

June 3, 2018

## Matthew 22:15-33

### Question about Taxes

- Now that the priest and elders have been exposed as false shepherds, they retaliate with several questions intended to entrap Jesus.
- These three questions should remind us of another series of questions that sought to question Jesus' supremacy and authority in Matt. 4:1–11, echoing Gen. 3:2.
- The Pharisees are now joined with the Herodians to entrap Jesus about the issue of Roman taxation. United, they hope to show Jesus to be either guilty of disloyalty to Israel or guilty of sedition against Roman rule.
- They begin by flattering Jesus hoping to sway him by appealing His sense of Self-importance.

*Mark 10:17 ...good Teacher...*

- They were hoping that this would give Jesus the opportunity to declare Himself as either opposed to or in agreement with Rome's authority to levy taxes on God's people.
- Because Jesus was aware of their malice, He responded to their flattery by addressing them as hypocrites (1 Cor. 12:4-11).

*Prov 5:21-22 For a man's ways are before the eyes of the Lord, and He ponders all his paths. 22 The iniquities of the wicked ensnare him, and he is held fast in the cords of his sin.*

- On the coin was the image of the Tiberius with the inscription: *divus pontifex maximums [God and high priest]*.
- With this answer, Jesus recognizes that God had instituted secular government with limited authority and obligations for the management of its citizens.

**Romans 13:1 -7** *Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. 2 Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. 3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, 4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. 5 Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. 6 For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. 7 Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.*

**1 Peter 2:13-17**

- This means that God's people were to live under the authority of secular government displaying the Light of the gospel to the world through their good deeds and good citizenship (Matt. 5:13-16).
- However, government's may not claim what God has forbidden nor command what God does not allow (Acts 4:19–20).

## Question about the Resurrection

- After this, a group of Sadducees approached Jesus with a question that sought to entrap him concerning the question of the resurrection.
- The Sadducees were a small group of aristocratic priests who rejected any doctrine that was not specified in the Torah.
- Rather than asking Jesus directly about the resurrection, they created an extreme situation to make their point.
- The problem was that they knew, intellectually, the Word of God but did not know the God of the Word.
- Jesus first addresses their example: marriage does not occur in heaven. Marriage was an earthly, human relationship that was created to image God's relationship with His people in Christ (Eph. 5:32).
- Jesus then pointed them to the very Scriptures that they had used to deny the resurrection to prove the fact on the resurrection (Ex. 3:6).
- Although the word resurrection is not used in the Pentateuch, it's reality is present implicitly. *Gathered to his* implies the gathering to those who are alive in some sense (Gen. 25:8,17; 35:29; 49:33; Num. 20:24, 26; Deut. 32:50).
- Consider also: Job 19:25–26; Daniel 12:2; Isaiah 26:19. For an explanation of the centrality and necessity of the resurrection read 1 Cor. 15:12-24.