

Reflect ing God's Charact er

Matthew
22:34-40



Why do we
exist?





Why do we
exist?

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We exist to
glorify God.

How can we best glorify God?

- Depending on God for Everything
- **Reflecting God's Character**
- Fulfilling Christ's Commission


Reflecting God's Character

"But the fruit of the Spirit is **love**..."
(Gal 5:22a).

"So now faith, hope, and **love** abide, these
three; but the greatest of these is **love**"
(1 Cor 13:13).


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**Love is the foundation of the moral law
and is at the root of God's redemptive
process.**



**Matthew
22:34-36**

“But when the Pharisees heard that he had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked him a question to test him. ‘Teacher, which is the great commandment in the Law?’ ”



Matthew
22:37-40

'You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself.

On these two commandments depend all the Law and the

Three Indications of Background Hostilities



The lawyer called Jesus, "Teacher"



The use of "testing" (*peirazon*) in Matthew 4:1 and Matthew 22:35



The controversial nature of the question

The Greatest Commandment

"Hear, O Israel: The Lord our God, the Lord is one.
You shall love the Lord your God with all your heart
and with all your soul and with all your might
(*me'od*, meaning 'exceeding capabilities')"
(Deuteronomy 6:4-5).

"You shall love the Lord your God with all your heart
and with all your soul and with all your mind"
(Matthew 22:37).

"And you shall love the Lord your God with all your
heart and with all your soul and with all your mind

Surrender and Love

God wants your everything,
because he has earned your everything.

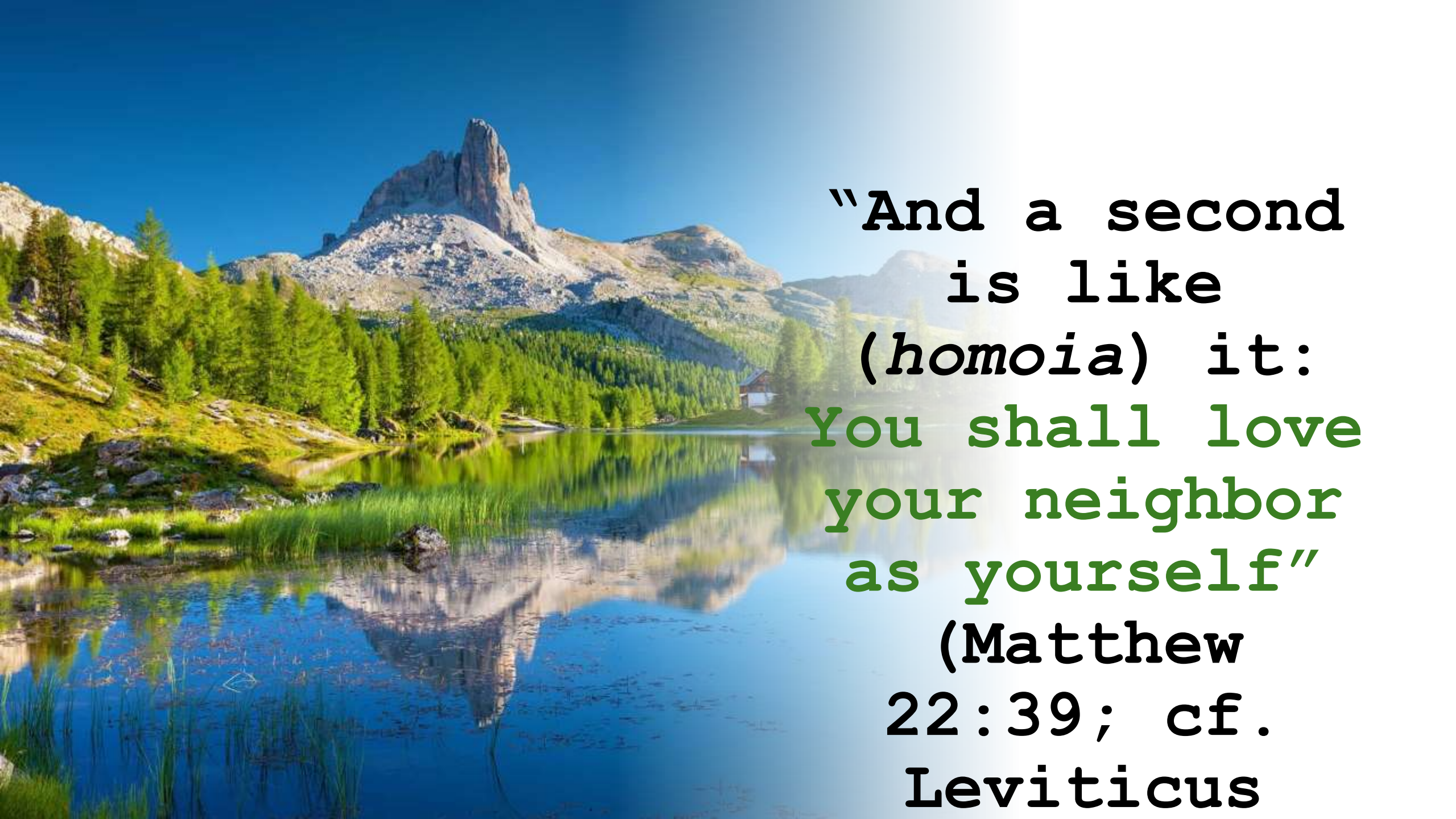
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Both before and after the Shema, in the near context, God addresses his redemption of the people:

"I am the Lord your God, who brought you out
of the land
of Egypt, out of the house of slavery. You
shall have no other gods before me"

Surrender and Love

"[S]ay to your son, 'We were Pharaoh's slaves in Egypt. And the Lord brought us out of Egypt with a mighty hand. And the Lord showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes. And he brought us out from there, that he might bring us in and give us the land that he swore to give to our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God,




**“And a second
is like
(*homoia*) it:
You shall love
your neighbor
as yourself”
(Matthew
22:39; cf.
Leviticus**

**“And a second is like
(*homoia*) it...”**

Homoia (*homoios*) implies that the two elements being compared are fundamentally equal in nature, even though they may not be equal in rank.

- 1. In rank,** they are not the same since, “Love God,” outranks, “Love others,” because the object of the former love is greater than the object of the latter love.



**The Ways the
Second
Command is
"like" the
First**

God-obeying God's commandments is an act of love to him (John 14:15, 21; 1 John 5:3).

- To love others is to love God—they are made in his image (Genesis 1:26-27; 5:1).
- Love for God and love for others are expressed by complete self-sacrifice (Romans 5:8; 1 Corinthians 13:5; Philippians 2:3-4; 1 John 3:16).
- The greatest expression of love—the cross—was where perfect love for both God and others met (John 15:10; Romans 5:8; Philippians 2:5-



**“On these two
commandments
depend
(*krematai*) all
the Law and
the Prophets”
(Matthew
22:40) .**

All Depends on Love

Jesus's principle is not reducing God's law to anything less demanding. He is opening the door on the heart of the Law and the Prophets.

The great Laws of Love are...

- 1. The unifying principle for interpreting the Law; and,**
- 2. The principle at the root of the**



Conclusion

- To glorify God, it is imperative to “Love God” and “Love others” – for love is the greatest of the fruit of righteousness.
- To love is ultimately to reflect the character of God back to God and to the world, which glorifies him.