

THE KING AND HIS LAW

MATTHEW 22



A Scriptorium Study from The Fellowship of Ailbe

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The Fellowship of Ailbe

The King and His Law: Matthew 22
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Matthew 22: Introduction

Jesus' opponents continue to challenge Him, especially on matters of the Scripture.

Big mistake.

Jesus is the key to understanding Scripture, and He demonstrates this to the great chagrin of His opponents. The crowds are wowed, but Jesus' adversaries become even angrier and more determined to be done with Him.

That, too, will be a disappointment.

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We hope you find this study of Ecclesiastes a challenging and stretching experience of journeying more deeply into the Word of God. Thank you for joining us.

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1 There Will Be a Wedding

Pray Psalm 110.3, 4.

Your people *shall be* volunteers
In the day of Your power;
In the beauties of holiness, from the womb of the morning,
You have the dew of Your youth.
The LORD has sworn
And will not relent,
“You *are* a priest forever
According to the order of Melchizedek.”

Sing Psalm 110.3, 4.

(Aurelia: [*The Church's One Foundation*](#))

Filled with the Spirit's power, in holy robes of love,
from early morning's hour they serve their Lord above.
Christ reigns a priest forever, the King of Righteousness
and King of Peace who ever His chosen ones will bless.

Read and meditate on Matthew 22.1-14.

Prepare.

1. Who would not come to the wedding feast?
2. How did the king respond to their excuses?

Meditate.

As they journeyed toward Jerusalem, Jesus repeatedly explained to His disciples that, once there, He would be crucified, buried, and raised from the dead. Jesus did not want His disciples to be undone by the specter of Him hanging on the cross. He pointed to the resurrection to give them hope. But He also taught about life in the Kingdom, the coming of which would follow upon His being enthroned in heaven (Ps. 110; Dan. 7.13-18). And, beyond even that, Jesus taught that a great wedding feast is being prepared in the Kingdom of God.

In Hebrews 12.2 we are instructed to look to Jesus, “the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.” Jesus could go to cross because He wasn't fixated on it. He was looking *beyond* the cross to His resurrection and enthronement, the coming of His Kingdom (Ps. 22.21-31); and even beyond that, He was looking to the coming of the new heavens and new earth at the wedding feast of the Lamb (Rev. 19-22).

We glimpse this distant focus here in the parable of the wedding feast. It is self-explanatory: The king is giving a feast, to honor his son and his son's bride; and he intends that all should make ready and attend (vv. 1-4). Not everyone who heard the announcement would prepare, however. Some even treated his messengers with scorn and abuse, even death (vv. 5, 6).

The king would not be thwarted. He sent armies to destroy those who opposed him (v. 7). Then he sent his messengers beyond the local confines “into the highways” beyond, to call all people, “bad and good”, to come to the feast (vv. 8-10).

But they must prepare, lest, when they show up, they are not properly dressed, and be cast into judgment with those who ignored or opposed the king's plans (vv. 11-13). Only the few who were actually chosen would join the king in his feast (v. 14), and they would be identified by the wedding garments in which they arrived. They would be few, but enough to fill the king's great wedding hall (v. 10).

Jesus could see all the way to the wedding feast of the Lamb, and He was calling all to prepare for it. The religious leaders and most other Jews would not; instead, they killed the Son and then persecuted, even to death, His messengers and servants. So He would send His messengers to the world, throughout all ages, to call people to prepare for the feast.

We must heed the call and look forward to the feast, making ready now by putting on the garments of Jesus' righteousness (Rom. 13.12-14), which will prove that we are among the chosen of the Lord, Who have received and acted on His invitation, and will present ourselves in Him on the day of His great wedding feast.

Reflect.

1. Why is it important that the followers of Christ look to Jesus?
2. To what was Jesus looking, as He faced imminent death on the cross? What should we learn from that?
3. How should we make ready for the Lamb's coming wedding feast?

What then must we understand by the wedding garment but love? That person enters the marriage feast, but without wearing a wedding garment, who is present in the holy church. He may have faith, but he does not have love. We are correct when we say that love is the wedding garment because this is what our Creator himself possessed when he came to the marriage feast to join the church to himself. Only God's love brought it about that his only begotten Son united the hearts of his chosen to himself. Gregory the Great (540-604), Forty Gospel Homilies 38.9

Clothe me with Jesus and His love, O Lord, and help me to...

Pray Psalm 110.1, 2, 5-7.

Jesus is preparing the world for His coming wedding feast. He intends to use you today as His messenger. Commit this day to working at the preparations for the coming wedding feast of the Lord, both in your life and in your Personal Mission Field.

Sing Psalm 110.1, 2 5-7.

Psalm 110.1, 2, 5-7 (Aurelia: [*The Church's One Foundation*](#))

“Sit by Me at My right hand,” the Lord says to my Lord,
“Until I make Your foot stand on all who hate Your Word.”
From in His Church the Savior rules all His enemies;
while those who know His favor go forth the Lord to please.

The Lord at Your right hand, Lord, in wrath shall shatter kings,
when judgment by His strong Word He to the nations brings.
Then, all His foes defeated, He takes His hard-won rest,
in glorious triumph seated with us, redeemed and blessed!

2 Image and Likeness

Pray Psalm 2.7, 8.

“I will declare the decree:
The LORD has said to Me,
‘You *are* My Son,
Today I have begotten You.
Ask of Me, and I will give *You*
The nations *for* Your inheritance,
And the ends of the earth *for* Your possession..”

Sing Psalm 2.7, 8.

(Agincourt: [*O Love, How Deep, How Broad, How High*](#))

Proclaim the message far and wide, that God has exalted the Crucified!
From heav’n He sent us His only Son, Who has for us salvation won!

Read Matthew 22.1-22; meditate on verses 15-22.

Prepare.

1. What two aspects of the Roman coin did Jesus mention?
2. What should we render to God?

Meditate.

We can see the religious leaders trying to build a case against Jesus that will bring Him before the secular authorities and relieve them of having to do the dirty work of getting rid of Him. If they can get Him to say a word against Caesar, the trap will have been sprung.

But Jesus is far too wise to walk into that snare. Instead, in classic Jesus form, He used an ordinary, everyday item to unpack profound theological truth.

Jesus mentioned both the image of Caesar and the inscription on the coin, indicating the emperor’s name and the value of the coin. Both of these relate to us, as those who are made in the image and likeness of God, and whose lives are defined by the Lord, and assigned their worth by Him.

We owe government, as God’s servant for good (Rom. 13.1-4), that reasonable obedience which promotes the common weal, but only insofar as government does not require us to act contrary to God and His calling.

What we owe to God is the pursuit of His image and likeness – that of our Lord Jesus Christ (2 Cor. 3.12-18) – according to His Word as it applies to each one of us. To render to God, therefore, requires that we see Jesus, that we might have always before us a vision of Him into Whose image and likeness we are being transformed by His Word and Spirit, and attend daily to increasing in Him and decreasing in our old ways.

But we must know ourselves, how God has made us in terms of interests, skills, opportunities, and calling. Each of us differs in capabilities and circumstances, and in relationships, roles, and responsibilities. We must let God’s Word declare our value in terms of His rule in and through our lives. Thus, even as we look to the Word to show us Jesus, we must look to it to show us ourselves,

and to equip us for the opportunities for being spent for the Lord that we may expect each day.

The first task of a king of Israel, when he ascended the throne, was to write a copy of God's Law in his own hand, and then to read from it day and night (Deut. 17.18-20). We have no evidence than *any* of Israel's kings did this. But Jesus is doing it. He has sent His Spirit to inscribe the Law on our hearts (Ezek. 36.26, 27), and thus to renew us in the image of God, and shape us into the likeness of Christ. Our duty is to submit to that Law – and all of God's Word – and seek the filling of the Spirit to guide us in serving the Lord day by day.

Reflect.

1. Is it lawful to pay taxes and otherwise to obey civil government? Are there limits? Explain.
2. How does the Holy Spirit work to transform us into the likeness of Christ?
3. What is our responsibility in this process?

*The image of God is not depicted on gold but is imaged in humanity. The coin of Caesar is gold; that of God, humanity. Caesar is seen in his currency; God, however, is known through human beings. And so give your wealth to Caesar but reserve for God the sole innocence of your conscience, where God is beheld. Anonymous, *Incomplete Work on Matthew, Homily 42**

Lord, I owe my whole life to You today, and I will pay what I owe by...

Pray Psalm 2.1-6, 9-12.

Commit your life to King Jesus and His Word, and offer each activity of your day to Him for His glory.

Sing Psalm 2.1-6, 9-12.

Psalm 2.1-6, 9-12 (Agincourt: [*O Love, How Deep, How Broad, How High*](#))

Why do the nations vainly rage, conspiring together from age to age?

Earth's kings and all of their counselors stand against the Lord and His Right Hand:

“Now let us cast His yoke below, His Kingdom authority overthrow!
Throw off His Law, reject His Word; no more be governed by this Lord!”

The Lord in heaven laughs in wrath at all who embark on this cursed path.
His angry Word to them is plain: “Yet shall My King in Zion reign!”

To Christ the Lord be given all who humbly embrace Him and on Him call.
Be wise, be warned: His judgment comes to break the prideful, sinful ones.

Rejoice with fear in Jesus' grace, and worship before His exalted face!
Beware His anger and judgment grim: How blessed are all who rest in Him!

3 The Best Way to Be Wrong

Pray Psalm 19.12-14.

Who can understand his errors?
Cleanse me from secret faults.
Keep back Your servant also from presumptuous sins;
Let them not have dominion over me.
Then I shall be blameless,
And I shall be innocent of great transgression.
Let the words of my mouth and the meditation of my heart
Be acceptable in Your sight,
O LORD, my strength and my Redeemer.

Sing Psalm 19.12-14.

(St. Christopher: [*Beneath the Cross of Jesus*](#))

Who, Lord, can know his errors? O keep sin far from me!
Let evil rule not in my soul that I may blameless be.
O let my thoughts, let all my words, before Your glorious sight
Be pleasing to You, gracious Lord, acceptable and right!

Read Matthew 22.1-29; meditate on verses 23-29.

Prepare.

1. What challenge did the Sadducees put to Jesus?
2. How did Jesus begin to respond?

Meditate.

This passage is high on my list of favorite Scriptures. It is fraught with irony, humor, sound reason, and unsoftened rebuke. It's Jesus at His best, when dealing with His adversaries.

The Sadducees, who had a pick-and-choose approach to Scripture (v. 23), came to Jesus to try to trip Him up on what they posited as a Scriptural question. They were convinced that, in trying to answer their little mind game, Jesus would end up looking foolish, and their views about the resurrection would be vindicated.

But foolish is as foolish does, and the Sadducees showed the folly of their views by displaying their ignorance of God's Word.

The Sadducees posed their challenge as a matter of interpretation. Given Moses' teaching in Deuteronomy 25.5, and considering the case they outlined here, how does that work out in heaven? Whose wife of the seven brothers will she be?

Here's their point: The Sadducees didn't believe in the resurrection, and they were trying to use the Bible to show that the idea is absurd, since, if there was really a heaven, then the brothers and their wife would have to break the Law, and, well, so much for the idea of heaven. Jesus will set them straight, however, as we shall see in our next installment.

For now, He was simply blunt. He told them two things, which we need to take to heart: "You're

wrong.” “You don’t know the Scriptures or the power of God.” From this it follows that the best way to be wrong about a great many things, and to end up looking like a fool in the Presence of God, is to be ignorant of the Scriptures.

The Sadducees knew what they wanted to know about Scripture, and it was enough to establish them in a role of public prominence. They failed to take seriously the whole counsel of God in His Word; and when the Word they sought to manipulate for their own ends showed Himself to be the Word Who does not suffer fools lightly, they showed themselves for the fools they really were.

Reflect.

1. How can you avoid having a pick-and-choose approach to Scripture?
2. Why was Jesus’ response to the Sadducees appropriate?
3. How would you counsel a new believer to make good use of the Bible in following Jesus?

On account of these things, they erred since they did not know the Scriptures. Because they were ignorant of the Scriptures, they denied the power of God, that is, Christ, who is the power of God and the wisdom of God. Jerome (347-420), Commentary on Matthew 3.22.29

Help me, Lord, to stand firm in Your Word today as I...

Pray Psalm 19.1-11.

Thank God for His Word and for His revelation in creation. Commit yourself to Him, to follow His leading throughout the day.

Sing Psalm 19.1-11.

Psalm 19.1-11 (St. Christopher: [*Beneath the Cross of Jesus*](#))

The heav’ns declare God’s glory, the skies His work proclaim!
From day to day and night by night they shout His glorious Name!
No speech, no words, no voice is heard, yet all across the earth,
the lines of His all-present Word make known His holy worth.

Behold, the sun arises, a bridegroom strong and bright,
rejoicing as he runs his course from morning unto night.
From east to west across the skies his circuit he completes,
and none can hide his sinful eyes or shelter from his heat.

The Law of God is perfect, His testimony sure;
the simple man God’s wisdom learns, the soul receives its cure.
God’s Word is right, and His command is pure, and truth imparts;
He makes our eyes to understand; with joy He fills our hearts.

The fear of God is cleansing, forever shall it last.
His judgments all are true and just, by righteousness held fast.
O seek them more than gold most fine, than honey find them sweet;
be warned by every word and line; be blessed with joy complete.

4 The Powerful Word

Pray Psalm 91.1-3.

He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the LORD, “*He is my refuge and my fortress;*
My God, in Him I will trust.”
Surely He shall deliver you from the snare of the fowler
And from the perilous pestilence.

Sing Psalm 91.1-3.

(Lauda Anima: [*Praise My Soul the King of Heaven*](#))

All who dwell within God’s shelter in His shadow will reside.
He our Tow’r, our Fortress ever, in Him we our trust confide.
From the trapper’s snares He saves us; safe from sickness we abide.

Read Matthew 22.1-33; meditate on verses 30-33.

Prepare.

1. What did Jesus say about the resurrection?
2. What did He say about angels?

Meditate.

This second part of Jesus’ reply to the Sadducees is interesting on several counts. First, it gives us a new insight to the spiritual world, where myriads of angels serve us at the Lord’s command. We perhaps have never wondered about angels, whether they marry. Jesus says they do not. They are complete in themselves as creatures devoted to God. One day we will be like them. “Like” them, that is, with respect to marriage, but not essence. Angels are angels and human beings are the image-bearers of God. The primary way that we will one day be like the angels is that we, like them, will be completely satisfied and joyful in the Lord alone. Does this mean we won’t know or love our spouses? Not at all. We are, after all, to be fully human and fully ourselves, but fully like Jesus as well (1 Jn. 3.1-3). He will be our all in all.

Second, note the careful attention to Scripture. Jesus focused on *a single word* to make the case for the resurrection – the word “am”. This word is not present in the Hebrew text (where it is understood); however, in the Septuagint, the Greek version of the Old Testament, which was widely in use in Jesus’ day, the verb is present in the text (εἰμι, *eimi* – I am; Matthew has the verb in his text, so he is quoting the Septuagint). It seems Jesus had the Septuagint in mind here, since He built on that verb to remind the Sadducees that God *is not* the God of the dead, but He *is* the God of the living. Jesus repelled the challenge of the Sadducees by appealing to *a single word* in Scripture. Every word of Scripture matters.

Third, we note that Jesus did not hesitate to rebuke the Sadducees publicly. They picked the fight publicly, and they would have to bear the consequences. The “multitudes heard” His response, so He must have made a point of saying it loudly enough for all who were nearby to hear. And the people “were astonished at His teaching.” These days we think we need long sermons to impress God’s Word on His people. Jesus could do it with one word – or at least, one verse and a simple explanation. The Word of God did the rest.

Reflect.

1. Jesus showed that the Old Testament taught the doctrine of the resurrection from the dead. Why is this important?
2. Why is it important to believe that “all Scripture” – every word – is inspired and profitable (2 Tim. 3.16, 17)?
3. How does this story show that the Word of God is “living and powerful” (Heb. 4.12)?

Further, he quotes Moses to explain the eternity of souls: “I am the God of Abraham and the God of Isaac and the God of Jacob,” and immediately he adds, “For he is not the God of the dead but of the living.” Thereby he shows that souls live after death. Jerome (347-420), Commentary on Matthew 3.22.23

Because You live, Lord Jesus, I will live also! Thank You, Lord. Help me to live for you today as I...

Pray Psalm 91.4-16.

Thank God for angels, and pray that He will send them to guard and keep you throughout the day ahead.

Sing Psalm 91.4-16.

Psalm 91.4-16 (Lauda Anima: [*Praise My Soul the King of Heaven*](#))

He will shade us with His pinions, 'neath His wings we safety find,
from night's terror, from day's arrow, from the fears that stalk our mind.
When destruction falls at noon time, safe in Him shall we abide.

Thousands at our sides may falter – it will not to us come near!
We instead shall see the end of all who at God's mercy sneer.
Evil shall no more befall us for we hold the Lord most dear.

He shall give His angels charge to bear us up, lest we should fall;
they will guard and carry all who on the Savior's mercy call.
Cobra, mighty lion, serpent: We shall tread upon them all!

Save us, Lord! We love You only; set us up secure on high!
You we know, on You we call in trouble: Hear us when we cry!
Show us Your salvation, let long life forever satisfy!

5 The Great Commandments

Pray Psalm 2.7, 8.

“I will declare the decree:
The LORD has said to Me,
‘You *are* My Son,
Today I have begotten You.
Ask of Me, and I will give *You*
The nations *for* Your inheritance,
And the ends of the earth *for* Your possession..”

Sing Psalm 2.7, 8.

(Agincourt: [*O Love, How Deep, How Broad, How High!*](#))

Proclaim the message far and wide, that God has exalted the Crucified!
From heav’n He sent us His only Son, Who has for us salvation won!

Read Matthew 22.1-40; Meditate on verses 34-40.

Prepare.

1. According to Jesus, what is the purpose of God’s Law?
2. Did Jesus seem to think that purpose had ended? Or set aside?

Meditate.

The Pharisees and Sadducees were rivals, as we can see by the argument that erupted between them in Acts 23.6-9. The Pharisees must have been pleased to see their opponent set down by a single word from Jesus.

Now it was their turn. They put one of their “lawyers” up to asking Jesus, “Teacher, which *is* the great commandment in the law?” (v. 35) This was intended as a trap door, through which, no matter what He said, Jesus would fall into some disputation with the Pharisees about which law had primacy among the Ten Commandments. That would give them an opportunity to parade their “knowledge” of Scripture – which the Sadducees clearly lacked (v. 29) – and to entangle Jesus in an endless debate in which they felt sure they would have the upper hand.

But Jesus showed a superior grasp of the totality of God’s Law. Rather than, say, go with the Sabbath law – which seemed a pretty big deal to the Pharisees of His day – or one of the other commandments, Jesus went to the *spirit* of the Ten Commandments, and summarized them using two quotations from elsewhere in the Law of God.

The “first and great commandment” is from Deuteronomy 6.4,5. This passage, known as the *shema* (because it begins with the Hebrew word, *shema*, or *hear*), was known to everyone as a summary of the first four of the Ten Commandments. The Law of God commands us to love God, Jesus answered. Nothing is more important than that.

Then He went an “extra mile” with the lawyer and quoted from Leviticus 19.18 to summarize the remaining six commandments: “You shall love your neighbor as yourself.” Mark tells us that the lawyer (“scribe”, Mk. 12.32-34) remarked positively on Jesus’ answer, and Jesus commended him in return. This was not the first time we’ve seen this test, as Luke shows in Luke 10.25-31. In Luke’s

account, Jesus did the asking, and a “certain lawyer” (was it this same guy?) gave the right answers. So in our text for today, Jesus answered the Pharisees’ challenge with their own standard teaching about the two great commandments. How could they arrest Him for that?

The great commandments tell us how to read *all the rest of God’s Law*, from the Ten Commandments to the religious laws and all the civil statutes and rules, and *all the rest of the Old Testament* (“the Prophets). In other words, God’s Law – and all His Word – is all about love! And since love is the mark of a true disciple (Jn. 13.35), we would do well – and can expect to be great in the Kingdom (Matt. 5.17-19) – to learn, obey, and encourage others in the Law of God – the Law of love.

Reflect.

1. These are the *great* commandments. Are they the *only* ones? Explain.
2. How do the first four commandments teach us to love God?
3. How do the last six commandments teach us to love our neighbors?

Christ says that all the Law and the prophets depend on these two commandments; not that he intends to limit to them all the doctrine of Scripture, but because all that is anywhere taught as to the manner of living a holy and righteous life must be referred to these two leading points. John Calvin (1509-1564), *Commentary on Matthew 22.40*

Lord, in Your Name, and by Your authority, You have made me to be Your witness. Help me today as I...

Pray Psalm 2.1-6, 9-12.

Thank God for King Jesus, Who is bringing His Kingdom to earth as it is in heaven, according to His holy Law of love. Pray through the Ten Commandments to begin this day.

Sing Psalm 2.1-6, 9-12.

Psalm 2.1-6, 9-12 (Agincourt: [*O Love, How Deep, How Broad, How High*](#))

Why do the nations vainly rage, conspiring together from age to age?

Earth’s kings and all of their counselors stand against the Lord and His Right Hand:

“Now let us cast His yoke below, His Kingdom authority overthrow!
Throw off His Law, reject His Word; no more be governed by this Lord!”

The Lord in heaven laughs in wrath at all who embark on this cursèd path.
His angry Word to them is plain: “Yet shall My King in Zion reign!”

To Christ the Lord be given all who humbly embrace Him and on Him call.
Be wise, be warned: His judgment comes to break the prideful, sinful ones.

Rejoice with fear in Jesus’ grace, and worship before His exalted face!
Beware His anger and judgment grim: How blessed are all who rest in Him!

6 Lord and Christ

Pray Psalm 142.5, 6.

I cried out to You, O LORD:
I said, “You *are* my refuge,
My portion in the land of the living.
Attend to my cry,
For I am brought very low;
Deliver me from my persecutors,
For they are stronger than I.

Sing Psalm 142.5, 6.

(Dix: [*For the Beauty of the Earth*](#))

Hear my cry, Lord, I am low! They are strong who seek my soul.
Jesus frees from every foe; He will keep and make me whole!

Refrain

Lord, You are my Refuge strong!
O receive my plaintive song.

Read Matthew 22.1-46; meditate on verses 41-46.

Prepare.

1. What did Jesus ask the Pharisees?
2. How did they respond?

Meditate.

Jesus had a question of His own for the Pharisees. It came in two parts. First, Jesus asked them whose Son the Messiah was. They answered correctly: King David (v. 41). As we saw in chapter 21, when Jesus entered Jerusalem, the Messiah Who was acknowledged by all as the Son of David, true heir to the throne of Israel, and the bringer of salvation (Matt. 21.9).

But, as will become clear, those who were celebrating Jesus as King had a merely earthly throne in view.

The Pharisees must have felt a bit smug at this point, showing that they knew full well the prophecies relating to the coming of David’s Son as king over Israel (cf. Ps. 132). Those stupid Sadducees might not know the Scriptures, but *we* sure do!

Back to Jesus’ question: So far, so good. The Christ is the Son of David.

Jesus put the second part of His question to them: Why did David, writing “in the Spirit”, call his Son “Lord”? And here he quoted from Psalm 110.1, a psalm of David. Then: “If David calls Him *Lord*, how is He his Son?” The answer is, of course, that the Messiah is *both* – Son of David and David’s Lord – because (1) the Messiah is the Son of *God* as well as David’s Son, as we saw in Jesus genealogy (Matt. 1); and (2) David – like Abraham, Isaac, and Jacob (v. 32) – is alive in his spirit and worshipping his Son, the Lord Jesus Christ.

Matthew says “no one was able to answer Him a word.” And just for good measure, the religious

leaders decided to stop asking Him questions. To minimize their embarrassment before the multitudes, I suppose.

I can't help but wonder about that "no one was able to answer Him". Were they truly not "able", or were they simply not "willing"? Or were they not "able" because they were not "willing" to risk having to admit that Jesus is the Messiah? Whichever, we can be sure that their anger toward Jesus was rising, and they were beginning to understand that more drastic measures than trick questions would be required to silence Him.

Reflect.

1. How can the Messiah be both David's Son and David's Lord?
2. Jesus said that David was writing "in the Spirit." What does that mean? What does it suggest about the source of David's writings?
3. Why was it necessary that Jesus be both Son of David and Son of God?

Thus you have heard that Christ is both David's Son and David's Lord: David's Lord always, David's Son in time. David's Lord, born of the substance of his Father; David's Son, born of the Virgin Mary, conceived by the Holy Spirit. Let us hold fast both. Augustine (354-430), Sermon 92.2-3

You are my Lord and King, Jesus. Guide and empower me today as I...

Pray Psalm 142.1-4, 7.

Praise the Father for Jesus our Messiah and Lord! Commit this day to serving Him in all you do.

Sing Psalm 142.1-4, 7.

Psalm 142.1-4, 7 (Dix: [*For the Beauty of the Earth*](#))

With my voice, O Lord, I cry – hear my plea for mercy, Lord!

My complaint mounts up on high, bringing You my troubled word:

Refrain v. 5, 6

Lord, You are my Refuge strong!

O receive my plaintive song!

When my spirit faints away, You my falt'ring pathway know.

Where I take my journey they traps have hidden to my woe.

Refrain

Lord, look to my right and see: None takes notice of my plight.

Is there refuge left for me? Is my soul out of Your sight?

Refrain

Out of prison lead me, Lord; thanks and praise to You shall be.

Righteous men armed with Your Word Will Your grace bestow on me.

Refrain

7 Jesus and Scripture

Pray Psalm 146.1, 2.

Praise the LORD!

Praise the LORD, O my soul!

While I live I will praise the LORD;

I will sing praises to my God while I have my being.

Sing Psalm 146.1, 2, 10.

(Hallelujah! What a Savior: [*Man of Sorrows*](#))

Praise the Lord, my soul, give praise! While I live, His Name I'll raise!

And exalt Him all my days – God forever reigns in Zion!

Read and meditate on Matthew 22.1-46.

Prepare.

1. In this chapter, how did Jesus position Himself in relation to Scripture?
2. Why should we look to Jesus to understand the Bible?

Meditate.

Matthew 22 has one central theme: When it comes to understanding God's Law, and all His Word, Jesus is the last Word.

The chapter begins with the parable of the wedding feast, where the enemies of the king and his son are rejected, while strangers and foreigners are invited to the feast. We are to learn that a time of celebration and of sorting out is coming, and those who are not prepared for it will end up in misery and regret.

But how shall we prepare? By looking to Jesus as the key to understanding all the messengers (prophets, apostles) of God.

The rest of chapter 22 has Jesus dealing with challenges related to His authority and God's Word. These challenges were meant to unnerve Him and discourage the multitudes from following Him. Instead, they had the opposite effect. In each case, Jesus showed Himself to be the Master Interpreter of God's Word. Jesus is the interpretive Key to all of God's Word. Only in Him can we make sense of the Scriptures and enter the power of God they open to us.

If we leave Jesus out in any of our reading or study of Scripture, we will miss the point of the Bible. As the Son of the eternal King, Jesus brings the message of a coming celebration to honor Him and His bride. All who listen to Him, receive His Word, and take up the Scriptures to prepare for that celebration will find the power to love and the hope of life forever in the Presence of our Savior and Lord.

Reflect.

1. What does it mean to say that Jesus is the interpretive Key to all of Scripture?
2. The writers of Scripture are like the messengers the king sent out to announce his son's marriage. Explain.

3. How should we use the Scripture to prepare for the wedding feast of the King's Son?

We must now see how he proves that Christ will hold a higher rank than to be merely descended from the seed of David. It is because David, who was king and head of the people, calls him Lord; from which it follows, that there is something in him greater than man. John Calvin (1509-1564), Commentary on Matthew 22.43

You are Lord, Jesus, and I am Your servant. Help me to live for you today as I...

Pray Psalm 146.3-10.

Offer the day ahead to Jesus, that He might use it for His Kingdom and glory.

Sing Psalm 146.3-10.

Psalm 146.3-10 (Hallelujah! What a Savior! [*Man of Sorrows*](#))

Trust we not in prince or man – no salvation's in their hand;

Death shall take them, breath and plans – God forever reigns in Zion!

Blessed are they whose hope resides in the Lord, Christ at His side.

By Him heav'n and earth abide – God forever reigns in Zion!

He is faithful evermore; He gives justice to the poor,
feeds the hungry from His store – God forever reigns in Zion!

Jesus sets the pris'ner free, heals blind eyes that they may see,
lifts those burdened painfully – God forever reigns in Zion!

He the righteous loves the best; wand'ers in His grace are blessed;
needy ones in Him find rest – God forever reigns in Zion!

But the wicked who defame His eternal blessèd Name,
Them He brings to ruin and shame – God forever reigns in Zion!

Questions for Reflection or Discussion

1. What is the significance of the parable that begins Matthew 22?
2. Why is it important that we ground our lives in God's Word?
3. What do we mean by saying that Jesus is the interpretive Key to all of Scripture?
4. How do the Scriptures prepare us for the wedding feast that is to come?
5. What's the most important lesson you've learned from Matthew 22.1-46? How are you putting that lesson to work in your Personal Mission Field?

For prayer:

The Fellowship of Ailbe

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Thank you.