

A wide-angle photograph of a desert landscape. In the foreground, a sandy, light-brown dirt road with visible tire tracks leads from the bottom center towards the middle ground. The road is flanked by sparse, low-lying desert shrubs. In the background, a range of rugged, brown mountains rises against a pale, hazy sky. The overall tone is arid and expansive.

The Gospel of Matthew

WHY DID THE KING COME BUT NOT THE KINGDOM?

II. THE KINGDOM HAS NOT 13:54-28:20

6. The Formal Presentation and Rejection of the King, 19:3 – 25:46

(Matthew 21:12-22:14 Pt. 2)

“Why the Kingdom is NOT Yet”

Outline –

1. Cleansing the issue vv. 12-17
2. Cursing the issue vv. 18-22
3. Confronting the issue vv. 23-27
4. The conduct of the religious leaders vv. 28-32
5. The consequence of their conduct vv. 33-46
6. The judgment vv. 1-14

Review –

1. Cleansing the issue vv. 12-17
 - Jesus cleans the temple and departs
2. Cursing the issue vv. 18-22
 - The fig tree is cursed
3. Confronting the issue vv. 23-27
 - The religious leaders are confronted

What is Jesus doing when He switches from clear instruction to parables AGAIN?

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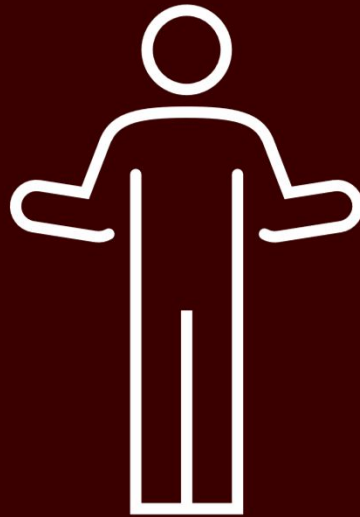
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1. The conduct of the religious leaders vv. 28-32



**Which one did
the will of their
father? v. 31**

Son #1:

- “Go work” v. 28
- “I will not” v. 29a
- *then went v. 29b

Son #2:

- “Go work” v. 30a
- “I will, sir” v. 30b
- *did NOT go v. 30c

1. The conduct of the religious leaders vv. 28-32

Jesus explains parable:

- Those who enter and don't v. 31b
- The reason v. 32
 - John came and you didn't believe v. 32a
 - Tax collectors and harlots did v. 32b
 - Persistent unbelief v. 32c

1. The conduct of the religious leaders vv. 28-32

B. Determining what to do:

- John's ministry was the "change agent"
- "religious" did NOT believe
- "sinners" believed
- "religious" persisted in unbelief

What builds faith and what contributes to doubt?

Outline –

1. The conduct of the religious leaders vv. 28-32
2. The consequence of their conduct vv. 33-46
3. The judgment vv. 1-14

2. The consequence of their conduct vv. 33-46

A. Determining what it says:

- Landowner, vineyard, preparations v. 33
- Servants sent to collect v. 34
- Beating, killing, stoning v. 35
- More sent; same result v. 36
- The son is sent v. 37

2. The consequence of their conduct vv. 33-46

A. Determining what it says:

- Murderous plot v. 38
- Murder v. 39
- Question from the parable v. 40
- Ironical answer v. 41

2. The consequence of their conduct vv. 33-46

A. Determining what it says:

- Jesus' response v. 42
 - Quotes Isaiah 28:16
 - Quotes Psalm 118:22-23 (cf. Dan. 2:44)
- Jesus' explanation vv. 43-44
 - The kingdom v. 43
 - * “nation” used teleologically (ideal sense)
 - The stone v. 44

2. The consequence of their conduct vv. 33-46

A. Determining what it says:

- The realization v. 45
- The ironic plot v. 46

2. The consequence of their conduct vv. 33-46

B. Determining what to do:

- Jesus' parable exposes their conduct
- Jesus reveals their consequence
 - The kingdom will be taken from them
 - It will be given to someone else.
- How self-reflective are we?

Outline –

1. The conduct of the religious leaders vv. 28-32
2. The consequence of their conduct vv. 33-46
3. The judgment vv. 1-14

3. The Judgment vv. 1-14

A. Determining what it says:

- “them” v. 1 (cf. 21:23-24)
- A marriage arrangement v. 2
- Invitations sent v. 3
- Everything is ready v. 4
- Some ignore, the rest kill vv. 5-6

3. The Judgment vv. 1-14

A. Determining what it says:

- “Murderers destroyed; city burned v. 7
- Unworthy invitees v. 8
- Free invitation sent out vv. 9-10
- “But” *inciting incident v. 11
- No wedding garment vv. 11-12

3. The Judgment vv. 1-14

A. Determining what it says:

- “Cast into outer darkness” v. 13
- “many are called but few are chosen” v. 14

“Cast into outer darkness” v. 13

- Audience: Unbelieving leaders
- Church not revealed
- IF bema-seat then penal consequences

The parable reveals the judgment of THESE religious leaders and THIS unbelieving generation.

“many are called but few are chosen” v. 14

- “called” is same root as “invite” (cf. vv. 4, 8, 9)
- “chosen” (ἐκλεκτοί) – context carries a sense of qualitative description. (worthy)
- Better translated:
“Many are invited, but few are worthy”

The judgment is because of their unworthiness, though the kingdom was ready; the invitees were unwilling! (cf. v. 3)

Summary/Application:

- Religious leaders were obstinate in unbelief.
- Their unbelief made them unworthy of the kingdom.
- Those who are “unworthy” are cast into outer darkness.
- Jesus invited 1st century Israel to enjoy the ready kingdom.
- They were unwilling.



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