

Sunday School Lesson for March 29, 2026  
Matthew 22

Happy Palm Sunday and 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 last Sunday in 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 21, where we read about the Lord's triumphant entry into Jerusalem and some of the events of that Sunday and Monday, today's lesson comes from 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 about the greatest commandment, ending with His question to them about what David said about the Messiah in Psalm 110.

Chapter 22, of course, doesn't start an entirely new section. Jesus is right in the middle of responding to the Pharisees who had come to Him demanding that He prove that He had the divine authority to teach as He did. So, we have to go back to verse 23 of the previous chapter for this original conversation: "And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, 'By what authority are you doing these things, and who gave you this authority?'"

In another context, a genuine question about His authority could have been proper and respectful, and Jesus would have answered accordingly. But the Pharisees were neither proper nor respectful in their challenge. Again and again, by fulfilment of prophecy, His mighty deeds, and His wondrous words, He had given proof of His Divine authority and established His claim to be the true Messiah.

It wasn't because they lacked sufficient evidence of His authority; it was because they hated His authority and had no intention to being ruled by Him in His kingdom. It was obvious that their only objective was to trap and discredit Him before the people or implicate Him in a rebellion against Rome. So, the Lord showed how their own feet were being caught in the net they spread for Him.

When they refuse to answer a question about the authority of John the Baptist, Jesus begins to uncover the depth of their hypocrisy and guilt by telling them three parables: the Parable of the Two Sons, the Parable of the Wicked Tenants, and the Parable of the Banquet--each of them aimed directly at the Pharisees--and they knew it, but couldn't do anything about it, because--as we read in the closing verse of chapter 21: "although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet."

So the Lord's triple-tap ends with the parable that begins chapter 22: "And again Jesus spoke to them in parables, saying, 'The kingdom of heaven may be compared to a king who gave a wedding feast for his son, and sent his servants to call those who were invited to the wedding feast, but they would not come. Again, he sent other servants, saying, 'Tell those who are invited, See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.' But they paid no attention and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. Go therefore to the main roads and invite to the wedding feast as many as you find.' And those servants went out into the roads and gathered all whom they found, both bad and good. So, the wedding hall was filled with guests."

Since you've probably heard a sermon or two about this parable, allow me to skip over the review and come directly to the two conclusions and

applications. The first relates to the guests who deserved to be invited and for whom the rules of hospitality and good manner would have placed their names at the top of the list. But they refused to come--even after they had been invited twice. They even went so far as to kill the messengers who delivered the invitations. So, verse seven, "The king was angry, and he sent his troops and destroyed those murderers and burned their city." Then, verse eight, the king sent his servants out into the highways and byways, gathered everyone they could find, and brought them to the banquet; "So the wedding hall was filled with guests."

The prophets had announced the coming of the Messiah, describing Who He would be, what He would do, even where He would be born, and, in those announcements, they presented the Lord's first invitation to His chosen people. But as we read in the letter to the Hebrews, chapter eleven, verse 35, these messengers "were tortured, .... Others suffered mocking and flogging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword." And now, here was Jesus, the final Messenger of the Lord, inviting His chosen people to His wedding feast--everything is ready!--but they outrightly reject the second invitation and were even then planning to kill Him. The consequence was two-fold: first, those murders would be destroyed and their city burned, which happened in 70 A.D. Second, those who had no special relationship to the king were invited in their place.

The gospel, with all its gifts and privileges and the fulfillment of the promise made to Abraham, was offered to the Jewish people; but through their wickedness and pride they rejected it, and all its blessings were offered to the Gentiles. So, servants like Peter, Paul, Silas, Barnabus, and others--even to the present day--were sent out into the world with the invitation to come to the marriage supper of the Lamb, and they embraced the gospel to the extent that "the wedding hall was filled with guests."

The parable to this point is a message of judgment to those who were entitled to be invited to the wedding feast and had a duty to attend but who, instead, rejected it, and a message of grace to those who had no inherent right to be invited and did not deserve to be invited but who gladly accepted the invitation when it was offered.

But this parable is also a message of righteousness--verse eleven: "But when the king came in to look at the guests, he saw there a man who had no wedding garment. And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

Between the time the invitation was offered and the time the banquet actually began, guests had time to prepare themselves for the grand event. In many cases, the host provided garments that the guests were expected to wear. As the king went about greeting the guests, he found one who was not appropriately attired, either because he had not put on the garment provided for him or had not chosen to dress as he should have.

The king recognized this at once, and asks, "Friend, how did you get in here without a wedding garment?" Since one of the king's servants would have checked his invitation and possibly announced his arrival to the other guests, it seems that this man had not entered the banquet hall through the proper entrance--perhaps climbing over a wall or through a window.

So, to the king's question, "How did you get in here without a garment," the man is speechless. He had been discovered. His inappropriate dress may not have been recognized by the other guests, but the king knew. One commentator concludes, "[T]he hypocrite chooses the filthy rags of his own righteousness, and thus offers the highest contempt for that provided in the gospel. He is to blame, not for being invited--not for coming, if he would

come, for he is freely invited--but for offering the highest contempt to the King of Zion in presenting himself with all his filth and rags, and in refusing to be saved in the way provided in the gospel.”

Another adds that this garment is not that of “good works, or a holy life and conversation, nor any particular grace of the Spirit . . . , but the righteousness of Christ: . . . this, like a garment, is . . . put upon them; and [it] covers and protects them, and beautifies and adorns them; and [it] may be called a wedding garment, because it is that, in which the elect of God were betrothed to Christ; in which they are made ready and prepared for him . . . , and in which they will be introduced into his presence, and be by him presented, first to himself, and then to his Father, without spot, or wrinkle, or any such thing. This man had not on this garment, this robe of righteousness; it was not imputed to him . . . ; he had never put on Christ, as the Lord his righteousness; he had got into a church state without it, though there is no entrance into the kingdom of heaven but by it.”

As a result, the king in the parable “said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’” Receiving an invitation alone is not enough to gain acceptance into the Kingdom of Heaven. We must accept the invitation, act on the invitation, and accept the conditions of the invitation--in this case, to put off our own self-righteousness and put on the appropriate attire which is nothing less than the righteousness of Christ.

Verse fourteen: “For many are called, but few are chosen.” Many indeed will be offered an invitation, but only those who are properly attired will be admitted. All the Jews had been called, and they had been called first, but, for the most part, they rejected the invitation. The invitation then went out to the rest of the world, but many of them also turned down the invitation or refused to accept the provisions for entering the kingdom.

In His Sermon on the Mount, the Lord Jesus was earnest when He told the people--chapter seven, verse thirteen: "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few."

Taken alone, the king's judgment in this parable seems rather harsh. To be bound hand and foot and "cast into the outer darkness" where "there will be weeping and gnashing of teeth" is a picture of hell. But you need to remember that this parable is the last of three and builds on the duplicity and disobedience of the son in the first parable who told his father he would go and work in the vineyard but didn't go, and on the punishment laid out for those of the second parable who killed the vineyard owner's son.

From the first parable through the last, the message had been that many were being called, but few actually ended up enjoying the father's or the king's blessing. As the Lord Jesus senses the animosity of the religious leaders and lays bare their hypocrisy, he does so in a final, impassioned appeal to repentance--"Don't be among the many. Find your place with the few." But, once again, they rejected the invitation--verse fifteen: "Then the Pharisees went and plotted how to entangle him in his talk."

This time, the Pharisees change tactics. They add another contingent of interrogators, but, because of their extreme dislike of the other members of this coalition, they send their "disciples"--the junior Pharisees, if you will, instead of going themselves. Verse sixteen: "And they sent their disciples to him, along with the Herodians, saying, 'Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances. Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?'"

We have to marvel at this latest development. The Pharisees who despised their Roman masters have now made an alliance with the Herodians--

most likely Jewish members of a group gathered around a political objective that supported King Herod and favored Roman rule for the power and authority it gave them. In his gospel, Luke calls them “spies who pretended to be sincere.”

So this group starts out with flattery, intending to get Jesus to drop His defenses and reveal his political aspirations. The Pharisees had been unsuccessful in discrediting Him as a religious teacher, but, with the Herodians, they might be able to get Him to admit some hostility to the Roman government as other messianic pretenders had done--see Gamaliel's comments in Acts, chapter five, verse 37, for example--and this would give them just cause to alert the Romans who would deal with Him accordingly.

They start off by calling Jesus, “Rabbi,” in most uses, a term of respect and honor, and they lay it on thick when they claim He teaches the Word of God aright and isn't influenced by public opinion. They were saying, “Okay, we're good with all the things you've said and done. So, just between us--friend to friend--, ‘Tell us what you think. Is it lawful to pay taxes to Caesar, or not?’”

In Deuteronomy, chapter seventeen, verse fifteen, the Lord says, “You may indeed set a king over you whom the LORD your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother.” The Jews interpreted that to mean that they were not to pay taxes or tribute to any foreign government, even though they had for centuries.

In this era of Messianic fervor, there was another group--the Zealots--who were ready to launch an insurrection to throw off the yoke of their Roman oppressors. Would now be the time for Jesus to reveal Himself as the political Messiah they were all looking for? Would Jesus side with them or the Herodians?

“Is it lawful?” was a simple enough question, and we can be sure they expected a simple “yes” or “no” answer, so that, however He answered, He

would have lost His popularity with the majority of the people, giving a death-blow to His own claims to be the Messiah, or be identified as an enemy of Rome and charged with treason.

But, of course, Jesus saw right through their deceit and duplicity--verse eighteen: "But Jesus, aware of their malice, said, 'Why put me to the test, you hypocrites?'" He calls them "hypocrites because they falsely put on the appearance of conscientious inquirers who had no sinister motive, but only wanted to hear the learned decision of a much-esteemed Rabbi. But He knew exactly what the Pharisees' disciples and the Herodians were up to with their soft-spoken words that hid a death trap.

His response to their question was brilliant. He said, "'Show me the coin for the tax.' And they brought him a denarius. And Jesus said to them, 'Whose likeness and inscription is this?' They said, 'Caesar's.' Then he said to them, 'Therefore render to Caesar the things that are Caesar's, and to God the things that are God's.'" Those who use Caesar's coins should not refuse to pay what is due to Caesar, for the payment of the tribute didn't interfere with what was due to the King of kings and Lord of lords in Whose image we all are made and Whose superscription every one of us bears.

Not only does He skillfully avoid the net they had spread for Him and gives them the very best answer to their question, but, in doing so, He lays down a great principle of far-reaching application regarding the difficult question about the relations between Church and State. The more important point in the Lord's answer is not what is said, but what is implied--that is--that their national independence was not an ultimate good nor was the patriotism that fought to achieve it an ultimate virtue. For the Jews, the coming of the Kingdom of God meant the restoration of historic Israel, but Jesus was giving them a glimpse of what He would say later--that, since His Kingdom is not of this world, it's possible to be a true citizen of the Kingdom and yet obediently submit to the rule of a foreign authority.

“When they had heard these words they marvelled, and left Him, and went their way.” Both the Pharisees’ disciples and the Herodians were stunned by His answer. In their minds, it was a slam-dunk question--they had Him dead to rights whichever way He answered. But the answer He gave was so far beyond what they expected, and they had no reply to His piercing wisdom.

They left, but the Sadducees soon appear with their own snare--verse 23: “The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question, saying, ‘Teacher, Moses said, “If a man dies having no children, his brother must marry the widow and raise up children for his brother.” Now there were seven brothers among us. The first married and died, and having no children left his wife to his brother. So too the second and third, down to the seventh. After them all, the woman died. In the resurrection, therefore, of the seven, whose wife will she be? For they all had her.’”

As we said earlier in our study back in chapter sixteen, the Sadducees didn’t believe in an afterlife because the Old Testament books they considered to be authoritative--the Law of Moses--don’t mention it. The scenario they proposed to the Lord, based on Deuteronomy, chapter 25, verses five and six, was intended to show that, if there was to be a resurrection, marriages would naturally be restored in the afterlife. But which man would be her real husband since she had been married to all seven of them? In their minds, the resulting confusion would make an afterlife existence disordered, impractical, and inconsistent with the perfection of God.

Whatever their intentions in asking the question, the Lord Jesus gives a two-fold response--verse 29: “But Jesus answered them, ‘You are wrong, because you know neither the Scriptures nor the power of God. For, in the resurrection, they neither marry nor are given in marriage, but are like angels in heaven. And as for the resurrection of the dead, have you not read what

was said to you by God: “I am the God of Abraham, and the God of Isaac, and the God of Jacob?” He is not God of the dead, but of the living.”

His first charge against them was that they didn’t know the Scriptures. Even though the Sadducees only accepted the Torah--first five books of the Old Testament--as authoritative and refused to believe anything that the rest of their scriptures said about the resurrection, the fact of the resurrection was present even in the Torah.

The second charge was that they didn’t understand the power of God. To show them what they should have known from both the scriptures and the power of God, Jesus quotes from Exodus, chapter three, verse six, where the Lord tells Moses, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob,” and Moses repeats this message to the leaders of the Israelites in verses fifteen and sixteen, and again in chapter four, verse five. Abraham had died about 329 years before the Lord spoke this, Isaac had been dead 224 years, and Jacob died 198 years before this, but God is still their God, so they must be alive because God is not the God of the dead.

They should have known this. Had they accepted Daniel, chapter twelve, verse two, where the Lord told Daniel: “many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,” or Isaiah, chapter 26, verse nineteen, where Isaiah says, “Your dead shall live; their bodies shall rise,” for example, they would have known that the resurrection is accepted as fact even in the Old Testament. And, since none of these scriptures suggest that people would live in the resurrection as they do here, the scenario they presented Him with was based on faulty reasoning.

“For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.” Things are different here when compared with the way they are on heaven, so the analogy they used wouldn’t apply. There **is** a continuity of life, but true life doesn’t reside in the flesh but in the spirit. Life

in the resurrection will be a spiritual life, similar to that of the angels, and Paul spoke of this magnificent transformation “When the perishable puts on the imperishable, and the mortal puts on immortality” in his first letter to the followers of Christ in Corinth in the fifteenth chapter, verses 35 through 54.

“And when the crowd heard it”--verse 23--“they were astonished at his teaching.” Luke--chapter twenty, verse 39--even tells us that some of the scribes who were present-- most likely of the Pharisaic persuasion--said, “Teacher, you have spoken well.” After this, we don’t hear anything from the Sadducees again.

But the Pharisees aren’t finished yet. They hear about how Jesus had silenced the Sadducees, so they return with another question, this time asked by one of their lawyers--Mark calls him a “scribe”--but he was one of the teachers and expounders--experts--in the Law of Moses. His question, like that of the previous, / asked by the Pharisees, was intended to test Him--perhaps out of a genuine interest--but, most likely, in yet another attempt to find fault with Him. So, this expert in the law asked--verse 36--: “Teacher, which is the great commandment in the Law?”

According to the teaching of the renowned, Jewish rabbis, there were more than six hundred precepts in the Law, but wouldn’t it be difficult to obey all six hundred of those without ever disobeying one? There must be some that were more important than others--some that absolutely had to be obeyed and others that could be set aside under certain circumstances. But which were those essential laws?

The various rabbinical schools made a distinction between heavy and light commandments, as though some were less obligatory than others and might be overlooked. Some rabbis even taught that if a man chose some really important law to obey, he could safely disregard the rest of the Law altogether.

We saw this back in chapter nineteen, verse sixteen when a man asked Jesus, “What good deed must I do to have eternal life?” When Jesus told him

to keep the commandments, he asked, “Which ones?” so Jesus named a few, to which the man said, “All these I have kept. What do I still need to do?” When Jesus told him, “He went away sorrowful, for he had great possessions.”

The Pharisees may have been trying to discover whether Jesus knew of and agreed with these rabbinical distinctions. Among these various schools were those who taught Sabbath-keeping was most important, while others said circumcision or the wearing of the phylacteries or even the placement of the fringe on their garments was most important, and, if you followed that one thing, all the rest didn't really matter as much.

Although most of your translations have the question read something like, “which is the great commandment in the Law?” the sense of the question is not about an individual commandment, but about the qualities that determine greatness from a legal perspective. In other words, “What sort of commandment in the law is the greatest?” is a slightly more accurate translation, or--more practically--“what do I really, really have to do to keep the Law of Moses?”

Don't miss the singular, sheer brilliance of the Lord's reply. One commentator writes, “The answer our Lord immediately gives is now so familiar that it is difficult to realise how great a thing it was to give it for the first time. True, He takes it from the Scriptures; but think what command of the Scriptures is involved in this prompt reply. The passages quoted lie far apart--the one in the sixth chapter of Deuteronomy, the other in the nineteenth of Leviticus in quite an obscure corner; and nowhere are they spoken of as the first and second commandments, nor indeed were they regarded as commandments in the usually understood sense of the word. When we consider all this, we recognise what ... might be called a miracle of genius, and from another a flash of inspiration, in the instantaneous selection of these two passages, and bringing them together so as to furnish a summary of the law and the prophets beyond all praise which the veriest unbeliever, if only he have a mind to appreciate that which is excellent, must recognise as worthy of being

written in letters of light. That one short answer to a sudden question--asked indeed by a true man, but really sprung upon Him by His enemies who were watching for His halting--is of more value in morals than all the writings of all the ethical philosophers, from Socrates to [the present day].”

Mark writes that He prefaced His reply with the Shema: “Jesus answered, ‘The most important is, “Hear, O Israel: The Lord our God, the Lord is one” most likely because all true obedience begins with the correct knowledge of God. No one can keep His commandments without understanding His nature, his perfections, and His right to command obedience.

Here in verse 37 of Matthew, we read, “And he [Jesus] said to him, ‘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 Prophets.’”

In this first commandment, our devotion is not to be distributed among many things, but is to be focused on the one God. The primary duty of each and every person is not to serve a variety of gods, not to have a variety of allegiances, but to devote himself or herself completely and exclusively to God. This devotion is to be so singular in commitment and so intense in affection that it would be described as nothing less than “love.”

Physically, the heart is the muscle in your chest that pumps blood, but it has also been seen as the seat of our emotions and our will. If we love God with all our heart, we will love Him intentionally with our will and affectionately with our emotions. The word “soul” is used somewhat like the word “heart.” In the Bible, the word “soul” often refers to the life in the body, or the inner person. If we love God with our soul, we will love Him with all that we are and with a love that radiates from the very center of our being.

To love God with all our mind indicates that our love for Him will be evident in all that we do, beginning with our thoughts--that our physical

activity will demonstrate our singular and total commitment to God. In summary, we are to love God in all and with all of our moral, intellectual, and physical activity. All that we are is to be committed exclusively to God in response to Who He is and what He has done in our lives.

This the first and great commandment. It is the “first” and greatest of all; / first, not in “order of time,” but of importance; / greatest in dignity, in excellence, in extent, and duration. It is the source from which all other commandments spring. If God is loved as He deserves to be love and as we were designed to love Him, then all of our lives will be properly oriented and effective in accomplishing nothing less than what God desires of us and for us. This greatest commandment, by the way, was written on the phylactery which this lawyer was probably wearing.

The second commandment the Lord names is seemingly tucked away in the second half of Leviticus, chapter nineteen, verse eighteen. This law supposes that people should love themselves, not in a sinful way, but in a natural way, so as to be good stewards of what has been entrusted to us by way of health, but particularly the care of our souls. In loving our neighbors, we are concerned for the well-being of **their** souls and the happiness of their eternal destinies, doing all we can to help them discover and walk in the same--or better, actually--relationship with God than we enjoy.

“On these two commandments depend all the Law and the Prophets”--not that everything in the five books of Moses and the writing of the prophets can be condensed into these two commandments, but that the heart of the Law is love, and the writings of the prophets are an explanation and illustration of that love. So, in His answer, the Lord shifts the focus of obedience to the commandments from conduct to character, and the character that controls our conduct is whole-hearted, whole-souled, and whole-minded/ love--complete devotion to pursuing God and helping to enable godliness in others.

// So now it's Jesus' turn to ask a question. The Pharisees have been sitting on the edges of their seats, waiting to catch Jesus in some slip-up, but He's silenced them all. Mark even tells us that the lawyer who just asked the question about the greatest commandment commended the Lord for His answer, and Jesus told him--Mark twelve, verse 34: "You are not far from the kingdom of God." After that, they were silent. Mark says, "No one dared to ask him any more questions."

So, Jesus lays out a question--verse 42: "'What do you think about the Christ? Whose son is he?' They said to him, 'The son of David.'" It was an easy question--even a child could answer it. As we've said many times before, the Son of David was a widely-accepted title for the Messiah.

That was the easy part. Now, here's where it gets difficult. In verse 43, Jesus asks, "How is it then that David, in the Spirit, calls him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet?'" If then David calls him Lord, how is he his son?" Every learned Jew knew that the psalm this came from--Psalm 110--was a Messianic Psalm.

The first "Lord" in this verse is the proper Name of the God of Israel, "Yahweh," in Hebrew. The second 'Lord' is the Hebrew word, "Adonai," that, in Psalm 110, refers to someone David addressed as his superior. By the way, you can listen to the full explanation of this verse in our study of Psalm 110 from the Sunday School on the Go archives from July sixth of last year.

If the Pharisees interpreted the Psalm correctly, they would know that the Messiah, when He comes, would not be a temporal, earthly ruler as David was, but that He would be a spiritual, heavenly Ruler Whom David called "Lord," Who would sit with God on the throne of heaven and bring into subjection the enemies of the Kingdom of God. If they would only take their ideas about the Messiah from the scriptures they knew and claimed to follow,

they couldn't help but see that David's Lord--their promised Messiah--was standing right in front of them.

In that moment, maybe all those things they had seen or heard came crashing down on their minds. When Jesus told the paralytic of chapter nine, "Your sins are forgiven," "some of the scribes said to themselves, 'This man is blaspheming;'" only God can forgive sins. Could He be God? When the Lord cast out demons, we accused Him of being in league with Satan, but could He really be destroying the devil's power? When He healed on the Sabbath, could He have been right in saying He was Lord of the Sabbath? When He asked us about John the Baptist's authority, should we have recognized that it was, indeed, from God? When He said, "I and the Father are one," was He right? Is this David's Lord?

The people knew Who He was. In the last week, the two blind men had called out to Jesus, "Lord, have mercy on us, Son of David," and the people had welcomed Him into Jerusalem, shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" But, tragically, the Pharisees loved the darkness rather than the light because their deeds were evil, and their hearts remained unchanged: "No one was able to answer him a word, nor from that day did anyone dare to ask him any more questions."

The day of grace is over for the religious leaders, but, for the people themselves, there is still hope. So, the Lord turns in chapter 23 to "the crowds and His disciples," and solemnly warns them about the wicked faults of their spiritual guides. But that's the story for next week.

It's been a busy Tuesday--most likely, Tuesday--for Jesus. He's told three parables about the Kingdom of Heaven, His authority's been challenged, He's been dogged by religious leaders trying to trap Him with petty, bogus questions about taxes, the resurrection, and the commandments, and they refuse to

answer His question about the Son of David Whom David calls, “Lord.” Time is moving quickly, but it’s His time, and it’s all about to come to an end.

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, for Easter Sunday, we’ll skip ahead to chapter 28 and the resurrection, following Pastor Trey’s message on the crucifixion from chapter 27; then, the week following, we’ll come back to chapter 24.

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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