

A parable by Max: There once was a wealthy young and beautiful lady who married a handsome and descent man. The first ten years of their marriage was wonderful in every sense. They had developed reciprocal love for each other. He respected and protected her privacy, property, person and put an umbrella of freedom over her. She responded to this treatment beautifully and loved him dearly. However, after their tenth anniversary, step by step he became evil in every sense. He confiscated her property, removed her privacy, and began slapping her around and on occasion would even break a few of her bones. Even though she took legal action against him on several occasions, it did no good. He had become psychotic and a complete tyrant. Finally, after much abuse, she came to the realization that only divorce and complete separation would solve her unbearable conditions!

Matthew 22

Continuing the Temple Discourse: beginning in chapter 21 and finishing in chapter 23.

22:1. And Jesus answered and spoke to them again by parables, and said,

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων,

22:2. The kingdom of Heaven [regenerate individuals on the earth; a relationship established with heaven] **is like** [often used to introduce a parable] **a certain king** [God the Father] **who made a marriage** [the plan of salvation] **for his son** [Jesus Christ; the bride to be namely the regenerate of Israel].

Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

The bride to be is the regenerate of Israel.

22:3. And he sent out his servants [patriarchs, prophets, priests, judges: anyone who disseminated the gospel and doctrine in the ancient world] **to call those who were invited** [every generation of Jews were invited to believe in Christ] **to the wedding** [analogous to salvation]; **and they did not desire to come** [the majority would not accept the invitation to believe in Jesus Christ: not at God-consciousness nor at gospel hearing].

καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.

22:4. Again he sent out other servants [John the Baptist, the disciples], **saying, ‘Tell those who are invited, Behold, I have prepared my dinner; my oxen and fatlings are killed** [a reminder of the Levitical Offerings], **and all things are ready. Come to the marriage’** [‘come’ is a synonym for faith: invitation repeated to believe in the Lord Jesus Christ].

πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἶπατε τοῖς κεκλημένοις, Ἴδου τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

22:5. But not caring, they went their ways [the Pharisees took the way of legalism and religion, the Sadducees took the road of rationalism and politics], **one to his own field** [the Pharisees since they came from the common people], **another to his own trading** [Sadducees since they came from the priests and aristocrats].

οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·

Religious people make light of the gospel. The Pharisees and Sadducees were encouraging a struggle against Rome that they might become independent. The Pharisees wanted a religious kingdom whereas the Sadducees wanted a political kingdom. Both wanted a kingdom apart from the cross. The Pharisees wanted to rule with a religious hierarchy;

the Sadducees wanted to rule with a philosophical and rationalistic hierarchy. The Sadducees were Hellenic in their culture; the Pharisees were Judaistic in theirs. A third group were the Herodians who wanted the Herodian line in power in the Middle East.

22:6. And the rest [the Herodians] seized his servants and treated them spitefully and killed them.

οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

22:7. And the king [God the Father] was very angry. And he sent out his armies [three Roman Legions] and destroyed those murderers [during the siege of Jerusalem], and burned up their city [the destruction of Jerusalem in August of 70 AD]. (The beginning of the 5th Cycle of Discipline)

ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν

Between verses 7 and 8, we have the Church Age.

22:8. Then he said to his servants [the 144,000 Jews of the Tribulation], “The wedding is ready [will occur at the 2nd Advent], but they who were invited were not worthy [the religious Jews keep on rejecting Christ].

τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

22:9. Therefore, go into the exits of the highways, and as many as you shall find, invite them to the marriage [evangelism in the Tribulation].”

πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὔρητε καλέσατε εἰς τοὺς γάμους.

22:10. So the servants [the 144,000] went out into the highways and gathered together as many as they found, both bad and good [all kinds of people have an opportunity to believe]. And the wedding was filled with reclining guests [the guests for the most part are the believers alive at the 2nd Advent].

καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

22:11. And the king [Christ at the 2nd Advent] coming in to look over the guests, he saw a man seated there who did not have on a wedding garment [the unsaved Jew].

εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἑνδυμα γάμου·

22:12. And he said to him, “Friend, how did you come in here without having a wedding garment [wasn’t saved]”? And he was speechless [he had no answer].

καὶ λέγει αὐτῷ, Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἑνδυμα γάμου; ὁ δὲ ἐφίμωθη.

22:13. Then, the king said to the servants, ‘Bind him hand and foot and take him away, and cast him into outer darkness [the unbelieving Jew cast off the earth into Torments at the 2nd Advent]. There shall be weeping and gnashing of teeth [expresses frustration: realizing the implications of having rejected the gospel].

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

22:14. For many were called [all Israel were invited to the wedding feast], **but few were chosen** [only a few responded to the gospel message].

πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

22:15. Then the Pharisees left and took counsel that they might entangle Him by means of words.

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

The Religious Debate: verses 16-46

22:16. And they [the Pharisees] **sent their disciples** [students studying to be Pharisees] **out to Him along with the Herodians, saying, “Teacher** [they do not recognize him as the Savior and Messiah] **we know** [condescending phrase: we know that you know a few things and have some principles] **that you are true, and that you teach the way of God in truth. Nor are you a respecter of persons** [he doesn't respect someone for his office or what they can do for him], **for you do not regard the person of men** [not influence by people who can do something for you or people who have status symbols]

καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

This flattery from the Herodians and these future Pharisees as found in this verse was designed to soften up Jesus so that they could trick the Lord in making a strong statement against the Roman Empire. In so doing, the Romans would remove Jesus Christ for the Pharisees and Herodians.

Some background information:

The head of the Sanhedrin was the high priest and was composed of the Sadducees and Pharisees, and to a much lesser extent, the Herodians. The Scribes were the theologians of the country and mainly dealt with the written word but had a religious political party called the Pharisees. (The word ‘Pharisee’ is derived from a word meaning separation. They separated from many things by which they developed their self-righteousness.) The priests and other aristocrats, mostly descendants of the Hasmonean dynasty had become a political party called the Sadducees. Since both the Pharisees and Sadducees formed after the Maccabean Wars, the Sanhedrin formed at that same time. Of course, the Herodians belonged to the Herodian Party which obviously formed during the time of Herod and lasted until the end of the Herodian line. They favored the dynasty of Herod ruling the entire Middle East. So, they wanted the Romans out and were against Jesus since they thought that He as messiah would be in opposition to the Herodian line.

22:17. Therefore, tell us; what is your opinion [We value your opinion: total deceit]? **‘Is it lawful to give tribute to Caesar or not [taxation]?’**”

εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;

This is a loaded question; they are not seeking information. They want Jesus to say that it is not lawful to pay taxes to the Romans. Then, they would have run to the Romans and informed them of this revolutionist that the Romans might eliminate Jesus for them.

Is the believer as part of a spiritual kingdom in conflict with the political kingdom of Rome? If not, then what is the relationship? Under the Laws of Establishment, the Romans provided the freedom for the Jews to believe in Christ and to advance spiritually.

22:18. But Jesus perceived their wickedness [conspiring to destroy him; motivated by jealousy, hatred etc.], **and said, “Why do you test Me** [to remove you from this life], **hypocrites?**

γνούς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;

While the question of these Jewish leaders was a good one, their motives were evil. Don't be nice to people who are attacking the truth. When a person is against doctrine, you call them what they are as Jesus called a spade, a spade (a hypocrite, a hypocrite).

While many people enjoy the blessings of an establishment society, they run it down. These are wicked people.

22:19. Show Me the tribute money.” And they brought a denarius to Him.

ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

22:20. And He said to them, “Whose image [Tiberias] and superscription [Tiberias Caesar] is this?”

καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

22:21. They said to Him, “Caesar's [Tiberias at this time].” Then He said to them, “Therefore, render [aorist imperative: pay your taxes at the time when you are taxed] to Caesar the things that are Caesar's, and to God the things which are God's.”

λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

Where freedom exists, the citizens and others have the right of supporting that national entity. Yes, there were evils in the Roman Empire, but neither Jesus nor Paul ever dealt with those subjects. They concentrated on what was important, the gospel and doctrine.

Summary:

1. Jesus made a clear distinction between religion and the state.
2. Believers are responsible to both the state and to God. So, a spiritual kingdom can co-exist with an earthly political kingdom.
3. Though Judea was under the Roman government, Rome permitted religious freedom. While the Jewish citizens of Judea were expected to pay taxes to Rome and obey the laws of Rome, Rome did not insist that the Jewish citizens follow Roman religion.
4. Until Jesus returns at the 2nd Advent, there can no bona fide union of the spiritual and the state.
5. In the meantime, the two kingdoms, the spiritual and the state coexist, operating in their own sphere. They are able to do so since the bona fide state provides law and order and religious freedom. In turn the believers and religious citizens should support and obey the state.
6. The national governments exist to curtail internationalism, to support the Laws of Establishment and to permit religious freedoms. You can have many forms of government such as monarchy, aristocracy, and republic as long as they allow freedom. Under this umbrella of freedom, there should be the opportunity for maximum evangelism and Bible teaching.
7. When the state does not permit evangelism and the teaching of God's Word, then God's authority supersedes the authority of the government as per Acts 5:25-29, "Then someone came and said, "Look! The men you put in jail are standing in the temple courts teaching the people."²⁶ At that, the captain went with his officers and brought the apostles. They did not use force, because they feared that the people would stone them."²⁷ The apostles were brought in and made to appear before the Sanhedrin to be questioned by the high priest.²⁸ We gave you strict orders not to teach in this name," he said. Yet you have filled Jerusalem with your teaching and

are determined to make us guilty of this man's blood.²⁹ Peter and the other apostles replied: "We must obey God rather than human beings!"

8. If Jesus had answered either yes or no, he would have been trapped into a false position. However, by not simply answering 'yes or no' but clearly stating the co-existence and the symbiotic relationship of both the state and Christianity, and the responsibility of the Christian to both, he was able to shut these troublemakers up.

22:22. When they heard these words, they were utterly astounded, and they left Him and went away.

καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

Jesus refutes the Sadducees verses 23-33.

22:23. On that day the Sadducees came to Him, who say that there is no resurrection. And they asked Him,

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

The Sadducees, the aristocrats of the land, were taken primarily from the priests whereas the Pharisees came from the scribes. The Sadducees want an oligarch ruled by them. As rationalists they did not accept the Scriptures as authoritative.

As unbelievers and rationalists, they did not believe in resurrection or in angels. Even though they did not believe in these truths, their question will be about what will take place in a resurrected state. This was pure hypocrisy. Furthermore, since they did not believe in resurrection, it follows logically that they did not believe in the Old Testament Scriptures since resurrection is clearly taught there (Daniel 12:2; Isaiah 26:19, 53:10; Job 19:26ff; Psalm 16:10, 11).

22:24. saying, “Master [professor: they recognize his academic status only], Moses said [the Pentateuch], ‘If [introducing a hypothetical situation] a man dies, having no children, his brother shall marry his wife in order to raise up seed [descendants] unto his brother.’

λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

They quoted the Old Testament even though they did not accept it as per Deuteronomy 25:5-9, “If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband’s brother shall take her and marry her and fulfill the duty of a brother-in-law to her. ⁶ The first son she bears shall carry on the name of the dead brother so that his name will not be blotted out from Israel. ⁷ However, if a man does not want to marry his brother’s wife, she shall go to the elders at the town gate and say, “My husband’s brother refuses to carry on his brother’s name in Israel. He will not fulfill the duty of a brother-in-law to me.” ⁸ Then the elders of his town shall summon him and talk to him. If he persists in saying, “I do not want to marry her,” ⁹ his brother’s widow shall go up to him in the presence of the elders, take off one of his sandals, spit in his face and say, “This is what is done to the man who will not build up his brother’s family line.”

22:25. Now, there were with us seven brothers. And the first, when he had married a wife, died. And, having no issue, he left his wife to his brother.

ἦσαν δὲ παρὶ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

22:26. The second also did likewise, and the third, to the seventh [ludicrous].

ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.

22:27. And last of all the woman also died.

ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

22:28. Therefore, in the resurrection, whose wife shall she be, of the seven? For they all possessed her.”

ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

The Sadducees with an aristocratic smirk thought that they had placed the Lord in a corner with their profound question. They wanted to ridicule the doctrine of resurrection. In this way they could discredit the Word of God namely the doctrine of resurrection and Jesus Christ at the same time since He has been teaching from the Old Testament which taught resurrection.

In this hypothetical situation posed by the Sadducees, none of the brothers had any children by her otherwise it would not have been necessary for the younger brother to marry his older brother's wife.

22:29. Jesus answered and said to them, “You are wrong [stray away, are deceived], not knowing the Scriptures nor the power of God [regarding resurrection and what occurs in the eternal state].

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·

Jesus is saying that they are never right for they do not know the Scriptures. Furthermore, one cannot understand the power of God unless he knows the Scriptures.

22:30. For in the resurrection [in which the Sadducees did not believe nor did they believe in life after death], they neither marry nor are given in marriage, but are as the angels of God in Heaven [neither did the Sadducees believe in angels].

ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλί ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.

Jesus is saying that angels do not have the ability to procreate as they did with mankind before the flood (Genesis 6). He is also implying that there is a love in heaven much superior to any love found in marriage. Marriage is for time and eternity is an improvement on time.

22:31. But regarding the resurrection from the dead, have you not read that which was spoken to you by God, saying, [sarcasm]

περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος,

22:32. "I am [and keep on being] the God of Abraham, and the God of Isaac, and the God of Jacob [They are alive in his presence: Exodus 3:6]?" God is not the God of the dead [as the Sadducees claim by rejecting life after death], but of the living [Abraham, Isaac and Jacob are alive in their interim bodies].

Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.

Jesus demonstrates how ignorant and wrong were the Sadducees! The Sadducees and other religious leaders would take an oath by the God of Abraham, Isaac and Jacob in their rituals without realizing that in so doing, they were recognizing life after death. The bodies of Abraham, Isaac and Jacob are in their graves yet they are alive namely their souls are in their interim bodies awaiting their resurrection at the 2nd Advent. So, this is a direct attack upon the Sadducees who say that there is no life after death, there is no resurrection. By using this particular Scripture, which the Sadducees used in oath taking, resurrection could not be refuted.

22:33. And when the crowd heard this, they were astonished at His teaching. [but no indication that they believed in Him]

καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

The refutation of the Pharisees verse 34-46.

22:34. But hearing that He had silenced the Sadducees, the Pharisees were gathered together [to decide how they would approach him].

Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.

22:35. Then, one of them, a scribe [their most brilliant theologian], **asked, testing Him** [to find a weak area or some evil if possible],

καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς] πειράζων αὐτόν,

22:36. Master [professor], **what is the greatest commandment in the Law?**

Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

The purpose of this question again is to discredit the Lord Jesus Christ, and so of course any way that He answers this (they have figured it out in their meeting before hand) they will put Him down. They will discredit Him no matter which law He mentions. They think that He has to mention one of the ten commandments, that is why it says at the end of verse 34, that they mustered their thinking forces. They had worked out an airtight system so that no matter which of the ten He should choose, they would have an answer that would defeat Him, and so they sent their most brilliant spokesman.

Now you have to remember that the whole structure of the Mosaic law is designed for a proper relationship with God. Codex 1 proves that man is

a sinner and needs a savior: codex 2 presents the person and work of Jesus Christ, and codex 3 describes blessing from the Lord and protection in time. But the whole purpose of the law is relationship, so, Jesus is going to answer with the most basic concept of the Law.

22:37. Jesus said to him, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your understanding.’

ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·

Septuagint: Deuteronomy 6:5: καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְדַעְךָ.

This was a quotation from Deuteronomy 6:5. Since the Pharisees as unbelievers did not have a relationship with the Lord, they did not love the Lord, God. So, love here indicates a relationship as well as a mental attitude and none of the ten commandments as such describe that relationship. So, by quoting from this source, he not only left the scribe and those with him speechless, but also challenged them regarding a relationship with God.

Deuteronomy 6:5, “And you shall love the Lord your God with all of your heart [right lobe of the soul--the stream of consciousness], with all your soul [both the left and right lobes], with all your strength [soul strength from your capacity namely integrity, tranquility, contentment, and happiness].

22:38. This is the greatest and first commandment.

αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.

22:39. And the second is like it, ‘You shall love your neighbor as yourself.’ [a quote from Leviticus 19:18]

δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

A few points on impersonal love:

1. Impersonal love is unconditional love directed toward all mankind as a result of maximum metabolized doctrine circulating in the stream of consciousness of the right lobe.
2. Being unconditional, impersonal love emphasizes the virtue of the subject rather than the status quo of the object.
3. Being unconditional, impersonal love is the virtue and integrity of the subject overcoming all problems related to the object.
4. Impersonal love is the spiritual status quo of the believer in spiritual adulthood in which the integrity of the subject exceeds the unattractiveness of the object.
5. Impersonal love possesses both virtue and problem-solving capabilities.
6. Impersonal love is the status of virtue, honor, and integrity in relationship to all mankind.
7. Impersonal love is motivated by love for God, occupation with Christ; therefore, it is non-discriminating.
8. These Pharisees have no impersonal love for their fellow mankind.

22:40. On these two commandments hang all the Law and the Prophets.

ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφηταί.

22:41. While the Pharisees were gathered, Jesus asked them,

Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς

Jesus now presents the issue of salvation in the most brilliant way for a Pharisee. The Pharisees accepted the scriptures as the Word of God, and as authoritative. However, these are not seeking Pharisees, but are there to criticize. To the seeking Pharisee as Nicodemus in John 3, He said, you must be born again; to the critical Pharisees He now gives one of the most beautiful pictures of how to witness to people.

22:42. saying, ‘What do you think of Christ? Whose son, is he?’ They say to Him, David's [His humanity].

λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ, Τοῦ Δαβίδ.

He is both the Son of God, his title of deity and the Son of David which explains his human lineage. So, they only gave half the answer. The full answer is that He is the God-Man. Since, they didn't mention His deity, Jesus hits them with another question.

22:43. He said to them, ‘How then does David by the Spirit call him Lord [deity], saying,

λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,

22:44. "the Lord [Jehovah: God the Father] said to my Lord [Adonai as revealed deity: The Lord Jesus Christ], Sit on My right until I make Your enemies, a footstool for Your feet?"' [a quote from Psalm 110:1]

Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

22:45. If David then calls Him Lord [deity], how is He his son [his humanity is descended from David, but not his deity]?

εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;

22:46. And no one was able to answer Him a word, nor did anyone dare from that day to question Him anymore.

καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπὶ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

They were not able to answer His question since they did not understand the Hypostatic Union.

Introductory statements regarding the hypostatic union:

1. In the person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.
2. The dispensation of the hypostatic union began at the moment of the virgin birth, also classified as the first advent of Christ.
3. From the time of the virgin birth and forever, our Lord Jesus Christ has been and always will be undiminished deity and true humanity in one person forever.
4. The doctrine of the hypostatic union was confirmed by the Council of Chalcedon in 451 A.D.
 - a. The two natures of Christ maintain their complete identity though being joined in personal union forever. The attributes of His human and divine nature belong to their corresponding natures

though the attributes of either nature belong to the one person of Christ. Each nature has its own attributes that adhere to that nature.

b. There is no mixture of the two natures to form a third substance or hypostasis. The human nature always remains the human nature and the divine nature always remains the divine nature.

c. It is orthodox to refer to Christ as a theanthropic (the God-man) person. The two natures are united without transfer of attributes. It is impossible to transfer an attribute of one nature to the other nature without destroying that nature.

d. The essence is composed of the sum total of its attributes. A change of attributes involves a change of essence. Therefore, there is no change in the essence of deity or the essence of humanity.

5. The focus of the doctrine concerns the union of two natures, divine and human in one hypostatic union, one person.

6. The word “nature” comes from the Greek word *ousia*, the present participle of *eimi*, which means “that which is one’s own.” It means essence and it means being. It is the persona of the unique person of the universe. *Ousia* means “being, existing,” but comes to mean “nature.”

a. Beginning with the incarnation of Jesus Christ, a human nature was inseparably united forever with the divine nature of Jesus Christ. Yet the two natures remain distinct, whole, unchanged, without mixture or confusion, so that Jesus Christ is true humanity and undiminished deity in one person forever. Since the incarnation, Jesus Christ is true humanity and undiminished deity in one unique person forever. Since the first advent, it is no longer the divine nature alone which is expressed in His person, but the human nature as well.

b. The Lord Jesus Christ is unique in the universe. He is God with all the attributes of God. All the attributes of deity adhere to His deity and never cross over and become humanity. All the attributes of humanity adhere to the humanity of Christ and never become deity. The attributes of the divine nature could not be transferred to the human nature of Jesus Christ to help Him to resist temptation or to meet the great problems of life. The human nature of Christ in hypostatic union had to depend entirely upon the plan of God the Father and the power of the Holy Spirit.

c. Jesus Christ had to become perfect humanity to be our savior, to be our high priest, to be the mediator between God and man, and to fulfill the promise of the Davidic covenant that David's son would rule forever.

7. The Approach to the Hypostatic Union.

a. The two natures of Christ in hypostatic union remain distinct, whole, and unchanged without mixture or confusion, so that one unique person, our Lord Jesus Christ, remains forever truly God and truly man. Whatever the Bible says about either the divine or human nature of Christ must be attributed to the entire person. Whatever is true of either nature is true of the entire person of Christ in hypostatic union. Jesus Christ is not two persons, but one person with two natures.

b. Jesus Christ is the God-man, undiminished deity and true humanity in one person forever.

c. Jesus Christ is not two persons. That is the Nestorian heresy. To deny that Christ is one person is to deny the incarnation, the First Advent, the dispensation of the hypostatic union, and our so great salvation.

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org