

Matthew Chapters Twenty Two - Twenty Four Answers

1. Explain the parable given by Jesus in the first fourteen verses of Matthew 22. Include the identity of the initially invited guest and those who were actually brought to the wedding.

Initially only the Jews were invited, but when they rejected the offer; without making any distinction between open sinners and the morally correct, the Gospel call fetched in Jews, Samaritans, and outlying heathen alike.

2. In Matthew 22:22, the SADUCEES come to Jesus with a question about marriage in the eternal state, what does Jesus tell them their main problem is in verse 29?

Matthew 22:29 “Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.”

3. In Matthew 22:41-46, Jesus asked the Pharisees a question as to the lineage of the CHRIST, “whose son is he”. Why did this bring such confusion to this group of supposedly learned men?

How is this doctrine, that he is descended from David, consistent with what David said when he calls him Lord? How can your opinion be reconciled with that? That is recorded in Psalms 110:1. “...The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”

A lord or master is a superior. The word here does not necessarily imply Divinity, but only superiority. David calls him his superior, his Lord, his Master, his Lawgiver; and expresses his willingness to obey him. If the Messiah was to be merely a descendant of David, as other men descended from parents--if he was to have a human nature only, as you Jews suppose--if he did not exist when David wrote-- with what propriety could he, then, call him his Lord? Albert Barnes' Notes on the Bible

4. Explain what is meant by not calling any man “FATHER” in Matthew 23:9?

Not but that children may, and should call their natural parents, fathers; and such who have been instrumental in the conversion of souls, may be rightly called by them their spiritual fathers; as servants and scholars also, may call those that are over them, and instruct them, their masters: our Lord does not mean, by any of these expressions, to set aside all names and titles, of natural and civil distinction among men, but only to reject all

such names and titles, as are used to signify an authoritative power over men's consciences, in matters of faith and obedience; in which, God and Christ are only to be attended to. Christ's sense is, that he would have his disciples not fond of any titles of honor at all; and much less assume an authority over men, as if they were to depend on them, as the founders of the Christian religion, the authors of its doctrines and ordinances; and to take that honor to themselves, which did not belong to them; nor even choose to be called by such names, as would lead people to entertain too high an opinion of them, and take off of their dependence on God the Father. **John Gill**

5. In light of Jesus's previous statements in the book of Matthew concerning "this generation," (11:16; 12:41-42, 45; 23:36;) what things do you believe Jesus is speaking about that, ("shall come upon this generation") in Matthew 23:36-39; Matthew 24:34?

Dr. Lightfoot observes, many of the Jewish doctors now living, when Christ spoke these words, lived until the city was destroyed; as Rabban Simeon, who perished with it, R. Jochanan ben Zaccai, who outlived it, R.

Zadoch, R. Ishmael, and others: this is a full and clear proof, that not anything that is said before, relates to the second coming of Christ, the day of judgment, and end of the world; but that all belong to the coming of the son of man, in the destruction of Jerusalem, and to the end of the Jewish state. John Gill

Verse 34. *This generation, etc.* This age; this race of men. A generation is about thirty or forty years. The destruction of Jerusalem took place about forty years after this was spoken. *Till all these things, etc.* Till these

things shall receive a full accomplishment. Till events shall take place that shall be a complete fulfillment, if there were nothing farther intended. He does not mean to *exclude* here the reference to the judgment, but to say that the destruction of Jerusalem would be such as to make appropriate the words of the prediction, were there nothing beyond. ... Thus the words of Christ, describing the destruction of Jerusalem, had a fullness of signification that would meet also the events of the judgment, and whose meaning would not be *filled up* till the world was closed. Albert Barnes

Matthew 24:34 This generation of men now living shall not pass till all these things be done - The expression implies, that great part of that generation would be passed away, but not the whole. Just so it was. For the city and temple were destroyed thirty-nine or forty years after. **John Wesley's Notes on the Bible**

Gr. "genea," the primary definition of which is, "race, kind, family, stock, breed." (So all lexicons.) That the word is used in this sense because none of "these things," i.e. the world-wide preaching of the kingdom, the great

tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation--nation, or family of Israel--will be preserved unto "these things"; a promise wonderfully fulfilled to this day. 1917

C. I. Scofield Reference Bible Notes

Prayer Time