



Sowing the Word

*Love the Lord your God
with all your heart and
with all your soul and
with all your mind.*

*This is the first
and greatest
commandment.
And the second
is like it:
Love your neighbor
as yourself.*

Matthew 22:37-39



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Matthew 22-23 **February 17th-23rd, 2011**

So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

(Nehemiah 8:8)

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Helpful Study Resource:

Explore the Book by J. Sidlow Baxter

Online Help:

http://preceptaustin.org/matthew_commentaries.htm

Commentary:

The commentary used with permission throughout
this booklet is:

With the Word Bible Commentary

by Warren W. Wiersbe.

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Outline

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With the Word Bible Commentary

Matthew 21-22:1-14

The King (21:1–11). The people were blind to their Scriptures (Zech. 9:9). They praised Him with Psalm 118:26 but overlooked verses 22–23, which Jesus quoted later (v. 42). Beware knowing the Bible but not knowing the Lord when He is at work in your midst.

The Judge (21:12–22). Jesus cleansed the temple and cursed the fig tree, two “unusual acts” for Him who came not to judge but to save (Isa. 28:21). Like the temple, Israel was corrupt within; and like the fig tree, it was fruitless without. A church can become a “den of thieves” if that is where we go to cover up our sins (Isa. 56:7; 1:10–20; Jer. 7:11). A person whose life is “nothing but leaves” is in danger of judgment, for Christ seeks fruit (Matt. 7:15–20).

The Son (21:23–41). Jesus has authority because He is the Son of God! The vineyard is Israel (Isa. 5) whose leaders did not respect the Son when He came. The nation rejected the Father when they refused the witness of John, and now they were about to reject the Son.

The Stone (21:42–46). The Jewish leaders pronounced their own sentence. Jesus quoted Psalm 118:22–23 to prove that their sins would not hinder His victory (Isa. 8:14–15; Dan. 2:34; Acts 4:11; 1 Pet. 2:9). If only they had become like the children and praised the Lord instead of fighting Him (Matt. 21:15–16; Ps. 8:2)!

The Bridegroom (22:1–14). The rejected Son is resurrected and reigns in glory. He is the Bridegroom who wants everybody to come to His feast. Israel’s rejection of the invitation led to the destruction of Jerusalem (v. 7). But the invitation is still open today. Just be sure not to wear your self-righteousness (Isa. 64:6); let Him provide the garment of His righteousness (Isa. 61:10; 2 Cor. 5:21).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Mat 21:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Matthew 22:15–46

His enemies questioned Jesus, hoping to get Him in trouble with Rome. After Passover, they could have Him arrested and tried. But how can mortal man question God and hope to win (Job 38:1–3)? What arrogance—and what ignorance!

Jesus asked the key question: “Who is your Lord?” (vv. 41–46; Ps. 110). If Jesus Christ is your Lord, the other questions pose no problem. You will be a good citizen (vv. 15–22; Rom. 13); you will not worry about the hereafter (vv. 23–33); and you will love God and your neighbor (vv. 34–40).

People who like to argue usually lack humility and need to submit to Christ (Phil. 2:1–11). Although it is good to ponder the great questions of life, it is also good to admit our ignorance and to worship Christ “in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:3).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Mat 22:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Matthew 23

The Word of God has authority even if the people who teach it lack integrity (vv. 1–3). Our Lord’s standard is that we both do and teach His truth (5:17–20; 1 Thess. 2:10–12). Those who practice hypocrisy erode their character and do untold damage to others. The tragedy is that hypocrisy blinds people (vv. 16–19, 24, 26) so that they cannot see the Lord, themselves, or other people.

The God of the Pharisees is not the God of the Bible. He is a rigorous Law Giver who pays back those who pay Him. He is not “the God of all grace” (1 Pet. 5:10) or the loving Father who cares for His children (Ps. 103:1–14).

The Pharisees were blind to themselves. They were right, and everybody else was wrong. Because they majored on the externals, they never saw the rottenness in their hearts (vv. 25–28). Because they majored on the minor details, they ignored the great principles of the Word (v. 23).

Hypocrites never see the damage done to others: closing doors of blessing (v. 13); defiling those who touch them (v. 27); giving people a wrong sense of values (vv. 16–22). No wonder Jesus wept! These “woes” were born of anguish, not anger; and perhaps He is weeping over you and me.

Hypocrisy: *Failing to reach your goals or to be all that you want to be is not hypocrisy. Pretending that you have “arrived” is hypocrisy. The word hypocrite comes from the Greek word for the mask worn by an actor. Hypocrites deliberately play a part so people will think they are more spiritual than they really are. The remedy for hypocrisy is honesty with yourself and with God (1 John 1:5–10).*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Mat 23:1). Nashville: Thomas Nelson.

***“Thou shalt love the Lord thy God ...
with all thy mind.”***

Matthew 22:37

Written By: F B Meyer

Taken From: *Our Daily Homily*

This was Adam's blessed privilege in Eden; but he missed it. The love of self took the place of the love of God. It is the aim of our blessed Lord to bring us back to that position. Perfect love is the sunlit peak to which his whole redemption tends. And perfect love would be perfect holiness. If a man were to love God and his neighbor as his first and chief and all-absorbing passion, there would be no room for sin to establish itself in his heart.

But does not this command seem altogether impracticable? It does; and it is impracticable to our mortal flesh. It is high; we cannot attain to it. Yet the very sublimity of the demand is intended to drive us to the Holy Ghost. He sheds abroad the love of God in hearts which are fully yielded to Him. If you desire that this love should be your privilege, lie down low before the flow of the River of Life, and it will fill every gully and inlet of your nature.

But, perhaps you are not of an emotional nature; you cannot gleam and flash, and shed tears, and light up with smiles. You cannot love God with your heart! Then see, the Lord says that you can love Him with your mind, i.e., with your intellect, your choice, your will. Probably this is where you have to begin. Give your mind, your will, your power of choice to God. Make Him first. Ask Him to take the helm of your life, and to control, inspire, and direct its every movement. Crown Him King. And when the will, which is the high priest of your nature, has put its crown of life on the head of Christ, who is God Incarnate, all the emotions and affections and faculties of heart and Life will come in to swell the court with their homage and acclaim.

"What think ye of Christ?"

Matthew 22:42

Written By: C H Spurgeon

Taken From: *Morning and Evening*

The great test of your soul's health is, What think you of Christ? Is he to you "fairer than the children of men"- "the chief among ten thousand"-the "altogether lovely"? Wherever Christ is thus esteemed, all the faculties of the spiritual man exercise themselves with energy. I will judge of your piety by this barometer: does Christ stand high or low with you? If you have thought little of Christ, if you have been content to live without his presence, if you have cared little for his honour, if you have been neglectful of his laws, then I know that your soul is sick-God grant that it may not be sick unto death! But if the first thought of your spirit has been, how can I honour Jesus? If the daily desire of your soul has been, "O that I knew where I might find him!" I tell you that you may have a thousand infirmities, and even scarcely know whether you are a child of God at all, and yet I am persuaded, beyond a doubt, that you are safe, since Jesus is great in your esteem. I care not for thy rags, what thinkest thou of his royal apparel? I care not for thy wounds, though they bleed in torrents, what thinkest thou of his wounds? are they like glittering rubies in thine esteem? I think none the less of thee, though thou liest like Lazarus on the dunghill, and the dogs do lick thee-I judge thee not by thy poverty: what thinkest thou of the King in his beauty? Has he a glorious high throne in thy heart? Wouldest thou set him higher if thou couldest? Wouldest thou be willing to die if thou couldest but add another trumpet to the strain which proclaims his praise? Ah! then it is well with thee. Whatever thou mayest think of thyself, if Christ be great to thee, thou shalt be with him ere long.

"Though all the world my choice deride,
Yet Jesus shall my portion be;
For I am pleased with none beside,
The fairest of the fair is he"

***“How often would I have gathered
thy children together!”***

Matthew 23:37

Written By: F B Meyer

Taken From: *Our Daily Homily*

Only the greatest artists can make immortal pictures from simple domestic scenes. To detect the imperishable and the infinite in the common and ordinary, and to preserve it in such a form as to arrest the ages, this is the mark of consummate power. But how characteristic of Jesus—a broken bottleskin, a patched garment, a handful of girls shut out of a village feast—these are the subjects which He painted into never-to-be-forgotten pictures. Lord, give us childlike hearts that we may see the secrets that are hidden in common things!

But how this image arrests us! Who has not heard the cluck of the hen when danger was threatening her brood? She is quicker to detect its proximity than her callow young; and she must needs insert herself between it and them. Ah, how often does the rush of life drown the call of Jesus to come under his wing for rest and safety!

Bunyan says that the hen has a variety of calls, some six or eight. Jesus also calls us for different purposes—sometimes to nestle near his heart for fellowship; sometimes for rest. Sometimes He calls us to feast on some rich dainty, to which He has directed us in the Word; and sometimes to hide in the shadow of his wings till dreaded evils pass us by.

Oh that we more often heard and obeyed that warning note! Probably there is never a temptation nor trial which is not thus anticipated and preceded. When passion overcomes you by a sudden rush, you must not impute your failure to any lapse in your Savior’s care. He called you, but you could not hear. “How often!” Who can enumerate the many, many times when we have been summoned by Jesus nearer to Himself, but would not?

