

BEHOLD THE KING

MATTHEW

LANDSCAPING WORK DAY

November 15

9:30 a.m. - 1 p.m.





William Tyndale

“For after sight thereof I perceived the man to be exceedingly altered, and moved to take the same very near unto his heart, in such wise that water stood in his eyes, and answered,

“What gracious words are these! I assure you, if it would stand with the King’s most gracious pleasure to grant only a bare text of the Scripture to be put forth among his people,

“like as is put forth among the subjects of the emperor in these parts, and of other Christian princes, be it of the translation of what person soever shall please his Majesty,

“I shall immediately make faithful promise
never to write more, not abide two days in
these parts after the same:

“but immediately to repair unto his realm,
and there most humbly submit myself at the
feet of his royal majesty,

“offering my body to suffer what pain or torture, yea, what death his grace will, so this be obtained.

“Until that time, I will abide the asperity of all chances, whatsoever shall come, and endure my life in as many pains as it is able to bear and suffer.”

Stephen Vaughan

“We have, in those words, a portrait of Tyndale’s single-minded endeavor. Those modern writers who accuse Tyndale of having a mean tetchiness of spirit cannot have read that letter of Vaughan’s.

“Not least important is his willingness for someone else’s translation to be promoted, just so long as King Henry can act as the emperor does, and let his people have the Scripture . . .”

David Daniell

Main Point:

Jesus exemplifies **Christian freedom** and
Gospel mission.

“accommodate” = to adapt to meet a need,
not compromise

The **Prediction** (22-23)

The **Prediction** (22-23)

“As they were gathering in Galilee, Jesus said to them, ‘The Son of Man is about to be delivered into the hands of men,

The **Prediction** (22-23)

“and they will kill him, and he will be raised on the third day.’ And they were greatly distressed.”

“delivered” = lit. betrayed

The Tax (24-25a)

The **Tax** (24-25a)

“When they came to Capernaum, the collectors of the two-drachma tax went up to Peter

The **Tax** (24-25a)

“and said, ‘Does your teacher not pay the tax?’ He said, ‘Yes.’”

The **Comparison** (25-26)

The **Comparison** (25-26)

“What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?’

The **Comparison** (25-26)

“And when he said, ‘From others,’ Jesus said to him, ‘Then the sons are free.’”

Earth		Temple
	Taxes	
	Rulers	
	Sons	
	Others	

Earth		Temple
expenses for royal house	Taxes	
	Rulers	
	Sons	
	Others	

Earth		Temple
expenses for royal house	Taxes	
king	Rulers	
	Sons	
	Others	

Earth		Temple
expenses for royal house	Taxes	
king	Rulers	
family	Sons	
	Others	

Earth		Temple
expenses for royal house	Taxes	
king	Rulers	
family	Sons	
not king's family	Others	

Earth		Temple
expenses for royal house	Taxes	expenses for God's house
king	Rulers	
family	Sons	
not king's family	Others	

Earth		Temple
expenses for royal house	Taxes	expenses for God's house
king	Rulers	God
family	Sons	
not king's family	Others	

Earth		Temple
expenses for royal house	Taxes	expenses for God's house
king	Rulers	God
family	Sons	Jesus (17:5)
not king's family	Others	

Earth		Temple
expenses for royal house	Taxes	expenses for God's house
king	Rulers	God
family	Sons	Jesus (17:5)
not king's family	Others	not God's family

The **Solution** (27)

The **Solution** (27)

“However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up,

The **Solution** (27)

“and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself.”

“offense” = verb; skandalizō

Applying the Story

1. **Provision**: Jesus provides for his people as they walk with him.

2. **Freedom**: The disciples need clarity on freedom.

Freedom . . .

Freedom . . .

serves **greater purposes**

Freedom . . .

serves **greater purposes**

submits to **lesser obligations**

3. **Mission**: The disciples need clarity on offending.

	"skandalon"	

[illegible]

	"skandalon"	
offensive		
"Do you take <u>offense</u> at this?"		

	"skandalon"	
offensive		
"Do you take <u>offense</u> at this?"		
"the Pharisees were <u>offended</u> when they heard this saying"		

	“skandalon”	
offensive		
“Do you take <u>offense</u> at this?”		
“the Pharisees were <u>offended</u> when they heard this saying”		
“the <u>offense</u> of the cross has been removed”		

	"skandalon"	
offensive	not offensive	
"Do you take <u>offense</u> at this?"		
"the Pharisees were <u>offended</u> when they heard this saying"		
"the <u>offense</u> of the cross has been removed"		

	"skandalon"	
offensive	not offensive	
"Do you take <u>offense</u> at this?"	"not to give <u>offense</u> to them"	
"the Pharisees were <u>offended</u> when they heard this saying"		
"the <u>offense</u> of the cross has been removed"		

	"skandalon"		
offensive	not offensive		
"Do you take <u>offense</u> at this?"	"not to give <u>offense</u> to them"		
"the Pharisees were <u>offended</u> when they heard this saying"	"whoever <u>causes one</u> of these little ones who believe in me <u>to sin</u> "		
"the <u>offense</u> of the cross has been removed"			

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"the Pharisees were <u>offended</u> when they heard this saying"		"whoever <u>causes one</u> of these little ones who believe in me <u>to sin</u> "	
"the <u>offense</u> of the cross has been removed"		"never put a . . . <u>hindrance</u> "	

	“skandalon”		
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“Do you take <u>offense</u> at this?”	“not to give <u>offense</u> to them”		
“the Pharisees were <u>offended</u> when they heard this saying”	“whoever <u>causes one</u> of these little ones who believe in me <u>to sin</u> ”		
“the <u>offense</u> of the cross has been removed”	“never put a . . . <u>hindrance</u> ”		
“Blessed is the one who is not <u>offended</u> by me.”			

4. **Salvation**: Jesus accommodated himself through the cross.

Jesus exemplifies Christian freedom and Gospel mission.