

Greek Readings
Series A, Proper 21
Matt. 21:23–27 (28-32)

- **Verse 23**
 - οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ are mentioned elsewhere. (Cf. Mt. 26:3, 47; 27:1, 3, 12, 20; see also Mt. 16:21; 26:57; 27:41). What purpose do they serve in the ministry of Jesus and how does this affect our interpretation of this passage? _____.
 - Besides Jesus' "teaching," to what does ταῦτα refer? (Cf. Mt. 21:12-15) _____.
 - "Authority" (ἡ ἐξουσία) occurs four times in this periscope (21, 23[2x], 24, 27). The word also occurs climactically in Mt. 28:18. How might the final occurrence of ἐξουσία in Matthew's Gospel inform our interpretation of Jesus' exchange in today's text? _____.
- **Verse 24**
 - Parse εἴπητε. _____. Give the dictionary entry. _____.
 - Parse ἐρῶ. _____. Give the dictionary entry. _____.
 - What type of conditional phrase is this? (Cf. Voelz, 249). _____.
 - What unique meaning does λόγον have in this passage? (cf. BDAG, p.599, 1β) _____.
- **Verse 25**
 - Parse ἦν. _____. Give the dictionary entry. _____.
 - ἐξ οὐρανοῦ is a circumlocution, to what does it refer? (Cf. BDAG, p. 739, 3; Lk 15:18, 21; Mt. 21:25; Mk 11:30f.; Lk 20:4f.) _____. Why is this theologically significant? _____.
 - Parse διελογίζοντο. _____. What is significant about the tense of this verb? (Cf. Voelz, 56f.) _____.
 - What type of conditional is Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν? (Cf. Voelz, 249) _____.
 - What is the referent of αὐτῶ? _____. What in particular, had been the nature of the relationship between John and the Jewish authorities? (cf. Mt. 3:7ff.; 4:12; 9:14; 11:2, 18; 14:1-12; 17:11-13) _____.
- **Verse 26**
 - What type of conditional is ἐὰν δὲ εἴπωμεν . . . φοβούμεθα (Cf. Voelz, 249) _____.
 - How does the crowd's estimation of John the Baptist differ from that of the chief priest and elders? _____. How does it relate to Jesus' view? _____. Why is this important? _____.
 - Why can't the chief priest and elders say ἐξ οὐρανοῦ? _____. What would this imply about Jesus? (cf. Mt. 3:13-17) _____.
 - What is the meaning of φοβούμεθα? (Cf. BDAG, p. 1061, 1βα; Mt. 10:26; 6:20; Gal 2:2; Mt. 10:28; Lk. 12:5; 23:40; Mt. 14:5; 21:26; 21:46; Mk 11:32; etc.) _____. Whom should the chief priest and elders properly fear? (Cf. Mt. 10:28) _____.
- **Verse 27**
 - The chief priest and elders respond to Jesus with: Οὐκ οἶδαμεν. As religious leaders, how might this response undermine their authority? _____.
 - Parse οἶδαμεν. _____. Why might this tense be significant? (Cf. Voelz, 151) _____.
 - How might Jesus response, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποία ἐξουσία ταῦτα ποιῶ, actually be understood as a confirmation of his authority? _____.
 - Parse ποιῶ. _____. Give the dictionary entry. _____. Explain the contraction that has taken place. (Cf. Voelz 88) _____.
- **Verse 28**
 - To whom is the question Τί δὲ ὑμῖν δοκεῖ asked? _____. Why is this important in understanding the rest of the parable? _____.
 - What might the term πρῶτος here refer to? _____. What behavior would we expect from this son? _____.

- Parse Τέκνον. _____ . Parse ἐργάζου. _____ .
- What is the meaning of ἀμπελών? _____. This same word was used in Mt. 20:1-16. What theological significance did it have in that passage as well as this one? _____ .
- **Verse 29**
 - The response of the first son is: Οὐ θέλω. What is surprising about this response, given the fact that it comes from the first son? _____ .
 - Parse μεταμεληθεῖς. _____. What does this word mean? (Cf. BDAG, p.639; Mt. 27:3; 2 Cor. 7:8; Mt. 21:29, 32; Hb. 7:21) _____. What does this tell us about why the first son went into the vineyard? _____. What might this tell us about the chief priest and elders? (cf. οὐδὲ μετεμελήθητε, Mt. 21:32) _____ .
 - Notice the text problem which dogs vv.29-31 of this passage (read Metzger, Textual Commentary on the Greek New Testament. 2nd ed. [USB; 7th printing, 2007] 44-46). How might the “confused condition” of this text have influenced LSB’s periscope committee to have this portion of the text to be optional? _____ .
- **Verse 30**
 - What is missing from the other son’s response: Ἐγώ, κύριε? (Cf. Acts 9:10, see also Judg 13:11; 1 Kgs. 13:14) _____. What is the technical term for this? _____. How does this response relate to Jesus saying in Mt. 7:21? _____ .
 - What might the absence of μεταμεληθεῖς (cf. v.29) indicate about the other son’s actual intentions? _____ .
 - Translate καὶ οὐκ ἀπῆλθεν. _____. How does καὶ function here? (Cf. BDF, 442.) _____ .
- **Verse 31**
 - What is the meaning of τὸ θέλημα τοῦ πατρός in Matthew? (Cf. 7:21f.; 12:50; TDNT 3:54ff.) _____. How does this help us better understand the meaning of v.31? _____ .
 - What is significant about the phrase Ἀμὴν λέγω. (Cf. BDAG, p.53; Mt. 5:18, 26; 6:2, 5, 16; 8:10, etc.). How does this help to capture the meaning of the parable? _____ .
 - To whom does Jesus link the “other son?” _____ .
 - What is culturally and theologically significant about the οἱ τελῶναι καὶ αἱ πόρναι? (Cf. TDNT 8:101ff., 6:590f.; BDAG, p.999, p.855, 1) _____. What has been the rule of the “tax collectors” and “prostitutes” previously in Matthew’s Gospel? (Cf. 5:46; 9:10, 11; 10:3; 11:19; 18:17) _____ .
 - To whom does Jesus link the “first son?” _____. Explain the significance of this connection. _____ .
- **Verse 32**
 - How does God’s sending of John relate to this parable? _____ .
 - What is the meaning of δικαιοσύνης in this context? (Cf. Mt. 3:15) _____. How does this help us to understand what the chief priest and elders have actually rejected? _____ .
 - In contrast Jesus states: οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ. What do they believe in that sets them apart from the chief priests and elders? _____. How does this demonstrate the radical nature of the Gospel? _____ .

Integration of Meaning

Prepare a basic sermon outline using the Law and Gospel elements found in the text.