

CHRIST ANSWERS THE INSINCERE QUESTIONERS

[BIBLE TEXT](#) : Matthew 22:15-33, 41-46

LESSON 219 Senior Course

MEMORY VERSE: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21).

[BIBLE TEXT in King James Version](#)

Matthew 22:15-33

¹⁵ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

¹⁶ And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

¹⁷ Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

¹⁸ But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

¹⁹ Shew me the tribute money. And they brought unto him a penny.

²⁰ And he saith unto them, Whose *is* this image and superscription?

²¹ They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

²² When they had heard *these words*, they marvelled, and left him, and went their way.

²³ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

²⁴ Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

²⁵ Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

²⁶ Likewise the second also, and the third, unto the seventh.

[BIBLE REFERENCES:](#)

I Tribute Money

1 The Pharisees tried to incriminate Jesus with subtle questions, Matthew 22:15-17;

Psalm 2:2

² The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

Mark 12:13-14

¹³ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

¹⁴ And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

Isaiah 29:21

²¹ That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

2 Jesus rebuked the Pharisees for their hypocrisy, Matthew 22:18;

Luke 10:25

²⁵ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

Acts 5:9

⁹ Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

3 Jesus cleverly made the Pharisees answer their own question, Matthew 22:19-21;

Luke 20:1-8

¹ And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

² And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

³ And he answered and said unto them, I will also ask you one thing; and answer me:

⁴ The baptism of John, was it from heaven, or of men?

⁵ And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

⁶ But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

⁷ And they answered, that they could not tell whence *it was*.

⁸ And Jesus said unto them, Neither tell I you by what authority I do these things.

John 8:5

⁵ Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

4 Jesus told the Pharisees to pay tribute unto whom tribute was due, Matthew 22:21, 22;

1 Timothy 1:9

⁹ Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of

²⁷ And last of all the woman died also.

²⁸ Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

²⁹ Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

³⁰ For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

³¹ But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

³² I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

³³ And when the multitude heard *this*, they were astonished at his doctrine.

Matthew 22:41-46

⁴¹ While the Pharisees were gathered together, Jesus asked them,

⁴² Saying, What think ye of Christ? whose son is he? They say unto him, *The Son* of David.

⁴³ He saith unto them, How then doth David in spirit call him Lord, saying,

⁴⁴ The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

⁴⁵ If David then call him Lord, how is he his son?

⁴⁶ And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

fathers and murderers of mothers, for manslayers,

1 Timothy 2:1-3

¹ I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

² For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

³ For this *is* good and acceptable in the sight of God our Saviour;

Romans 13:1-7

¹ Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

² Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

³ For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

⁴ For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

⁵ Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

⁶ For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

⁷ Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

Titus 3:1

¹ Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

1 Peter 2:13-14

¹³ Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

¹⁴ Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

II Questioning Sadducees

1 The Sadducees quoted a law of Moses in hope of ensnaring *Jesus* with an unanswerable question, Matthew 22:23-28;

Mark 12:18-23

¹⁸ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

¹⁹ Master, Moses wrote unto us, If a man's brother die, and leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

²⁰ Now there were seven brethren: and the first took a wife, and dying left no seed.

²¹ And the second took her, and died, neither left he any seed: and the third likewise.

²² And the seven had her, and left no seed: last of all the woman died also.

²³ In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

2 Jesus told the Sadducees that they were ignorant of the Scriptures and of the power of God, Matthew 22:29;

Ephesians 4:18

¹⁸ Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

1 Peter 2:15

¹⁵ For so is the will of God, that with well doing ye may

put to silence the ignorance of foolish men:

2 Peter 3:5

⁵ For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

3 Jesus answered the Sadducees' question about marriage, Matthew 22:30;

1 John 3:2

² Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1 Corinthians 7:29-31

²⁹ But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

³⁰ And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

³¹ And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

4 Jesus told the Sadducees that God was the God of the living, not of the dead, Matthew 22:31-33;

Exodus 3:6

⁶ Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Exodus 3:16

¹⁶ Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

Acts 7:32

³² *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

Luke 20:37

³⁷ Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

III Defeated Questioners

1 Jesus asked his inquirers a question concerning the Sonship of Christ, Matthew 22:41, 42;

Matthew 14:33

³³ Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

John 1:49

⁴⁹ Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

2 Jesus questioned the Pharisees as to David's statement concerning Christ, Matthew 22:43-45;

Hebrews 1:13

¹³ But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Acts 2:34

³⁴ For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

Hebrews 10:12-13

¹² But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

¹³ From henceforth expecting till his enemies be made his footstool.

Psalms 110:1

¹ The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

3 No man dared to question Jesus any more, Matthew 22:46;

Job 32:15-16

¹⁵ They were amazed, they answered no more: they left off speaking.

¹⁶ When I had waited, (for they spake not, but stood still, *and* answered no more;)

Job 40:1-3

¹ Moreover the LORD answered Job, and said,

² Shall he that contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.

³ Then Job answered the LORD, and said,

Isaiah 50:8

⁸ *He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.*

NOTES:

Provocative Question

The Pharisees, taking counsel together as to how they might best incriminate Jesus, proposed a question to Him regarding their obligation to pay tribute money to Caesar. The Pharisees thought that if Jesus told them not to pay tribute money to Caesar, they could make an accusation to the Romans that He was inciting rebellion and sedition. And if Jesus supported the right of Rome to receive tribute money, they could claim He was not the true Messiah. The Messiah, or Christ, spoken of by the prophets, was to them the One who would restore Israel to a place of supremacy. If Jesus supported the Roman government, this would give the Pharisees an opportunity to say He was against Israel's restoration as a mighty nation. In either case, the Pharisees thought to win material to use for false accusation against Him.

Lost Heritage

The Pharisees' proposition as to whether they should or should not pay tribute money to Caesar was a very faulty one, at best. They were supporting the premise that Israel was a sovereign nation, who owed allegiance to no one but God. While Israel suffered under the humiliation of being a conquered nation, they still held to the idea that their sovereignty could not be dissolved by any amount of subjection or occupation by a foreign nation.

Israel's claim to such sovereignty was in the fact that God had chosen them of all the peoples of the earth to be His peculiar treasure. Therefore, they claimed they did not owe any allegiance of any kind to anyone, even though they were in absolute subjection to another's rule. Israel's proud and self-righteous principle of recognizing no law but their own was a continual opposition to Jesus, and was the basis for the instigation of many such questions as the Pharisees asked regarding the tribute money.

Israel spoke much of their rights under the covenant God had made with them, but they failed to remember it was a conditional covenant. They forgot that since God, in His sovereignty, was able to make of them a nation, who were not a nation, on the condition of obedience to His precepts, so also was He able to reject their sovereignty on the grounds of their disobedience. This had been done, and Israel, because of their rejection of Christ as the Messiah, was soon to lose the little government left to them. They still contended for the special rights and privileges that God's covenant had promised them; but they neglected to fulfill the condition of being a separate people unto God, which alone could bring the privileges God had promised **to** them.

The Jews, through their persistent and determined

rebellion during many generations, caused their understanding to become so warped and ineffective that they could not see that they were no longer keeping God's law. What they understood to be the infallible word of God actually included a vast collection of men's traditions and Pharisaical opinions. (**Mark 7:1-13** ¹ Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. ² And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. ³ For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. ⁴ And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brassen vessels, and of tables. ⁵ Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? ⁶ He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. ⁷ Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. ⁸ For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. ⁹ And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. ¹⁰ For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: ¹¹ But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.* ¹² And ye suffer him no more to do ought for his father or his mother; ¹³ Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.)

The Jews, with all their striving against Roman rule, were very much like the man who had lost his axe head in a pool of water, and had to cry "Alas, master! for it was borrowed" (II Kings 6:5). They did not realize that their privileges were borrowed, and could not be retained without obedience to the Giver.

Acknowledged Obligation

Jesus easily brought the Pharisees' question to nought by asking them whose image was upon the money they used to pay tribute. They quickly answered, "Caesar's." It was an everyday maxim of those times that whosoever had his image upon the money of commerce was the acknowledged ruler. When the Pharisees readily admitted this, they likewise admitted they had acceded to that rule, and were already in subjection to it. By their admission that Caesar was the ruler, they admitted their obligation to pay that which the government had a lawful right to impose.

Jesus' answer to them, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" was both a rebuke and an answer. They had accepted the rule of Rome in temporal things; why, then, did they not accept the government of God in those things in which He was to receive His just tribute and dues?

Jesus rebuked the Pharisees for their hypocrisy in daring to claim any covenant rights for Israel when they had repeatedly forfeited them by disobedience. He likewise rebuked them for tempting Him and questioning His obedience to God, when they themselves were full of hypocrisy and sin. The Pharisees were completely discomfited by His answer, and went away marveling at the wisdom of Jesus.

The Sadducees' Question

A group of Sadducees also came to Jesus to question Him with the hope of proving there was no resurrection. Their question was both hypothetical and improbable, concerning a woman who had been the wife of seven men, one after the other. If there was a resurrection, whose wife would she be? The Sadducees thought this an unanswerable question, and they thought they would thereby be able to discredit Jesus and the truth of the resurrection.

Jesus told them that they were ignorant of the Scriptures and of the power of God. God made man male and female, that they might multiply and subdue the earth (**Genesis 1:27-28** ²⁷ So God created man in his *own* image, in the image of God created he him; male and female created he them. ²⁸ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.). In the resurrection there will be no marriage, but all shall be as the angels of God.

The souls of men shall be reunited with their bodies which shall receive immortality and be glorified. We shall become citizens of a spiritual world. We shall have flesh and bone (Luke 24:39), and shall be like Christ, for we shall see Him as He is (1 John 3:2). Men are to be as the angels, so far as immortality and place of dwelling is concerned; but in all other respects men will be greater than the angels. (**1 Corinthians 6:3** ³ Know ye not that we shall judge angels? how much more things that pertain to this life?)

God of the Living

Jesus showed the Sadducees that the resurrection was not according to their conception, by reminding them of a rather obvious truth they had overlooked. God said that He is the God of Abraham, Isaac, and Jacob. Either the souls of these men had long ago gone to be with the Lord, or else God was a God of the dead. Of what use or value is a God of men who are long ago laid away in their graves to be seen no more? If the souls of these men were not alive, to be united with their glorified bodies at the resurrection, then neither was there a living God. The Sadducees did not deny there was a living God; and consequently, on the basis of what Jesus said, they could not very easily repudiate the truth of the resurrection, and "they were astonished at his doctrine."

Jesus' Question

After the Pharisees and Sadducees had plied Jesus with questions, Jesus asked a question of them: "What think ye of Christ? whose son is he?" Their answer was, "The Son of David." Jesus then inquired of them to whom David referred when he said, "The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool" (Matthew 22:42-44).

This question baffled the Jews. The Jews were either unable to understand, or unwilling to believe, that the Christ was to be more than mortal man. They understood that He was to be a son of David, that He would inherit the throne of His Father, and that Israel was to be exalted to a great place of honor among the nations under His rule; but they could not see the relationship of Christ to the Father as the divine Son of God.

Sacrificial Lamb

Through the entire history of Israel God had patiently instructed the Hebrews in the truth of a coming Christ. Every

offering pointed them to the necessity of a perfect sacrifice for sin, and the necessity of a sacrifice without spot or blemish. Where could they expect such a sacrifice, actually to atone for their sins, except from Heaven? Israel was ready enough to accept a deliverer of earthly origin, who would restore them to great earthly fame and splendor; but they did not want any other kind, and little understood of what His kingdom actually consisted.

Whenever Jesus tried to present to the people the truth that He was the Son of God, that He was eternal, that He had been with His Father in the past and would go to be with Him again, it always caused great dissension amongst them. (**John 5:18** ¹⁸ Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. **John 10:30** ³⁰ I and my Father are one.) The thought of Jesus, son of Joseph and Mary, being divine was incompatible with the reasoning of most of the Jews.

This Psalm of David was one which all Israel accepted without question as being prophetic of Christ. Yet it was obvious that David was speaking of two persons, and both of these persons were associated in the Divine Trinity. Why then did they take offense when Jesus told them that Christ was divine? Of whom was David speaking if he was not speaking of the Son of God? If Christ was the Lord of David, how could Christ be David's son?

Such questions the Pharisees were unable to answer. If they had believed in the miraculous birth of Christ, they would have understood how Jesus could be the Lord of David and still be his son.

One feels that the Pharisees caught a glimpse of truth that they had not reckoned with as Jesus questioned them about their opinions as to the Sonship of Christ. They dared not ask Him any more questions because of the great wisdom and knowledge He possessed of things about which they knew nothing.

QUESTIONS

- 1 Why did the Pharisees think they had any right to refuse to pay tribute money to Caesar?
- 2 How did Jesus show the Pharisees their responsibility to the Romans?
- 3 What were the things they owed to God?
- 4 How did the Sadducees hope to disprove the resurrection?
- 5 How did Jesus prove there is a resurrection?
- 6 Why could not the Pharisees answer Jesus' question?
- 7 Who is David's Lord?
- 8 Is Jesus Christ actually David's son?