



## **Sermon & Study Guide – Term 3 2025 – CAACC**

|        |                |                                   |
|--------|----------------|-----------------------------------|
| Aug 3  | Matt 22:1-14   | Invitation to God's Kingdom Feast |
| Aug 10 | Matt 22:15-22  | Jesus vs Caesar?                  |
| Aug 17 | Matt 22:23-33  | Resurrection matters              |
| Aug 24 | Matt 22:34-40  | The greatest commandments         |
| Aug 31 | Matt 22:41-46  | The Son of David                  |
| Sep 7  | Matt 23:1-12   | Warnings                          |
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| Sep 21 | Matt 23: 37-39 | Jesus' lament                     |

## **Context of Matthew 22-23**

Jesus has arrived in Jerusalem to the cheers of the crowd - either as the Son of David or the prophet from Nazareth (21:1-11). Jesus immediately incurs the wrath of the religious leaders by clearing out and cleansing the temple (21:12-17). They have each other in their sights. Jesus likens them to dead fruitless trees (21:18-22), and they call into question his authority to say and do the things he does (21:23-27). His parables continue to pound them with the reality that in rejecting Him they would be rejected from the kingdom (21:28-22:14). The leaders continue to seek to trap him with 'tricky' questions (22:15).

## **Resources used with thanks:**

Facing the King, Matthew 21-24 Bible Studies by Springwood Anglican Church – [www.springwoodanglican.org.au/small-group-resources/notes/facing-the-king-matthew](http://www.springwoodanglican.org.au/small-group-resources/notes/facing-the-king-matthew)

Douglas O'Donnell, Commentary on Matthew for The Gospel Coalition: [thegospelcoalition.org/commentary/matthew/](http://thegospelcoalition.org/commentary/matthew/). Used for significant information in the 'context' sections as well as leaders notes in this document.

## **Sermon #1 - Invitation to God's Kingdom Feast (Matt 22:1-14)**

1. The Great Feast

2. Lame excuses

3. Lavish generosity

4. Implications

## **Study #1 - Invitation to God's Kingdom Feast (Matt 22:1-14)**

### **Context**

In Matt 21:23 we are told that Jesus 'entered the temple courts' and was teaching. As he was doing this the chief priests and elders of the people questioned his authority. Jesus tells the Parable of the Two Sons in which he rebukes them for not responding rightly to John the Baptist. By John 'showing the way of righteousness' they should have repented and believed (21:32). In today's passage Jesus tells the third of 3 parables designed to rebuke the Jewish leaders and show them the right way to respond to God.

NB. The parable isn't depicting a scene from heaven, and trying to literally correlate the events and times of the parable will get us stuck. What matters is how the characters relate to the king, the son, and the invitation.

### **Observation and Imagination**

1. If Matthew 22:1-14 was a play, how many scenes are there and what happens in each?

## **Meaning**

2. This parable begins by comparing the kingdom of heaven to a king who prepared a wedding banquet for his son. What does this tell us about God and his kingdom?

3. Who do the king, the son, and the servants represent?

4. How does the king respond to the people's rejection of his invitation (v7)? What historical events could this be referring to?

5. The initial rejection of the invitation can't stop the banquet going ahead (v8&9). New invitations are sent out and "both bad and good" guests accept and attend (v10). See 21:31-32. Who are these people, and how did they accept the king's invitation?

6. This parable seems quite harsh. What's the problem with the man wearing the wrong clothes?

7. How does 21:14 provide an appropriate summary for the parable?

8. What do we learn about God's kingdom from the responses to the banquet, as well as who attends the banquet?

### **Application and Prayer**

9. How can you be sure that you have acceptably responded to the king's invitation? Be specific!

## **Sermon#2 - Jesus vs Caesar (Matt 22:15-22)**

## **Study #2 - Jesus vs Caesar (Matt 22:15-22)**

### **Context**

This passage is the first of a number of theological confrontations with the religious leaders.

Here the Pharisees lay a trap intended to put Jesus in an impossible situation. If Jesus' answer is yes (taxes should be paid) he might lose much of the public support that he has. If the answer is no, Jesus lays himself open to a charge of treason.

Jesus' response does not avoid the question but serves to show how God's people are to relate with both government and God.

Why do you think some Jews may have advocated not paying tax to Caesar?

### **Observation and Imagination**

1. The passage begins by telling us the Pharisees' plan was to "entangle or trap" Jesus. How might v16 set the scene for the "trap"?



2. What could make the Pharisee's question (v17) feel like a trap?

3. Rather than giving a straight yes or no answer, how does Jesus answer the Pharisees (v18-20)? What do we learn about him?

4. Jesus finally gives an answer in v21. How does Jesus' response answer their question?

## Meaning

*“Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”* Jesus’ teaching anticipates a world where God’s people are no longer a political, geographical nation, but scattered across the world and able to integrate into any culture and system while honouring God and holding true to their faith.

5. If you have time, consider what the following passages add -

- Romans 13:1-7

- 1 Peter 2:17

## Application and Prayer

As a Christian, are you rightly honouring both government and God? This takes honesty, humility, and maybe help to answer.

Ask God for the integrity and wisdom to do so.

## **Sermon #3 - Resurrection matters (Matt 22:23-33)**

## **Study #3 - Resurrection matters (Matt 22:23-33)**

### **Context**

The Sadducees were the self-declared wise and sophisticated leaders of Israel. They were Jews who loved Greek culture, collaborated with the Roman occupiers, pleasure-seekers, wealthy, aristocratic, and power-hungry. They also didn't believe in the resurrection (v23) which is why they were 'sad-you-see'.

What good reasons are there for believing in life after death? Why does it matter whether there is or not?

### **Observation and Imagination**

1. What sort of argument do the Sadducees use against the resurrection of the dead?

Jesus has won the tax trap, but the day is not done. The interrogation continues, when "that same day" the Sadducees, "who say there is no resurrection" (v23, cf Acts 23:8), asked him a question about the resurrection. The basis of their question was Deuteronomy 25:5-6.

2. What was the original purpose of this law, and for what purpose did the Sadducees use the teaching? (v23-28)

3. Jesus' response in v29 couldn't be stronger. How do you think this would have been received by a people who prided themselves on knowing the Bible?

4. In v30-32, Jesus gave the reasons behind the rebuke. What are they?

1. v30

2. v31-32

## **Meaning**

5. What key things do we learn from Jesus' teaching here –

a. About the resurrection?

b. About the God of the resurrection?

6. What are the implications for us about marriage and singleness?

## **Application and Prayer**

7. How does the resurrection discussion with the Sadducees encourage *your* hope in heaven? Respond to God in prayer!

## **Sermon #4 - The greatest commandments (Matt 22:34-40)**

## **Study #4 - The greatest commandments (Matt 22:34-40)**

### **Context**

In this passage Jesus, having shown up the ignorance and faithlessness of the Sadducees, is approached by the more theologically orthodox Pharisees. It concerned their great area of expertise—the law.

### **Observation and Imagination**

1. Why do you think the Pharisees got together, after ‘hearing that Jesus had silenced the Sadducees’? Also see Psalm 2:2.

2. How is the law expert’s question a test for Jesus?

3. How does Jesus ‘pass the test’? And what do you think the inference of Jesus’ reply might be, for the law experts?



## **Meaning**

4. What is the relationship between these two commands? Does the order of them matter? Why?

5. What is the relationship between these two commands and ‘all the Law and the Prophets’?

(Optional: How does that help us to understand the purpose of the OT Law, and our relationship to it as New Covenant believers?)

## **Application and Prayer**

6. Does it surprise you that love is commanded? What does that tell you about how the Bible conceives of love?

7. The absolute love Jesus describes is beyond our abilities. So what hope do we have to love like this? See Romans 5:5, 8 & 1 John 4:7-21.

8. Consider your love for God, and neighbour. What/who do you need God's help with? Ask him for his love with which to obey his greatest commands.

## **Sermon #5 - The Son of David (Matt 22:41-46)**

## **Study #5 - The Son of David (Matt 22:41-46)**

### **Context**

This section demonstrates Jesus' incredible skill and shrewdness as a teacher of theologians and a judge of lawyers. From being asked questions, Jesus now becomes the questioner. He goes on the offensive and asks the Pharisees about the Messiah.

### **Observation and Imagination**

Imagine addressing your (friend's) grandson as 'Lord'. Under what circumstances would this feel wrong? Right?

1. Jesus asks four questions of the Pharisees. What are they, and how do the Pharisees answer them? Also read Psalm 110:1.

v42

v43-45

## Meaning

2. What is the actual answer to Jesus' questions #3-4? To work this out, carefully examine who David was referring to / prophesying about, with each person /pronoun.

*The LORD (\_\_\_\_\_) says to my Lord (\_\_\_\_):  
“Sit at my right hand until I (\_\_\_\_) make your enemies  
(\_\_\_\_) a footstool for your (\_\_\_\_) feet.”*

3. What is Jesus suggesting about the relationship between the LORD, the Messiah (Lord), David, and himself?

Read 2 Samuel 7:11b-16, Isaiah 9:6-7, and Matt 21:9 for more understanding.

4. By referring to Psalm 110, what is he suggesting about the relationship between the LORD, the Pharisees, and himself?

5. Why were the Pharisees unable to answer Jesus and why did they not dare ask any more questions?

### **Application and Prayer**

6. If Jesus is indeed King David's Lord, the Messiah, how should we respond to him? What is at stake if we don't? (v44)

7. What kind of Messiah does our world want? Need?

Pray that we will relate rightly, and bear fruitful witness, to Messiah Jesus.

## **Sermon #6 - Warnings (Matt 23:1-12)**

## **Study #6 - Warnings (Matt 23:1-12)**

### **Context**

Matthew 23 provides the climax of Jesus' criticism of the religious leaders. Jesus' disagreement and condemnation began back in Matthew 21:23 when he was teaching in the temple. The chief priest and Pharisees on hearing Jesus tell the Parable of the Tenants (21:33–41) “knew he was talking about them” (21:45) and have since been trying to arrest him (21:46) and trap him in his words (22:15). This did not work as 22:46 states, “from that day on no one dared to ask him any more questions”.

### **Observation and Imagination**

1. Who is Jesus speaking to specifically? (v1)

2. What does Jesus warn against?

v2-4

v5-7



v8-10

v11-12

3. What effect did their teaching and behaviour have on others?

### **Meaning**

4. What do you think Jesus' purpose was in making these statements?

5. In v12, Jesus gives a summary statement. What is it and how does it summarise all he's just said?

### **Application and Prayer**

6. What is at the heart of the gospel of Jesus?

7. What is in your heart? Is it hypocrisy, showiness, pride, self-exaltation? Or humility? What would those closest to you say?

Pray for humble, gospel-shaped hearts.

## **Sermon #7 - Seven woes (Matt 23:13-36)**

## **Study #7 - Seven woes (Matt 23:13-36)**

### **Context**

Jesus moves from warnings (23:1-12) to woes – anti-blessings, antithetical to the beatitudes of 5:1-12.

### **Observation and Imagination**

1. Jesus speaks 7 woes upon the teachers of the law and the Pharisees. What were they doing that was deserving of their woes?

1.

2.

3.

4.

5.

6.

7.

2. What names does Jesus call the teachers of the law and the Pharisees? What do you think Jesus' emotions are?

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## **Meaning**

3. How would you summarise the reason for Jesus' woes? – what had the Pharisees gotten so dreadfully wrong?

4. What does Jesus want instead?

## **Application and Prayer**

5. How do modern-day pharisees get the gospel dreadfully wrong?

6. Is there anything from this passage you need to take heed and repent of?

## **Sermon #8 - Jesus' lament (Matt 23: 37-39)**

## **Study #8 - Jesus' lament (Matt 23: 37-39)**

### **Context**

Jesus closes out his woes with a lament for Jerusalem – Old Testament Zion, the city of God and the Kings of his people Israel, the site of God's Temple, where he dwelt with his people.

### **Observation and Imagination**

1. What is Jesus' lament?
2. What will happen to Jerusalem?
3. What emotions can you identify in Jesus as he says these words?



## Meaning

4. *Why* is Jesus so sad about (the people of) Jerusalem? Look back over Matt 21-23, especially 21:33-44.

5. What can we learn about the following from this passage?

a. The consequences of rejecting Jesus?

b. God's / Jesus' heart for his people? (see also Matt 24-27)

## **Application and Prayer**

6. What is your response to the above? – what does it make you feel?  
How does it motivate you to respond?

7. Don't give up on people. The Day of Judgment hasn't come yet.  
Until then, 2 Corinthians 6:1-2 is our guide. Who can you share the  
good news of our gracious King Jesus with? How?

Commit these responses to God in prayer together.