

# Matthew 20-22

by Chuck Smith

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*In Matthew 20-22, Jesus teaches about servanthood, predicts His crucifixion, and demonstrates compassion through healing, all while preparing for His ultimate sacrifice during Passover.*

**Duration:** 1:00:28

**Scripture:** Psalm 118:22-23, Matthew 21:42-43, Matthew 22:14, Matthew 22:21, Matthew 22:29-30, Matthew 22:37-40, Matthew 22:42-45

**Topics:** "Jesus Teachings", "Gods Authority"

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## Description

This sermon covers various events in Matthew chapters 20 to 22, including Jesus' parables, teachings, and interactions with religious leaders. It highlights the importance of bearing fruit for God, the significance of loving God and others, and Jesus' authority over earthly and heavenly matters. The sermon also addresses attempts by Pharisees and Sadducees to trap Jesus with questions, showcasing his wisdom and silencing his critics.

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## Transcript

Well, let's turn to Matthew chapter 20 as we continue our journey through the Bible from Genesis to Revelation, now in the New Testament, Matthew chapter 20. Jesus is on his way to Jerusalem for the last time. He is to be crucified when he gets there.

He is cognizant of it, but the disciples are not. And of course it sort of shows up in some of the events that will be taking place as we will be reading of them here in chapters 20 and 21, how that at this time when it is so critical, and of course his mind and his heart is on the sacrifice, going to the cross and so forth, and there's their positions of prominence in the kingdom that they are hoping that he's going to set up. And he's on his way, he's coming through Jericho, he's been down at the Jordan River, and there's been speculation in Jerusalem as whether or not he's even going to show up at this Passover, that is the Passover season, and the Jews are gathering, and they were wondering will he show up, because opposition has been rising against him.

And so now he is on his way from Jericho on up to Jerusalem for this Passover, the last Passover, in fact it's during Passover week that he will be crucified. Very significant. The Passover was that feast in which they were remembering the fact that while their fathers were in bondage in Egypt, that the Lord delivered them out of that bondage, and he delivered them through a series of plagues that he brought against the Egyptians.

The final plague and the one that really broke the back of opposition was the Lord, actually the angel of the Lord going through, and the firstborn of the land of Egypt all were killed in one evening. The Lord had prepared the children of Israel for this particular evening, that their firstborn would not be slain, and that was by their going out and taking a lamb, the prime out of the flock, and sacrificing that lamb, putting the blood in a basin and sprinkling the door post of the house with the blood, so that the Lord said when he passes through the land and sees the blood, he will pass over that house so that the firstborn would not be slain. And so it was a memorial holiday that the Jews would keep every year, remembering how God spared the firstborn in the families by the sacrifice of the lamb.

Of course, they celebrated it remembering what had happened in the past. But this is a new situation and Jesus is going to have the Passover supper with his disciples there in Jerusalem, and he's going to give to them a new meaning to the Passover supper. No longer will it be a memorial to what God had done for their fathers in Egypt, but now it's going to be a memorial for what God is going to do for them and for the world in sending his son, the Lamb of God, to die for the sins of the world, that we might not have to die for our sins, but we can have really the forgiveness and the glorious fellowship with the Lord.

So that's sort of a background to the 20th chapter here. From verses 1 to 16, Jesus is going to give to us a parable of men who are hired to live labor and harvesting the crop. Verses 17 and 19, he's going to predict to his disciples the fact that he's going to be betrayed in Jerusalem and being condemned and crucified, but then rising from the dead.

In verses 20 to 23, the special request by the mother of James and John for a position of prominence in the kingdom. Verse 24, the reaction of the other disciples to their request. Verses 25 to 28, the lesson of Jesus on the path to greatness.

And then 29 to 34, the healing of the two blind men in Jericho as he is now on his way to Jerusalem. So let's look at it beginning with chapter 20 verse 1. The kingdom of heaven is likened to a man who is a householder who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day or a denarius, he sent them into his vineyard and they went out on the third, and he went out on the third hour.

Now the first hour of the day would be six in the morning. Third hour would be nine. And he saw others that were standing idle in the marketplace.

He said to them, go out into my vineyard and whatsoever is right, I will give you. And they went their way. Again, he went out about the sixth and then the ninth hour.

And he did likewise. That is at noon and three in the afternoon. And about the 11th hour, which would be five o'clock in the afternoon, he went out and found others standing idle.

And he said unto them, why are you standing here all day long idle? And they said, because no man has hired us. And he said unto them, go also into the vineyard and whatsoever is right, that shall you receive. So when evening was come, that is the twelfth hour or pay time in the evening at six o'clock.

So when the evening was come, the Lord of the vineyard said unto the steward, call the laborers and give them their hire, beginning from the last unto the first. And when they came, they were, that were hired about the eleventh hour, they received every man a denarius or a penny. And when the first came, they supposed that they should have received more and they likewise received every man a denarius.

And when they had received it, they murmured against the good men of the house. And they said, these last have brought but just one hour and you have made them equal unto us, which have borne the burden of the heat of the day. And he answered them and said, friend, I do thee no wrong.

Did I not agree with you for a denarius? Take what is thine and go the way and I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? And it is your evil eye because I am good. So the last shall be first, the first shall be last.

For many are called, but few are chosen. I see this as people who accept Christ, many of them on their deathbed. And the Lord gives them the place in heaven.

And you say, well, you know, here I've served the Lord all my life. I've, you know, I've done so much. I've sacrificed and all of this.

And you know, it's not fair that they share the same reward that I will get of being with him in his heavenly kingdom. But as the Lord said, look, if I want to be generous, that's my business. And if I want to, you know, forgive those who come at the last minute, you know, you shouldn't complain because I've made a contract with you and I'm going to pay the contract that I made with you.

And if I want to be extra generous with my wages that I give, that's my business and it's not yours to complain over. And so we see how that there are many who can make it in at the last moment. We shouldn't object to that.

In fact, we should rejoice that they've made it into the kingdom. Now Jesus was going up to Jerusalem and he took the 12 disciples apart in the way. And he said to them, behold, we go to Jerusalem.

The son of man will be betrayed to the chief priests and under the scribes, and they shall condemn him to death and shall deliver him to the Gentiles to mock and to scourge and to crucify him. And the third day he will rise again. He took them aside.

Now there were many, many people who were journeying to Jerusalem because of the feast of the Passover. Crowds of people were lining the path and filling the path from Jericho to Jerusalem. So Jesus takes them aside for a moment to share with them the fact that they were going to Jerusalem, but while they were there, he was going to be betrayed.

That he would be condemned to death and he would be turned over to the Gentiles to mock him and that they would scourge him and crucify him. But the third day he would rise again. Now this is interesting because the disciples were expecting him to set up the kingdom.

And the thought of his being crucified was so opposed to their minds of the Messiah suffering and dying. They were expecting him to sit on the throne. In fact, they had been in arguments over when he sets up his kingdom, you know, who's going to be the greatest? Who's going to get this position and that position? And now he's talking about, I'm going to be betrayed.

I'm going to be crucified. But the third day I will rise again. Interesting that when he would talk about his death, it was so opposed to their opinion of the Messiah, their minds would just turn off at that point.

I can't believe that, you know, and their minds would turn off. They never seemed to grasp the last phrase, but the third day I will rise again. So they are really, you know, not understanding what's going on.

I mean, right now things are just really a mystery and the mystery is only going to deepen as they go to Jerusalem. But it is interesting in verse 20 there that there came to him the mother of Zebedee's children and her sons, that would be James and John, and they were worshiping him and they desired a special favor from him. And he said unto her, what is it that you want? And she said unto him, grant that my two sons may sit, one on the right hand and the other on the left in thy kingdom.

You see, they had a totally wrong idea of the kingdom, how it was going to be, you know, setting up his rule over the world. And I want my one boy on the right hand and the other on the left. Typical mother and trying to promote her two sons.

But they had put her up to it, as the next verse will show us. But Jesus answered and said, you don't know what you're asking. Are you able to drink of the cup that I shall drink and be baptized with the baptism that I am baptized with? And they, that is James and John, said we are able.

So they put their mother up to this and they were listening to the response of Jesus so that when he questions them a bit further, are you, you know, able to be baptized with the baptism and to drink the cup that I drink of? And they said, oh yes, we're able. And Jesus answered and said, you shall drink indeed of my cup and be baptized with the baptism that I am baptized with. But to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my father.

And when the ten heard it, they were moved with indignation against the two brothers, the other ten disciples. They were upset that they would ask this because they were in their mind thinking, you know, I want him to set me up and, you know, when we get there. And so the indignation that they had towards James and John for making this request of Jesus.

But then Jesus is going to give them an interesting lesson. He called unto him, unto them, he called them unto him and he said, you know that the princes of the Gentiles exercise dominion over them and they that are great exercise authority upon them. But it shall not be so among you.

Whosoever will be great among you, let him be your minister or your servant. And whosoever will be chief among you, let him be your servant. Even as the son of man came not to be ministered unto, but to minister and to give his life as a ransom for many.

And so he is teaching them really the fact that it isn't having positions of authority and power and ruling over people that is greatness in the kingdom of God. But it's just being a servant and learning to be a servant and not really have the ambitions of power and authority, but just willing to just be a slave, a bond slave, a servant. So as they were departing from Jericho, now leaving this metropolis, it was the second largest city in the Holy Land at that time, a great multitude followed him.

And behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, they cried out saying, have mercy on us, O Lord, thou son of David. And the multitude rebuked them because they should hold their peace. But they cried the more saying, have mercy upon us, O Lord, thou son of David.

Now son of David was a title for the Messiah and Jesus would really not allow them to use this title prior to this time. But he actually stops and he calls them and says, what is it that you want me to do for you? And they said to him, Lord, that our eyes might be open. Two blind men.

Now the other gospels in relating this tell of only one, and his name was Bartimaeus, or son of Timaeus. But there were two of them according to Matthew's gospel. But it isn't unusual for one being a predominant

one, the other being a predominant one, only mentioning the one in the other gospels.

So he touched their eyes and immediately their eyes received sight and they followed him. So a touching experience in Jericho on his way to Jerusalem to be crucified. And here he is still ministering and helping those that are in need.

In chapter 21, verses 1 to 11, it tells us of Jesus' entry into Jerusalem presenting himself to them as their Messiah. In verses 12 to 14, the cleansing of the temple and his ministry there. 15 and 16, the anger of the priests and the scribes when they saw what was happening.

Verse 17, how that Jesus just spent the night in Bethany. And then 18 and 20, returning to Jerusalem the next morning, and he curses the barren fig tree which immediately withers and dies, and causing the disciples to marvel. Verses 21 and 22, Jesus used the occasion to teach them lessons of faith.

Verse 23, Jesus received the disciples and returned to the temple where his authority is challenged by the religious leaders. Verse 24, they ask Jesus a personal question which he promises to answer if they will answer his question. So they question Jesus and he then in turn questions them of the baptism of John the Baptist, but their inability to respond to his question and thus his refusal to answer theirs.

In verses 29 and 30, the parable of the two sons and which one did the will of the father. And then in verses 31 to 32, the application of the parable. And verses 33 to 44, the parable of the householder who planted a vineyard and let it out to husbandmen and went away to a far country.

And then how that in verse 45 and 46, the chief priests and the Pharisees sort of wake up and they get the point that Jesus had made that parable was something that applied to them. So again, looking now through chapter 21. And when they drew nigh to Jerusalem, that is coming up from Jericho, and they were come to Bethphagy which is just outside of Jerusalem, there on the Mount of Olives.

And Jesus sent two disciples saying to them, go into the village over against you and immediately you will find a donkey that is tied with a colt with her, loose them and bring them to me. And if any man ask you why you are doing that, just say the Lord has need of them and immediately he will send them. And this was all done that it might be fulfilled which was spoken by the prophet saying, and this would be Zacharias, tell ye the daughter of Zion, behold your king is coming unto thee.

He is meek sitting on a donkey and a colt, the full of the donkey. And the disciples went and did as Jesus commanded them. And they brought the donkey and the colt and they put on them their clothes and they set Jesus there on.

And a very great multitude spread their garments in the way. Others cut down the branches from the trees and they strawed the path in the way. And the multitudes that went before and followed after cried saying, Hosanna to the son of David, Hosanna to, blessed is he that cometh in the name of the Lord, Hosanna in the highest.

And when he was coming to Jerusalem, all of the city was moved saying, who is this? And the multitude said, this is Jesus the prophet of Nazareth of Galilee. So here is Jesus making his triumphant entry into Jerusalem. We know from the other gospels that this was on a Sunday.

And we call it, you know, the triumphant entry of Jesus. And it is celebrated even to the present time in the church on the Sunday that he made his entry into Jerusalem. And we call it Palm Sunday in the church

because of the fact that they had cut down these palm branches and were waving them and putting them in the path and crying, blessed is he who comes in the name of the Lord.

So the triumphant entry of Jesus and the excitement of the crowd and the disciples. Notice how Jesus had set this thing up. How did he know which corner they would find Jesus? Well, they would find this donkey and its little colt.

He directs them to it. How did he know that the owners would challenge their untying him to take him and to tell them what to tell the owners and how that they responded by just saying, you know, take him. And so it is again demonstrating the knowledge that Jesus had, a supernatural knowledge of his own.

And of events and things that were going on. And so the cries of the people as they Hosanna to the son of David. The word Hosanna in Hebrew is save now.

And thus they were calling for salvation. Lord save now, blessed is he who comes in the name of the Lord. Hosanna in the highest, save in the highest.

And so when he was come to Jerusalem, the people in Jerusalem were saying, who is this? And the multitude said, it's Jesus, the prophet of Nazareth of Galilee. And Jesus went into the temple and he casts out all of them that sold and bought in the temple. And he overthrew the tables of the money changers and the seats of those that sold us.

And he said unto them, it is written, my house shall be called the house of prayer, but you've made it a den of thieves. And the blind and the lame came to him in the temple and he healed them. The priest and the elders had actually made merchandise and the place of the temple, a place of merchandising.

They would sell actually sacrificial animals. And they would sell them for exorbitant prices. If you brought one of your lambs, it could be just perfect.

But the priest would go over it just very, very carefully. And he would go over it very carefully until he could find some kind of a flaw and he would reject it. He said, you can't offer that to God as a sacrifice.

And so they would then be forced to have to go to the market there and purchase one at twice, three times the cost. But they were just making an illegal profit off of the desire of the people to worship God. Merciful mercenaries.

And what a horrible thing that is when people use the gospel as a means of enriching themselves and taking advantage of the people's desire to serve the Lord and to worship him. Now it is interesting to me that when Jesus responds to it, my house will be called the house of prayer, but you've made it a den of thieves. And that's exactly what had happened.

But in contrast to that, the blind who were there, the lame, they came to him in the temple and he healed them. He was very severe on those who were making merchandise. He overturned their temples.

I mean, he overturned the tables and the money and all. And he took his whip and he was driving them out. And that was those who were abusing the temple.

But then there were those who were there who were in need. And he always had compassion on those who had needs. And it's interesting to me, so often when Jesus would go into the crowd, the person that would attract his attention was the person with the greatest need.

And he was the one that Jesus would minister to and help, always looking for those who are needy. Tonight as you came, maybe you feel very needy. You think, you know, those people are all of them so righteous and so, you know, pure and all.

And I've got all of this mess in my life and, you know, the Lord's not interested in me because of, you know, my flaws and my failures and so forth. But know this, you're wrong. He's more interested in you than anybody else.

So whoever you are here tonight, the worst sinner that's here, he's more interested in you than he is the rest of us because he came to seek and to save those that are lost. And so rejoice. You're the center of his attention tonight as you are here with us.

And he wants to work a work, his work, in your life. So this is the second time that Jesus purified the temple. In John's Gospel chapter 2, he tells us that at the beginning of the ministry of Jesus, his public ministry, one of the first things he did was he went to the temple and he cleansed the temple at that time of the mercenaries that were there.

But now here again at the end of his ministry, he once again comes to the temple to cleanse it from the profaning by making merchandise out of the people and making a profit off of them who were coming to worship the Lord. So when the chief priest and scribes saw the wonderful things that he did and the children were crying in the temple and saying, Hosanna to the Son of David, they were sore displeased. That is the chief priest and the scribes.

Hearing the children saying Hosanna and referring to him as the Messiah, the Son of David, and it displeased them. And then he said, and they said unto Jesus, do you hear what they're saying? And Jesus said unto them, yes. And have you never read out of the mouth of babes and sucklings thou has perfected praise? And he left them and went out of the city into Bethany and he lodged there.

So this was of course on the triumphant entry and he went out and lodged in Bethany for the night. The next morning he came back to Jerusalem. So that would be verse 18.

As he returned into the city, he was hungry. It would be Monday morning. And he saw a fig tree in the way and he came to it and found nothing thereon but leaves only and said unto it, let no fruit grow on thee henceforth forever.

And presently the fig tree withered away. And when the disciples saw it, they marveled saying, how soon is this fig tree withered away? And Jesus answered and said unto them, verily I say unto you, if you have faith and doubt not, you not only shall do that which is done to the fig tree, but also you shall say to this mountain, be thou removed and cast into the sea and it shall be done. And all things whatsoever ye shall ask in prayer, believing you shall receive.

What an absolute, all inclusive, glorious promise of Jesus to his disciples. Now, it is interesting, the barren fig tree not bearing fruit. Throughout the Bible, the nation of Israel was figured by a fig tree.

And so here he is coming to this fig tree and of course you say, well, it's too early in the year for figs to be on it. Well, no, the fig trees actually begin to bud out early, very early in the spring. And the first thing that appears on the fig tree is not the leaf, but the figs themselves.

And then the leaves come later. And so it was not unusual to eat the little green figs that came out early in the spring. And so he came, he was hungry and came to the fig tree.

But of course the symbolism is there, coming to the nation of Israel, looking for fruit, finding none. And thus the curse of the fig tree, it withering and dying. And that's exactly what happened to the nation of Israel.

It withered and it died because it failed to bear fruit for him. That should speak to us tonight, of the importance of bearing fruit for our Lord, lest we be cut off like a barren fig tree and cursed by him and we just wither away and die. You know, so that it's so important that we do bear fruit for him.

So then this promise, verse 22 of prayer, all things whatsoever you shall ask in prayer, believing you shall receive. Oh Lord, help us. You know, I think that we live so far short of what we could have, of the benefits that we could be experiencing if we only had that sufficient faith to put our trust fully in him.

We do find that the disciples once, when the father had brought his demon possessed son for them to help his boy, how that it didn't do any good. So he brought him to Jesus and he said, I brought him to your disciples and they couldn't do anything for him. And so Jesus said, bring him to me.

And you remember, he cast out the demon and, but not after the demon had put on a little demonstration, threw the boy on the floor, caused him to, you know, foam at the mouth and all. And the disciples you remember came to Jesus later and they said, Lord, how come we couldn't cast that demon out? And Jesus said, no, this kind only goes out through fasting and prayer. And so the believing and prayer, you shall receive whatever it is that you shall ask in prayer.

How short we come from the full potential that is available for us through Jesus Christ. So when he was coming to the temple, the chief priests and the elders of the people came to him as he was teaching. And they said, by what authority do you do these things? Who gave you this authority? And Jesus answered and said, I will ask you one thing.

If you will tell me, then I will tell you by what authority I do these things. The baptism of John, Jesus said, whence was it from heaven or of men? And they reasoned among themselves and they said, you know, if we say it was from heaven, then he will say to us, then why didn't you believe him? But if we say of men, we fear the people for all of them hold John as a prophet. And they answered Jesus and said, we cannot tell.

And he said unto them, neither do I tell you by what authority I do these things. So he silenced the chief priests and so forth who had come to challenge him. And by asking them a question that they could not answer without admitting that they were wrong or having the crowd turn against them.

So then Jesus said to them, what do you think? A certain man had two sons. He came to the first and he said, son, go to work today in my vineyard. And he answered and said, I will not.

But afterward he repented and he went. He came to his second son and he said, likewise. And he answered and said, I go, sir.

But he did not go. Now whether of the two did the will of the father? And they said unto him, the first. And Jesus said unto them, verily I send you that the publicans and the harlots will go into the kingdom of God before you.

For John came unto you in the way of righteousness and you did not believe him. But the publicans, the harlots, they believed him when he had seen it. He repented not afterwards that he might believe him.

So Jesus is just saying, you know, the one who not verbally acknowledges, but it's the one who actually does it, is the one who actually does the will of the father as the first son who declined at first but then felt I was wrong and went out and did the work. The second who declared, I'll do it, sir, right away, but didn't go. How that, you know, which one actually did the will of the father.

So it's not verbally consenting to serve the Lord, but it's actually doing it that he looks upon and does count. So the publicans and the harlots believed him and ye, when you had seen it, did not repent afterwards that you might believe him. So he's rebuking now the religious leaders again for the fact that they knew they were wrong, but they wouldn't change.

Here another parable he said. There was a certain householder which planted a vineyard. He hedged it round about.

He dug in a wine press in it. He built a tower and he let it out to husbandmen and he went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandman that they might receive the fruits of it.

And the husbandman took his servants, beat one, killed another, stoned another. Again, he sent other servants, more than the first, and they did unto them likewise. But last of all, he sent unto them his son saying, they will reverence my son.

But when the husbandman saw the son, they said among themselves, this is the heir. Come, let's kill him and let us seize the inheritance. And they caught him and cast him out of the vineyard and slew him.

Now when the Lord thereof heard of the vineyard, when the Lord thereof of the vineyard cometh, what will he do unto those husbandmen? And they said unto him, he will miserably destroy those wicked men and let out his vineyard unto other husbandmen and that shall render to him the fruits in their season. Jesus said unto them, did you never read in the scriptures, the stone which the builders rejected, the same has become the head of the corner? This is the Lord's doing. It's marvelous in our eyes.

Therefore, I say unto you, the kingdom of God shall be taken from you and given to a nation that brings forth the fruits thereof. And whosoever shall fall on this stone shall be broken. On whomsoever it shall fall, it will grind him to powder.

And when the chief priest and Pharisees had heard his parables, they perceived that he was speaking about them and they were right. And when they sought to lay hands on him, they feared the multitude because they had taken him as a prophet. This is an interesting parable that Jesus gives of this householder.

And of course, you can see the application. Planted a vineyard, hedged it in, dug the winepress, built the tower, did everything to prepare it to bring forth fruit and to benefit him. Sending his servants to the husbandmen who were in charge of the vineyard, they mistreated the servants of the king.

Jesus sending the disciples, sending ministers off to the church or to the people. And how that they reject and have rejected. Take a look at the early church history especially, but even to the present day.

Many of those servants of the Lord who are gone out to share Jesus Christ and to be his servants are being persecuted, even imprisoned and oftentimes killed. There are thousands of people that are martyred every year in these modern days because of their witness for Jesus Christ. And so, the parable is quite obvious.

And so, Jesus, the master said, I will send my only son, surely they will reverence him. So, how God sent his only son Jesus Christ and how that they said, this is the heir, let's kill him and then we will take over the vineyard. And thus, Jesus was crucified and it's just again, the wickedness in the heart of man.

In chapter 22, in verses 1 to 10, he tells of the king whose son was getting married and the invitation to the guests to attend the ceremony. In verses 11 to 14, the gate crasher into the wedding. Verses 15 to 22, the attempt of the Pharisees to entrap Jesus.

And 23 to 33, the attempt of the Sadducees to entrap Jesus. And then verses 34 to 40, strange bedfellows and the attempt of the lawyer to entrap Jesus. And then in 41 to 46, how that Jesus silences his critics.

And so, Jesus answered and spoken to them again by parables and said, the kingdom of heaven is like a certain king, which made a marriage for his son. The servant sent and he sent forth his servants to call them that were invited to the wedding, but they would not come. Again, he sent forth other servants saying, tell them which are bidden, behold, I've prepared my dinner.

My oxen and my fatlings are killed and all things are ready, come unto the marriage. But they made light of it and they went their ways, went to a farm, another to his merchandise. And the remnant took the servants and entreated them spitefully and slew them.

But when the king heard thereof, he was wroth and he sent forth his armies and destroyed those murderers and burned up their city. Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy. Go therefore into the highways and as many as you shall find, bid to come to the marriage.

So those servants went out into the highways. They gathered together all as many as they found, both bad and good. And the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not the wedding garment. And he said unto him, friend, how is it that you came hither not having your wedding garment? And he was speechless. Then said the king to his servants, bind him hand and foot, take him away, cast him into outer darkness.

There shall be weeping and gnashing of teeth, for many are called, but few are chosen. The guests that were first bidden to come to the wedding, of course, was the Jews themselves. And when they rejected, they would not come to Jesus to be saved.

Then of course, the gospel was taken to the Gentiles. And we find this in the book of Acts, how that when the Jews resisted and would not receive, then they would turn to the Gentiles with the gospel of Jesus Christ. And so just how this one fits that came and wasn't dressed properly.

I would think that that probably refers to those who seek to come on the basis of their own righteousness, clothed in their own righteousness, rather than in the righteousness of Jesus Christ. And how that they also will not be allowed. And many are called, few are chosen.

Then went the Pharisees and they took counsel how they might entangle him in his talk. Now they're agreeing they're going to entrap him if they can and catch him in his talk. And they sent out to him their disciples with a Herodian saying, Master, we know that you are true, buttesting him up, teaching the way of God in truth.

And neither do you care for any man, nor you do not regard the persons of men. Tell us therefore, what do you think? Is it lawful to give tribute to Caesar or not? That is, is it lawful for us to pay taxes to Caesar? Tell us therefore, what do you think? And Jesus perceived their wickedness and he said, why do you tempt me, you hypocrites? Show me your tax money or tribute money. Now the Jews had to pay their taxes in Roman coinage.

The Romans would not accept the Israeli currency. They didn't feel that it was worth anything. And it probably wasn't.

It's not worth that much today. But they, Jesus said, show me your tribute money. That is the money that was received by the Romans for taxes.

And he said unto them, whose image and superscription is this? And they said unto him, it is Caesar's. Then he said to them, render therefore unto Caesar the things which are Caesar's and unto God the things which are God's. And they heard these words and they marveled.

And they left him and went their way. I mean, you know, whose image and superscription is this? It's interesting, I was over in Israel. I picked up a Roman coin with Caesar's image on it, just as a reminder of this particular incident where Jesus used this tribute money to answer their question, is it lawful for us to pay taxes? Now, you see, they figure if Jesus said, no, it is not right for you to pay taxes, that they would immediately rush down to the Roman government and they'd say, we have a rebel who is advocating, you know, not paying your taxes and had Jesus arrested.

If he said, it is lawful for you to pay your taxes or you should pay your taxes, then the people would be, the Jews would be angry with him because they hated paying taxes. Of course, not much difference from a lot of Americans today. But Jesus said, render to Caesar the things that are Caesar's and then to God the things that are God's.

So then the Sadducees came. Now the Sadducees were that sect who did not believe in the resurrection. They didn't believe in life after death.

They were the pure humanists of the day. And yet they were religious leaders. So the same day there came to him Sadducees, which say there is no resurrection.

And they asked him saying, master, Moses said, if a man dies, having no children, his brother shall marry his wife and raise up seed unto his brother. Now therefore there was with us seven brothers. And the first, when he had married a wife, died.

And having no children, he left his wife unto his brother. Likewise, the second brother also and the third brother unto the seventh. And at last of all, the woman died.

And therefore in the resurrection, whose wife shall she be of the seven? For they all had her. And Jesus answered and said unto them, you do err, not knowing the scriptures nor the power of God. For in the resurrection, they neither marry nor are given in marriage, but as are the angels of God in heaven, but as

touching the resurrection of the dead.

Have you not read that it was spoken unto you by God saying, I am the God of Abraham, the God of Isaac and the God of Jacob. God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine.

This is an interesting thing that they have made up to bring to Jesus to try to entrap him and to try and prove that you know, there is no resurrection. Here's a difficult problem. This fellow marries this gal and he dies without having any children.

His brother takes her. He dies without children and all seven brothers have taken her. They all died without children.

Now you would think that the police would be examining the coffee that she was fixing her husband's, but you know, it was a, it was a made up kind of a thing in order to trap Jesus. But of course, he eluded the trap by declaring, you know, that in the resurrection, we're not going to be marrying and giving in marriage. We will be actually like the angels who neither marry nor are given in marriage.

So the Pharisees then are going to take their swing at him. And when the Pharisees heard that he had put the Sadducees to silence, they were gathered together. And then one of them, which was a lawyer, asked him a question, tempting him, saying, Master, which is a great commandment in the law? And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind.

And this is the first and great commandment. The second is likened to it. Thou shalt love thy neighbor as thyself.

And on these two commandments hang all of the law and the prophets. In other words, Jesus said, this is a summation. Rather than the ten commandments, just love God supremely.

And of course, that was the first table of the law, your relationship to God, not to have any other gods before him and to love God and all. The second table of the law had to do with your relationships with fellow man, not kill, not commit adultery, not murder, or not to bear false witness in those second table of the law. And Jesus said, you can sum it all up by just saying, love God supremely.

You don't need any other commandment than that. Just, if you love him completely, supremely, you're going to do those things that you know will be pleasing to him. As far as the second table of the law, your relationship to your fellow man, love your neighbor as yourself.

Do you do that? You don't have to worry about all of these other commands, the other six commands that they have concerning your relationship with your fellow man. So then Jesus now turns the tables and he questions them. And while the Pharisees were gathered together, Jesus asked them saying, what do you think of the Messiah? Whose son is he? And they said unto him, the son of David.

As we said earlier, that was one of the titles for the Messiah in the Bible, the son of David. He said unto them, how then does David in the spirit call him Lord? Saying, the Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool. If David called him Lord, how is he then his son? And no man was able to answer him a word and neither did they dare to ask him any further questions from that day on.

In other words, he had silenced them and they realized were no match for him. And this business of the, what do you think of Christ? Whose son is he? And then how is it that David by the spirit called him Lord? Saying, the Lord said unto my Lord. He is the son of David.

And if he is the son of David, the Messiah, how then David in the spirit called him Lord? A father would never call his son Lord. It was a patriarchy society. The father always ruled over the house as long as he was alive.

And it would be unthinkable for a son to, for a father to call his son Lord. And thus he's got them thoroughly confused. They don't really have any answers for him.

And they decided, you know, we better not mess with him anymore with questions. And so that was the end of their questioning of Jesus. So next week we'll continue on in the next three chapters of Matthew's gospel.

And we get into some exciting things as we, oh my, the 23rd chapter, what a denunciation of the Pharisees. I mean, ooh, tough, tough. And then in chapter 24, what is called the Olivet Discourse, the prophecies of Jesus in response to the disciples wanting to know the signs of his second coming.

So next Sunday will be interesting as we deal with prophecies and the signs of the second coming of Jesus Christ. As we get into chapter 25, then we get into some more parables of Jesus that relate to his second coming. So some fascinating, fascinating passages next Sunday as we get in to a very exciting part of the gospel according to Matthew.

Father, thank you for the opportunity again tonight of just opening the word and letting it speak to our hearts. Help us, Lord, to walk in the light of your truth. Guide us, Lord, in your paths.

Give us opportunities this week, Lord, to just demonstrate our love for you. And, Lord, we pray that you will also demonstrate your love for us. Watch over us, Lord.

Guide us, sustain us, we ask in the name of Jesus, our Lord, and for his glory. Amen.

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