

Sunday School Lesson for March 22, 2026
Matthew 20

Welcome to Sunday School on the go from the First Baptist Church in Tallassee. I'm Jim Glass, one of the teachers in the Pairs and Spares Class, and, on this third Sunday of March, we're moving chapter-by-chapter through the gospel according to Matthew, with Pastor Trey preaching from the odd-numbered chapters and our Bible Fellowship lessons drawn from the even-numbered chapters. Following Trey's message from Matthew, chapter nineteen, where we hear the Lord's answer to the Pharisees' question about divorce, His receiving the children who were being brought to Him, and His answer to the man who asked Him, "What good deed must I do to have eternal life?" our lesson today comes from chapter twenty where we hear the Parable of the Laborers in the Vineyard along with another reminder from the Lord about His coming suffering and death, the Lord's answer to the mother of James and John who asked for special places for her sons in the coming Kingdom, and another healing of two blind men as He made His way from Jericho to Jerusalem.

Matthew began chapter nineteen by telling us that Jesus "went away from Galilee and entered the region of Judea beyond the Jordan." **You can see this area east of the Jordan River on this map.** There is a large gap in Matthew's story between chapters eighteen and nineteen, and Mark and Luke fill in some of the details. This movement from Galilee to the region of Judea beyond the Jordan was a defining moment in the Lord's life, for He's making His way to Jerusalem for the very last time.

As He makes His way to His impending suffering and death, He continues to instruct His disciples along the way, telling them the familiar parable of the laborers in the vineyard in the opening verses of chapter twenty. The larger context of this parable is extremely important to understand the point of the parable. The first word is, "For," indicating that the illustration He's about to share is an application of the conversation that began back in verse sixteen of

the previous chapter where a man asked Jesus, “Teacher, what good deed must I do to have eternal life?” that the Lord ultimately answered by saying--verse 21--: “‘Go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.’ When the young man heard this, he went away sorrowful, for he had great possessions.” The Lord clarified His answer by telling the disciples, “I say to you, only with difficulty will a rich person enter the kingdom of heaven.”

The disciples were confused, so they asked the Lord, “‘Who then can be saved?’ But Jesus looked at them and said, ‘With man this is impossible, but with God all things are possible.’” Still confused, Peter pressed Him with another question: “See, we have left everything and followed you. What then will we have?” to which the Lord’s conclusion was, “Many who are first will be last, and the last first.”

“For,” chapter twenty, verse one, “the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the marketplace, and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’ So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour”--about five in the afternoon--“he went out and found others standing. And he said to them, ‘Why do you stand here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’ And when evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last, up to the first.’ And when those hired / about the eleventh hour came, each of them received a denarius. Now when those hired first came, they thought they would receive more, but each of them also received a denarius. And on receiving it they grumbled at the master of the house, saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day

and the scorching heat.’ But he replied to one of them, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius?’ Take what belongs to you and go. I choose to give to this last worker as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?’ So the last will be first, and the first last.”

The details of the transactions throughout the workday in this parable are simple enough to understand, and you’ve probably heard a sermon or two on this parable, so I’ll skip those details. The difficulty comes at the end of the day when it’s time to get paid. The steward--the paymaster who had been entrusted with this responsibility by the owner of the vineyard--began to pay everyone, “beginning with the last, up to the first.” Had he paid those who had been hired first, they would have left satisfied, and the point of the parable would have been lost.

But he paid those who were hired last first, giving to each worker the exact same amount. When those who were hired first were paid, they grumbled at the fact that they didn’t get paid more since they had worked longer. But the owner of the vineyard told them, “We had an agreement; you did the work you agreed to do, and I paid you for the work you did as I agreed to. If I choose to give more to those who have labored less, it doesn’t affect the contract I made with you. You have no claim on anything more than what we initially agreed upon.”

The thread of the message is this: It was impossible for the rich man--or anyone who trusts in riches--to enter the Kingdom of Heaven. Peter, as the spokesman for the disciples wanted to know, “Since we’ve given up everything to follow you and we’re not trusting in riches, what’s in it for us?” The Lord’s answer is partly encouraging and partly discouraging. First, those who have truly given up everything to follow Christ--those who carried out the call that He’s made several times--most recently in chapter sixteen, verse 24: “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for

my sake will find it"--those who have truly given up their lives to be found in Christ--for them, there is great reward.

But, the twelve won't be the only ones to follow Christ in this way. There will be others, perhaps even those they will meet in their own lifetime, who will only work in the Lord's vineyard for an hour before the day is done and who will receive the same reward as those who had labored through the entire day. Of course, Peter's expectation was that, because he and the others had gotten in on the ground floor of this Kingdom of Heaven, they should receive a greater reward.

The owner of the vineyard said, "Friend, I am doing you no wrong." He addresses the man as "friend." There's no condemnation here, only gentle correction. And see how gracious the owner of the vineyard is: "I choose to give to this last worker as I give to you." The Lord does no wrong in the distinctions He makes among His servants. As one commentator puts it, "[God] is righteous in all his ways, and holy in all his works: ... there is no unrighteousness in him, nor does he do any wrong to any, when, like the potter, out of the same clay, he makes one vessel to honour, and another to dishonour; any more than when, in a providential way, he gives riches and wealth to some, and withholds them from others; or sends his Gospel, the means of grace to one, and not to another: and still less can he be thought to do wrong to the sons of men, by giving to them alike the same grace and privileges here, and the same happiness and glory hereafter; since neither have any right to what they have or shall enjoy, and no one has the less for what is given to the other."

We have no claim whatsoever on God. Peter wanted to know what they would deserve for having followed the Lord, expecting that it would be more than others; but the Lord checked that prideful selfishness. They should absolutely avoid comparing themselves with others, but only measure their reward with the standard the Lord has established. In this case, the standard of pay was "a denarius a day." The workers hired first should not think too

highly of their own labor or get upset because others are rewarded differently. In the end, it's not the quantity of the service rendered, but the quality--the spirit that motivated the service that's given, no matter how small or seemingly insignificant it might be from a human perspective.

And the application to the disciples and to us follows. Don't compare yourself with others as if they were the standard for your behavior and actions. Our standard is the Lord Jesus Christ and Him alone. If we look to others, it's easy to come to the conclusion of that the Pharisee of Luke, chapter eighteen, who stood in the Temple and said, "God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get." On the other hand, when we compare our experiences in the Christian life with those who seem to have been blessed by God more abundantly, it's sometimes easy to grumble against God, especially when we compare our works with those of others. It's an easy trap to fall into, but that's exactly what we have to avoid.

Because--in the end--it's as the owner of the vineyard said in verse fifteen: "Am I not allowed to do what I choose with what belongs to me?" Matthew's original words are much plainer, as we find in the American Standard Version: "Is it not lawful for me to do what I will with mine own?" Just as it was the will and pleasure of the owner of the vineyard to pay the first and the last hired the same, it's the will of the Father to reward as He chooses. Like the vineyard owner, He does a disservice to no one and benefits many. Who should presume to question His will or criticize Him for doing as He pleased?

The final question drives the point home: "Or do you begrudge my generosity?" Other translations are more literal as the owner of the vineyard asks, "Or is your eye [evil or] envious because I am [good or] generous?" No one has the right to challenge the vineyard owner's generosity to those hired last or his faithfulness to pay those hired first what was agreed upon. Solomon wrote in Proverbs, chapter fourteen, verse thirty: "A tranquil heart gives life to the flesh, but envy makes the bones rot." It had been a spirit of envy that had

led Peter to ask back in verse 27: “We have left everything and followed you. What then will we have?”

Having illustrated the point He wanted to make with this parable, the Lord concludes the response to the man’s question posed in verse sixteen of the previous chapter with this--verse sixteen: “So the last will be first, and the first last.” In the case of the parable, the last called were the first paid and were paid as much as those who started work first. It’s not a fixed ordering as we might suppose and often think of it as. The meaning is not that the last to enter the kingdom will be the first in position or standing or reward and the first to enter the kingdom will find themselves in last place, but that all believers will receive the reward of eternal life, whether they trust Christ at an earlier or at a later time in history. For the disciples who wanted to know how much greater their reward was going to be for having left everything to follow Jesus, they--the first--should humble themselves before the Lord and give up every sense of entitlement or privilege they thought they had simply because they were the first to respond to the gospel as if salvation was based on works and not on the free grace of God.

Some of your Bible translations may have a second part to this verse: “For many are called, but few chosen.” It doesn’t appear in the oldest and best manuscripts, so that’s why it may not appear in your particular translation. It’s an added emphasis on the Lord’s sovereignty and the believer’s humility in this verse, but has a very different meaning in chapter 22, verse fourteen, as we’ll see next week.

In this context, the Lord is saying that many are called into the Kingdom of Heaven. They enter and serve as the Lord wills. Many of them labor tirelessly in God’s Kingdom work, but they receive almost no notice by the world or by other believers. In spite of their recognition, they are true believers and will all receive their promised inheritance from the Lord.

Others, however, are called by the Lord to more visible positions of influence in the Church. They may not serve as long or endure the difficulties of the work as others, but God has chosen them to serve where and when they do according to His will, which He certainly has the right to do without objection on anyone's part. Every believer is called to faithfulness and diligence in God's Kingdom work, and we should not be envious of anyone else's recognition or compare ourselves to them and their opportunities or accomplishments, but be content to trust the Lord to know what He's doing. "And God is able to make all grace abound to you, so that having all contentment in all things at all times, you may abound in every good work"-- Second Corinthians, chapter nine, verse eight.

In verse seventeen, the Lord tries to prepare His disciples for the third time for what's about to happen as they make their way to Jerusalem for the annual observance of the Passover: "And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and, on the way, he said to them, 'See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day.'"

Since Jerusalem is situated at an elevation of about 2,500 feet above sea level and Jericho lies about nineteen miles northeast of Jerusalem but 846 feet below sea level, they did, in fact, "go up" to Jerusalem.

This time, Jesus is even more explicit about the details of what will happen to Him. It would be the Sanhedrin, the ruling council of the Jews, who would pass judgment on Him and condemn Him, but they could not execute Him. That task could only be accomplished by the Romans, so they would "deliver Him to the Gentiles."

It's hard to imagine that the Jewish leaders would seek the assistance of their hated overlords to put Jesus to death, but such was their hatred and fear

of Him. This, by the way, is now the first time that Jesus identifies the means by which He would be executed. He had talked previously about the fact that He would be put to death, and there was a hint about it when He told them they must take up their cross and follow Him, but they didn't understand the connection.

Then, in the midst of that intense, sobering moment as the Lord speaks more clearly about His suffering and death that's right around the corner, something really staggering happens--verse twenty: "Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something, and he said to her, 'What do you want?' She said to him, 'Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom.'"

It's truly mind-boggling that someone should ask for such a thing, especially in light of what Jesus has just said. But this woman is more than just the mother of James and John. Remember that the mother of Zebedee's sons was Salome and that--almost certainly--she was Mary--Jesus' mother's--sister. So, there are some powerful, family dynamics at work here as well.

Not only that, you'll remember from our study last week in Matthew, chapter eighteen, verse nineteen, that Jesus had told His disciples, "I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven." Now, it appears that Salome, James, and John have agreed that they want special places of position and power in His coming kingdom so they're asking for it just like He said to do.

And, in chapter nineteen, verse 28, Jesus said, "I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel." They wanted first dibs on two of those thrones. After all, just a few days before, they had heard Him tell Peter about the special role He would have in the establishment of the church, and they didn't want to be left out.

And, with His betrayal and death right around the corner, time was running out to claim the best seats. To sit on the right and left hand of a king was an indication of great confidence--the highest honor that could be granted, and that's where she wanted her sons to be.

That's how some scholars understand the tone and intent of her request. Others, however, are more gracious in their interpretation of Salome's words. They say that she and her sons could see the clear sky beyond the storm. Although they didn't fully understand how the Lord would get there, they were sure that He would establish a kingdom that would endure forever. Her request wasn't based on any rash ambition or family entitlement, but on the conviction that her sons would remain faithful to the Savior, come what may. Even when the high cost of following Him was laid before her and her sons, they truly believed their trust and confidence in Him would allow them to overcome any adversity. So, Jesus asked her, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able."

Alexander MacLaren writes, "They did not know what they were promising, but they knew that they loved Him so well that to share anything with Him would be blessed. So it was not in their own strength that the swift answer rushed to their lips, but in the strength of a love that makes heroes out of cowards."

Either way, Jesus answered with gentleness and compassion and not with a searing rebuke. And their loyalty and courage surely refreshed His heart in the midst of the agony that He was about to experience. In spite of the fact that the two of them had agreed on something to ask, they really had no idea of what they were asking for. Jesus told them in verse 23: "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father." They had no idea / that what they were asking for meant suffering, and that the persecution and affliction would increase as they were entrusted with greater responsibility.

The cup is an Old Testament symbol that would have been familiar to the disciples. The cup, not only in the Bible, but also in secular literature, signified a person's destiny which is foreknown or determined by God. The symbol is derived from an ancient custom at feasts where the ruler mixed and dispensed the wine according to his own will, appointing to each guest his own portion which it was his duty to drink. So, you'll recall the Lord's prayer in the garden of Gethsemane--Matthew, chapter 26, verse 39: "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."

His coming suffering was symbolized by the cup and, as Mark tells us, His baptism as well, just as the writer of the letter to the Hebrews explains in chapter two, verse ten: "It was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering." In their simplicity or worldly-mindedness, James and John looked only at the glory of the coming kingdom; so Jesus redirected their thoughts to the sacrifices that would be experienced in establishing that kingdom.

Jesus gently acknowledges their courage--fragile, but well-intentioned though it may have been--, and affirms the realization of their declaration: "You will drink my cup." Their cup would not be exactly the same as the Lord's, for His cup would be to bear the full punishment for the sins of the world, but they would endure sufferings in some small way like that of the Lord as they both did.

James, Luke tells us in chapter twelve, verse two of the Book of Acts, that "King Herod arrested some who belonged to the church, intending to persecute them. He had James, the brother of John, put to death with the sword."

John lived on for many years although he was imprisoned by the order of the Sanhedrin--Acts, chapter four--, and was banished to the Island of Patmos on the orders of Emperor Domitian. A legend recorded by the early church father, Tertullian, says that John was cast into a cauldron of boiling oil by

order of Domitian before the Porta Latina at Rome, but the oil had no power to hurt him.

Another legend says that he was forced to drink a cup of poison but was not harmed by it. A more reliable tradition says that he was eventually released from Patmos and went to live out the final years of his life in Ephesus where--today--you can visit what is said to be his tomb. James would be the first of the apostles to be martyred, and John would be the last of them to die.

Although they would experience their own cup, the positions they had asked for weren't the Lord's to give--verse 23: "To sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father." Scholars have tried to explain this in a number of ways. Some of the earliest read it as Jesus saying, "It's not appropriate for Me to bestow these honors upon others than those to whom it is granted." Augustine understood Him to mean, "It is not Mine, in My current state as a man." Some believe that, since He was not a temporal king and His kingdom was not of this world, He had no worldly honors to offer. Others believe that He was saying it wasn't His responsibility to make that decision--it was out of His lane, so to speak. Those positions weren't a part of His work of redemption. In that case, the Lord's reply serves as an example of what followed: "It is for those for whom it is granted."

Salome's kneeling before Jesus or at least her question seems to have attracted the attention of the other disciples. When they heard what she asked of the Lord, Matthew writes in verse 24 that they were "moved with indignation."

The ten were not much better than the two. It was natural enough that they should feel indignant--annoyed or resentful--at what James and John had done. It was natural, but certainly not Christ-like. Had they remembered the lesson of the little child, or even thought deeply enough of His teaching about the first that followed, perhaps they would have been moved with something

other than indignation. Even though James and John had probably tried to hide their request from the other, they found out about it, and their own ambitious desires kicked in, and a wave of jealousy swept over them.

Once again, we can only marvel at the patience of the Lord Jesus. He's on His way to Jerusalem where He would "be delivered over to the chief priests and scribes, and they will condemn him to death and deliver him over to the Gentiles to be mocked and flogged and crucified"--verse eighteen--and they're still bickering about who deserves the best seats in the Kingdom. Yet, without a word of reproach, He teaches them the old lesson once again--verse 25--: "But Jesus called them to him and said, 'You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.'"

They stop walking--interrupting His progress towards Jerusalem--and He gathers them together for another huddle. And He tells them, "You know how politics work in government--the kings of the earth put who they want to / in positions of power and influence and use them for their own ends while they themselves apply any and every means available--both honest and dishonest--to claw their way up the political ladder and gain more power and influence to expand their authority."

"But," Jesus says, "it is not to be this way among you." "My kingdom is established and ruled in an entirely different manner. In the Kingdom of heaven, the ambition must always be to serve and not to reign." "Whoever would be great among you must be your servant, and whoever would be first among you must be your slave." Authentic humility expressed in acts of genuine love is the measure of greatness in the Kingdom of God. The one who is most distinguished is the one who demonstrates the most humility--the very opposite of the way the world thinks and operates.

Whatever is self-seeking and proud works against us, and the more we pursue self-glorifying objectives using the ways of the world, the more we disqualify ourselves in God's Kingdom work. Even when we do things for others for the purpose of being recognized for our sacrificial service, the goal is not really to serve others, but to serve ourselves. It's like what Paul said in his first letter to the followers of Christ in Corinth, chapter thirteen and verse three: "If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing." "Whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all."

And, just in case they're having trouble understanding what that looks like, He gives them an example--verse 28: "even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." He is God incarnate--God in human flesh--and He deserves to be served by all of His creation. But His whole purpose in coming was not to be served, but to serve, and the highest expression of His service was to give His life a ransom for many.

What did Paul tell the followers of Christ in Phillipi in the second chapter of his letter to them?--"being in [His] very nature God, [Jesus] did not consider equality with God something to be grasped [or held onto], but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death--even death on a cross!" His entire life was devoted to the service of men and women, boys and girls; and His death was but the giving up / in one final act of surrender / willingly, cheerfully, and faithfully / what had all along been consecrated to serving you and me.

The word "ransom" means a price paid for purchasing the freedom of captives. In war, prisoners were taken by an enemy who would demand a payment for their release. So, something that releases anyone from a state of imprisonment or punishment is called a ransom. We are by nature captives to

sin, sold under sin and imprisoned under the condemnation of our sin. We would spend all eternity under that condemnation unless there could be some way we could be rescued. This was done by the death of Jesus--by giving His life a ransom. He was punished in our place, and God was willing to accept the pains of His death in the place of the eternal suffering we earned and deserved.

The ransom He paid was one we could never pay and one He did not owe. We could never do enough to earn our salvation or pay our own ransom for two reasons: first, because the penalty for our sin against God is beyond our ability to pay due to the fact that it's an infinite sin and we're finite beings; second, any attempt on our part to redeem ourselves is a rejection of the ransom Jesus has already paid for our sin, and, what greater sin could there be than rejecting His sacrificial death for us thinking we could do it on our own?

There's one more story in chapter twenty before Matthew concludes his record of this part of the journey towards Jerusalem. Beginning in verse 29, we read, "And as they went out of Jericho, a great crowd followed him. And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, 'Lord, have mercy on us, Son of David!' The crowd rebuked them, telling them to be silent, but they cried out all the more, 'Lord, have mercy on us, Son of David!' And stopping, Jesus called them and said, 'What do you want me to do for you?' They said to him, 'Lord, let our eyes be opened.' And Jesus / in pity / touched their eyes, and immediately they recovered their sight and followed him."

Mark and Luke also record this event, but they only mention one blind man, and Mark tells us his name was Bartimaeus. They had obviously heard about Who Jesus was and what He had had done for others, so Luke tells us they followed the noise of the crowd and added their own voices to those crying out to the Lord.

Perhaps they knew the prophecy in Isaiah, chapter 35, verse four: “Say to those who have an anxious heart, ‘Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.’ Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy.” Perhaps they had even heard the story of the two blind men in Capernaum that we read about in chapter nine who called out to the Lord just as they were now doing, saying, “Have mercy on us, Son of David.”

As we’ve said before, the title, Son of David, was the name by which the Messiah was commonly known among the people of Israel, and the name that Matthew wants us to remember, for he began his gospel with the words, “The book of the genealogy of Jesus Christ, the son of David” because he wants his readers to know for certain that Jesus is the descendant of David the prophets spoke of Who would be the Savior of the world.

Through the noise of the crowd, the Lord Jesus heard them calling out to Him. He stopped and asked them, “What do you want me to do for you?” Their faith gave the answer: “They said to him, ‘Lord, let our eyes be opened.’”

Imagine, if you would, their pitiable condition--blind, begging for just enough to survive another day, shunned because the people generally believed their blindness was the result of some sin, desperate for healing, fully expecting that Jesus of Nazareth could give sight to their blind eyes. And that’s just what happened: “Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.”

Matthew directs our attention to the anguish the Lord felt deep in His Spirit as He looked upon the men in their sorry state and as He may have also grieved at the plight of humanity because of sin as He may have done at the tomb of Lazarus when John tells us that Jesus wept. “A man of sorrows and acquainted with grief,” Isaiah has told us.

With this last miracle, the Lord Jesus is prepared to enter Jerusalem for the last time. The hour has come, even as He had forewarned His disciples in verse eighteen: “We are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day.” What was soon is now.

Thank you for being a part of our oh-so-brief glimpse into the life and ministry of the Lord Jesus as seen through Matthew’s eyes as he leads us to understand Who Jesus is through His works and His words so that we might be the people of God He’s calling us to be for such a time as this. Next week, we turn to chapter 22 where we’ll hear another parable about the Kingdom of Heaven, the Lord’s answer to the Pharisees’ question about paying taxes, the Sadducees’ question about the resurrection and a question from both of them about the greatest commandment, ending with the Lord’s own question to them about what David said about the Messiah in Psalm 110.

As always, as it’s still a good thing to do, keep calm, trust in the Lord, and wash your hands! God bless you!

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