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Inner Growth - Jesus 10

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matthew 1:1

Journey - Luke 9:3

Enlighten - Job 33:30

Saves - Psalms 18:31, 1 Timothy 1:15

Unity - Ephesians 4:13

Sinners - Luke 5:32

Jesus continues His ministry in verses one through fourteen of Matthew twenty-two as He speaks to them in parables of **the marriage dinner**. The key verses in this section are verses eleven and fourteen, respectively. In verse eleven, Jesus mentions a man without a wedding garment, which signifies readiness and preparation for the one to join in holy matrimony. Many who claim to be members of the kingdom of heaven on earth will not be wearing wedding clothes among the chosen. The 'wedding garment' symbolizes a condition of readiness that presents a possession of true faith in Christ and continued obedience made possible through the grace of Christ, as in chapter twenty-four, verse forty-four, and chapter twenty-five, verse twenty-one. Christ refers to the man not wearing wedding clothes to make us examine ourselves and ask, "Lord, is it I?" In verse fourteen, the call to salvation goes out to the many. However, the few chosen to inherit the kingdom of heaven are the ones

who respond to God's call, repent of their sins, believe in Christ, and follow Him. Responding to the grace of God by the free exercise of our will brings us into the chosen people.

Jesus continues His journey in verses fifteen through twenty-two under the **TriIBUTE money to Cesar** section and encounters the Pharisees' disciples with the Herodians, which is unknown, to attempt to entangle Him in some conspiracy by asking questions. The key verse is seventeen, which comes to Him a question. "Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" The question is framed as a dilemma. If answered in the affirmative, the Pharisees would be able to denounce Him to the people as a traitor to His country, courting the favor of their heathen oppressors. If in the negative, the Herodians (on the assumption which seems the more probable) could accuse Him, as He was later eventually accused of "perverting the nation, and forbidding to give tribute to Cæsar."

Jesus continues His ministry in the **Sadducees and the resurrection** section from verses twenty-three through thirty-three of Matthew twenty-two. The Sadducees came to the Son of God with a problematic question that begins in verse twenty-three and ends at twenty-eight. However, Jesus answers back from verses twenty-nine to thirty-two, respectively. The teaching of Jesus does not mean that a husband or wife will lose their particular identity and, therefore, not recognize each other. However, a relationship with our earthly partners will be deep and spiritual, no longer governed by the marriage union on earth.

Jesus continues His ministry in **the great commandment** section from verses thirty-four to forty of the same chapter twenty-two of Matthew. The Pharisees heard of the silencing encounter of the Sadducees and came to put their question forward to the Son of God from a lawyer, who was an interpreter in those days. The question, "Master, which is the great commandment in the law?" Jesus responds in verse thirty-seven, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." What God asks of all those who believe in Christ and receive His salvation is devoted

love, as in Deuteronomy six, verse five, Romans thirteen, verses nine through ten, and First Corinthians thirteen. This love involves the affection of our hearts whereby God is so valued and esteemed that we long for His friendship, love Him with our obedience, and seek His honor and glory on earth. If we truly love God, we will not hold back from public identification with Him, even suffering for His name and righteousness.

Our love for God must be wholehearted and dominating, inspired by His love whereby He gave His Son for our sake. Our passion is to be the kind of love expressed in Romans twelve, verses one to two, First Corinthians six, verse twenty, chapter ten, verse thirty-one, Second Corinthians nine, verse fifteen, Ephesians four, verse thirty, chapter five, verses one to two, and Colossian three, verses twelve through seventeen.

The Love for God is a personal attachment of allegiance and loyalty to Him, faith as a firm, unswerving adherence to the One to whom a Father-child relationship unites us.

Faithfulness to our commitment to Him, heartfelt devotion, expressed in our dedication to His righteous standards amid a God-rejecting world. And a desire for His presence and fellowship like that of a lovesick bride longing for the companionship of her bridegroom.

The requirements for the children of God are to love all people, read Galatians six, verse ten, and First Thessalonians three, verse twelve, including their enemies, as in Matthew five, verse forty-four. The people of God are to love all true born-again Christians uniquely, as in First John three, verse eleven. The love of believers for their Christian brothers and sisters, neighbors, and enemies must be comforting to, controlled, and directed by their loving affection for and devotion to God. Love for God is the "first and great commandment," as in verses thirty-seven through thirty-eight. Therefore, in our practice of love for all people, we must never compromise the supremacy of our love for God and the righteous standards of His Word.

Jesus continues His ministry by asking the Pharisees in **the Question of David's Son** section from verses forty-one through forty-six of Matthew twenty-two. When Christ baffled

his enemies, he asked them what thoughts they had of the promised Messiah. How be the Son of David and yet his Lord? He quotes Ps 110:1. If Christ was to be a mere man who would not exist till many ages after David's death, how could his forefather call him Lord? The Pharisees could not answer it. Nor can any solve the difficulty except he allows the Messiah to be the Son of God and David's Lord equally with the Father. He took upon him human nature and became God manifested in the flesh; in this sense, he is the Son of man and the Son of David. It behooves us above all things seriously to inquire, What think we of Christ? Is he altogether glorious in our eyes and precious to our hearts? May Christ be our joy, our confidence, our all. May we be more like him and more devoted to his service?