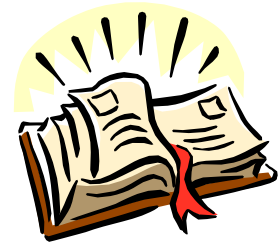


Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Matthew 22.

(2013)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content

Matthew 22.

Topics.

- Parable of a wedding feast.
- Outer darkness.
- Many are called but few are chosen.
- Is it lawful to pay taxes to Caesar?
- The Sadducees say there is no resurrection.
- The greatest commandment in the law.
- If David calls Christ Lord how is he his son?

The Previous Chapter: in the previous chapter Jesus rode into Jerusalem on a colt and the crowd shouted, "Hosanna to the Son of David!" Jesus drove out the money-changers from the temple and healed a blind man. A fig tree withers at Jesus' word and the chief priests and the elders question Jesus authority. Jesus told the parable of a man, his two sons and a vineyard and of the man who planted a vineyard and told them the stone that the builders rejected has become the cornerstone and that the one who falls on it would be broken.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

Parable of a Wedding Feast.

Matthew 22:1-14 ----- ¹And again Jesus spoke to them (chief priests and scribes) in parables, saying, ²"The kingdom of heaven may be compared to a king who gave a wedding feast for his son, ³and sent his servants to call those who were invited to the wedding feast, but they would not come. ⁴Again he sent other servants, saying, 'Tell those who are invited, See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.' ⁵But they paid no attention and went off, one to his farm, another to his business, ⁶while the rest seized his servants, treated them shamefully, and killed them. ⁷The king was angry, and he sent his troops and destroyed those murderers and burned their city. ⁸Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. ⁹Go therefore to the main roads and invite to the wedding feast as many as you find.' ¹⁰And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests. ¹¹"But when the king came in to look at the guests, he saw there a man who had no wedding garment. ¹²And he (the king) said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. ¹³Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.' ¹⁴For many are called but few are chosen."

The king: is a symbol of God.

The son: is a symbol of Jesus Christ.

The servants: are symbols of OT prophets who witnessed to Israel.

The other servants: are symbols of NT apostles who witnessed to Israel.

The wedding feast: is a symbol of the Return of Christ.

The wedding hall: is a symbol of the Kingdom of God in the millennial age.

THE STORY: Jesus is speaking this parable to the religious leaders of his day (the chief priests and scribes) it is basically a simplistic overview of the New Testament from its beginning to the return of the Lord Jesus Christ. The story presents God as a King who has prepared a wedding for his Son and has sent his servants (the apostles) to invite the people of Israel to it, but they paid no attention and went about doing their own thing and even worse seized God's servants (the apostles) and killed them.

So the king (God) was angry, and he sent his troops and destroyed the murderous religious leaders and the city Jerusalem was burned (v1-7). (Rome did this in 70 AD). Then God sent other servants (i.e. those who had accepted the invitation to the wedding feast) (the Kingdom of God in the millennial age) to invite those on the roads (the Gentiles) to the wedding feast (at the return of the Lord Jesus Christ) so the Kingdom of God will be filled with both good and bad (Jews and Gentiles) at the end of this age and the beginning of the next (v8-10).

No wedding garment: (v11-12) remember Jesus is telling this parable to the chief priests, Pharisees and scribes who believed they were right with God because they kept all the religious ceremonies, attended the meetings and kept the Sabbaths etc., rather than trusting in the saving work of Christ. In this parable Jesus is the wedding garment of righteousness without Christ those confessing to believe in God stand naked before him, meaning they stand in their own righteousness which God says is as filthy rags thus they have no covering for their sin (Isaiah 64:6).

Having no wedding garment refers to those who outwardly appear to be in the Kingdom of God, but instead of having faith in the Lord Jesus Christ for salvation they are trusting in the service and ministry they do for God and their own religious efforts (i.e. attending church and Bible meetings, reading and memorising Scriptures, and good deeds etc.). Though all these things are good in themselves they have no power to deliver a person from death and save them to eternal life. Faith in Christ is the only path to salvation; service and ministry should simply be the outward manifestation of a person's salvation and not the way to it.

Outer darkness and weeping and gnashing of teeth: (13) those without a wedding garment are cast into a place called outer darkness where there will be weeping and gnashing of teeth. Outer darkness in this context carries the idea of being in the extreme opposite to light, it implies that people instead of being in the light will be in darkness, meaning someplace outside the Kingdom of God and separated from God.

Maybe outer darkness refers to those who thought they would be in the Kingdom, but instead find themselves dwelling amongst the nations describe in the following verses that are pictured living on earth during the millennial age of Christ, but apart from him and outside of the majestic New City of Jerusalem. Outer darkness is certainly an apt description of living outside of the New and Holy city of Jerusalem when its light is contrasted to the darkness of the nations. There will be enormous grief and sorrow (weeping and gnashing of teeth) because these particular sons of the Kingdom thought they would be accepted into the glorious city of the New Jerusalem to be established on earth with the Lord Jesus Christ as its King, but are rejected.

- They (those who overcame) sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, *O King of the nations!* ⁴Who will not fear, O Lord, and glorify your name? For you alone are holy. *All nations will come* and worship you, for your righteous acts have been revealed" (Rev. 15:3-4).
- I saw no temple in the city (of Jerusalem's), for its temple is the Lord God the Almighty and the Lamb. ²³And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. ²⁴By its (Jerusalem's) light will the *nations walk*, and the *kings of the earth* will bring their glory into it, ²⁵and its gates will never be shut by day—and there will be no night there. ²⁶They (kings of the earth) will bring into it the glory and the honor of *the nations* (Rev. 21:24-26).

- Through the middle of the street of the city (Jerusalem); also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the *healing of the nations* (Rev. 22:2).
- Night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever (Rev. 22:5).

Many are Called but Few are Chosen.

Called: means invited.

Chosen: means selected.

A Hollywood movie called, "The Right Stuff" depicted the words, "For many are called but few are chosen" (14) very well. In the movie NASA was training about five-hundred astronauts to fly to the moon, at the end of the long, hard and very vigorous training period it was time to select those who had qualified. The movie ended with the final five selected walking in their space uniforms toward the American President in the White House, as they approached the president the words "Many are called but few are chosen" were quoted. In the context of the parable it means, many hear the Gospel but only a few respond to its call and even less endure the trials and tribulations of life and remain in faith to the end.

Is it Lawful to pay Taxes to Caesar?

Matthew 22:15-22 ---- ¹⁵Then the Pharisees went and plotted how to entangle him in his talk. ¹⁶And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances. ¹⁷Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" ¹⁸But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? ¹⁹Show me the coin for the tax." And they brought him a denarius. ²⁰And Jesus said to them, "Whose likeness and inscription is this?" ²¹They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." ²²When they heard it, they marvelled. And they left him and went away.

Herodians: it appears that the Herodians were neither a religious sect nor a political party but were Jews who supported the dynasty of Herod, and therefore the rule of Rome. They joined with the Pharisees to trap Jesus in the question, "Is it lawful to pay taxes to Caesar" and plotted with the Pharisees to destroy him.

Pharisees: means the separated ones, they were rulers of the Jews and the most-strict and by far the most influential sect of the three prominent societies of Judaism that were around at the time of Christ (the Pharisees, Sadducees and Essences). Pharisees loved to wear distinguishing garb so as to be easily recognised and were found everywhere in Palestine not only in Jerusalem. They made three contributions to Judaism so that ultimately Pharisaism and Judaism became almost synonymous. The changes the Pharisees made to the Jewish faith began in earnest after the Babylonian Captivity, the temple worship and the sacrifices had ceased so the Pharisees, scribes and Sadducees began to centre the activities of Judaism in Jewish law, tradition and in the religious rites of the Synagogues.

The three changes the Pharisees made to Judaism: -

1. **Jewish Legalism:** the Scribes who were considered experts in interpreting the Scriptures studied the traditional exegesis of the Law which resulted in it becoming a major part of Jewish thought and giving Jewish legalism a great impetus during the New Testament era. The Pharisees closely associated with the scribes organised the followers of the scribes teaching in the Synagogues thus legalism became widespread in the Jewish faith.

2. **Formalised Religion:** the Pharisees formalised the religion of the scribes and their interpretation of the law they placed it into the mind of Jewish faith and the practice of it in the synagogues and religious ceremony. The reason the scribes and Pharisees are often mentioned together in the New Testament is because even though the Pharisees were not practical politicians like the more liberal Sadducees, they were the religious leaders of the Jews and the highest qualification for membership into the Pharisees was strict adherence to the Law (Oral or written).
3. **Organisation of Jewish Religion:** after the seventy-year Babylonian captivity and the Maccabean Revolt (165 BC) the scribes increased tradition and adapted it with the Mosaic Law, but it was the Pharisees who formulated, developed and organised the scribes' teachings into Jewish religion itself. This increased focus on law and tradition resulted in separatism and an almost new religion, because much of it was the opposite from what had been handed down in the Covenant by the prophets.

The Pharisees became a Closely Organised Group

The Pharisees were very loyal to their own society and to each other, but separate from others and even their own Jewish people, they pledged themselves to obey all facets of the traditions to minutest detail and were sticklers to ceremonial purity. This developed into a feeling of superiority over other nations and people. From this superior feeling as well as religious emotion, pride found its most extreme expression.

The Pharisees were haughty and arrogant because they believed they were the only interpreters of God's word. They made life difficult for themselves and bitter for others, and despised those whom they did not consider their equals. The Pharisees cultivated a national and religious consciousness, which has hardly been equalled. Their teaching that salvation came by maintaining tradition and keeping the law had such a strong influence on the minds of their followers that God's grace was thought to come from self-effort rather than grace so it was only natural that such a religion would ultimately become a matter of externals and not a faith of the heart.

For further information see title: -

- Sanhedrin in, Bible Dictionary (ON WEBSITE MENU).

The Denarius is a Most Amazing Coin.

On the denarius coin Caesar's name is spelled out entirely to the right of his head with the following letters CAESARAVGVSTVS and to the left of his head the following Latin abbreviations all run together DIVIMPPATERPATRIAE which means: -

- DIV: Divine.
- IMP: Imperator (a Roman Emperor and absolute ruler).
- PATER PATRIAE: Father of his country.

On the reverse side is the figures of two Caesar's and above and around the figures are the Latin abbreviations VGVSPONCOSTRPGER which mean: -

- AVG: Augustus.
- PON: Pontifex Maximus (religious ruler or Highest Priest).
- COS: Consulship.
- TRP: Tribunica Potestate (Tribune power civil head of the state).

Below the images is the word CAESARES the Latin for Caesars. From this coin alone one can discern that the Roman Emperor was an absolute monarch head of both state and religion.

A great deal of literature was included on the small face of the denarius. Lengthy lettering is around the image of Domitian who reigned from AD 81-96 (he probably exiled John to Patmos). The lettering proceeds below the image clockwise around the coin is as follows: -

- IMP:Imperator (a Roman Emperor and absolute ruler).
- CAES: Caesar (the title of king not his name).
- DOMIT: Domitian (his given name) (Praenomen).
- AUG: Augustus (most distinctive title).
- GERM: Germanicus or German (a hereditary title).
- PM: Pontifex maximus (head of the empire's religion).
- TRP: Tribunica potestate (supreme civil head, representative of the people).

On the reverse side: is the image of Mars, god of war, holding a spear and a shield. When the nation was at peace he was pictured carrying an olive branch, but not in the days of Domitian. Around the image of Mars reading left to right are the words: -

IMP: Imperator (a Roman Emperor and absolute ruler).

XX11: means date of 90 AD.

COS XV1: 16TH consulship (about 90 AD).

CENS PER: Censor Perpetuus (another title of the chief of state granted for lifetime, hence perpetual).

Seldom does one see so much said in so little space, but since there were no newspapers in those days and Roman emperors knew people read the legends on the coins they went to great trouble to change them sometimes once a year. The government placed as much information on its money as they could so the denarius not only served as a medium of exchange, but also to disseminate information and propaganda for the emperor especially information that glorified the emperor.

The Denarius during the New Testament.

The denarius was a silver coin and the most common Roman coin during the days of the apostles. Roman army pay was a denarius a day which means at the time of the apostles a day's wages was one denarius (Matt 20:2, 10). Paul gave two days wages plus to take care of the Samaritan (Luke 10:35). Jesus and the disciples had two-hundred days wages (John 6:1-21). Mary anointed Jesus with oil worth three-hundred days wages (John 12:3-5). Judas betrayed Jesus for thirty-days wages (Matt 26:15) and in the last days a quart of wheat will cost one day's wages (Rev. 6:5-6).

Since the denarius very clearly has Caesars face and name on it and not God's it is obvious to all that the things that are Caesar's refers to money since the entire money system belonged to the Roman Emperors not God, but money is not the only thing that belonged to Caesar all the laws that Rome had established also belonged to Caesar.

Jesus is very brilliantly using denarius to say that even as Christians we should still pay taxes to the worldly authorities and obey the laws of their governments, but he is not implying with the words "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" that we should be paying a ten-percent tax or tithe of all our wages to God as some today teach. I remember being in a church in which the minister was teaching this verse and telling his congregation that they if they expect to be blessed, they should be rendering ten-percent of their wages to God (meaning to him and his church).

One member asked, "Should we tithe on our gross income or our net income?" to which he answered, "That depends whether you want gross blessings or net blessings." This is totally distorting and a gross misrepresentation what Jesus is teaching and a clear example of a man using the Scriptures for his own selfish gain.

The things that are Gods are the teachings of Jesus and his disciples and tithing is not included in any of their teachings. The things that are God's are the fruits of the Spirit (i.e., humbleness, love, compassion, kindness, mercy, grace forgiveness and such like things), doing good to others, helping the poor when able and worship and praise. The principal Jesus is teaching from the Denarius coin is to obey the authorities and laws of the country and give to God the reverence honour and worship due to Him by doing-good and showing mercy grace and love to others this is what it means to render unto God the things that are Gods.

NOTE: I am not saying that it is not a good thing to financially give from a free heart and willingly to a ministry, but simply that it is wrong for any minister to use this verse and any other verse of Scripture to manipulate faithful brothers and sisters into giving from guilt and fear by cleverly twisting and distorting Scriptures.

For further information concerning tithing, see the title: -

- Tithing (ON WEBSITE MENU).

Raising up Children for your Brothers Widow.

Matthew 22:23-30 --- ²³The same day Sadducees came to him who say that there is no resurrection, and they asked him a question, ²⁴saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up children for his brother.' ²⁵Now there were seven brothers among us. The first married and died, and having no children left his wife to his brother. ²⁶So too the second and third, down to the seventh. ²⁷After them all, the woman died. ²⁸In the resurrection, therefore, of the seven, whose wife will she be? For they all had her." ²⁹But Jesus answered them "You are wrong, because you know neither the Scriptures nor the power of God. ³⁰For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

The Sadducees were the political party of the Jewish aristocratic priesthood and as aristocrats they were naturally very conservative and held only to the written Law. They became the party favourable to the Roman government because they were more interested in maintaining the political status quo than in the religious purity of the nation.

The Sadducees resisted the truth of the Gospel and were rebuked by John the Baptist and after the Day of Pentecost were very active against the infant church. They along with the priests and the captain of the temple arrested Peter and John and put them in prison, then plotted to kill them they persecuted the apostles and remained hostile toward the church throughout the book of Acts.

(Matt. 3:7-9) (Luke 3:7-9) (Acts 4:1-3) (Acts 5:17, 33).

For further information see the title: -

- Sanhedrin.
- In, Bible Dictionary (ON WEBSITE MENU).

The words, "If a man dies having no children, his brother must marry the widow and raise up children for his brother" (v24) refers to the following law of Moses: -

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

This law was, to preserve families, and keep their inheritances distinct and entire it only took place, when a man died without children; for if he left any children, there obviously was no need for his brother to marry his wife. This law was not peculiar to the Hebrews, but prevalent from ancient time among many ancient peoples, such as the Persians, Egyptians, and also found in force among some nations in modern times, as Arabians, Druses, Cireassians, etc. It seems that it was not enforced amongst the Hebrews, but was left to the good will of the survivor, who might escape the obligation by submitting to the following social law: -

- If the man does not wish 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 perpetuate his brother's name in Israel; he will not perform the duty of a husband's brother to me.' ⁸Then the elders of his city shall call him and speak to him, and if he persists, saying, 'I do not wish to take her,' ⁹then his brother's wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, 'So shall it be done to the man who does not build up his brother's house.' ¹⁰And the name of his house shall be called in Israel, 'The house of him who had his sandal pulled off' (Deut. 25:7-10).

The motive of the regulation was the maintenance of a family and the non-alienation of property.

God is not the God of the Dead, but of the Living.

Matthew 22:31-33 ---- ³¹And as for the resurrection of the dead, have you not read what was said to you by God: ³²'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living." ³³And when the crowd heard it, they were astonished at his teaching.

Jesus proceeded to show the Sadducees, the truth of the doctrine of the resurrection from the books of Moses by using God's words from the burning bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob? (Exod. 3:6, 14-15). To prove God is not the God of the dead, but of the living.

These three were buried with their fathers and are sleeping, waiting for the first resurrection (Rev. 20:4-5) that is why the LORD from the burning bush said, "He is the God of Abraham, Isaac and Jacob." God knows that Abraham, Isaac and Jacob will be resurrected at the first resurrection (Rev. 20:4-5) when Christ returns in glory to gather all the faithful to himself.

Jesus is pointing out to the Sadducees whose entire faith was built upon Abraham, Isaac and Jacob, but who did not believe that there would be a resurrection that if Abraham, Isaac and Jacob were not going to be resurrected that would mean that God is the God of the dead and not the God of the living.

These verses also show that Abraham, Isaac and Jacob are not alive in heaven at this present time (as some believe). The entire focus of this conversation Jesus is having with the Sadducees is upon the resurrection. Jesus is using Abraham, Isaac and Jacob to prove to the Sadducees that there will be a resurrection because God is the God of the living and not the God of the dead which means if God is the God of Abraham, Isaac and Jacob they must be raised.

Though the doctrine of the resurrection is taught in the Old Testament it was kept for a more full revelation, after the resurrection of Christ. Some believe Abraham, Isaac and Jacob are already in heaven, but if this was the case then the following words of Paul cannot be true: -

- Christ has been raised from the dead, the firstfruits of those who have fallen asleep. (1 Cor. 15:20).
- Each will be made alive in his own order: Christ the firstfruits, then at his coming those who belong to Christ (1 Cor. 15:22-23).

Obviously for Christ to be the first to be raised from the dead to eternal life, Moses, Isaac and Jacob could not be raised before him. They will be raised with us when the Lord himself descends from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God and the dead in Christ are raised then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord (1 Thess. 4:16-17).

NOTICE: in the resurrection the mighty and awesome power of God will transform those who are resurrection to be like the angels in heaven, meaning they will be eternal and so much more, what an amazing and glorious future for those who belong to the Lord Jesus Christ.

For further information see the title: -

- Heaven in, Death (ON WEBSITE MENU).

They are like Angels in Heaven.

The words, "In the resurrection they neither marry nor are given in marriage, but are like angels in heaven (v30) is Jesus full answer to the objections of the Sadducees.

Jesus in the book of Luke also said: -

- The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection (Luke 20:34-36).

They shall be equal with the angels means they will be elevated above the circumstances of mortality, and live in a manner and in a kind of life similar to that of the angels never to die, but live forever as the children of God and the children of the resurrection counted worthy by faith and God's grace to be raised up as sons and daughters to God.

The Sadducees deception appeared to be in their supposing, that if there were a resurrection, men and women were to marry and be given in marriage as in this life; which Jesus shows is not the case, because men and women will be like the angels of God, immortal, and free from all human passions, and sinful tendencies which were only to continue during this present mortal state of existence. There will be no death; and consequently no need of marriage to maintain the population of the spiritual immortal and eternal world.

There will be no such thing as procreation of children among those who have been raised to eternal life, any more than there is among angels. Marriage is an earthly relationship, and can have no place in a spiritual eternal condition which is all of the earth, all that is carnal and fleshy, all human passions, all that is connected with sin and corruption, shall pass away.

The risen life is no mere reproduction of the present, but rebirth and renewal of a new life, with new powers, acting under new laws, dwelling in a new eternal and heavenly community. On earth we are mortal, and marriage is necessary to perpetuate the race; no such necessity is needed in the new life where we are immortal. As an old Father once said, "Where the law of death is abolished, the cause of birth is abolished likewise.

Are as the Angels of God in Heaven.

Glorified men and women like the angels dwelling in heaven immortal, no longer subject to human wants, passions, failings, or temptations like the angels will serve God perfectly without weariness or distraction; without conflict between flesh and spirit, between the old nature and the new their life being peaceful, harmonious and satisfying. They are as the angels, incorruptible and immortal such is the power of God shown in them so there is no need of marriage (Matt. 22:30).

John wrote: -

- Beloved see what kind of love the Father has given to us, that we should be called children of God now and what we will be has not yet appeared; but we know that when he appears we shall be like him (1 John 3:1-2).

NOTE: some people find it difficult to comprehend God raising the dead, but think of it this way: we have super computers today that have in their memories literally trillions of bits of information and at the touch of a key any one of those bits is resurrected to us on a brightly coloured screen, then with another touch of the key it all vanishes into the super memory and is gone, until we resurrect it again.

Knowing that God has given his creation a mortal mind and finite memory to be able to build such amazing computers should make it very easy to understand how God keeps us all in His immortal mind and eternal memory waiting for the right time to touch the supernatural keyboard of heaven and raise us once again to life.

Added to this very few Christians have any trouble believing God created the universe that we live in so raising the dead in comparison is not such a difficult task for such an awesome, powerful and majestic God (Heb. 11:3).

The Greatest Commandment in the Law.

Matthew 22:34-40 ---- ³⁴But when the Pharisees heard that he had silenced the Sadducees, they gathered together. ³⁵And one of them a lawyer, asked him a question to test him. ³⁶"Teacher, which is the great commandment in the Law?" ³⁷And 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. ³⁸This is the great and first commandment. ³⁹And a second is like it: You shall love your neighbour as yourself. ⁴⁰On these two commandments depend all the Law and the Prophets."

These two commandments of Jesus: -

1. Love the LORD your God with all your heart soul and mind.
2. Love your neighbour as yourself.

Are the only two commandments anyone needs to know simply because if a person loves their neighbour as themselves they will never hurt or harm another human in anyway therefore no other commandment would ever be broken.

In the book of Romans Paul states: -

- Love does no wrong to a neighbour; therefore love is the fulfilling of the law. (Romans 13:10).
- The whole law is fulfilled in the words: "You shall love your neighbour as yourself." (Gal. 5:14).
- The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law (Gal. 5:22-23).

These verses clearly show that the spirit of the law is love, because each law protects the innocent from harm and hurt. This is why there is no law against love because love does no harm. James calls Jesus command to love our neighbour as our-self the Royal law (James 2:8), this is because it means do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themself.

Loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others it is about not hurting others as you would not hurt yourself. The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, emotionally or spiritually and the thing God loves the most is when we do-good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land.

Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves.

- Micah wrote: "What the LORD requires of mankind is to do justice, love kindness, and walk humbly with their God" (Micah 6:5-10).
- Isaiah says: "The LORD loves justice, hates robbery and wrong doing" (Isaiah 61:8).
- Jeremiah said: "Those who know God practise steadfast love, justice, and righteousness in the earth, because it is in these things that God delights" (Jer. 9:24).

The great prophets Micah, Isaiah and Jeremiah clearly show us that the people the LORD loves are not only those who acknowledge God, but who also uphold justice, do not lie, deceive or make promises they do not intend to keep, but speak the truth, do what is right, show respect and give help to others when able and make choices that lead to peace. These are the things the LORD delights in and that bring His favour.

The constant theme throughout Jesus famous Sermon on the Mount is doing what is right before God by seeking the way of peace in all situations. Jesus in this sermon calls Christians to treat people fairly and with respect, dignity, decency grace compassion, kindness, mercy and to be quick to forgive. Biblically a wicked person is primarily one who deliberately and consciously denies the existence of God and does harm to other humans, in contrast to this a good person is one who worships God and the Lord Jesus Christ and does all they can do what is right what and just (i.e., fair for all).

To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular responsibility to care for our families and those who belong to Christ.

For further information on Jesus Famous Sermon see: -

- Matthew 5

In Commentary New Testament (ON WEBSITE MENU).

If David calls Christ Lord, How is he his Son?

Matthew 22:41-46 ---- ⁴¹Now while the Pharisees were gathered together, Jesus asked them a question, ⁴²saying, "What do you think about the Christ? Whose son is he?" They said to him, "The son of David." ⁴³He said to them, "How is it then that David, in the Spirit, calls him Lord, saying, ⁴⁴"The LORD (Yehovah) said to my Lord (adown or Kurios), Sit at my right hand, until I put your enemies under your feet'? ⁴⁵If then David calls him Lord how is he his son?" ⁴⁶And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

LORD: (Y^ehovah) (Yehovah) (Y^ehovah) (Yahh) is the Jewish national name of God, Y^ehovah is the same as Jah and means (the) self-existent or eternal; Jehovah the Lord. It is also pronounced Adonay the sacred name meaning God; the Lord most vehement. In order to prevent the repetition of the same sound Y^ehovah was used after the Hebrew word Adonay and pronounced by Jews as the Hebrew word elohiym.

Lord: (kurios) means supremacy, supreme in authority and control and by implication Mr. (as a respectful title) God, Lord, master or Sir.

Lord: (adown) means to rule, sovereign a controller human or divine, Lord, master or owner.

David calls Christ his Lord: the statement, "How is it that David, in the Spirit, calls him Lord, saying, "The LORD said to my Lord (v43-44) is cited from the following Psalm of David.

- The LORD (Y^ehovah) said unto my Lord (adown) Sit thou at my right hand, until I make thine enemies thy footstool. ²The LORD (Y^ehovah) shall send the rod (*Christ*) of thy strength out of Zion: rule thou (*Christ*) in the midst of thine enemies. ³Thy (*Christ's*) people shall be willing in the day of thy (*Christ's*) power, in the beauties of holiness from the womb of the morning: thou (*Christ*) hast the dew of thy youth. ⁴The LORD (Y^ehovah) hath sworn, and will not repent, Thou (*Christ*) art a priest for ever after the order of Melchizedek. ⁵The Lord (*Christ*) at thy right hand (of Y^ehovah) shall strike through kings in the day of his (Y^ehovah) wrath. ⁶He (*Christ*) shall judge among the heathen, he (*Christ*) shall fill the places with the dead bodies; he (*Christ*) shall wound the heads over many countries. ⁷He (*Christ*) shall drink of the brook in the way: therefore shall he (*Christ*) lift up the head (exalt the humble) (Psalm 110:1-7).

Jesus knowing that in a Jewish family the father is always considered the head of his children and would never exalt his son above himself and a Jewish son would never exalt himself above his father is using common logic by asking the Pharisees "how could David call the Christ his Lord if he was his son?"

Jesus knowing the Jewish Pharisees esteemed David and would never call their son their Lord asks them "Why would King David a prophet call the Christ his Lord if he was his son" no one was able to answer Jesus and from this point on were afraid to ask Jesus any more questions.

End