

6/3/18

## Matthew 22

Our Lord has just exposed the religious rulers and proclaimed judgment on the nation through two parables.

1. The Parable of the two sons. Matt. 21:28-32
2. The parable of the wicked vineyarders. Matt. 21:33-46
3. Jesus will give one more Parable and then will be attacked with a series of questions in an attempt to entangle and discredit Him for the last time.

### 22:1-14    **The parable of the wedding feast.**

\* Similar, not the same but different. Lk. 14:16-24

22:1-7    The invitation to the nation of Israel and their rejection.

22:1-3    The high privilege of the nation had been ignored.

- 1) The context is one of animosity, “And Jesus answered and spoke to them again by parables and said.” vs. 1
  - a) Jesus is still addressing the same individuals “them”, the chief priests and Pharisees. Matt. 21:45
    - 1)) This is still Tuesday of the last week of the life of Jesus, Passion Week.
    - 2)) Jesus had just finished declaring the Parables of the two sons and the landowner telling the member of the

Sanhedrin they would not enter the kingdom of God, but tax collectors and harlots would. Matt. 21:28-46

- 3)) He told them the kingdom of God would be taken from the nation of Israel and given to a nation “ethnos”, gentiles to bear fruit unto God.
- 4)) They perceived Jesus was speaking about them and in their ingoing hostility and hatred of Jesus they tried to apprehend Him, but they feared the crowds, who took Jesus for a prophet. Matt. 21:45-46
- 5)) Jesus knew their vindictive hearts.
- b) The Parablilc teaching of Jesus was used to illuminate and bring out truth, not conceal.
  - 1)) The word parables “parabole” is made up of two words, “para” along side and “bole” to throw and is plural.
  - 2)) So a parable is taking something of common life that you know, putting next to what you don’t know, that in knowing what you do know, you will know what you did not know.
  - 3)) Parables do one of two things, compare or contrast, having a central message and a punch line, his parable is a contrast and the punch-line is in verse 14.
- 2) The repeated phrase introduced the parable, “The kingdom of heaven is like a certain

king who arranged a marriage for his son.”  
vs. 2

- a) The phrase “kingdom of heaven” is unique of Matthew and does not appear anywhere else in New Testament.
  - \* The phrase indicates God’s rule over the earth according to the prophecies of the Old Testament from the First to the Second Coming of the King from to set up the Kingdom Age. Dan. 2:44; 7:14, 27
- b) The parable is introduced by the word “like”, some times “as”, which is called a simile, a figurative example.
  - 1)) The tense is the historic aorist “did become like” spoken from the standpoint of the end of the world when the earthly history of the kingdom will be completed.
  - 2)) The certain king is God the Father.
  - 3)) The son is Jesus the king of the Jews.
  - 4)) The marriage arranged is of the believer to God’s Son, the Christ.
  - 5)) The bride is not mentioned because the focus is how the king and His **son** were treated by the invited guests.
- 3) The emesaries were dispatched, “and sent out his servants to call those who were invited to the wedding; and they were not willing to come.” vs. 3
  - a) The servant prophets of the Old Testament spoke of the coming Messiah.

- b) These servants are the John the Baptist and the apostle who would go out with the gospel after the resurrection of Jesus.
- c) The charge was having been invited to the wedding feast and banquet, “they were not willing to come”, the imperfect tense marks the sharp element of the will.
 

Lenski
- d) The religious rulers and the nation of Israel spurning the grace of God by the past or present invitations by God.

22:4-7 The time of the high privilege of the nation regarding the wedding was present.

- 1) The second group of emesaries were also dispatched, “Again, he sent our other servants.” vs. 4
  - a) The wedding usually lasted seven days, here the patience of God in his repeated call of grace.
  - b) The servants are the ones to follow the apostles preaching to the Jews. vs. 4a
- 2) The urgency of the invitation is stated, “saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.”’” vs. 4b-h
  - a) These have been invited are told all the preparations are in affect ready, the perfect tense, there is no time to delay.
  - b) The word dinner “ariston”, means breakfast, later used for regular dinner.

- c) All were to respond to the high privilege, as the people and God's nation, God sent His Son in the fulness of time. Gal. 4:4
- 3) The insult towards God's invitation is stated in reference to the first group, "But they made light of it and went their ways, one to his own farm, another to his business." vs. 5
- a) The word light "ameleo", means to be careless and neglectful showing disdain.
- b) The charge was of living by wrong priorities, giving greater importance, value and having more satisfaction in their personal comfort and leisure "going to his own farm" and the obtaining of wealth "another to his business."
- 4) The hateful rebellion against God is stated by the second group, "And the rest seized his servants, treated *them* spitefully, and killed *them*." vs. 6
- a) The leaders and Jews would treat the servants of the gospel spitfully "hubrizo", insolently and shamefully.
- b) The evidence is in the book of Acts.
- 5) The respons of God towards the nations is stated, "But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city." vs. 7
- a) The word furious "orgizo", means to be provoked or aroused to anger, but must never be interpreted as human sinful passion, but the execution of His justice.

- 1)) The grace and patience of God will not be insulted forever, but comes to an end to every person and nation.
- 2)) His anger is justified by the high privilege given to the nation for two-thousand years.
- b) The pouring out of God's wrath was prophetic of the judgment over Jerusalem.
- 1)) The murderers were the religious rulers, the people and nation.
- 2)) This would be by the hand of Titus in 70 A.D.

**22:8-10** The invitation to the Gentiles and their acceptance.

**22:8** The privilege of the nation of Israel would be transferred to the Gentiles by a proclamation of judgment.

- 1) The urgency of the wedding is stated again, "Then he said to his servants, "The wedding is ready." vs. 8a-b
- a) The servants again refer to the believers and apostles of Jesus preaching the gospel.
- b) The wedding takes place at the Rapture in heaven.
- 2) The disdained and dishonored to the high privilege of the Jews is marked by arrogant insolence, "but those who were invited were not worthy." vs. 8c

- a) “Having been invited” not worthy “axios”, means of equal weight, not in the lack of some merit. Acts 13:46
  - b) They had not responded in a fitting or appropriate manner to their privilege.
- 3) The proclamation for the transition was ordered by the king. vs. 9
- a) The geographical location is stated, “Therefore go into the highways.” vs. 9a
    - 1)) The imperative present middle is “be going”, a durative present tense to keep on going till the wedding is provided with guests. Lenski
    - 2)) The word for highways “diexodos”, is a way out through, and outlet or exit.
    - 3)) The places before the city where the roads from the country terminated, therefore outlets of the country highways to the entrances to the city.
    - 4)) This focus is still the Gentiles.
  - b) The numerical stipulation is also stated, “And as many as you find, Invite to the wedding.” vs. 9b-c
    - 1)) The word many “hosos” means all they can find, whosoever, Jew and Gentile one in Christ. Gen. 12:3
    - 2)) The word invite “kaleo”, means to call aloud, an imperative command to the wedding to be the bride of Christ, a chaste virgin. 2Cor. 11:2

**22:10** The command of the king carried out.

- 1) The servants obeyed, “So those servants went out into the highways and gathered together all whom they found.” vs. 10a
  - a) The servants going out to gather all are the apostles and those in the church age.
  - b) This also includes those in the succeeding generations for the Great Commission.
- 2) The quality of people would be sinners of every kind and degree, “both bad and good. And the wedding *hall* was filled with guests.” vs. 10b-c
  - a) The word bad “poneros”, means evil or wicked, the idea being not only corrupt in nature, but delighting in making other evil also.
    - \* This word is used for Satan. 1Jn. 5:19
  - b) The word good “agathos”, means in constitution or nature, the idea being useful and salutary, yet a sinner in need of repentance.

**22:11-14** The invitation had a required standard to be honored. vs. 11-14

**22:11-12** The examination of the guests by the king.

- 1) The revelation to the king came when he entered the banquet, “But when the king came in to see the guests.” vs. 11a
  - a) The word came “eiserchomai”, is aorist active, literally, “having come in” at the moment to view the gathering, but not with a critical eye.

- b) The word see “theaomai”, means behold or look upon, we get the word “theatre” from it!
- c) The guests “anakeimai”, are described as reclining at the tables to eat.
- 2) The king observed something wrong, “he saw a man there who did not have on a wedding garment.” vs. 11b
  - \* The king was shocked at the sight, as a man reclining had not the proper wedding garment provided for him.
- 3) The confrontation by the king, as he approached the man, “So he said to him, ‘Friend.’” vs. 12a-b
  - \* The word friend “hetairos”, is like saying “fellow” a reproof against his brashness, and insult to grace by not having the proper garment on.
- 4) The king questioned the man, “how did you come in here without a wedding garment?”” vs. 12c
  - a) He questions the presumptuousness of the man to enter in to the wedding feast without the proper attire, he knew it.
  - b) The central theme of the parable is the righteousness provided for salvation in and by the person of Jesus Christ. Is. 61:10; Rev. 1:7-9; Rom. 5:1-2
  - c) The man was standing in his own righteousness that is insufficient for salvation and to be the bride of Christ.
- 4) The man could say nothing, “And he was speechless.” vs. 12d

- a) The word speechless “phimoo”, means to close the mouth with a muzzle.
- b) The passive tense means he was made speechless, the man was reduced to silence, having no excuse and an admission of guilt having no defense.

**22:13-14** The expulsion of a guest by the command of the king.

- 1) The condemnation of the man was proclaimed by the king. vs. 13
  - a) The procedure is described vividly, “Then the king said to the servants, ‘Bind him hand and foot.’” vs. 13a-b
    - \* The man was unfit for the wedding feast, literally, “having bound his feet and hands”.
  - b) The sentence is declared authoritively by the king, “take him away”. vs. 13c
    - \* The supreme authority and imperative command by the king.
  - c) The location is described clearly, “and cast *him* into outer darkness.” vs. 13d
    - 1) The condition of the location outer darkness “exoteros skotos” infers the furthest regions where there is the absence of light, eternal separation from God.
    - 2) The parable is about salvation and speaks spiritually about all that is present is evil and corruption.

- d) The affliction is depicted unimaginably, “The there will be weeping and gnashing of teeth.” vs. 13d-e
- 1)) The condition of the person by weeping “klauthmos”, means wailing and lamenting, indicating pain and suffering.
  - 2)) The condition of the person by gnashing of teeth “brugmos odous”, describes biting down tight on one’s teeth, denoting extreme anguish and utter despair.
  - 3)) This phrase is used repeatedly for the eternal condition of the lost in Gehenna, the Lake of Fire, the abode of all who reject Jesus as their Lord and Savior. Mk. 8:12; Matt. 13:42, 24:51; 25:30; Lk. 13:28
  - 4)) Gehenna was made for Satan and his angles, not man. Matt. 25:41
- 2) The proclamation of the punch-line in the parable. vs. 14
- a) Salvation is for all sinners indicating the quantity and totality, “For many are called.” vs. 14a
    - 1) God gave His Son to die for the whole world. Jn. 3:16; 1Jn. 2:2
    - 2) Jesus desired for all Israel to be saved, but He did not force them, but rather respected their choice to reject Him.
    - 3) Many hear the gospel, but either reject it or do not abide in Christ and return to a life of sin!

- b) Salvation is obtained by few sinners, “but few *are* chosen.” vs. 14b
- 1)) The few chosen to salvation is not due to any righteousness of their own to merit salvation, but rather trusting the righteousness of Jesus Christ for their justification before God.
  - 2)) They were “unwilling to come”, “they made light of it”, “were not worthy”, “did not have the wedding garment.” vs. 3, 5, 8, 11, 12
  - 3)) The word chosen “eklektos” means that God knows who will receive Jesus by faith and who will not, due to His Omniscience and foreknowledge.

### **22:15-22 The Pharisees ask about taxes.**

\* Parallel passages. Mk. 12:13-17; Lk. 20:20-26

### **22:15 The evil motive of the Pharisees.**

\* “Then the Pharisees went and plotted how they might entangle Him in *His* talk.”

- 1) The word “then” indicates after the parables.
- 2) The Pharisees were the ritualist and ceremonialist, synonymous with hypocrisy.
  - \* There were about 6,000 and not all were evil.
- 3) Their intent is given, to plot how they might entangle Jesus in his talk.
  - a) The word for plotted “sumboulion” means to gather to consult against Jesus.
  - b) The word entangle “pagideuo”, is a hunting term, to set a snare or trap.

**22:16** The joining of forces against Jesus.

- 1) The religionist and politicians, “And they sent to Him their disciples with the Herodians.” vs. 16a
  - a) The disciples of the Pharisees were the ritualists.
  - b) The Herodians were political party, the followers of Herod as king and had secured positions of power and favor under him.
  - c) The two groups were enemies, but their common oneness was their hate for Jesus.
- 2) Their flattering words were hypocritical, “saying, “Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men.” vs. 16b-g
  - a) You are a true teacher about the way of God accurately.
  - b) You are not a respecter of person.
    - \* “Faithful *are* the wounds of a friend, But the kisses of an enemy *are* deceitful.” Prov. 27:6

**22:17** The question to entrap Jesus.

- 1) The two groups ask His opinion on taxes, “Tell us, therefore, what do You think?” vs. 17a
- 2) Then the question became very specific in attempt to incriminate Jesus, “Is it lawful to pay taxes to Caesar, or not?” vs. 17b-c

- a) If Jesus said yes, the Jews would turn on Jesus.
- b) If Jesus said no, they could accuse Him to Rome.
- c) Taxes were outrages.
  - a) The ground tax 1/10 of grain.
  - b) There was a 1/5 tax on oil and wine.
  - c) There was income tax of 1%.
  - d) There was a poll tax, males 14-65 yrs. and females 12-65 yrs.

**22:18** The two groups were exposed for the evil intent.

- 1) Jesus knew their hearts, “But Jesus perceived their wickedness.” vs. 18a
  - a) Luke says craftiness. Lk. 20:23
  - b) Jesus knew what was in man. Jn. 2:25
- 2) Jesus unmasked them, “and said, “Why do you test Me, *you* hypocrites?” vs. 18b-d
  - \* Jesus called them actors of deceit!

**22:19-22** The response of Jesus.

- 1) Jesus requested a coin, “Show Me the tax money.” So they brought Him a denarius. vs. 19
  - \* Jesus did not even possess a coin at the time!
- 2) Jesus turned the tables on them asking, “Whose image and inscription *is* this?” vs. 20
  - \* They were going to entrap themselves by their answer.

- 3) They said to Him, “Caesar’s.” And He said to them, “Render therefore to Caesar the things that belong to Caesar, and to God the things that belong to God.” vs. 21
- a) The authorities are ordained by God for order and the good of man, as God’s ministers against evil, so man is to pay both respect and taxes due. Rom. 13:1-7; 1Pet. 2:13-14
- \* That is not to say that all governments or those in power are Christian nor that they never abuse their position!
- b) To God his devotion and the things that belong to Him.
- 4) Their response is stated, “When they had heard *these words*, they marveled, and left Him and went their way.” vs. 22
- \* The word marvel “thaumazo” to be established in wonderment and admiration.

### **22:23-33 The Sadducees ask about the resurrection.**

\* Parallel passages. Mk. 12:18-27; Lk. 20:27-40

**22:23-24** The attempt by the Sadducees to entrap Jesus.

- 1) The priests of the temple, “The same day the Sadducees, who say there is no resurrection, came to Him and asked Him.” vs. 23
- a) The Sadducees were the materialist and aristocratic wealthy.

- b) They didn’t believe in the resurrection not angels or spirits. Acts 23:8
- c) They believed only in the Pentateuch.
- 3) The question pertained to the law of levirate marriage, saying: “Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.” vs. 24
- a) If a man died without having any children to carry out his name and his brother was obligated to take her as his wife to preserve the name of his brother. Deut 25:5
- b) The first son would bear the name of his dead brother, to preserve his name.

**22:25-28** The hypothetical scenario presented.

- 1) The particular case, “Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh.” vs. 25-26
- \* All seven brothers took her as wife without having children.
- 2) The inevitable is stated, “Last of all the woman died also. vs. 27
- 3) The question to entrap Jesus hypocritical like the one of the Pharisees and Herodians is presented, “Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.” vs. 28
- a) They did not believe in the resurrection.

- b) They believed neither the seven brothers nor the wife would be raised.

**22:29-33** The response of Jesus was a rebuke to their hypocrisy and ignorance.

- 1) Jesus pointed out their error, “Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God.” vs. 29
  - a) Not knowing the Scriptures.
  - b) Not knowing the power of God.
- 2) Jesus revealed the nature of the resurrection regarding marriage, “For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.” vs. 30
  - a) In the resurrection we will not marry or given in marriage.
  - b) We will be like the angels, spirit being having no need to propegate.
- 3) Jesus revealed those who die physically are alive, just in a different form, “But concerning the resurrection of the dead, have you not read what was spoken to 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.” vs. 31-32
  - a) Quoting the Pentetuch. Ex. 3:6
  - b) The Saducees did not see any teaching on the resurrection in the Petnteteh, but it is clearly implied, the Patriarchs are alive.
  - c) Paul reprovred the teaching of Corinthians that there was no resurrection. 1Cor. 15

- 4) Jesus impressed the crowds, “And when the multitudes heard *this*, they were astonished at His teaching.” vs. 33

\* The word astonished “ekplesso”, means to expel by a blow, driven out, shocked at His teaching.

**22:34-40    The Pharisees and Saducees joined forces to ask about what was the greatest commandment.**

\* Parallel passages. Mk. 12:28-34; Lk. 10:25-28

**22:34**    The persistant animosity towards Jesus ontinued.

- 1) The reaction of the Pharisee, “But when the Pharisees heard that He had silenced the Sadducees.” vs. 34a
  - a) The word but “de” marks a sharp contrast between the amazment of the crowds and the Saducees over the answer of Jesus about marriage and the resurection.
  - b) The Pharisees heard how Jesus had silenced “phimoo”, means to stop the mouth with a muzzle leaving them speechless.
- 2) The action of the Pharisees, “they gathered together.” vs. 34b
  - a) Being opposed to each others beliefs, they found their common ground in their hatred of Jesus.
  - b) They gathered simply to to keep on attacking Him to see how they could entrap Jesus to accuse Him.

**22:35-36** The representative of the two parties questioned Jesus.

- 1) The motive behind the question is stated, “Then one of them, a lawyer, asked *Him a question*, testing Him, and saying.” vs. 35
  - a) Lawyer “nomikos” one pertaining to the law, who was a Pharisee.
    - \* Marks calls him a scribe, one who transcribed, interpreted and taught the Scriptures.
  - b) Testing “peirazo”, means in a bad sense to find fault in him.
    - \* There were 613 precepts, 248 commands and 365 prohibitions in the oral laws of the Mishnah and others.
- 2) The question regarded the commandments, “Teacher, which *is* the great commandment in the law?” vs. 36
  - a) He approached Jesus with respect calling Him teacher.
  - b) He asked which commandment was the greatest.

**22:37-40** The response of Jesus to the lawyer.

- 1) Jesus answered by quoting the Shema of Israel, Jesus said to him, “You shall love the LORD your God with all your heart, with all your soul, and with all your mind.” vs. 37
  - a) The text quoted has heart, soul and strength or might. Deut. 6:5

- b) Jesus was referring to the whole of man’s being to “agapao” God entirely continuously.
  - c) All your heart “kardia” refers to the center of all physical and spiritual life and character, who you really are as a person.
  - d) All your soul “psuche”, refers to the seat of desires, the intellect, the emotions and the will. spiritual faculties.
  - e) All your mind “dianoia” refers to the faculty of understanding, the thinking faculties and processes.
- 2) Jesus qualifies the commandment, “This is *the* first and great commandment.” vs. 38
    - a) The first “protos”, first in rank, pre-eminence and influence.
    - b) The great “megas”, the one with the most important weight for life for it is the source of all things.
    - c) The vertical axis is our personal relationship with God walking in obedience to God.
  - 3) Jesus declared the second greatest commandment, “And *the* second *is* like it: ‘You shall love your neighbor as yourself.’” vs. 39
    - a) To love “agapao” our neighbor as ourself. Lev. 19:18
    - b) The second is “like it” referring to the first, it is as important, but is it the result and outcome of our relation to God.
    - c) If and when we are not right with God, we will not be right with man and when

we are not right with man, that sin hinders our relation to God and prayer.

1Jn. 1:9; 2:1; 1Pet. 3:7; Ps. 66:18

- 4) Jesus declared the great importance of these two commandments, “On these two commandments hang all the Law and the Prophets.” vs. 40

\* Paul affirms this. Rom. 13:10

**22:41-46    The question Jesus asked the Pharisee.**

\* Parallel passages. Mk. 12:35-37a; Lk .20:41-44

**22:41-42** The first part of the question about the Christ.

- 1) Jesus addressed all the Pharsees present, “While the Pharisees were gathered together, Jesus asked them.” vs. 41
  - a) Those who heard the answer to the greatest commandment.
  - b) The laywer was also present.
- 2) Jesus asked “saying, “What do you think about the Christ? Whose Son is He?” vs. 42a-c
  - a) The Saducees and Pharisees had failed in stumping or entrapping Jesus.
  - b) So Jesus turned the tables on them.
- 3) Jesus was answered promptly, “They said to Him, “*The Son of David.*” vs. 42d-e
  - a) Without any doubt looking around smugly to their correct answer.
  - b) Without any idea that Jesus had set them up to show their spiritual pride.

**22:43-46** The second part of the question about the Christ.

- 1) Jesus asked them about the seeming contradictory words of David, “He said to them, “How then does David in the Spriiit call Him Lord, saying.” vs. 43
  - a) No father would call his son Lord.
  - b) Jesus was revealing that David by calling Christ Lord, indicated He was more than David’s son.
  - c) Notice Jesus believed the Inspiration of the Scriptures “in the Spirit”.
- 2) Jesus gives the interpretation of the Psalm He is quoting, ““The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool””?. vs. 44
  - a) ”Jehovah or Yahweh said to my Adonai”, the Father said to His Son, Jesus is the Son of God. Ps. 110:1
  - b) Jesus being God became the Son of David by the Incarnation. Jn. 1:1, 14
  - c) The position of authority is the right hand where Jesus would sit and is sitting waiting for His Second Coming to destroy His enemies, “His footstool”. Ps. 2; Heb. 1:13; Rev. 19
- 3) Jesus revealed their ignorance to the Scriptures, “If David then calls Him ‘Lord,’ how is He his Son?”vs. 45

\* Christ cannot be his son, but in fact was His Messiah and Lord though David’s line!

4) Jesus silenced all His opponents, “And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.” vs. 46

\* This is the end of attacks!