

Matthew Series

Lesson #129

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Dean Bible Ministries

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MATTHEW

JESUS: KING OF THE JEWS

Righteous Garments

Matthew 22:1–14

Matt. 21:23, “Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, ‘By what authority are You doing these things? And who gave You this authority?’ ”

Three Consecutive Parables

- 1. Each develops a more subtle answer to the question of Jesus' authority.**
- 2. Each involves a father, son(s), and the rejection of the father's authority.**
- 3. Each parable is addressed to the unsaved, non-believing religious leaders, not the multitude.**
- 4. Each builds the case for the God's rejection of the religious leaders of Israel, even as they are rejecting His Son.**

First parable: The rejection of the father's authority indicates a lack of faith.

Matt. 21:32, “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 [regret] and believe him.”

Matt. 21:33, “Hear another 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.”

**ἄλλος *allos*
acc fem sing
(demonst) other,
another, otherwise**

landowner: God the Father

a vineyard: the Kingdom

a contract: Mosaic Law

wall/fence, a winepress, a tower: demonstrate the care and provision of God for the vineyard.

tenant farmers/vinedressers: the religious leaders

servants: the prophets

son: Jesus, the Messiah

Matt. 21:43, “Therefore I say to you (plural), the kingdom of God will be taken from you and given to a nation bearing the fruits of it.”

Religious legalism is a form of idolatry, the idolatry of personal morality and religious activity.

Matt. 21:43, “Therefore I say to you, the kingdom of God will be taken from you (plural—the religious leaders/tenant farmers) and given to a nation bearing the fruits of it.”

ἔθνος *ethnos*

dat neut sing

nation, people, Gentiles (if plural)

BDAG: In Matt. 21:43 ἔ. (not Gentiles) in contrast to the leaders described vv. 23; 45.0

Matt. 21:44, “And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”

- 1. Falls on the stone: those who reject Jesus as Messiah will be judged (be broken).**
- 2. Those on whom the stone falls, who are judged by Jesus (John 5:27) will be crushed or scattered (*likmao*).**

Matt. 22:1, “And Jesus answered and spoke to them again by parables and said:”

Matt. 21:33, “Hear another 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.”

**ἄλλος *allos*
acc fem sing
(demonst) other,
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Matt. 21:45, “Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.”

Matt. 21:46, “But when they sought to lay hands on Him, they feared the multitudes, because they [the crowd] took Him for a prophet.”

Matt. 22:2, “The kingdom of heaven is like a certain king who arranged a marriage for his son,

Matt. 22:3, “and sent out his servants to call those who were invited to the wedding; and they were not willing to come.”

King: God the Father

son: Jesus, the Messiah, the Son of God

wedding: the kingdom

servants: the prophets of the Old Testament

**Armies destroying the city: the destruction of
AD 70**

**Not worthy: because they were not willing, i.e., did
not believe, John 3:18**

Wedding garment: imputed righteousness

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θέλω *thelō*

imperf act indic 3 plur

to want, will; here the emphasis is on their negative volition

Matt. 22:4, “Again, he sent out other servants, 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.” ’

Matt. 22:5, “But they made light of it and went their ways, one to his own farm, another to his business.”

Matt. 22:6, “And the rest seized his servants, treated them spitefully, and killed them.”

Matt. 22:7, “But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.”

Matt. 22:8, “Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy.

Matt. 22:9, “ ‘Therefore go into the highways, and as many as you find, invite to the wedding.’ ”

Worthy = those who rejected the invitation

John 3:18, “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.”

Matt. 22:10, “So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.”

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**πονηρός *ponēros*
acc masc plur
wicked, evil**

**ἀγαθός *agathos*
acc masc plur
good**

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acc masc plur
wicked, evil**

**ἀγαθός *agathos*
acc masc plur
good**

Morality, sinfulness, status in society, religious works are not relevant to the reception of the invitation.

Matt. 22:11, “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

Matt. 22:12, “So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless.”

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**ἑταῖρος *hetairos*
voc masc sing friend,
companion;
accompanying**

Isa. 61:10, “I will greatly rejoice in the LORD, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.”

Matt. 22:13, “Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’ ”

Matt. 8:12, “But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”

Matt. 22:14, “For many are called, but few are chosen.”

**Matt. 22:14, “For many are called [invited],
but few are chosen.”**

**ἐκλεκτός *eklektos* nom masc plur
(verbal) elect, choice, chosen**

1. Greek words

ἐκλέγομαι *eklegomai*, pick out for oneself, choose (out); choose out a person or thing from a sizable number. 20×

ἐκλεκτός *eklektos*, 22× elect, choice, chosen

ἐκλογή *eklogē*, picking out, election, selection. 7×

English word meanings

elect appointed, designated, determined

**choice OED something of very good
quality, excellent, the best, special,
valuable.**

2. Old Testament usage

בְּחִיר *bachir* chosen, choice, select,
most excellent one

Judg. 20:16, “Among all this people were seven hundred choice men who were left-handed; every one could sling a stone at a hair’s breadth and not miss.”

**“choice almonds”
*sheqadim mobecharim***



Matt. 22:14, “For many are called, but few are chosen [CHOICE].”

In the parable, the choice ones are choice because of the quality of their robes (imputed righteousness), not their works. The only mention of anyone making a volitional decision in the parable are those who are unwilling to attend the banquet.

Thus, the issue in the conclusion, cannot be an act of selection, but the quality of excellence in those present, i.e., +R.