω *pagideuō*
aor act subj 3 plur
***to entangle, trap,
ensnare***

Mark 3:6, “Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him.”

Matt. 22:18, “But Jesus perceived their wickedness [evil], and said, ‘Why do you test Me, you hypocrites?’ ”

Matt. 22:23, “The same day the Sadducees, who say there is no resurrection, came to Him and asked Him,”

Acts 23:8, “For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both.”

But the Sadducees are those that compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; (165) and they say, that to act what is good, or what is evil, is at men's own choice, and that the one or the other belongs so to every one, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades.

~Flavius Josephus, *Antiquities*

4. (16) But the doctrine of the Sadducees is this: That souls die with the bodies; nor do they regard the observation of anything besides what the law enjoins them; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent; (17) but this doctrine is received but by a few, yet by those still of the greatest dignity; but they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them.

~Flavius Josephus, *Antiquities*

Matt. 22:24, “saying: ‘Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.’ ”

Deut. 25:5, “If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband’s brother shall go in to her, take her as his wife, and perform the duty of a husband’s brother to her.

Deut. 25:6, “And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.

Deut. 25:7, “But if the man does not want to take his brother’s wife, then let his brother’s wife go up to the gate to the elders, and say, ‘My husband’s brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband’s brother.’ ”

Deut. 25:8, “Then the elders of his city shall call him and speak to him. But if he stands firm and says, ‘I do not want to take her,’

Deut. 25:9, “then his brother’s wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, ‘So shall it be done to the man who will not build up his brother’s house.’

Deut. 25:10, “And his name shall be called in Israel, ‘The house of him who had his sandal removed.’ ”

Two examples of application:

Judah's son Onan refused to be a levir for Tamar, Gen. 38:6–10

Ruth is widowed and Boaz takes the responsibility in Ruth 4:7–8.

Matt. 22:25, “Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother.

Matt. 22:26, “Likewise the second also, and the third, even to the seventh.

Matt. 22:27, “Last of all the woman died also.

Matt. 22:28, “Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.”

Matt. 22:29 “Jesus answered and said to them, ‘You are mistaken, not knowing the Scriptures nor the power of God.’ ”

Matt. 22:30, “For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.”

Matt. 22:31, “But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying,

Matt. 22:32, “ ‘I am the God of Abraham, the God of Isaac, and the God of Jacob?’ God is not the God of the dead, but of the living.”

Matt. 22:31, “But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying,

Matt. 22:32, “ ‘I am the God of Abraham, the God of Isaac, and the God of Jacob?’ God is not the God of the dead, but of the living.”

Ex. 3:6, “Moreover He said, ‘I am the God of your 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.”

Matt. 22:33, “And when the multitudes heard this, they were astonished at His teaching.”

Luke 20:40, “But after that they dared not question Him anymore.”

Acts 23:6, “But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, ‘Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!’ ”

1 Pet. 1:3, “Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,”