

The background of the image is a wide-angle photograph of a desert. A light-colored dirt road with visible tire tracks curves from the bottom left towards the center of the frame. The road is flanked by sparse, low-lying desert vegetation. In the distance, a range of rugged, brown mountains rises against a pale, overcast sky. The overall tone of the image is muted and atmospheric.

The Gospel of Matthew

WHY DID THE KING COME BUT NOT THE KINGDOM?

➤ The textual flow:

Contextual Helps:

- 1) The gospel of the kingdom –
- 2) The rejection of John –
- 3) The rejection of Jesus –
- 4) The training of the disciples –
- 5) The judgment of this generation –

➤ The textual flow:

Contextual Helps:

- 1) The gospel of the kingdom – The ministry of John, Jesus, and their disciples in declaring the made ready Kingdom offered to Israel.
- 2) The rejection of John –
- 3) The rejection of Jesus –
- 4) The training of the disciples –
- 5) The judgment of this generation –

➤ The textual flow:

Contextual Helps:

- 1) The gospel of the kingdom –
- 2) The rejection of John – John the baptizer was put to death by the Herodians.
- 3) The rejection of Jesus –
- 4) The training of the disciples –
- 5) The judgment of this generation –

➤ The textual flow:

Contextual Helps:

- 1) The gospel of the kingdom –
- 2) The rejection of John –
- 3) The rejection of Jesus – The religious leaders gave public false testimony of the Messiah's identity and works.
- 4) The training of the disciples –
- 5) The judgment of this generation –

➤ The textual flow:

Contextual Helps:

- 1) The gospel of the kingdom –
- 2) The rejection of John –
- 3) The rejection of Jesus –
- 4) The training of the disciples – Following the public rejection, Jesus turned His focus on training His disciples in kingdom teaching, and future ministry.
- 5) The judgment of this generation –

➤ The textual flow:

Contextual Helps:

- 1) The gospel of the kingdom –
- 2) The rejection of John –
- 3) The rejection of Jesus –
- 4) The training of the disciples –
- 5) The judgment of this generation – The suppression of truth regarding Jesus' identity, work, and offer of the kingdom led to a pronouncement of judgment upon that rejecting generation.

➤ The hostile groups:

- 1) Pharisees –
- 2) Herodians –
- 3) Sadducees –
- 4) Lawyer (Scribe) –

Contextual Helps:

➤ The hostile groups:

Contextual Helps:

- 1) **Pharisees** – The most prominent Jewish group known for their strict adherence to both the written Torah and their body of oral traditions.
- 2) **Herodians** –
- 3) **Sadducees** –
- 4) **Lawyer (Scribe)** –

➤ The hostile groups:

Contextual Helps:

- 1) Pharisees –
- 2) Herodians – a Jewish group of supporters of the Herodian dynasty. They favored Roman rule and Hellenistic culture to ensure political stability.
- 3) Sadducees –
- 4) Lawyer (Scribe) –

➤ The hostile groups:

Contextual Helps:

1) **Pharisees** –

2) **Herodians** –

3) **Sadducees** – A wealthy, aristocratic Jewish group largely comprising priests and high-ranking families. Known for their rejection of non-biblical oral laws and traditions, holding to a literal interpretation of the Torah, but adhering to a denial of the resurrection of the dead and existence of angels.

4) **Lawyer (Scribe)** –

➤ The hostile groups:

Contextual Helps:

- 1) Pharisees –
- 2) Herodians –
- 3) Sadducees –
- 4) Lawyer (Scribe) – An expert in Jewish law. They were educated men who were responsible for copying, interpreting, and teaching the law, as well as settling legal disputes within the religious community.

➤ The hostile groups:

Contextual Helps:

1) Pharisees –

2) Herodians –

3) Sadducees –

4) Lawyer (Scribe) –

*** **The Sanhedrin** – The highest legislative and judicial body of Jewish society, comprised of Pharisees, Sadducees, and Scribes (lawyers from both groups). The Herodians had a conflicting and cooperating association with the Sanhedrin.

II. THE KINGDOM HAS NOT 13:54-28:20

6. The Formal Presentation and Rejection of the King, 19:3 – 25:46

(Matthew 22:15-40 Pt. 1)

“Hostility Towards the Holy One”

Outline –

1. The Herodian's trap question vv. 15-22
2. The Sadducee's trap question vv. 23-33
3. The Scribe's trap question vv. 34-40
4. The Pharisee's trap question vv. 41-46

Outline –

1. The Herodian's trap question vv. 15-22
2. The Sadducee's trap question vv. 23-33
3. The Scribe's trap question vv. 34-40
4. The Pharisee's trap question vv. 41-46

1. The Herodian's trap question vv. 15-22

A. Determining what it says:

- The Pharisees plot a trap v. 15 (cf. Lk. 20:20)
- Their trap: vv. 16-17
 - 1) It was bi-partisan v. 16a
 - 2) It was disingenuous v. 16b
 - 3) It was presumptive v. 16c
 - 4) It was ill-motivated v. 17

1. The Herodian's trap question vv. 15-22

A. Determining what it says:

- Jesus responds vv. 18-22
 - It was knowledgeable v. 18a
 - It was a denouncement v. 18b
 - It was ingenious vv. 19-22
 - A. If He says “yes” to Caesar’s tax
(Pharisee’s charge Him)
 - B. If He says “no” to Caesar’s tax
(Herodians charge Him)

1. The Herodian's trap question vv. 15-22

B. Determining what to do:

- The tool of discernment!
- The doctrine of persecution (cf. Jn. 15:18-25)
- Our witness often comes through opposition.
- The Bible touches on political things!

Outline –

1. The Herodian's trap question vv. 15-22
2. The Sadducee's trap question vv. 23-33
3. The Scribe's trap question vv. 34-40
4. The Pharisee's trap question vv. 41-46

2. The Sadducee's trap question vv. 23-33

A. Determining what it says:

- The Sadducees turn vv. 23-28
 - 1) It too was bi-partisan v. 23
 - 2) It was biblically informed v. 24
 - 3) It was deceitful vv. 25-28
 - They used a “theological petri dish”

2. The Sadducee's trap question vv. 23-33

A. Determining what it says:

- Jesus responds: vv. 29-32
 - 1) It was corrective v. 29a
 - 2) It was biblical vv. 29b-30 (cf. Deut. 25:5)
 - 3) It was instructive vv. 31-32
 - Doctrine of resurrection
 - Doctrine of verbal-plenary inspiration.
- The multitudes are astonished v. 33

2. The Sadducee's trap question vv. 23-33

B. Determining what to do:

- Opposition may come from the biblically informed.
- Avoid “theological petri dishes” they betray a theological priority!
- Are we biblically loyal or theologically loyal?

Outline –

1. The Herodian's trap question vv. 15-22
2. The Sadducee's trap question vv. 23-33
3. The Scribe's trap question vv. 34-40
4. The Pharisee's trap question vv. 41-46

3. The Scribe's trap question vv. 34-40

A. Determining what it says:

- The Scribe's turn vv. 34-35
- The trap question v. 36
 - “which is the GREAT commandment?”
 - 1) Pharisee or Sadducee?
 - 2) Impossibility to narrow down:
 - 613 Rabbinic commandments
 - $365 \text{ (days)} + 248 \text{ (limbs)} = 613$

3. The Scribe's trap question vv. 34-40

A. Determining what it says:

- Jesus' 1st response vv. 37-38
- Jesus' 2nd response v. 39
- Jesus' summary of law and prophets v. 40

3. The Scribe's trap question vv. 34-40

B. Determining what to do:

- Avoid sectarianism! (cf. 1 Cor. 3:3-4)
- Avoid legalism!
- Avoid outward conformity and embrace inward transformation!

Outline –

1. The Herodian's trap question vv. 15-22
2. The Sadducee's trap question vv. 23-33
3. The Scribe's trap question vv. 34-40
4. The Pharisee's trap question vv. 41-46

4. The Pharisee's trap question vv. 41-46

A. Determining what it says:

- Jesus' rebuttal for the Pharisees v. 41
- Christ... Whose son? v. 42a
- Their answer v. 42b
- Jesus' question vv. 43-45
- Their silence v. 46

4. The Pharisee's trap question vv. 41-46

B. Determining what to do:

- Learn to ask good questions.
- Bible doctrine > theological bias

Summary/Application:

- Jesus faced opposition; we too should expect it.
- Are we biblically loyal and literate?
- Facing opposition well is an opportunity for witnessing

Stand firm in truth, even if the world stands against you!
(2 Timothy 4:1-5)



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