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Daily Bible Notes/Highlights Genesis through Revelation 2014

"These are unedited quick-notes posted daily. We apologize for any grammatical or spelling errors"

***--You'll find the formatting change as the commentary moves beyond 1/2014--***

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Matthew

C20 Vss 1-33. Here's a view of God's fairness and justice. The focus of the parable is not on how others are treated in comparison, but based upon what each one's personal agreement. It has to do with service, and specifically a comparison of Jews and Gentiles. Regardless of when begins the work as opposed to those already involved, what was the agreement. When people are paid what they agreed too, they are not treated unfairly if others are paid similarly. This means to stay focused in self concerning compensation for service in The Lord (8-16).

Now the Jesus and disciples head to his final visit and death (17-19).

Jesus now clearly wants the disciples to understand service. Again two disciples seek an opportunity to upstage the other disciples interjecting their mother to plea. They want special seating places in the kingdom. The others became upset. Jesus was consistent. The greatest must be the servant (24-28)

Jesus heals two blind men. They yelled louder for His help even when people were telling them to shut-up. This kind of persistent will always be met with God's approval. He healed them.

C21 Vss 1-46. While the typical king would be on an extraordinary stallion Jesus seek a beast of burden, a donkey. As he rode into Jerusalem with Herat adulation (8-10).

Entering the temple he sanctified the temple recognizing the cheats within. Scandals in the temple has always been an issue and every ministry has to do all possible to protect itself against scandal. It's so important to note that he restores the temple and heals there (14-15). Nevertheless there are haters there. No matter how valuable the work, there will be haters.

Not to bear fruit when this was the purpose of the fig tree was reprehensible. It withered quickly in the disciples perspective. It's an object lesson for everyone in the kingdom to bear fruit by being faithful (18-22).

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The antagonist and haters are forever challenging (23).

One memorable examples of faith and action vs. faith and talking is here. One said he would not do what his father asked, but changed his mind and obeyed. The second said he would do what his father asked, but didn't. The obedient son is the first. It was not what he said, but what he did. It is an example of sinners who obey versus the religious who say, but do not have faithfulness (28-32).

What an indictment, the parable of the evil farmers. The parable is even fancier than the religious leaders knew the a Son of a God but could care less. They were protecting their turf (34-40). They knew they were the wicked followers (45-46).

C22 Vss 1-46 Jesus continues his words of hope for the hopeless. His own people rejected Him both in terms of race and religion. But the sinner, downcast, and Gentiles received Him (1-9). Whosoever will is there fire invited.

The religious leaders continue their hate efforts. Jesus reminds them that they need to pay taxes. Pay the Caesar since his face is on the coins (15-21).

Jesus overcomes the Sadducees with a response to their silly effort to disprove resurrection. We learn about marriage as well through Jesus' response. Marriage is not a part of God's original design. The instruction will not continue in heaven. Secondly God is God of the living. That is Abraham and others will live again (31-32). They didn't know Scripture intimately.

Love God, love your neighbor is the command to believers. The whole law and prophets are framed on these two principles (37-40).

Jesus confounds the Pharisees. He asked them the Messiah, whose name is He? But twisted them by asking so why did David call the Messiah Lord, how could the Messiah be his son. The answer is rather straight forward spiritually. But to the religious mind it's not possible to answer (41-45).

C23 Vss 1-39 It is a long time problem with leaders who don't practice what they preach, and how true it is when they have greater demands than they place upon themselves (1-4).

Jesus spends extraordinary time talking about the condition of religious hypocrisy (6-7).

There's so much controversy concerning what Jesus said about being called a rabbi, father or teacher. This must be viewed in the context of Vss 1-5. It's the kind of approach used with plucking out an eye if it causes one to sin. This illustration is concerned with those who insist on some kind of platitude. This is juxtaposed with being humble. (12).

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Leaders are blind guides and bound for sorrow when they can't enter heaven themselves and prevent others (13-23). They master in minor things (24). They are concerned about hand washing but not heart washing (25-28).

Thru speak as they have been faithful alone with their ancestors when they killed them just as they hate Jesus. There's nothing like Christ haters in the Church (29-32).

As shone previously Jesus judges them. They are snakes! They have executed God's spokespersons. They will be judged based on it (36). Again we emphasize that Jesus judged. He was concerned about biased judgment or judgment out of ill-will.

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