

(5) Sanhedrin Challenges Jesus. Answered by Parables (Mt. 21:23-22:14; Mk. 11:27-12:12; Lk. 20:1-19)

1. The very body which was plotting His death (the Sanhedrin, Jn. 11:47-53) now present a rebellious challenge to Jesus' authority (Mt. 21:23-27; Mk. 11:27-33; Lk. 20:1-8).
 - a. The chief priests and tribal elders of Israel challenge Jesus' authority in the midst of His teaching (Mt. 21:23; Mk. 11:27-28; Lk. 20:1-2).
 - b. Jesus answered their question with a question (Mt. 21:24-25a; Mk. 11:29-30; Lk. 20:3-4). Their unwillingness to answer Him left Him free to disregard their challenge (Mt. 21:27; Mk. 11:33; Lk. 20:7-8). (Yet note: His question to them was in fact an answer to their question).
 - c. The chief priests and elders did not approach the Lord's question on the basis of truth but on the basis of how either answer would be detrimental to them (Mt. 21:25b-26; Mk. 11:31-32; Lk. 20:5-6).
 - d. The people were not hampered by their legalistic religious structure and actually acknowledged the reality of John's heavenly message (Mt. 21:26; Mk. 11:32; Lk. 20:6). A similar reality was acknowledged by many regarding Jesus (Mt. 21:11,46). God will always provide for truly hungry sheep (Jn. 7:17).
2. Parable of Two Sons (Mt. 21:28-32).
 - a. This parable is a follow up to the previous exchange where neither party answered the other's question.
 - b. Son #1 verbally defies his father, but regrets it later and actually does what he was commanded to do. μεταμέλομαι ^{#3338}metamelomai _{ox} (Mt. 21:29,32; 27:3; 2nd Cor. 7:8_{x2}; Heb. 7:21).
 - c. Son #2 verbally obeys his father, but does not follow through with the actual command.
 - d. Note: whatever the spark for regret/remorse, it was not the example of Son #2 which motivated Son #1. Son #1 had regrets even without any positive example to learn from.
 - e. The rebuke against the religious leaders was that they had no room for repentance, indeed they had no room for remorse (a lesser and easier action)—despite the positive volition example set by tax collectors and prostitutes.
3. Parable of the Landowner (Mt. 21:33-46; Mk. 12:1-12; Lk. 20:9-19).
 - a. The landowner (οικοδεσπότης *oikodespotēs* ^{#3617}_{12x}) makes numerous appearances in the synoptic gospels (Mt. 10:25; 13:27,52; 20:1,11; 24:43^a; Mk. 14:14^b; Lk. 12:39^a; 13:25; 14:21; 22:11^b).
 - 1) The landowner planted, walled, dug, built, rented, and went.
 - 2) The tenant-farmers (γεωργός *geōrgos* ^{#1092}_{19x}) illustrate a panorama of Satanic philosophies.
 - b. The religious leaders Jesus addressed understood completely the message He delivered (Mt. 21:41), realizing too late that they were in the story (Mt. 21:45).
 - c. Jesus rightly related His present generation with prophesied rejection of the Christ (Mt. 21:42-44; Ps. 118:22,23).
 - 1) The consequences of this generation's rejection must also be consistent with prophesied acceptance of the Christ (Ps. 118:24-26; Mt. 21:9; 23:39).
 - 2) Replacement theology is not an acceptable solution (Rom. 11:1,25). The future salvation of Israel at 2nd Advent is the only acceptable solution (Rom. 11:26; Jer. 31:31-33).
 - 3) This message does not reveal the transition from Dispensation of Israel to the Dispensation of the Church. This message reveals the transition from Age of Incarnation to Age of Tribulation—both within the Dispensation of Israel.
 - d. Killing Jesus is now mandatory, but must be done in a way that turns the crowd to their side (Mt. 21:46; Mk. 12:12).

4. Parable of the Marriage Feast (Mt. 22:1-14 cp. Lk. 14:16-24).
 - a. Jesus delivered a shorter version of this message during the last Judean and Perea phase of His ministry (Lk. 14:16-24 [PM21]).
 - b. This version of the parable has some unique details.
 - 1) A detailed description of the readiness (Mt. 22:4).
 - 2) Violence towards the slaves (Mt. 22:6).
 - 3) Destruction of their city (Mt. 22:7).
 - c. This version omits the poor and crippled and blind and lame (Lk. 14:21) as the Parable of Two Sons had already communicated truth related to them (Mt. 21:31-32).
 - d. Luke's account had the final call going out into the highways and hedges (Lk. 14:23). Matthew's account has the final call going out to the main highways (Mt. 22:9-10).
 - e. The final call brought in both good and bad (Mt. 22:10-14).
 - 1) The Kingdom of Heaven (Mystery State) features such parables as the Tares among the Wheat (Mt. 13:24-30) and the Dragnet (Mt. 13:47-50).
 - 2) Calling and choosing are distinct (Mt. 22:14).
 - 3) False responses to the call are not acceptable (Mt. 22:13).