

5/6/18

Matthew 21

Now Jesus will finalize His arrival at Jerusalem and then attacked with a series of questions by the religious leader in an attempt to entangle and discredit Him for the last time.

* The next three chapters are filled with controversy against Jesus and His denouncing the nation of Israel!

21:1-11 The Triumphal entry to Jerusalem.

* The parallel passages. Mk. 11:1-11; Lk. 19:28-38; Jn. 12:12-18

21:1-3 The sending of two disciples by Jesus.

- 1) The arrival, “Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives.” vs. 1a-c
 - a) The name Bethphage that means House of unripe figs.
 - b) The exact location is unknown, but close to Bethany on the east of the Mount of Olives close to Jerusalem, about two miles.
- 2) The command of Jesus to His disciples, “Then Jesus sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me.” vs. 1e-2

- a) Jesus sent two of the twelve on the errand, “Then Jesus sent two disciples. vs. 1d
 - * They are not named either in the other gospels.
- b) The village is not named, simply stated “opposite” of Bethphage, this could not be Bethany for Jesus had been at Bethany all the day before and had just left, this is Sunday.
 - * John makes this clear, Jesus arrived to Bethany six days before the Passover, Saturday, a supper was given in His honor, Lazarus was present, Martha was serving and Mary took a pound of very costly oil of spikenard, anointing the feet of Jesus and drying them with her hair. Jn. 12:1-3
- c) The finding of the donkeys would be quick and easy by the word immediately “eutheos” straightway, as they went to the village they would find a donkey tied and a colt untie it and bring them back. vs. 2
- 3) Jesus prepared them for the objection they would encounter, “And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.” vs. 3
 - a) This could imply a previous arrangement by Jesus?

- b) Or a word of knowledge Jesus would speak to the man at the time?

21:4-7 This was all according to prophecy.

- 1) The proclamation of fulfillment, “All this was done that it might be fulfilled which was spoken by the prophet, saying.” vs. 4
 - a) Matthew is writing to the Jews, who had been entrusted the Scriptures.
 - b) The repeated phrase “that it might be fulfilled”, appears 14 times and “it is written” 6 times in Matthew.
- 2) The particular prophecy, “Tell the daughter of Zion, ‘Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.’” vs. 5
 - a) This was prophesied 550 years before. Zech. 9:9; Is. 62:11
 - b) The verses predict the First and the Second Coming of Jesus as many Old Testament prophecies contain a twofold fulfillment. Zech. 9:9-10; 2Sam. 7:12-16; Is. 61:1-3
 - c) The city is personified, “Tell the daughter of Zion.” vs. 5a
* Zion “Sion”, means a parched place, the hill on which the higher and more ancient part of Jerusalem was built. Is. 62:11

- d) The imperative command declared, ‘Behold, your King is coming to you.’ vs. 5b
 - 1)) The word behold “idou”, means to see and perceive, in the middle voice commands is singular, indicating each individual is to obey the command.
 - 2)) Matthew and Luke preserve the record of the genealogy of Jesus. Matt. 1; Lk. 3
 - 3)) Matthew wrote his gospel presenting Jesus as “the King of the Jews” by the Magi, Jesus, the soldiers and the plaque on the cross. Matt. 2:1-2; 27:11, 29, 37
- d) The character of the King, “Lowly, and sitting on a donkey, A colt, the foal of a donkey.” vs. 5d-g
 - 1)) Lowly “praus”, means humble and gentle in contrast to proud. Matt. 11:29
 - 2)) Kings rode donkey as a sign of royalty, such as David and Solomon. * Judges 5:10; 10:4
 - 3)) Matthew and John mention two the donkey and her colt, Mark and Luke only mention one. Mk. 11:5; Lk. 19:30; Jn. 12:15
 - 4)) No contradiction, only supplementary information to get the entire picture, Jesus rode only one, the colt.

- 5)) Matthew quoted Zechariah, but only in its partial fulfillment, he did not quote “Rejoice greatly”, “Shout” nor “He is just and having salvation”, indicating deliverance or victory”, this is to be fulfilled at His Second Coming, as well as verse ten. Zech. 9:9-10
- 4) The two disciples carried out the instructions of Jesus, “So the disciples went and did as Jesus commanded them. They brought the donkey and the colt, laid their clothes on them, and set *Him* on them.” vs. 6-7
- a) Traditionally this has been called “The Triumphal Entry”, but only from heavens perspective as Jesus was entering to die for the sins of the world, but from the earthly perspective, it was the “Tragic Rejection” by the Jews of their Messiah and King. Zech. 9:9
- * Such important event that all four gospels record the entry of Jesus to Jerusalem. Matt. 21:1-11; Lk. 19:28-40; Mk. 11:1-10; Jn. 12:12-16
- b) The 70 Weeks of Daniel’s prophecy is two-fold also. Dan. 9:24-27
- 1)) The 69 weeks have been fulfilled and equal to 483 years on a 360 day calendar year of Genesis, Messiah was cut, from March 14, 445 B.C. to April 32 A.D.

- 2)) 173,880 days on 360 day year.
f) One week is left, 7 years of tribulation.

21:8-11 The crowds joined in the celebration.

- 1) The people were enthusiastic, “The multitudes spread their clothes and branched on the road, “And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread *them* on the road.” vs. 8
- * Spread garments like Jehu. 2Kings 9:13
- 2) The two crowds those from Jerusalem and those that came with Jesus preceded Jesus, “Then the multitudes who went before and those who followed cried out, saying: “Hosanna to the Son of David! ‘Blessed *is* He who comes in the name of the LORD!’ Hosanna in the highest!”vs. 9
- a) Hosanna from the Great Hillel sung on the Feast days. Ps. 113-118
- b) Save now. Ps. 118:25-26
- c) This is the only time Jesus allowed public worship of Himself.
- 3) The crowds were overwhelmed, “And when He had come into Jerusalem, all the city was moved, saying, “Who is this?” vs. 10
- a) The word moved “*seio*”, we get our word seismic for earthquakes, a mental stirring. vs. 10
- b) They enquired as to the identity of Jesus.

- 4) The Galilee crowds responded, “So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee.” vs. 11
- a) Jesus the prophet Moses spoke about. Deut. 18:18
 - b) He entered the city and crucified as King, He entered the temple as Priest and He prophesied the destruction of Jerusalem as Prophet.

21:12-17 The cleansing of the temple.

* The parallel passages. Mk. 11:11, 15-19; Lk. 19:45-46

21:12-14 The expelling of all those profiting from the worship of God by Jesus the priest.

- 1) The righteous indignation of Jesus is demonstrated, “Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.” vs. 12
 - a) Mark tells us Jesus came this first day, Sunday, after he rode into Jerusalem on a colt and just looked around and He went to Bethany with the twelve. Matt. 11:11
 - b) Jesus cleansed the temple on the second day, Monday, that Matthew records, he is

- not interested in the chronology. Mk. 11:15-19
- c) The word for Temple “hieron”, refers to the temple court area, Gentiles, women and Jews.
 - d) This is the second cleansing, the first is in the gospel of John. Jn. 2:13-22
 - e) Money changers converted the Roman coin for the shekel for 15%.
 - f) Others sold sacrifices to profit the Sadducees for great prices.
 - g) People were taking short cuts through the temple. Mk. 11:16
- 2) The righteous charge against the religious leaders is stated, “And He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a ‘den of thieves.’” vs. 13
- a) The purpose of the temple was to be a house of prayer for all, Jew and Gentile proselytes, as Solomon prayed at the dedication of the temple and Isaiah. 1Kings 8; Is. 56:7
 - b) The temple became a place that housed evil people, the Pharisees, Sadducees and all who merchandise the people of God.
 - c) Though the people were evil they felt safe and protected by being in the temple as those in the days of Jeremiah told them not to trust in the lying words. Jer. 7:4-11

- 3) The proper purpose of the temple is restored by Jesus, “Then *the* blind and *the* lame came to Him in the temple, and He healed them.” vs. 14
- a) They came asking without doubt, their prayer petition to be healed.
 - b) Jesus healed them.

21:15-17 The objection of the religious leaders.

- 1) The hostile attitude of the religious leaders, “But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, “Hosanna to the Son of David!” they were indignant.” vs. 15
 - a) The Religious people are insensitive to the things of God, even as Jesus did “the wonderful things” “thaumasios”, marvellous deeds.
 - b) The children cried Hosanna, be propitious or save now, as at His entry. Ps. 118:25-26
 - c) The Son of David, again the Messianic title to the throne.
 - d) The chief priest and scribes were indignant “aganakteo”, to be very displeased.
- 2) Jesus rebuked them pointing them to the Scriptures, “and said to Him, “Do You hear what these are saying?” And Jesus said to them, “Yes. Have you never read, ‘Out of

the mouth of babes and nursing infants You have perfected praise’?” vs. 16

* He is quoting the Psalms. Ps. 8:2

- 3) Jesus left the religious leaders, “Then He left them and went out of the city to Bethany, and He lodged there.” vs. 17
 - a) Jesus left them, having put to end the Old Testament economy symbolically in the cleansing.
 - b) Jesus went out of Jerusalem to Bethany was about two miles on the east side of the Mount of Olives, this is Monday.
 - c) Mark tell us that Jesus went out of the city to Bethany with the twelve after the “Triumphal Entry” on Sunday evening and did so continuously. Mk. 11:11d, 19
 - d) Jesus didn’t stay one night in the city in His last week, remember this is Monday.

21:18-22 The cursing of the fig tree.

* The parallel passage. Mk. 11:12-14

21:18-19 The re-entrance of Jesus to the city.

- 1) This is Tuesday, “Now in the morning, as He returned to the city, He was hungry.” vs. 18
 - a) Mark tells us this was on the second day Monday, before Jesus goes in to cleanse the temple, which Matthew recorded out of order. Matt. 11:12-19
 - b) The third day, Tuesday, is when Jesus wept over Jerusalem. Mk. 11:20; Lk. 19:41-44

- 2) The withering of the fig tree and the seeming contradiction, “And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, “Let no fruit grow on you ever again.” Immediately the fig tree withered away. vs. 19
- a) The cursing that took place according to **Mark was on Monday** and the emphasis is that, “His disciples heard it”, it says nothing about the tree withering. Mk. 11:14c
- * The focus in Mark is that Israel would no longer be the instrument of God’s blessings to other nations, “Let no one eat fruit from you ever again”!
- b) The cursing that took place according to **Matthew was on Tuesday** morning and the emphasis is that, “Immediately the fig tree withered away”, the hearing by the disciples is not part of it! Matt. 21:19e
- * The focus in Matthew is that Israel would not be the recipient of God’s blessings, “Let no fruit grow on you ever again”.
- c) The only logical solution is obvious by observing and differences.
- 1)) The curse in Mark focuses on the disciples having **heard it**, the cursing of the tree, came first, on Monday morning.

- 2)) The curse in Matthew focused on the disciples **seeing** the curse take place immediately, came second on Tuesday morning. Matt. 21:20, Mk. 11:20
- 3)) Remember Jesus never stayed in Jerusalem the last week, he went out of the city every night.
- 3) Jesus found no fruit on it and it should have had figs since there were leaves only.
- a) The 1st figs are in May-June.
- b) The 2nd figs are in August-September.
- c) Jesus commanded the tree to die, “Immediately it withered away”, the outward evidence.
- * Marks sys, “dried up from the roots”, to its root. Mk. 11:20
- d) The fig tree is symbolic and represents Israel. Jer. 24; Hos. 9:10; Joel 1:7; Matt. 24:32
- c) God was bringing to an end the ceremonial ritual void of fruit.
- 21:20-22** The teaching regarding the fig tree.
- * The parallel passage. Mk. 11:20-24
- 1) The response of the disciples was to be dumbfounded, in wondrous admiration, “And when the disciples saw *it*, they marveled, saying, “How did the fig tree wither away so soon?” vs. 20

- 2) The disciples were instructed by Jesus, “So Jesus answered and said to them, “Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, ‘Be removed and be cast into the sea,’ it will be done.” vs. 21
- a) The ultimate authority, “Assuredly, I say to you.” vs. 21a-b
 - b) The condition, “If you have faith and do not doubt.” vs. 21c
 - c) The outcome, “you will not only do what was done to the fig tree, but also if you say to this mountain, ‘Be removed and be cast into the sea,’ it will be done.” vs. 21d-g
 - 1)) Faith is always based on the revelation of God, His word, God directing or speaking to you to depend on and trust Him!
 - 2)) Jesus mentioned their unbelief of the demon possessed son and if they had the faith as a mustard seed they would move a mountain, nothing would be impossible. Matt. 17:20-21
- 3) The disciples are exhorted to apply the principle in prayer, “And whatever things you ask in prayer, believing, you will receive.” vs. 22
- a) Receiving is subject to the requirement of a disciple, to deny oneself, pick up their

cross and follow Jesus. Matt. 10:33; 16:24

- b) Therefore the petitions will be by asking in line with the will of God, the purpose and glory of His kingdom, not for self benefit or riches.

21:23-27 The authority of Jesus questioned.

* The parallel passages. Mk. 11:27-33; Lk. 20:1-8

21:23 The temple authorities confront Jesus.

- 1) This is the third visit of Jesus on Tuesday, “Now when He came into the temple.” vs. 23a

* The cross reference. Mk. 11:20, 27
- 2) The religious rulers approached Jesus, “The chief priests and the elders of the people confronted Him as He was teaching.” vs. 23b
- 3) The rulers asked two questions, “And said, “By what authority are You doing these things? And who gave You this authority?” vs. 23c-e
 - a) The word authority “exousia”, means by what recognized person’s delegated permission was Jesus teaching and healing?
 - b) Who, indicates the name of the person, since they had made themselves the residing authority, the Priest and elders.

21:24-27 The response of Jesus silenced the temple authorities.

- 1) Jesus answered the chief priest and elders with a question, “But Jesus answered and said to them, “I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things.” vs. 24
- 2) Jesus asked, “The baptism of John--where was it from? From heaven or from men?” vs. 25a-c
- 3) The temple rulers had two options. vs. 25d-26
 - a) The first, “And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say to us, ‘Why then did you not believe him?’” vs. 25d-i
 - b) The second, “But if we say, ‘From men,’ we fear the multitude, for all count John as a prophet.” vs. 26
 - * They knew by what authority and Whose authority for John bore witness Jesus was from God, the lamb of God. Jn. 1:29
- 4) The rulers lied in their answer to Jesus, “So they answered Jesus and said, “We do not know.” vs. 27a-b
- 5) Jesus refused to answer them, “And He said to them, “Neither will I tell you by what authority I do these things.” vs. 27c-d

21:28-32 The Parable of the two sons.

* The Parable is found only in Matthew.

21:28-30 The proclamation of the parable.

- 1) The Lord Jesus asked the religious leader to make a judgment between two sons, “But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my vineyard.’ “He answered and said, ‘I will not,’ but afterward he regretted it and went.” vs. 28-29
 - a) This was from every day life in the day.
 - b) The vineyard was a symbol for Israel, God’s vinyard. Is. 5
 - c) The chief priests and elders are still the audience, the San Hedrin.
- 2) The Lord Jesus continued, “Then he came to the second and said likewise. And he answered and said, ‘I go, sir,’ but he did not go.” vs. 30
 - a) Jesus is exposing their attitude of hypocrisy.
 - b) The two sons represent the unbelieving Jews and the believing, not Gentiles. vs. 28-30
 - 1) The first said he would not go, but was remorseful and went, like Judas, not real change. vs. 28-29
 - 2) The second said he would go, but did not go. vs. 30

21:31-32 The application of the parable.

- 1) Jesus asked the chief priests and elder which son honored their father, “Which of the two did the will of *his* father?” vs. 31a
- 2) Jesus had them pronounce their own judgment, the punch-line of the parable, “They said to Him, “The first.” vs. 31b-c
- 3) Jesus pronounced judgment over them, “Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you.” vs. 31
- 4) Jesus gave the reason for the condemnation of the priests and elders, “For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw *it*, you did not afterward relent and believe him.” vs. 32
 - a) John came to them in the way of righteousness, whose authority was from heaven baptizing and indentifyint the Lamb of God, Jesus, and they did not believe him. vs. 32a-b
 - b) Tax collectors and harlots believed John, repented, but the rulersy witnessing it did not repent and believer in John. vs. 32c-d

21:33-46 The parable of the wicked vineyardressers.

* The parallel passages. Mk. 12:1-12; Lk. 20:9-19

21:33 The proclamation of the parable.

- 1) The parable is directed again to the pirsts and elders, “Hear another parable.” vs. 33a
- 2) The setting for the parable, “There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country.” vs. 33b-d
 - a) The landowner represents God, He had planed His vineyard, the nation of Israel, He hedged it to protect it from animals and thieves, built a winepress and a tower to.
 - b) The vinedressers represent the religious rulers.
 - c) Jesus deals with their responsibility over the people of God, as God had “leased it out to the vindressers”, having chosen the the family of Aarron and the elders to care for the people regarding the things of God, yet they had abused their authority and power and prostituted their office.

21:34-36 The landowner then sent His servant to collect the due wages.

- 1) The time of harvest came, “Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit.” vs. 34

- 2) These are the prophets of God in the Old Testament,
 * “However I have **sent** to you all My servants the **prophets**, rising early and sending *them*, saying, “Oh, do not do this abominable thing that I hate!” Jer. 44:4
- 2) The abusive treatment of the servants, “And the vinedressers took his servants, beat one, killed one, and stoned another.” vs. 35
 * Isaiah says, “That this *is* a rebellious people, Lying children, Children *who* will not hear the law of the LORD; Who say to the seers, “Do not see,” And to the **prophets**, “Do not prophesy to us right things; Speak to us smooth things, prophesy deceits.” Is. 30:9-10
- 3) The persistent abusive treatment of the other servants, “Again he sent other servants, more than the first, and they did likewise to them.” vs. 36
- a) The servants represent the prophets of God, the last John the Baptist.
- b) The vinedressers are the priests and elders of Israel.
- 1) “O Jerusalem, Jerusalem, the one who kills the **prophets** and stones those who are **sent** to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing!” Matt. 23:37

- 2) “They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented--of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth.” 11:37-38

21:37-39 The landowner sent his son at last.

- 1) Thinking the vinedressers would be restrained, “Then last of all he sent his son to them, saying, ‘They will respect my son.’” vs. 37
 * The priest and elders!
- 2) Revealing the evil hearts of the vinedressers, “But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’” vs. 38
 * Exposing their love of power and authority over the people!
- 3) Prophecying they would take His life, “So they took him and cast *him* out of the vineyard and killed *him*.” vs. 39

21:40-41 The question on the actions of the landowner.

- 1) Jesus asked a rhetorical question that had only one answer by the priests and elder for the abusive power of the vinedressers,

“Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?” vs. 40

- 2) Jesus gives the punch-line, He once again had them pronounce their own judgment, “They said to Him, “He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons.” vs. 41
 - a) Being so smug, they did not realize their evil, thinking they were doing service to God.
 - b) Paul did the same thing as he persecuted, imprisoned and killed Christians.

21:42-44 The application of the parable.

- 1) Jesus represented the son in the parable, “Jesus said to them, “Have you never read in the Scriptures: ‘The stone which the builders rejected Has become the chief cornerstone. This was the LORD’S doing, And it is marvelous in our eyes?’” vs. 42
 - a) Jesus quoted their prophetic rejection of Christ in the Scriptures. Ps. 118:22-23
 - b) Peter quotes this Psalm also. Acts 4:11; 1Pet. 2:6-7; Is. 28:16
 - c) Daniel speaks of the rock cut out not with hands that struck the image at the feet. Dan. 2:34

d) The word rejected “apodokimazo”, means after close scrutiny and examination.

- 2) Jesus pronounce the consequential judgment over the leaders of the nation, “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.” vs. 43
 - a) The kingdom taken from them referred to the judgment over Jerusalem and the temple by Titus in 70 A.D. Heb. 10:26-27
 - b) The reference to the kingdom given to a nation bearing fruit is the church, Jew and Gentile, one in Christ Jesus.
- 3) Jesus gave the priests and elders two choices having two consequences, “And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.” vs. 44
 - a) To fall on this stone “Christ” and be broken, meant believing in Jesus, repentance to be saved. Is. 8:14-15
 - b) For the stone to fall on a person meant it would grind them to powder by not believing in Jesus, being condemned.

21:45-46 The comprehension of the parable by the religious leaders.

- 1) The light went on, they connected the dots, “Now when the chief priests and Pharisees

heard His parables, they perceived that He was speaking of them.” vs. 45

- a) The Pharisees were the ritualist and religious hypocrites.
 - b) The priest were the Saducees, the materialist and aristocrats that did not believe in spirit, angels or the resurrection, yet they were the priest, the so called intercessors.
 - c) Both comprises the Sanhedrin, the sort of Supreme Court of the Jewish nation.
 - d) They understood clearly they were the “vinedressers” in the parable!
- 2) Their intent to retaliate against Jesus was restrained, “But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.” vs. 46
- a) They feared the response of the people.
 - b) The people accepted Jesus as a prophet.