

# The Gospel of Matthew

## Booklet 24 – Three Lessons

**Lesson 66 - Matthew 22:1-14**

**Lesson 67 - Matthew 22:15-33**

**Lesson 68 - Matthew 22:34-46**



**Teaching in Parables  
Holy Week Continues**

**International ESL/Bible Lessons**  
Intermediate to Advanced Level

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Much of the material in these lessons come from *The Gospel of Matthew, Vol. I*, by William Barclay. Daily Study Bible Series. Other content comes from Bible Commentaries, Dictionaries and on-line sources. All pictures are from Google Images.

# The Gospel Of Matthew

## Lesson 66 - Matthew 22: 1-14 The Parable of the Wedding Banquet

<sup>1</sup> Jesus spoke to them again in parables, / saying: / <sup>2</sup> “The kingdom of heaven / is like a king / who prepared a wedding banquet for his son. / <sup>3</sup> He sent his servants to those / who had been invited to the banquet / to tell them to come, / but they refused to come.

<sup>4</sup> “Then he sent some more servants / and said, / ‘Tell those who have been invited / that I have prepared my dinner: / My oxen and fattened cattle have been butchered, / and everything is ready. / Come to the wedding banquet.’

<sup>5</sup> “But they paid no attention / and went off—one to his field, / another to his business. / <sup>6</sup> The rest seized his servants, / mistreated them / and killed them. / <sup>7</sup> The king was enraged. / He sent his army / and destroyed those murderers / and burned their city.

<sup>8</sup> “Then he said to his servants, / ‘The wedding banquet is ready, / but those I invited / did not deserve to come. / <sup>9</sup> So go to the street corners / and invite to the banquet / anyone you find.’ /

<sup>10</sup> So the servants went out into the streets / and gathered all the people they could find, / the bad as well as the good, / and the wedding hall was filled with guests.

<sup>11</sup> “But when the king came in to see the guests, / he noticed a man there / who was not wearing wedding clothes. /<sup>12</sup> He asked, ‘How did you get in here / without wedding clothes, / friend?’ / The man was speechless.

<sup>13</sup> “Then the king told the attendants, / ‘Tie him hand and foot, / and throw him outside, / into the darkness, / where there will be weeping / and gnashing of teeth.’

<sup>14</sup> “For many are invited, / but few are chosen.”

### ***Vocabulary***

1. Banquet: An elaborate and formal evening meal.
2. To butcher: To cut up or slaughter an animal for food.
3. To seize: To take hold of suddenly and forcefully. Confiscate.
4. Enraged: Very, very angry. Furious.
5. Gnashing (of teeth): Grind ones teeth as a sign of anger.

### ***Questions***

1. Do you think the *King* in the story could be God or could it be Caesar?
2. What wedding customs do we have today that are very different from this parable?
3. Explain the tradition of inviting wedding guests during the time of Jesus.

4. What are our current “wedding clothes”?
5. What does they proper clothing for an event really intend to show or mean?

### **Notes**

1. This passage has two stories. The first one tells the normal cultural traditions at the time of Jesus. Wedding feast invitations go out, but not the exact date and time. When all was prepared for a three day feast and guests from afar could arrive, the servants then went out and did the final time and date invitation.
2. This situation means preparedness. Those who planned and were alert to the situation were ready to come when the time was announced. Those who continued to work and did not plan were totally unprepared for that which they knew was coming. Sounds a lot like events in our lives, like saving for retirement and expecting illness and death in old age and making provisions for the inevitable.
3. William Barclay in his commentary on Matthew tells that “one verse of the parable is strangely out of place, / because it is not part of the original parable as Jesus told it, / but an interpretation / by the writer of the gospel. That is verse 7, which tells how the king sent his armies / against those who refused the invitation, / and burned their city.

4. This verse introduces armies and the burning of a city in a wedding parable. Strange. “But Matthew was composing his gospel / some time between A.D. 80 and 90. What had happened during the period between the actual life of Jesus and now? The answer is— the destruction of Jerusalem by the armies of Rome in A.D. 70.
5. The temple was sacked and burned and the city destroyed stone from stone, so that a plough was drawn across it. Complete disaster had come to those who refused to recognize the Son of God when he came.”
6. On a wider scale, this parable reminds us that the invitation of God is to a feast as joyous as a wedding feast. God’s invitation is to joy.
7. It also reminds us that the men who refused to come were not bad, but busy with the things of this life. “It is easy for a man or woman to be so busy with the things of time that he forgets the things of eternity, to be so preoccupied with the things which are seen that he forgets the things which are unseen, to hear so insistently the claims of the world that he cannot hear the soft invitation of the voice of Christ. The tragedy of life is that so often the second best shuts out the best.”
8. This invitation is also a reminder of the grace of God. He asked in those gathered in from the highways and byways. They didn’t

“deserve” it but were granted wide-armed, open-hearted hospitality of the kind.

9. The second parable involves the clothing for a wedding. There were other parables / and stories about weddings / in the Jewish tradition. All those listening to them / knew the culture and expectations. So one is about some being prepared / and others not listening / and getting prepared. / Another story had to do with the king / sending out royal and expensive robes for those invited. / Those who were prepared, kept the garments safe and ready. / Others / just wore them about their daily work, / got them dirty and worn looking, / and came in the soiled garments.
10. This shows the respect and disrespect people have for spirit of the occasion. We know even today, that we should dress with respect for visitors and when we go out. This is a permanent lesson.
11. “This parable has nothing to do with the *clothes* in which we go to church; it has everything to do with the *spirit* in which we go to God’s house. It is not a fashion parade, but garments of the heart and mind.
12. We should go with the expectation and preparation for worship with a little prayer, thought and self-examination—in the spirit of worship.

# The Gospel Of Matthew

## Lesson 67 - Matthew 22: 15-33 Paying the Imperial Tax to Caesar

<sup>15</sup> Then the Pharisees went out / and laid plans to trap him in his words. / <sup>16</sup> They sent their disciples to him / along with the Herodians. / “Teacher,” / they said, / “we know that you are a man of integrity / and that you teach the way of God / in accordance with the truth. / You aren’t swayed by others, / because you pay no attention / to who they are. / <sup>17</sup> Tell us then, / what is your opinion? / Is it right to pay the imperial tax to Caesar or not?”



<sup>18</sup> But Jesus, / knowing their evil intent, / said, / “You hypocrites, / why are you trying to trap me? / <sup>19</sup> Show me the coin / used for paying the tax.” / They brought him a denarius, / <sup>20</sup> and he asked them, / “Whose image is this? / And whose inscription?”

<sup>21</sup> “Caesar’s,” / they replied.

Then he said to them, / “So give back to Caesar / what is Caesar’s, / and to God what is God’s.”

<sup>22</sup> When they heard this, / they were amazed. / So they left him and went away.

## **Marriage at the Resurrection**

<sup>23</sup> That same day the Sadducees, / say there is no resurrection, / came to him with a question. / <sup>24</sup> “Teacher,” / they said, / “Moses told us / that if a man dies without having children, / his brother must marry the widow / and raise up offspring for him. / <sup>25</sup> Now there were seven brothers among us. / The first one married and died, / and since he had no children, / he left his wife to his brother. / <sup>26</sup> The same thing happened to the second / and third brother, / right on down to the seventh. / <sup>27</sup> Finally, / the woman died. / <sup>28</sup> Now then, / at the resurrection, / whose wife will she be of the seven, / since all of them were married to her?”

<sup>29</sup> Jesus replied, / “You are in error / because you do not know the Scriptures / or the power of God. / <sup>30</sup> At the resurrection / people will neither marry / nor be given in marriage; / they will be like the angels in heaven. / <sup>31</sup> But about the resurrection of the dead— / have you not read what God said to you, / <sup>32</sup> ‘I am the God of Abraham, / the God of Isaac, / and the God of Jacob’? / He is not the God of the dead / but of the living.”

<sup>33</sup> When the crowds heard this, / they were astonished at his teaching.

## **Vocabulary**

1. To trap: (someone in his words) By means of trickery or deception, to do something they would not otherwise want to do.
2. Integrity: The quality of being honest and having strong moral principles. *He is known to be a man of integrity.*

3. Hypocrite: One who claims to have moral standards or beliefs to which one's behavior does not conform. Pretense.
4. Inscription: Words inscribed on a monument or in a book.
5. Denarius: Name of coin or money in Judea at the time of Jesus.
6. Error: A mistake.

### **Questions**

1. Why do people hate to pay taxes, both historically and now?
2. Why did the Pharisees and the Herodians want to trap Jesus?
3. Why was the answer Jesus made about giving to Caesar a wise answer?
4. What is the difference between a Sadducee and a Pharisee?
5. Who were the Herodians?
6. What do you think heaven will be like?

### **Notes**

1. Matthew in verse 15 tells us the Pharisees conspired to trap Jesus into discrediting himself. Jesus had actually attacked the Pharisees through his parables, and now the Pharisees and Herodians teamed up to discredit Jesus.
2. Palestine was an occupied country as a part of the greater Roman Empire. Since no one ever likes to pay taxes, the question the Pharisees formulated involved paying the tribute coin.
3. There were three required Roman taxes: The ground tax: 1/10<sup>th</sup> of the grain grown, 1/5<sup>th</sup> of the oil and wine he produced. Also he paid an income tax of one percent of his income. Finally, a poll tax: each male paid a tax from the age of 14-65 and female

- person from 12-65. This poll tax amounted to a denarius, the tribute coin. It was roughly the amount of about a day's wages.
4. Jews hated this tax. Jews had a theocracy and had paid a Temple Tax. So many felt it was an insult to God to pay tax to Caesar.
  5. When Jesus asked for a Denarius, he showed his unique wisdom. He didn't lay down a rule or a regulation; he laid down a principle. After all every citizen has a double citizenship. We are citizens of our county and citizens of heaven. We have obligations in both places.
  6. After the Pharisees try to humiliate Jesus, the Sadducees now try to do the same things. Remember that the Sadducees did not believe in the doctrine of the resurrection, but the Pharisees did.
  7. Jesus said they were basically thinking in erroneous ways. Heaven was not an extension of earth. It will be new and greater, but not like earth.
  8. The Sadducees said there was not text in the Pentateuch that taught about heaven. Jesus answered that the most common title of God was that of "The God of Abraham, and of Isaac, and of Jacob." The living God cannot be a God of dead men! Jesus showed that there is a life after death, which must not be thought of in earthly terms. (Barclay, p. 277)

<b>Pharisees Customs &amp; Beliefs</b>	<b>Sadducees Customs &amp; Beliefs</b>
Lived according to oral and scribal law. Kept even the smallest rule.	Rejected ALL oral and scribal law. Kept only written words of OT, the Pentateuch.
Believed in angels and the resurrection of the body	Did not believe in angels or life after death
Not a political party. Only wanted a government that allowed them to live their religion	Small, wealthy, and political. Served and cooperated with the Romans government
Longed and looked for the Messiah	Sadducees did not!
Hated and distrusted Jesus	Feared Jesus would start a war or revolution.

<b>Herodians</b>
The party of Herod
Collaborated with the Romans
Generally hated by both Pharisees and Sadducees
Royalist, nobility and rich.

# The Gospel Of Matthew

## Lesson 68 - Matthew 22: 34-46 The Greatest Commandment

<sup>34</sup> Hearing / that Jesus had silenced the Sadducees, / the Pharisees got together. / <sup>35</sup> One of them, / an expert in the law, / tested him with this question: / <sup>36</sup> “Teacher, / which is the greatest commandment in the Law?”

<sup>37</sup> Jesus replied: / “‘Love the Lord your God / with all your heart / and with all your soul / and with all your mind.’ / <sup>38</sup> This is the first / and greatest commandment. / <sup>39</sup> And the second is like it: / ‘Love your neighbor as yourself.’ / <sup>40</sup> All the Law and the Prophets / hang on these two commandments.”

### Whose Son Is the Messiah?

<sup>41</sup> While the Pharisees were gathered together, / Jesus asked them, / <sup>42</sup> “What do you think about the Messiah? / Whose son is he?”

“The son of David,” / they replied.

<sup>43</sup> He said to them, / “How is it then / that David, / speaking by the Spirit, / calls him ‘Lord’? / For he says,

<sup>44</sup> “‘The Lord said to my Lord: / “Sit at my right hand / until I put your enemies / under your feet.””

<sup>45</sup> If then / David calls him ‘Lord,’ / how can he be his son?” / <sup>46</sup> No one could say a word in reply, / and from that day on / no one dared to ask him / any more questions.

## ***Vocabulary***

Related Words:

Adjective	Noun	Verb	Adverb
Silent	Silence	To silence	Silently
Expert	Expert Expertise		Expertly
Gathering	Gathering	To gather	

## ***Questions***

1. What is the greatest commandment in the law?
2. What does it really mean?
3. Why was the Law so important to the Pharisees?
4. What do you think religion is all about? In your country?
5. Why is it so hard for men to get along with one another?
6. Name some of the things men fight about and show hate toward.

## ***Notes***

1. Jesus laid down the “complete definition of religion.” It consists of loving God. This is laid down in the *shema* found in Deuteronomy 6:5.      And this is definitely the creed of Judaism.
2. The second commandment comes from Leviticus 19:18.      Note that the love of God comes first, and from that we become capable of loving our neighbors and our fellow men. This should

result in the love of God and showing that love through practical service to our fellow men.

3. This second section and question Jesus asked the Pharisees is one of the most obscure things, which Jesus ever said. It is really hard for us to grasp.
4. First, we need to understand that the term Son of David was on the lips of everyone who thought about a Messiah or savior coming. He was to be from the line of David, the ancient king. He would “shatter Israel’s enemies and lead the people to the conquest of all the other nations.” Jesus wanted and needed to change that conception.
5. To do this, he quoted from Psalm 110:1: *The Lord says to my Lord; Sit at my right hand.* The Pharisees knew this verse. In it the first Lord is God, and the second Lord is the Messiah. So, David calls the Messiah *Lord*, but if the Messiah is David’s son, then how can David call his own son, *Messiah*? (Barclay, P. 280)
6. Now we come to the title *Son of God*. Jesus came not in terms of a Davidic warrior and conqueror, but in terms divine and sacrificial love. Now Jesus makes his greatest claim. In him, there came not the earthly conqueror who would repeat the military conquests of David, but the Son of God who would demonstrate the love of God upon his cross.

7. All Jewish religion is based on the Ten commandments and the Law. It has made them a People of the Law. They could never be a pre-eminent political power, so to them, the Law was their identity and their religion.
8. The national dedication to the keeping of the Law happened under Ezra and Nehemiah. They could rebuild their city and take up their national life again. When Ezra, the Scribe read the book of the Law to them, it became a turning point in Judaism. They became dedicated and committed to the Law. 450 B.C.
9. The Pharisees emerged much later in about 175BC. At this time Antiochus Epiphanies of Syria made a deliberate attempt to destroy Judaism. He wanted to introduce Greek religion and culture.
10. At this time the Pharisees arose as a separate sect. They dedicated their lives to living out every one of the Laws, both the Ten Commandments and the Oral laws. They were dedicated legalists and dedicated earnestly to their religion.