

THRU THE BIBLE EXPOSITION

Matthew: Jesus As Israel's Messiah And His Kingdom

N. Christ As Israel's Messiah Seen In His Overwhelming Instruction Of The Pharisees (Matthew 22:34-46)

I. Introduction

- A. Matthew's Gospel introduces Jesus as "Emmanuel," which being interpreted is, "God with us," Matthew 1:23.
- B. This is an astounding claim of the Hebrew Messiah in the view of the Jews of Jesus' era, for they were not at all expecting Messiah to be God Incarnate, a key reason for Israel's rejection of Him, cf. John 5:18.
- C. However, in answering the Pharisees, Jesus gave overwhelming instruction from their own Scriptures as to the divine identity of the Messiah, the Son of David, and we view that instruction for our insight and edification:

II. Christ As Israel's Messiah Seen In His Overwhelming Instruction Of The Pharisees, Matthew 22:34-46.

- A. After Christ's theological undermining of the Sadducees' belief in Matthew 22:23-33, the Pharisees met to plan how to catch Jesus in His talk in order to discredit Him, and they decided to have an expert in the Law, a "lawyer" (KJV), that is, a scribe, ask Him a question to that end, Ryrie St. Bib., KJV, 1978, fn. to Matt. 22:35.
- B. The scribe asked Jesus a question that "was being debated among the religious leaders at the time and various commandments were being championed as the greatest," Bible Know. Com., N. T., p. 73. They wanted to get Jesus' opinion on a divisive issue to create a division in His followers, thus undermining His influence.
- C. When the scribe then asked Jesus, "Master, which is the great commandment in the law?", the majority view among Israel's leaders was that the most important command was the third commandment of the Decalogue prohibiting one's taking of the Lord's name in vain, that this was the key command, with all others being minor in comparison to it, G. Campbell Morgan, The Gospel According To Matthew, 1929, p. 269-270.
- D. Jesus' response revealed a much more comprehensive grasp of the Law, and of the entire Old Testament:
 1. He said that the first command was the teaching given in the famous Shema "used by all Jews in their daily prayers," the Deuteronomy 6:5 quotation that one should love the Lord his God with all his heart, soul and mind, Matthew 22:37-38.
 2. Jesus added that the second most important command was like unto the first, that one should love his neighbor as himself, Matthew 22:39. This addition logically fits the Biblical model: if God made mankind, male and female, in His image as Genesis 1:26-27 reveals, then loving God with all of one's being logically leads to loving all who bear His image, including loving one's neighbor who is made in God's image, as one loves himself who is also made in the image of God! (Ibid., Bible Know. Com., N. T.)
 3. Jesus added that on these two commandments hung "all the law and the prophets," a phrase referring to the entire 39-book Old Testament Scriptures, Matthew 22:40; Ibid., Bible Know. Com., N. T.
- E. Since the Pharisees were gathered together, Jesus asked them a question to correct their beliefs, Matt. 22:41. He asked them whose Son was the Messiah, and they replied that He was the son of David, Matthew 22:42.
- F. Responding to this answer, Jesus asked how then did David under the inspiration of the Holy Spirit in Psalm 110:1 call Him "Lord," saying, "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?" Jesus then asked if David then called Him Lord, how was He his son, Matthew 22:43.
- G. Important in this discussion is the word for "Lord" that David used of Messiah in Psalm 110:1: it is '*adonay*', it means "Master," and it is used only of God in the Old Testament (Ibid.). Thus, one member of the Godhead is presented as addressing another member of the Godhead, and that in Old Testament Scripture!
- H. The Pharisees were stunned and unable to answer this question, so no one answered Jesus a word, and no one from that day forward dared asked Him any more questions, Matthew 22:46! Jesus had effectively shown from the Hebrew Old Testament that the Messiah, the Son of David, was also God, implying the Incarnation of the Messiah as God come in the flesh just like Jesus is presented in Scripture, John 1:14; Isaiah 9:6.

Lesson: *Jesus overwhelmingly settled a big theological question on what was the greatest commandment, noting that loving God with one's whole being is the greatest command, and then loving all men made in God's image is the second commandment, that on both commands hung the teaching of the entire Old Testament. Jesus also overwhelmed the Pharisees by teaching how Scripture at Psalm 110:1 taught the Messiah was God Incarnate.*

Application: *(1) May we believe in Jesus as God Incarnate and the Messiah for eternal life, John 20:31. (2) May we also love God with our entire being, and our neighbor as ourselves since all men are made in the image of the Lord we must love with all of our being.*