

Treasure Hunt

- What is the common theme of the three parables the Lord gave the chief priests?
- What is the common theme of his three answers to the Pharisees and Sadducees?
- What overall message emerges from this discourse?
- In what sense do “the scribes and Pharisees sit in Moses’ seat”?
- What valid contribution did they offer believers, according to the Majority reading in v. 3?
- How does the Lord, unlike the Pharisees, “move” our burdens?
- What was the ultimate motivation of the scribes and Pharisees in their devotions?
- Does the Lord’s prohibition of titles mean there are no distinctions among believers?
- What is the source of true prestige in the church?

The Great Debate

Matt 21:18-23:39

21:18-20 Curse (on the fig tree)

21:21-22 Instruction to Disciples on Faith

Matt 21:23-22:14 Debate with the **Chief Priests**

(with the
elders)

21:23-27 An Unanswerable Question

21:28-44 **Parables** (Sons, Tenants)

21:45-46 Fearful Priests

22:1-14 A Final **Parable** (Marriage)

Matt 22:15-46 Debate with the Pharisees (with

the
Sadducees)

22:16-22 **Question** about Tribute

22:23-33 **Question** about Resurrection

22:34-40 **Question** about the Law

22:41-46 An Unanswerable Question

23:1-12 Instruction to Disciples on Humility

23:13-39 Woes (on the **scribes and Pharisees**)

Unifying the Parables and the Questions

Row Themes

	Parables	Answers
Commandment	1. Two Sons	(3. Great Commandment)
Unpopular Payment	2. Wicked Tenants	1. Census Tax
Marriage in the Kingdom	3. Marriage Feast	2. Widow of Seven
		3. Great Commandment
Column Theme:	Fruit	God enables human interaction

God Requires the Fruit of Love

Joh 7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

Joh 13:34 A new commandment I give unto you, That ye **love one another**; as I have loved you, that ye also love one another.

Gal 5:22 But the fruit of the Spirit is **love**, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

1Co 13:1 Though I speak with the tongues of men and of angels, and have not **charity**, I am become as sounding brass, or a tinkling cymbal. 2 And though I have *the gift of prophecy*, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not **charity**, I am nothing. 3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not **charity**, it profiteth me nothing.

Instruction on Humility

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Moses' Seat

Rom 3:1 What advantage then hath the Jew? or what profit *is there* of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God.

A Dilemma due to a Textual Error

Critical Text: All therefore whatsoever they bid you _____, that observe and do. **???**

Matt 15:6 Thus have ye made the commandment of God of none effect by **your tradition.**

Matt 15:14 **Let them alone:** they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Matt 16:6 Then Jesus said unto them, Take heed and **beware of the leaven** of the Pharisees and of the Sadducees. ...
12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the **doctrine** of the Pharisees and of the Sadducees.

Majority Text: All therefore whatsoever they bid you **observe**, that observe and do.

Act 17:11 These were more noble than those in Thessalonica, in that they **received the word** with all readiness of mind, and **searched** the scriptures daily, whether those things were so.

Moving Heavy Burdens (v. 4)

Act 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.
29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
30 For my yoke *is* easy, and my burden is light.



Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

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Phylacteries: Deu 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.



Borders: Num 15:38 Speak unto the children of Israel, and bid them that they make them **fringes** in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

Mat 9:20
And,
behold, a
woman,
which was
diseased
with an
issue of
blood
twelve
years, came
behind *him*,
and touched the **hem** of
his garment:

8-10, Titles vs. Functions

Matt 23:34 I send unto you prophets, and wise men, and scribes.

Eph 4:11 And he gave some, **apostles**; and some, **prophets**; and some, **evangelists**; and some, **pastors** and **teachers**;

1Co 4:15-17 For though ye have ten thousand instructors in Christ, yet *have ye not many fathers:* for in Christ Jesus I have begotten you through the gospel. ... 17 For this cause have I sent unto you Timotheus, who is my beloved **son**, and faithful in the Lord,

11, He that is greatest among you...

Mat 20:25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

12, shall be abased ... exalted

1Sa 2:6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. 7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

Psa 75:4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn: 5 Lift not up your horn on high: speak *not with* a stiff neck. 6 For promotion *cometh* neither from the east, nor from the west, nor from the south. 7 But God *is* the judge: he putteth down one, and setteth up another.