

# Matthew 22 Commentary

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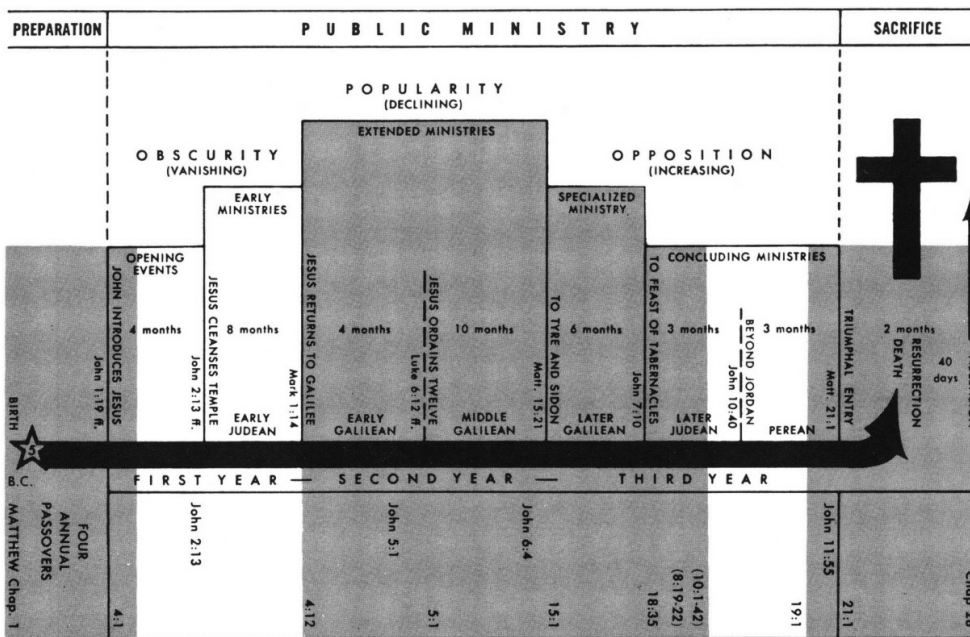
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MATTHEW CONTAINS 15 PARABLES 20 MIRACLES KEY VERSES: 1:1 "The book of the generation of Jesus Christ, the son of David, the son of Abraham." 2:2 "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

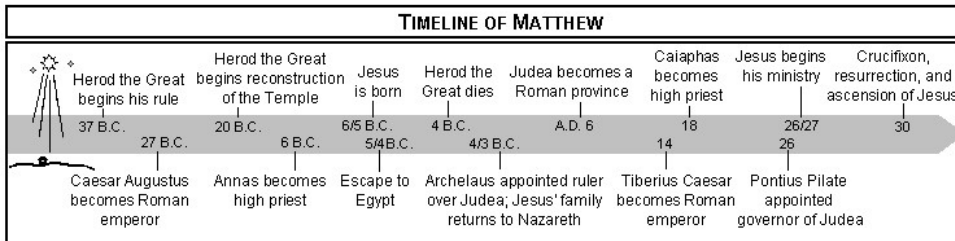


Click chart to enlarge  
 Charts from Jensen's Survey of the NT - used by permission  
 Another Chart from Swindoll

**THE LIFE OF JESUS AS COVERED BY MATTHEW (shaded area)**



Click chart to enlarge



Source: Borrow Ryrie Study Bible

**PLEASE NOTE - THIS PAGE IS INCOMPLETE AND IS UNDER CONSTRUCTION - JULY, 2024 EXPECTED TO BE COMPLETED IN 2024**

Matthew 22:1 Jesus spoke to them again in parables, saying,

- Mt 9:15-17 12:43-45 13:3-11 20:1-16 21:28-46 Mk 4:33,34 Lu 8:10 Lu 14:16

**Jesus spoke to them again in parables, saying,**

**Matthew Henry Concise** Mt 22:1-14. The provision made for perishing souls in the gospel, is represented by a royal feast made by a king, with eastern liberality, on the marriage of his son. Our merciful God has not only provided food, but a royal feast, for the perishing souls of his rebellious creatures. There is enough and to spare, of every thing that can add to our present comfort and everlasting happiness, in the salvation of his Son Jesus Christ. The guests first invited were the Jews. When the prophets of the Old Testament prevailed not, nor John the Baptist, nor Christ himself, who told them the kingdom of God was at hand, the apostles and ministers of the gospel were sent, after Christ's resurrection, to tell them it was come, and to persuade them to accept the offer. The reason why sinners come not to Christ and salvation by him, is, not because they cannot, but because they will not. Making light of Christ, and of the great salvation wrought out by him, is the damning sin of the world. They were careless. Multitudes perish for ever through mere carelessness, who show no direct aversion, but are careless as to their souls. Also the business and profit of worldly employments hinder many in closing with the Saviour. Both farmers and merchants must be diligent; but whatever we have of the world in our hands, our care must be to keep it out of our hearts, lest it come between us and Christ. The utter ruin coming upon the Jewish church and nation, is here represented. Persecution of Christ's faithful ministers fills up the measure of guilt of any people. The offer of Christ and salvation to the Gentiles was not expected; it was such a surprise as it would be to wayfaring men, to be invited to a royal wedding-feast. The design of the gospel is to gather souls to Christ; all the children of God scattered abroad, John 10:16; 11:52. The case of hypocrites is represented by the guest that had not on a wedding-garment. It concerns all to prepare for the scrutiny; and those, and those only, who put on the Lord Jesus, who have a Christian temper of mind, who live by faith in Christ, and to whom he is all in all, have the wedding-garment. The imputed righteousness of Christ, and the sanctification of the Spirit, are both alike necessary. No man has the wedding-garment by nature, or can form it for himself. The day is coming, when hypocrites will be called to account for all their presumptuous intruding into gospel ordinances, and usurpation of gospel privileges. Take him away. Those that walk unworthy of Christianity, forfeit all the happiness they presumptuously claimed. Our Saviour here passes out of the parable into that which it teaches. Hypocrites go by the light of the gospel itself down to utter darkness. Many are called to the wedding-feast, that is, to salvation, but few have the wedding-garment, the righteousness of Christ, the sanctification of the Spirit. Then let us examine ourselves whether we are in the faith, and seek to be approved by the King.

**Matthew 22:2 “The kingdom of heaven may be compared to a king who gave a wedding feast for his son.**

- kingdom: Mt 13:24,31-33,44-47 25:1,14
- which: Mt 25:1-13 Ps 45:10-16 Jn 3:29,30 2Co 11:2 Eph 5:24-32 Rev 19:7-9

**The kingdom of heaven may be compared to a king who gave a wedding feast for his son**

**Matthew 22:3 “And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.**

- sent: Mt 3:2 10:6,7 Ps 68:11 Pr 9:1-3 Isa 55:1,2 Jer 25:4 35:15 Mk 6:7-11 Lu 9:1-6 14:15-17 Rev 22:17
- that: 1Sa 9:13 Zep 1:7
- and they would not: Mt 23:37 Ps 81:10-12 Pr 1:24-32 Isa 30:15 Jer 6:16,17 Ho 11:2,7 Lu 13:34 15:28 19:27 Jn 5:40 Ac 13:45 Ro 10:21 Heb 12:25

**And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come**

**NET NOTE** - Though δὸς λος (doulos) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “ ‘servant’ for ‘slave’ is largely confined to Biblical transl. and early American times ... in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. 1). The most accurate translation is “bondservant” (sometimes found in the ASV for δὸς λος) in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

**Matthew 22:4 “Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.”’**

- other: Lu 10:1-16 24:46,47 Ac 1:8 11:19,20 13:46 28:17-31
- Behold: Pr 9:1,2 Song 5:1 Jn 6:50-57 Ro 8:32 1Co 5:7,8
- and all: Mt 22:8 Ne 9:17 Ps 86:5 Lu 14:17

**Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast**

**Matthew 22:5 “But they paid no attention and went their way, one to his own farm, another to his business,**

- they: Ge 19:14 25:34 Ps 106:24,25 Pr 1:7,24,25 Ac 2:13 24:25 Ro 2:4 Heb 2:3
- one: Mt 13:22 24:38,39 Lu 14:18-20 17:26-32 Ro 8:6 1Ti 6:9,10 2Ti 3:4 1Jn 2:15,16

**But they paid no attention and went their way, one to his own farm, another to his business**

**Matthew 22:6 and the rest seized his slaves and mistreated them and killed them.**

- the remnant: Mt 5:10-12 10:12-18,22-25 21:35-39 23:34-37 Jn 15:19,20 16:2,3 Ac 4:1-3 5:40,41 7:51-57 8:1 1Th 2:14,15

**and the rest seized his slaves and mistreated them and killed them**

**Matthew 22:7 “But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.**

- he was: Mt 21:40,41 Da 9:26 Zec 14:1,2 Lu 19:27,42-44 21:21,24 1Th 2:16 1Pe 4:17,18
- his: De 28:49-68 Isa 10:5-7 13:2-5 Jer 51:20-23 Joe 2:11,25 3:2 Lu 19:27

**But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire**

**NET NOTE** - Grk “**he sent his soldiers, destroyed those murderers.**” The verb πώλεσεν (apōlesen) is causative, indicating that the king was the one behind the execution of the murderers. In English the causative idea is not expressed naturally here; either a purpose clause (“he sent his soldiers to put those murderers to death”) or a relative clause (“he sent his soldier who put those murderers to death”) is preferred. **The Greek text reads here πόλις (polis)**, which could be translated “town” or “city.” The prophetic reference is to the city of Jerusalem, so “city” is more appropriate here.

**Matthew 22:8 “Then he \*said to his slaves, ‘The wedding is ready, but those who were invited were not worthy.**

- The wedding: Mt 22:4
- but: Mt 10:11-13,37,38 Lu 20:35 21:36 Ac 13:46 2Th 1:5 Rev 3:4 22:14

**Then he \*said to his slaves, ‘The wedding is ready, but those who were invited were not worthy**

**Matthew 22:9 ‘Go therefore to the main highways, and as many as you find there, invite to the wedding feast.’**

- Pr 1:20-23 8:1-5 9:4-6 Isa 55:1-3,6,7 Mk 16:15,16 Lu 14:21-24 Lu 24:47 Ac 13:47 Eph 3:8 Rev 22:17

**Go therefore to the main highways, and as many as you find there, invite to the wedding feast**

**Matthew 22:10 “Those slaves went out into the streets and gathered together all they found, both evil and good; and the**

**wedding hall was filled with dinner guests.**

- both: Mt 22:11,12 13:38,47,48 25:1,2 1Co 6:9-11 2Co 12:21 1Jn 2:19 Rev 2:14,15,20-23
- and the: Mt 25:10 Rev 5:9 7:9 19:6-9

**Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests**

**Matthew 22:11 “But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes,**

- when: Mt 3:12 13:30 25:31,32 Zep 1:12 1Co 4:5 Heb 4:12,13 Rev 2:23
- which: 2Ki 10:22 Ps 45:13,14 Isa 52:1 61:3-10 64:6 Zec 3:3,4 La 5:22 Ro 3:22 13:14 Ga 3:27 2Co 5:3 Eph 4:24 Col 3:10,11 Rev 3:4,5,18 Rev 16:15 19:8

**But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes**

**Matthew 22:12 and he \*said to him, ‘Friend, how did you come in here without wedding clothes?’ And the man was speechless.**

- Friend: Mt 20:13 26:50
- how: Mt 5:20 Ac 5:2-11 8:20-23 1Co 4:5
- And he was: 1Sa 2:9 Job 5:16 Ps 107:42 Jer 2:23,26 Ro 3:19 Titus 3:11

**and he \*said to him, ‘Friend, how did you come in here without wedding clothes?’ And the man was speechless(Lit - "he was silent") -**

**Matthew 22:13 “Then the king said to the servants, ‘Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.’**

- Bind: Mt 12:29 13:30 Isa 52:1 Da 3:20 Jn 21:18 Ac 21:11 Rev 21:27
- outer: Mt 8:12 25:30 2Th 1:9 2Pe 2:4,17 Jude 1:6,13
- there: Mt 13:42,50 24:51 Ps 37:12 112:10 Lu 13:28 Ac 7:54

**Then the king said to the servants, ‘Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth**

**Matthew 22:14 “For many are called, but few are chosen.”**

- Mt 7:13,14 20:16 Lu 13:23,24

**For many are called, but few are chosen**

**Matthew 22:15 Then the Pharisees went and plotted together how they might trap Him in what He said.**

- went: Ps 2:2 Mk 12:13-17 Lu 20:20-26
- how: Ps 41:6 56:5-7 57:6 59:3 Isa 29:21 Jer 18:18 20:10 Lu 11:53,54 Heb 12:3

**Then the Pharisees ([pharisaiois](#)) went and plotted together how they might trap Him in what He said**

**NET NOTE** - Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, Ant. 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

**Matthew Henry Concise** Mt 22:15-22. The Pharisees sent their disciples with the Herodians, a party among the Jews, who were for full subjection to the Roman emperor. Though opposed to each other, they joined against Christ. What they said of Christ was right; whether they knew it or not, blessed be God we know it. Jesus Christ was a faithful Teacher, and a bold reprove. Christ saw their wickedness. Whatever mask the hypocrite puts on, our Lord Jesus sees through it. Christ did not interpose as a judge in matters of this nature, for his kingdom is not of this world, but he enjoins peaceable subjection to the powers that be. His adversaries were reprov'd, and his disciples were taught that the Christian religion is no enemy to civil government. Christ is, and will be, the wonder, not only of his friends, but of his enemies. They admire his wisdom, but will not be guided by it; his power, but will not submit to it

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**Pharisees** (5330) [pharisaios](#) is transliterated from the Hebrew **parash** (06567 - to separate) from Aramaic word **peras** (06537) ("Peres" in Da 5:28-note), signifying to separate, owing to a different manner of life from that of the general public. After the resettling of the Jewish people in Judea on their return from the Babylonian captivity, there were two religious groups among them. One party contented themselves with following only what was written in the Law of Moses. These were called **Zadikim**, the righteous. The other group added the constitutions and traditions of the elders, as well as other rigorous observances, to the Law and voluntarily complied with them. They were called **Chasidim** or the pious. From the Zadikim the sects of the Sadducees and Karaites were derived. From the Chasidim were derived the Pharisees and the Essenes. In I Mac2:42, among the persons who joined Mattathias against Antiochus IV (Epiphanes), about 167 b.c., are named the Asideans (Asidaíoi), who are described as voluntarily devoted to the law. The Asideans are mentioned also in I Mac 7:13; II Mac14:6. In the time of our Lord, the Pharisees were the separatists of their day, as well as the principal sect among the Jews. The Pharisees considered themselves much holier than the common people (Lu 18:11, 12). They wore special garments to distinguish themselves from others. **PRINCIPLE TENETS OF PHARISEES:** In opposition to those of the Sadducees, and the former group maintained the existence of angels and spirits and the doctrine of the resurrection (Acts 23:8), which the latter party denied (Mt 22:23; Mk 12:18; Lu 20:27). The Pharisees made everything dependent upon God and fate (Josephus, The Jewish Wars, ii.8.14). However, they did not deny the role of the human will in affecting events (Josephus, Antiquities, xviii.1.3). **ZEAL FOR TRADITION:** The Pharisees distinguished themselves with their zeal for the traditions of the elders, which they taught was derived from the same fountain as the written Word itself, claiming both to have been delivered to Moses on Mount Sinai (Mt 15:1-6; Mk 7:3-5). See also [parádoxis](#) (3862), tradition, and [éntalma](#) (1778), a religious precept versus [entole](#) (1785), commandment. ([See more detailed notes from William Barclay](#))

**Matthew 22:16 And they \*sent their disciples to Him, along with the Herodians, saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any.**

- they sent: The profound malice of the Pharisees appears here in their choice of companions, their affected praise, and the artful and difficult questions they proposed.
- the Herodians: Mt 16:11,12 Mk 3:6 8:15
- Master: Mt 22:24,26 26:18,49 Mk 10:17 Lu 7:40
- we know: Ps 5:9 12:2 55:21 Pr 29:5 Isa 59:13-15 Jer 9:3-5 Eze 33:30,31
- true: Mal 2:6 Jn 7:18 14:6 18:37 2Co 2:17 4:2 1Jn 5:20
- neither: De 33:9 1Ki 22:14 Job 32:21,22 Mic 3:9-12 Mal 2:9 Mk 12:14 Lu 20:21 2Co 5:16 Ga 1:10 2:6 1Th 2:4 Jas 3:17

## **ASSESSMENT OF JESUS IS UTTER HYPOCRISY**

**And they \*sent their disciples to Him, along with the Herodians, saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one;**

**for You are not partial to any** - Literally = "And it is not a concern to you about anyone because you do not see the face of men."

**NET NOTE** - The Herodians are mentioned in the NT only once in Matt (22:16 = Mark 12:13) and twice in Mark (3:6; 12:13; some MSS also read "Herodians" instead of "Herod" in Mark 8:15). It is generally assumed that as a group the Herodians were Jewish supporters of the Herodian dynasty (or of Herod Antipas in particular). In every instance they are linked with the Pharisees. This probably reflects agreement regarding political objectives (nationalism as opposed to submission to the yoke of Roman oppression)

rather than philosophy or religious beliefs. **Teach the way of God in accordance with the truth.** Very few comments are as deceitful as this one; they did not really believe this at all. The question of the Pharisees and Herodians was specifically designed to trap Jesus.

#### Matthew 22:17 “Tell us then, what do You think? Is it lawful to give a poll-tax to Caesar, or not?”

- What: Jer 42:2,3,20 Ac 28:22
- is: De 17:14,15 Ezr 4:13 7:24 Ne 5:4 9:37 Ac 5:37 Ro 13:6,7
- Caesar: Lu 2:1 Jn 19:12-15 Ac 17:7 25:8

**Tell us then, what do You think? Is it lawful**(in accord with God's law) **to give a poll-tax to Caesar** (title for Roman emperor), **or not**

**NET NOTE** - **poll-tax** - According to L&N 57.180 the term κ νόος (kēnsos) was borrowed from Latin and referred to a poll tax, a tax paid by each adult male to the Roman government. This question concerning taxes was specifically designed to trap Jesus. If he answered yes, then his opponents could publicly discredit him as a sympathizer with Rome. If he answered no, then they could go to the Roman governor and accuse Jesus of rebellion.

#### Matthew 22:18 But Jesus perceived their malice, and said, “Why are you testing Me, you hypocrites?”

- perceived: Mk 2:8 Lu 5:22 9:47 20:23 Jn 2:25 Rev 2:23
- Why: Mt 16:1-4 19:3 Mk 12:5 Lu 10:25 Jn 8:6 Ac 5:9

**But Jesus perceived their malice, and said, “Why are you testing Me, you hypocrites**

#### Matthew 22:19 “Show Me the coin used for the poll-tax.” And they brought Him a denarius.

- a penny: "In value sevenpence halfpenny." Mt 18:28 20:2 Rev 6:6

**Show Me the coin used for the poll-tax.” And they brought Him a denarius**

**NET NOTE** - **denarius** - Here the specific name of the coin was retained in the translation, because not all coins in circulation in Palestine at the time carried the image of Caesar. In other places δηνάριον (dēnarion) has been translated simply as “silver coin” with an explanatory note. A **denarius** was a silver coin worth approximately one day’s wage for a laborer. The fact that they had such a coin showed that they already operated in the economic world of Rome. The denarius would have had a picture of Tiberius Caesar stamped on it.

#### Matthew 22:20 And He \*said to them, “Whose likeness and inscription is this?”

- superscription: or, inscription, Lu 20:24

**And He \*said to them, “Whose likeness ([eikon](#)) and inscription is this**

**NET NOTE** - **likeness** - In this passage Jesus points to the image (Grk εἰκών, eikōn) of Caesar on the coin. This same Greek word is used in Gen 1:26 (LXX) to state that humanity is made in the “image” of God. Jesus is making a subtle yet powerful contrast: Caesar’s image is on the denarius, so he can lay claim to money through taxation, but God’s image is on humanity, so he can lay claim to each individual life.

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**Likeness**(1504) **eikon** properly, "mirror-like representation," i.e. what is very close in resemblance (like a "high-definition" projection, as defined by the context). **Eikon** is an artistic representation, as one might see on a coin or statue (an image or a likeness, as in Mt 22.20). **Eikon** can also refer to a visible manifestation of an invisible and heavenly reality form (see Hebrews 10:1<sup>note</sup>) As used here in Colossians **eikon** speaks of an embodiment or living manifestation of God. **Eikon** exactly reflects its source (what it directly

corresponds to) and so here Paul says Christ is the very image (**eikon**, "supreme expression") of the Godhead (cp 2Cor 4:4). **TDNTA** - (**Eikon**) "does not imply a weakening or a feeble copy of something. It implies the illumination of its inner core and essence." **Eikon** expresses two ideas (but see Constable below). First, **likeness**, as in the image on a coin or the reflection in a mirror. Second, **manifestation**, with the sense that God is fully revealed in Jesus.

**Matthew 22:21 They \*said to Him, "Caesar's." Then He \*said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's."**

- Render: Mt 17:25-27 Pr 24:21 Lu 23:2 Ro 13:7
- are Caesar's: This conclusion is drawn from their own maxims and premises. They held that "wherever the money of any king is current, there the inhabitants acknowledge that king for their lord." Now, by admitting that this was Cesar's coin, and by consenting to receive it as the current coin of their country, they in fact acknowledged their subjection to his government, and of course their obligation to pay the tribute demanded of them. This answer was full of consummate wisdom, and it completely defeated the insidious designs of his enemies. He avoided rendering himself odious to the Jewish people by opposing their notions of liberty, or appearing to pay court to the emperor, without exposing himself to the charge of sedition and disaffection to the Roman government.
- and: Mt 22:37 4:10 Da 3:16-18 6:10,11,20-23 Mal 1:6-8 3:8-10 Ac 4:19 5:29 1Pe 2:13-17

**They \*said to Him, "Caesar's." Then He \*said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's"**

**NET NOTE** - Jesus' answer to give to Caesar the things that are Caesar's, and to God the things that are God's was a both/and, not the questioners' either/or. So he slipped out of their trap.

**Matthew 22:22 And hearing this, they were amazed, and leaving Him, they went away.**

- they marvelled: Mt 22:33,46 10:16 Pr 26:4,5 Lu 20:25,26 21:15 Ac 6:10 Col 4:6

**And hearing this, they were amazed** (marveled), **and leaving Him, they went away**

**Matthew 22:23 On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him,**

- same: Mk 12:18-27 Lu 20:27-40
- the Sadducees: Mt 3:7 16:6 Ac 4:1 5:17 23:6-8
- which: 1Co 15:12-14 2Ti 2:18

**On that day some Sadducees ([saddoukaioi](#)) (who say there is no resurrection) came to Jesus and questioned Him**

**NET NOTE** - The Sadducees controlled the official political structures of Judaism at this time, being the majority members of the Sanhedrin. They were known as extremely strict on law and order issues (Josephus, J. W. 2.8.2 [2.119], 2.8.14 [2.164–166]; Ant. 13.5.9 [13.171–173], 13.10.6 [13.293–298], 18.1.2 [18.11], 18.1.4 [18.16–17], 20.9.1 [20.199]; Life 2 [10–11]). See also Matt 16:1–12; 22:23–34; Mark 12:18–27; Luke 20:27–38; Acts 5:17; 23:6–8.

**Matthew Henry Concise** Mt 22:23-33. The doctrines of Christ displeased the infidel Sadducees, as well as the Pharisees and Herodians. He carried the great truths of the resurrection and a future state, further than they had yet been revealed. There is no arguing from the state of things in this world, as to what will take place hereafter. Let truth be set in a clear light, and it appears in full strength. Having thus silenced them, our Lord proceeded to show the truth of the doctrine of the resurrection from the books of Moses. God declared to Moses that he was the God of the patriarchs, who had died long before; this shows that they were then in a state of being, capable of enjoying his favour, and proves that the doctrine of the resurrection is clearly taught in the Old Testament as well as in the New. But this doctrine was kept for a more full revelation, after the resurrection of Christ, who was the first-fruits of them that slept. All errors arise from not knowing the Scriptures and the power of God. In this world death takes away one after another, and so ends all earthly hopes, joys, sorrows, and connexions. How wretched are those who look for nothing better beyond the grave!



**Sadducees** (4523) **saddoukaiois** is one of the four major sects of Judaism and were in opposition to the Pharisees and Essenes (the Zealots were the fourth sect). **Sadducees** were the religious and political liberals of the day and made up most of priests and their primary concerns were for the operation of the temple and the interpretation of the Law. They were fewer in number than their major rivals, the Pharisees (who had more influence on the people), but they were more influential and all the high priests of that day were from this sect (cf Acts 5:17) and presided over the **Sanhedrin** or Jewish "supreme court." The **Sadducees** were men of position and often wealthy landowners (aristocrats). The irony is that while they were the dominant religious force in Israel, they were worldly minded, materialistic secularists with little genuine interest in religion. They generally were against any opposition to Rome for fear that it would jeopardize their political position and wealth. John records "Therefore the **chief priests** (SADDUCEES) and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs. 48 "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation." (Jn 11:47-48)

**Matthew 22:24 asking, "Teacher, Moses said, 'IF A MAN DIES HAVING NO CHILDREN, HIS BROTHER AS NEXT OF KIN SHALL MARRY HIS WIFE, AND RAISE UP CHILDREN FOR HIS BROTHER.'**

- Master: Mt 22:16,36 7:21 Lu 6:46
- Moses: Ge 38:8,11 De 25:5-10 Ru 1:11 Mk 12:19 Lu 20:28

#### **Related Passages:**

Deuteronomy 25:5-10+ "When brothers live together and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a strange man. Her husband's brother shall go in to her and take her to himself as wife and perform the duty of a husband's brother to her. 6 "It shall be that the firstborn whom she bears shall assume the name of his dead brother, so that his name will not be blotted out from Israel. 7 "But if the man does not desire to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My husband's brother refuses to establish a name for his brother in Israel; he is not willing to perform the duty of a husband's brother to me.' 8 "Then the elders of his city shall summon him and speak to him. And if he persists and says, 'I do not desire to take her,' 9 then his brother's wife shall come to him in the sight of the elders, and pull his sandal off his foot and spit in his face; and she shall declare, 'Thus it is done to the man who does not build up his brother's house.' 10 "In Israel his name shall be called, 'The house of him whose sandal is removed.'

**asking, "Teacher, Moses said, 'IF A MAN DIES HAVING NO CHILDREN, HIS BROTHER AS NEXT OF KIN SHALL MARRY HIS WIFE, AND RAISE UP CHILDREN (lit - raise up seed = idiom of fathering children) FOR HIS BROTHER**

**NET NOTE** - A quotation from Deut 25:5. This practice is called levirate marriage (see also Ruth 4:1-12; Mishnah, m. Yevamot; Josephus, Ant. 4.8.23 [4.254-256]). The levirate law is described in Deut 25:5-10. The brother of a man who died without a son had an obligation to marry his brother's widow. This served several purposes: It provided for the widow in a society where a widow with no children to care for her would be reduced to begging, and it preserved the name of the deceased, who would be regarded as the legal father of the first son produced from that marriage.

**Matthew 22:25 "Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother;**

- Mk 12:19-23 Lu 20:29-33 Heb 9:27

**Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother**

**Matthew 22:26 so also the second, and the third, down to the seventh.**

- seventh: or, seven, Mt 22:26

**so also the second, and the third, down to the seventh**

**Matthew 22:27** “Last of all, the woman died.

**Last of all, the woman died**

**Matthew 22:28** “In the resurrection, therefore, whose wife of the seven will she be? For they all had married her.”

**In the resurrection, therefore, whose wife of the seven will she be? For they all had married her**

**Matthew 22:29** But Jesus answered and said to them, “You are mistaken, not understanding the Scriptures nor the power of God.

- not: Job 19:25-27 Ps 16:9-11 17:15 49:14,15 73:25,26 Isa 25:8 26:19 Isa 57:1,2 Da 12:2,3 Ho 13:14 Lu 24:44-47 Jn 20:9 Ro 15:4
- nor: Ge 18:14 Jer 32:17 Lu 1:37 Ac 26:8 Php 3:21

**But Jesus answered and said to them, “You are mistaken, not understanding the Scriptures nor the power of God**

**Matthew 22:30** “For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

- in the: Mk 12:24,25 Lu 20:34-36 Jn 5:28,29 1Co 7:29-31 1Jn 3:1,2
- as: Mt 13:43 18:10 Ps 103:20 Zec 3:7 1Jn 3:2 Rev 5:9-11 19:10

**For in the resurrection they neither marry nor are given in marriage, but are like angels**(of God - [note](#)) **in heaven**

**NET NOTE** - Angels do not die, nor do they eat according to Jewish tradition (1 En. 15:6; 51:4; Wis 5:5; 2 Bar. 51:10; 1QH 3.21–23).

**NET NOTE** - TECHNICAL NOTE - Most witnesses have “of God” after “angels,” although some MSS read γγελοι θεο (angeloi theou;  $\kappa$  L f13 {28} 33 892 1241 1424 al) while others have γγελοι το θεο (angeloi tou theou; W 0102 0161 ). Whether with or without the article, the reading “of God” appears to be motivated as a natural expansion. A few important witnesses lack the adjunct (B D  $\Theta$  {0233} f1 700 {sa}); this coupled with strong internal evidence argues for the shorter reading.

**Matthew 22:31** “But regarding the resurrection of the dead, have you not read what was spoken to you by God:

- have: Mt 9:13 12:3,7 21:16,42

**But regarding the resurrection of the dead, have you not read what was spoken to you by God**

**Matthew 22:32** ‘I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB’? He is not the God of the dead but of the living.”

- am: Ex 3:6,15,16 Ac 7:32 Heb 11:16
- God is: Mk 12:26,27 Lu 20:37,38

**Related Passages:**

Exodus 3:6; 15; 16 (He said also, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God. (3:15) God, furthermore, said to

Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations. (3:16) "Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, "I am indeed concerned about you and what has been done to you in Egypt.

**I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB' (Ex 3:6)? He is not the God of the dead but of the living**

**NET NOTE** - He is not God of the dead but of the living. Jesus' point was that if God could identify himself as God of the three old patriarchs, then they must still be alive when God spoke to Moses; and so they must be raised.

**Matthew 22:33 When the crowds heard this, they were astonished at His teaching.**

- they: Mt 22:22 7:28,29 Mk 6:2 12:17 Lu 2:47 4:22 20:39,40 Jn 7:46

**When the crowds heard this, they were astonished at His teaching**

**Matthew 22:34 But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together.**

- when: Mk 12:28
- they: Mt 12:14 25:3-5 Isa 41:5-7 Jn 11:47-50 Ac 5:24-28 19:23-28 Ac 21:28-30

**But when the Pharisees ([pharisaios](#)) heard that Jesus had silenced the Sadducees ([saddoukaios](#)), they gathered themselves together**

**Matthew Henry Concise** Mt 22:34-40. An interpreter of the law asked our Lord a question, to try, not so much his knowledge, as his judgment. The love of God is the first and great commandment, and the sum of all the commands of the first table. Our love of God must be sincere, not in word and tongue only. All our love is too little to bestow upon him, therefore all the powers of the soul must be engaged for him, and carried out toward him. To love our neighbour as ourselves, is the second great commandment. There is a self-love which is corrupt, and the root of the greatest sins, and it must be put off and mortified; but there is a self-love which is the rule of the greatest duty: we must have a due concern for the welfare of our own souls and bodies. And we must love our neighbour as truly and sincerely as we love ourselves; in many cases we must deny ourselves for the good of others. By these two commandments let our hearts be formed as by a mould.

**Matthew 22:35 One of them, a lawyer, asked Him a question, testing Him,**

- a lawyer: Lu 7:30 10:25-37 11:45,46,52 14:3 Titus 3:13
- tempting: Mt 22:18 Mk 10:2

**One of them, a lawyer, asked Him a question, testing Him**- A lawyer was an expert in the interpretation of the Mosaic law.

**Matthew 22:36 "Teacher, which is the great commandment in the Law?"**

- Mt 5:19,20 15:6 23:23,24 Ho 8:12 Mk 12:28-33 Lu 11:42

**Teacher, which is the great commandment in the Law**

**Matthew 22:37 And He said to him, " 'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.'**

- Dt 6:5 Dt 10:12 Dt 30:6 Mk 12:29,30,33 Lu 10:27 Ro 8:7 Heb 10:16,17 1Jn 5:2-5

#### Related Passages:

Deuteronomy 6:5 "You shall love the LORD your God with all your heart and with all your soul and with all your might.

Deuteronomy 10:12 "Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul,

Deuteronomy 30:6 "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.

**And He said to him, " 'YOU SHALL LOVE (carries force of a command) THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND - Heart, soul and mind calls for "holistic" love of God, with one's whole being!**

**Matthew 22:38 "This is the great and foremost commandment.**

**This is the great and foremost commandment**

**Matthew 22:39 "The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'**

- Thou: Mt 19:19 Lev 19:18 Mk 12:31 Lu 10:27,28 Ro 13:9,10 Ga 5:14 Jas 2:8
- neighbour: Lu 10:29-37 Ro 15:2 Ga 6:10

**The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF**

**Matthew 22:40 "On these two commandments depend the whole Law and the Prophets."**

- Mt 7:12 Jn 1:17 Ro 3:19-21 13:9 1Ti 1:5 1Jn 4:7-11,19-21 Jas 2:8

**On these two commandments depend (hang - [kremannumi](#)) the whole Law and the Prophets**

**Hang** (2910) [kremannumi](#) means literally to hang something or someone on something (in Acts 5:30 implying the Cross as stated in Acts 10:39, also Lk 23:39<sup>±</sup>). In Mt 18:6 Jesus describes a "heavy millstone...hung around his neck," referring to anyone who cause one of the little ones who believe in Him to stumble. Used to describe the poisonous viper "hanging from" Paul's hand (Acts 28:4). **Paul** used this verb in his famous explanation in Galatians 3:13<sup>±</sup> "Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "CURSED IS EVERYONE WHO **HANGS** ON A TREE" (Dt 21:22, 23).

**Kremannumi** - 7x in 7v - depend(1), hanged(1), hanging(3), hangs(1), hung(1). - [Mt 18:6](#) [Mt 22:40](#) [Luke 23:39](#) [Acts 5:30](#) [Acts 10:39](#) [Acts 28:4](#) [Gal 3:13](#)

**Matthew 22:41 Now while the Pharisees were gathered together, Jesus asked them a question:**

- Mt 22:15,34 Mk 12:35-37 Lu 20:41-44

**Now while the Pharisees were gathered together, Jesus asked them a question**

**Matthew Henry Concise** Mt 22:41-46. When Christ baffled his enemies, he asked what thoughts they had of the promised Messiah? How he could be the Son of David and yet his Lord? He quotes Psalms 110:1. If the Christ was to be a mere man, who would not exist till many ages after David's death, how could his forefather call him Lord? The Pharisees could not answer it. Nor can

any solve the difficulty except he allows the Messiah to be the Son of God, and David's Lord equally with the Father. He took upon him human nature, and so became God manifested in the flesh; in this sense he is the Son of man and the Son of David. It behoves us above all things seriously to inquire, "What think we of Christ?" Is he altogether glorious in our eyes, and precious to our hearts? May Christ be our joy, our confidence, our all. May we daily be made more like to him, and more devoted to his service.

**Matthew 22:42 "What do you think about the Christ, whose son is He?" They \*said to Him, "The son of David."**

- What: Mt 2:4-6 14:33 16:13-17 Jn 1:49 6:68,69 20:28 Php 2:9-11 3:7-10 Col 3:11 1Pe 2:4-7 Rev 5:12-14
- The Son: Mt 1:1 21:9 Isa 7:13,14 9:6,7 11:1-4 Jer 23:5,6 Eze 34:23,24 Am 9:11 Lu 1:69,70 Jn 7:41,42 Ac 13:22,23

**What do you think about the Christ ([Christos](#)), whose son is He?" They \*said to Him, "The son of David**

**NET NOTE** - Christ - The term [χριστός](#) ([Christos](#)) was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name. It was a common belief in Judaism that Messiah would be the **son of David** in that he would come from the lineage of David. On this point the Pharisees agreed and were correct. But their understanding was nonetheless incomplete, for Messiah is also David's Lord. With this statement Jesus was affirming that, as the Messiah, he is both God and man.

**Matthew 22:43 He \*said to them, "Then how does David in the Spirit call Him 'Lord,' saying,**

- **in the Spirit** 2Sa 23:2 Mk 12:36 Lu 2:26,27 Ac 1:16 2:30,31 Heb 3:7 2Pe 1:21 Rev 4:2

**He \*said to them, "Then how does David in the Spirit call Him 'Lord,' saying**

**Matthew 22:44 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET"'"?**

- The Lord: This passage is expressly referred to the Messiah by several of the Jews. Rabbi Joden says, "In the world to come, the Holy Blessed God shall cause the king Messiah to sit at his right hand, as it is written, The Lord said to my Lord," etc. So Rabbi Moses Hadarson; and Saadias Gaon says, "This is Messiah our righteousness, as it is written, The Lord said to my Lord," etc. Ps 110:1 Ac 2:34,35 1Co 15:25 Heb 1:3,13 10:12,13 12:2
- my Lord: Jn 20:28 1Co 1:2 Php 3:8
- till: Ge 3:15 Ps 2:8,9 21:9 Isa 63:1-6 Lu 19:27 Rev 19:19-21 Rev 20:1-3,11-15

**Related Passages:**

Psalm 110:1 A Psalm of David. The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."

**THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET**

**NET NOTE** - The Lord said to my Lord. With David being the speaker, this indicates his respect for his descendant (referred to as my Lord). Jesus was arguing, as the ancient exposition assumed, that the passage is about the Lord's anointed. The passage looks at an enthronement of this figure and a declaration of honor for him as he takes his place at the side of God. In Jerusalem, the king's palace was located to the right of the temple to indicate this kind of relationship. Jesus was pressing the language here to get his opponents to reflect on how great Messiah is.

**Matthew 22:45 "If David then calls Him 'Lord,' how is He his son?"**

- how: Jn 8:58 Ro 1:3,4 9:5 Php 2:6-8 1Ti 3:16 Heb 2:14 Rev 22:16

**If David then calls Him 'Lord,' how is He his son**

**Matthew 22:46 No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.**

- no: Mt 21:27 Job 32:15,16 Isa 50:2-9 Lu 13:17 14:6 Jn 8:7-9 Ac 4:14
- neither: Mk 12:34 Lu 20:40

**No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question**