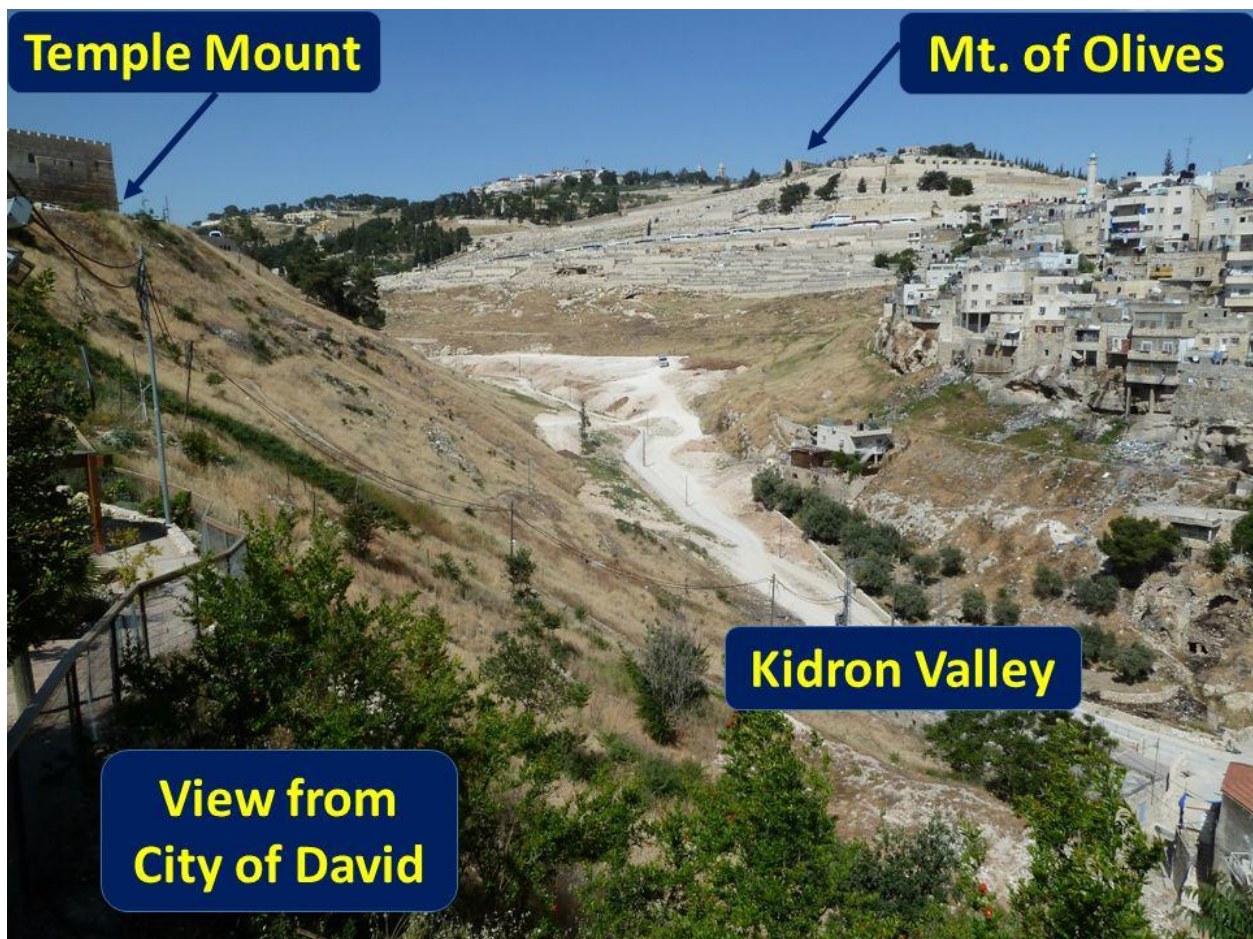


“Always be happy” (1st Thessalonians 5:16); “In everything give thanks for this is the will of God for you in Christ Jesus.” (1st Thessalonians 5:18)

Matthew 21

21:1. And when they drew near to Jerusalem [Sunday morning both Roman and Galilean time, but it would not be Sunday, Judean time until 6 that evening], **and had come to Bethphage** [located on the Mount of Olives], **to the Mount of Olives, then Jesus sent two disciples** [unknown],

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ Ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς



21:2. saying to them, “Go into the village [Bethphage: house of unripe figs] over there [across from you]. And immediately you will find an ass [jenny] tied, and a colt [hinny] with her. Untie them and bring them to Me.

Bethphage was between Jerusalem and Bethany. Bethany, the home of Lazarus was located on the eastern slope of the Mount of Olives about 1.5 miles from Jerusalem.

λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετὶ αὐτῆς· λύσαντες ἀγάγετέ μοι.

The colt, a male hinny, the offspring of a Jenny (female donkey) and a stallion. In kindness, Jesus did not separate the foal from her Jenny-mother.

21:3. And if anyone challenges [says anything to] you, you shall say, ‘The Lord [title of deity] has need of them, and immediately He will send them.’”

καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρείαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.

21:4. All this was done so that it might be fulfilled which was spoken by the prophet [Zechariah], saying,

Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος,

21:5. Tell the daughter of Zion [the citizens of Judea], ‘Behold, your King comes to you, humbly, and sitting on an ass, even a colt, the foal [male hinny] of an ass [Jenny].’ (Zechariah 9:9).

Εἶπατε τῇ θυγατρὶ Σιών, Ἴδου ὁ βασιλεὺς σου ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

In the 1st Advent, Jesus rides a hinny; at the 2nd Advent Jesus Christ comes riding a white stallion, a war horse.

21:6. And the disciples went and did as Jesus commanded them.

πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς

21:7. And they brought the hinny [it apparently had never been ridden], **even the colt** [with her mother], **and put their clothes on them, and He sat on them** [the clothes on the foal-hinny: Luke 19:35].

ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπὶ αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

Even though this hinny had never been ridden, not been broken, there was no problem since the Lord has control over the animal kingdom.

21:8. And a very great crowd [mostly unbelievers from Jerusalem] **spread their garments on the way. Others** [believers from Bethany: John 12:9] [recognizing that He was the Messiah] **cut down branches from the** [palm] **trees** [John 12:12, 13] **and spread them on the way.**

ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ.

They put their coats on the path so that the hooves of the ass and colt would not touch the mud. This was homage to a king. However, they were not interested in a spiritual kingdom. They just want to use Jesus to get rid of the Romans though the Romans had built roads for them; provided trade for them; protected them from bandits and invasions etc.

The branch is used to represent the Messiah (Jeremiah 23:5; Zechariah 3:8; Isaiah 11:1). So, the ones who were placing branches down were acknowledging him as Messiah.

21:9. And the crowds [of unbelievers] who went before [from Jerusalem], and those [believers] who followed [from Bethany], cried out, saying, “Hosanna [please deliver us] to the Son of David! Blessed is He [Jesus Christ] who comes [as the Messiah] in the name of the Lord [the Father]! Hosanna in the highest!”

οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννά τῷ υἱῷ Δαυίδ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννά ἐν τοῖς ὑψίστοις.

It is interesting what they quoted and what they did not quote from Psalm 118. These Jewish unbelievers and believers quoted the verses related to the crown of the 2nd Advent (parts of verses 24-26), and skipped the verses (verses 22-23) related to the cross of the 1st Advent. They wanted Jesus Christ to remove the Roman power and to establish them as a strong nation. The Jewish unbelievers wanted the crown without the cross and the Jewish believers wanted freedom from Rome without spiritual advance, without a pivot. A couple of days later in the temple, Jesus presented the parable of the vine-grower in which he quotes Psalm 118:22-23, the two verses which the Jews omitted on Palm Sunday. They wanted freedom without truth yet the Scriptures state that truth must come first (John 8:32).

Psalm 118:22-26: the first two verses speak of the 1st Advent; the last three of the 2nd Advent. This was sung for the first time at the dedication of the 2nd Temple in 516 B.C. by Zerubbabel, Joshua, the High Priest, Haggai, Zechariah and other Jewish believers. Also, Psalm 118 was usually sung at the Passover Feast, and during Palm Sunday, they shouted it namely verses 24-26. This Psalm will be sung for the last time at the 2nd Advent.

Psalm 118:22, 23. The rock [Jesus Christ] which the builders [the Jews during the 1st Advent] rejected [on Palm Sunday] has become the chief corner stone [between Israel and the Church]. This is the Lord's [Father's] doing [his plan]; it is marvelous [that is the cross] in our eyes.

118:24. This is the day [historically, the dedication of the 2nd temple; by prophetic application, the 2nd Advent] which the Lord has made; we will rejoice and be happy in it [the Millennial reign of Christ].

118:25. O Lord, please deliver us now [at the 2nd Advent]; O Lord, we beseech You, cause us to prosper now [sung for the last time at the 2nd Advent].

The Jews on Palm Sunday wanted deliverance from the Romans and establish an independent country in which all the taxes would go to the Sanhedrin; They did not want to wait for the 2nd Advent. Many in that crowd were born-again believers. The unbelievers wanted to bypass the cross; the believers wanted to ignore the principle that as the believer goes so does the client nation. Both groups wanted a political solution; not a spiritual one.

118:26. Blessed is he [sung by believers in the 2nd Temple regarding believers entering the temple] who enters [at the dedication of the 2nd Temple] in the name of Lord; we have blessed you [from offered prayer] out from the house of the Lord.

21:10. And when He had come into Jerusalem, all the city was moved [shook], and kept on saying, 'Who is this'?

καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστὶν οὗτος;

This was a great event. So, they were amazed and shaken by it.

21:11. And the crowd [of Jewish unbelievers] **said, “This is Jesus the prophet** [just like any other prophet], **from Nazareth of Galilee** [Galileans were looked down upon].”

οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.

Yes, he was a prophet, but more importantly he is the Mediator and Savior. The savior, the son of David was born in Bethlehem. Yes, he lived in Nazareth part of his life, but so did he in Egypt. This answer, the wrong answer they learned in the temple from the Jewish religious leaders. They did not answer as Peter did in Matthew 16.

There are two discourses in the latter part of Matthew. The Temple Discourse begins here with verse 12 and concludes in chapter 23, and the Olivet Discourse is found in chapters 24, 25. The Temple Discourse was given as a result of Palm Sunday. The religious Jews wanted to bypass the cross for they only wanted the crown namely Jesus Christ ruling as Messiah without going to the cross.

Beginning on Palm Sunday, Jesus for three days in a row gave the Temple Discourse. Each day he and his disciples would leave Bethany on the eastern side of the Mount of Olives and return in the evening. He would return to the home of Lazarus rather than stay in Jerusalem where the religious leaders were trying to kill him. Verses 11-22 were given on the first day of this series on the Temple Discourse.

21:12. And Jesus went into the temple [1st day: 21:12-22; ‘of God’ not found in the original] **and threw out** [by physical violence] **all those who sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those who sold doves** [a poor man’s offering: they were not only fleecing the rich, but also the poor].

Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς,

In the beginning of his public ministry the Lord cleansed the temple by throwing out the money changers (John 2:13-16). Now on Palm Sunday, since his ministry was coming to a conclusion, he again cleansed the temple of the Jewish mafia doing business in the temple. They even had soldiers in the temple to protect their operation. It is interesting that no one challenged Christ for the simple reason he was the strongest man in his human body that ever lived.

1. Apostasy had removed the designation ‘temple of God.’
2. The real issue: if things are wrong in the temple, they would be wrong elsewhere.
3. The source of the apostasy was Herod’s Temple. The week before his death, Jesus will spend his time in the temple to clarify the issue namely what was wrong with the Jewish people.
4. Religion always has a money-making racket and is always anti-truth.

The chief priests were the heads of a Jewish mafia. Part of their operation was in the Negev where they robbed caravans, another part was involved in the pick pocketing business in Jerusalem, but the biggest operation related to the temple for example selling as it were ‘holy animals’ to the people (John 2:13-16). No one could bring their own animals; they had to be procured in the temple and the price was about 10 times greater. Usually, the Romans were excluded from this operation, but one Roman procurator, Felix also got his cut by not sending out the soldiers when they should have been sent.

21:13. And He said to them, “It is written, “My house [every article of furniture spoke of Christ] shall be called the house of prayer”; but you have made it a den of robbers [a robber takes by force and pressure whereas a thief comes through stealth].” (Jeremiah 7:11 mentions “a den of robbers;” Isaiah 56:7 mentions “a house of prayer”)

καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.

21:14. And the blind and the lame came to Him in the temple, and He healed them.

Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

Once again, he is fulfilling the Old Testament prophecies regarding his being the Messiah.

21:15. And when the chief priests and scribes saw the wonderful things [the miracles of the previous verse] which He did, and the children [came into the temple] singing [Psalm 118] in the temple, and saying, ‘Hosanna to the Son of David, they were aroused to a fierce anger [and expressed it vociferously].’

ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρᾶζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν

Religious people hate the Lord Jesus Christ, and these religious Jews were no different.

21:16. And they said to Him, “Do you hear what these [children who had believed in Christ] are saying [through their singing]?” And Jesus said to them, “Yes, haven’t you ever studied [read and given it careful

consideration], **‘Out of the mouth of babes and sucklings, you have perfect praise?’**” (Psalm 8:2)

καὶ εἶπαν αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

Psalm 8:2 having been written about 1000 years before its fulfillment on Palm Sunday.

When the two crowds outside of the city gates sang parts of Psalm 118, they sang blasphemously.

21:17. And leaving [in disgust] **them** [the chief priests and scribes], **He went out of the city** [of Jerusalem] **to Bethany, and spent the night there** [in the home of Lazarus].

Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡυλίσθη ἐκεῖ.

Since the religious crowds were trying to kill him, he did not remain in Jerusalem during the night.

21:18. And returning early to the city [Jerusalem], **He hungered.**

Πρωῖ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.

Apparently, he left without breakfast.

21:19. And seeing a fig tree in the way [probably near Bethphage], **He came to it and found nothing on it except leaves only. And He said to it, “let no fruit grow on you forever** [analogous to that generation of Jews who had no production].” **And immediately the fig tree withered away** [analogous to 5th cycle of discipline which would occur in August of 70 A. D.].

καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπὶ αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.

This fig tree having no fruit was analogous to Israel having no grace production. God expected the Jews in Israel to have production (figs) since he gave them all the assets to produce. The fig tree without production was a warning to the Jews that they were on the brink of great discipline. Religion is leaves without figs.

In the garden the first parents initially became religious by putting on fig leaves; they tried to solve their problem through an act of human good. They thought that putting on fig leaves would make them respectable before God. Only perfect righteousness makes a person respectable before God.

21:20. And when the disciples saw [Monday evening on their return to Bethany] **they marveled, saying, “How quickly the fig tree has withered away”** [analogous to Israel’s 5th cycle of discipline and the destruction of the temple]!

καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;

21:21. Jesus answered and said to them, “Truly I say to you, if you have faith and do not entertain doubts [passive voice: one receives doubts], **you shall not only do this miracle of the fig tree, but also; if you shall say to this** [he points] **mountain** [the Mount of Olives], **Be moved and be thrown into the sea** [the waters of the Mediterranean will then flow through it]; **it shall be done** [will be fulfilled at the 2nd Advent].

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται

A future generation of Jews will say to the Mount of Olives move and it will move for the Lord will split it in two (Zechariah 14). Faith works in the greatest of pressures. During the siege of Jerusalem there will be maximum pressure. At that time there will be Jews who understand the Scriptures will have the faith to realize that the Lord will split the Mount of Olives and they will be delivered.

21:22. And all things, whatever you shall ask in prayer, believing, you shall receive.”

καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

They will pray ‘Mount of Olives move’ based on their understanding of Zechariah 14, and it will be split all the way to Haifa and from the Dead Sea down the Arabah to the Red Sea.

The second day of the Temple Discourse: the rest of this chapter and the first 15 verses of the next chapter.

21:23. And when He had come into the temple [Monday morning, the second day in the temple: 21:23-22:15], **the chief priests and the elders** [heads of tribes etc.] **of the people came to Him as He was teaching, and they said,** [these rude religious types interrupted His teaching] **“By what authority do you do these things? And who gave you this authority** [attacking His credibility; under Judaism He has no authority]?”

Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

Religious people may put on a smiling face, but they are rude and vicious. They walked in and kept on interrupting his bible class with questions. Eventually, he had to deal with this rudeness. Out of their jealousy, they

wanted to discredit him. In the framework of Judaism, the Lord has no authority since it is Satan who sponsors Judaism.

On this second day of his temple discourse, Jesus will present 3 parables denouncing religion: a subtle method of criticism. Later he just clobbers them verbally, “Woe unto you Pharisees, Scribes, hypocrites.”

Verses 24-27: discrediting those who discredit or the great authority debate: Jesus Christ is going to answer a question with a question, a debater’s technique. He does so since he knows that they are not seeking information.

21:24. And Jesus answered and said to them, “I will also ask you one thing; which if you tell Me [3rd class], I likewise will tell you by what authority I do these things [teaching and performing miracles].

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

21:25. The baptism of John, where was it from: from Heaven or from men?” And they reasoned among themselves, saying, “If we shall say, From Heaven, he will say to us, ‘Why then did you not believe him?’

τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

John the Baptist did not have his ministry in the temple, but in the desert. Since many people were going out to hear him, the Pharisees, scribes and chief priests also went out there. They didn’t particularly like John after he called them vipers. John did not get his authority from them and so they were not able to control him.

21:26. But if we shall say, ‘From men, we fear the people; for all hold that John as a prophet.’”

ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.

Religion is always concerned about what people think. So, religion always has a lot of public relations and gimmicks in it. The criterion is not what is truth, but what do the people think.

21:27. And they answered Jesus and said, “We are not able to say.” And He said to them, “Neither will I tell you by what authority I do these things.”

καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Although this shut up the religious hierarchy, they stayed to find a way to discredit him. So, Jesus directs three parables to them: the first verses 28-32, the second verses 33-42 and the third, chapter 22:1-15, parables which condemn the religious crowd.

21:28. But what do you think [designed to refocus attention]? A man had two sons; and he came to the first and said, Son [defined in verse 31 as the tax collectors and the prostitutes], go to work today in my vineyard [Israel executing the Father’s plan for salvation; the vineyard is Israel as per Isaiah 5;].

Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

A lot of people were shocked by the way Jesus talked to the chief priests and the elders. So, Jesus has to refocus their attention. Jesus will now communicate in parables for two reasons: first to help regain their attention via a story and second in a subtle manner discredit the religious leaders.

The tax collectors and prostitutes had the following in common: they were both ostracized by society and they had no illusions about people. They generally did not have a problem with self-righteousness and so responded to the gospel in due time.

21:29. He answered and said, I will not go [no interest at first]. **But afterwards, he regretted** [what he had said to his father] **and went** [analogous to salvation: “come unto me and I will give you rest”].

ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν.

When a person says ‘no’ to God, the Lord does not press the issue. God does not force anyone to believe in Jesus Christ. The son going is a picture of the tax collectors and prostitutes being saved during the ministry of our Lord Jesus Christ. Initially, many said ‘no,’ but then after thinking about it, believed in him.

21:30. And he came to the second and said likewise. And he answered and said, I will go, sir [the sincerity and hypocrisy of religious unbelievers, but had no intention to go]; **and did not go** [did not believe in Christ].

προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγώ, κύριε· καὶ οὐκ ἀπῆλθεν.

Religion gives lip service to God, but doesn’t believe in Christ. This is a direct criticism of the religious leaders who were hypocritical and dishonest and were not interested in the truth.

21:31. Which of the two did the will of the father? They [the religious leaders] **said to Him, “The first.” Jesus said to them, “Truly I say to you that the tax-collectors and the prostitutes will go into the kingdom of God before you** [the religious leaders: this means that it is very difficult for a self-righteous, hypocritical religious person to be saved].”

τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

How was it that the tax collectors and prostitutes would enter the Kingdom of God before these religious Jewish leaders? The tax collectors and prostitutes knew that they were sinners whereas the religious people were blinded by their arrogance and so were not able to see their own sins. Sinners understand that they need help; religious people do not see this need. Therefore, since the tax collectors and prostitutes realized that they were sinners and unrighteous, they sought the righteousness of God, whereas arrogant self-righteous people rarely do.

21:32. For John came to you in the way of righteousness [he communicated the truth], **and you did not believe him** [the religious crowd rejected the message of John]. **But the tax-collectors and the prostitutes believed him** [his message]. **And when you had seen it** [understood the gospel message and had rejected it], **you did not repent afterwards** [they had no regret about rejecting Christ so they never gave it another thought] **that you might believe in him** [Christ].

ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

Though regret (in the Greek *metamelomai*) is not a necessary step in salvation, it can be a start in the right direction. On the other hand, a change of thinking (*metanoeo*) toward Christ is the first step for some unbelievers especially for Jewish people. They must change their thinking about Christ and then believe on Him. The religious Jews had no interest in grace at all; they were totally fascinated with manufacturing human good. As such, they had no regret in rejecting the gracious message of salvation.

Verses 33-42: the 2nd Parable:

21:33. Hear another parable [the second parable taught in the Temple]. **There was a certain housemaster** [a ruler of a great estate analogous to the Lord] **who planted a vineyard** [analogous to Israel: Isaiah 5] **and hedged it round about** [provided protection], **and dug a winepress in it** [provided for production], **and built a tower** [protection from foreign enemies], **and rented it to vinedressers** [for production], **and went into a far country.**

Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

21:34. And when the time of the harvest drew near, he sent his servants to the vinedressers that they might receive its production [God expected production from Israel].

ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.

21:35. And the vinedressers [the chief priests, the Pharisees, and scribes] **took his servants, and beat one, and killed another, and stoned another.**

καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλίθοβόλησαν.

This is the treatment Israel gave to the prophets and priests etc.

21:36. Again he sent other servants [more communicators of God's Word], **more than the first, and they did the same to them.**

πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

21:37. But last of all he sent his son [analogous to the Lord Jesus Christ] **to them, saying, “They will respect [reverence] my son.”**

ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱόν μου.

21:38. But when the vinedressers [analogous to the chief priest, scribes, Pharisees and the elders of the people] **saw the son, they said among themselves, “This is the heir. Come, let us kill him, and get hold of his inheritance.”**

οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

21:39. And taking him, they threw him out of the vineyard and killed him [a reference to the cross].

καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.

21:40. Therefore when the lord of the vineyard comes [the Lord comes to discipline: the 5th cycle of discipline to Israel in 70 A.D.], **what will he do to those vinedressers?**

ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

21:41. They [the religious leaders] **said to Him, “Evil men! He will destroy them in a terrible way** [fulfilled in 70 A.D.] **and will rent out his vineyard to other vinedressers** [the Church] **who will give him the production in their seasons** [at the harvest time].”

λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

21:42. Jesus said to them, “Did you never read in the Scriptures, ‘The rock [Christ] which the builders [the Jewish religious people] rejected, this One has become the head of the corner; this is from the Lord [God the Father], and it is marvelous in our eyes?’” (Psalm 118:22, 23)

λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

These are the two verses which they omitted on Palm Sunday. Jesus Christ is the corner stone; one wall is Israel and the other is the Church. Jesus will rule both. Christ will be the ruler of Israel as David’s greater son, and is now the ruler of the church.

21:43. Therefore, I say to you, “The kingdom of God shall be taken from you [you rulers of Israel] and given to a people [the Church] bringing forth the productions thereof.”

διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

21:44. And he who falls on this Stone [to stumble over the stone: to reject Christ] shall be broken into pieces [every religious person will be destroyed along with its religious system in 70 A.D.], but on whomever it shall fall, it will grind him to powder [the judgment of the Baptism of Fire at the 2nd Advent].

[Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν δὲ ἂν πέσῃ λικμήσει αὐτόν.]

21:45. And when the chief priests and Pharisees had heard His parables [the first two], they perceived that He spoke about them.

Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·

21:46. But seeking to lay hands on Him, they feared the crowd, because they held Him for a prophet.

καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

Since public opinion makes it possible for religion to function, they were sensitive to it. Even though the people considered the Lord to be a prophet, the majority still had not believed on him.

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org