

*Greek Readings*  
**Series A, Proper 23**  
**Matt. 22:1–14**

- **Verse 1**
  - What is interesting about the use of ἀποκριθεις ... εἶπεν, and ἐν παραβολαῖς, do they refer to something or are they formulaic? (cf. BDF §420; cf. 13:3, 13, 34-35) \_\_\_\_\_.
  - To what earlier narrative does ἀποκριθεις connect this text? \_\_\_\_\_.
- **Verse 2**
  - We have previously encountered the phrase βασιλεία τῶν οὐρανῶν. (cf. 18:1ff.) What is the significance of the phrase, “kingdom of heaven”? (cf. Gibbs, Matthew 1:1-11:1, 152-53) \_\_\_\_\_.
  - Notice how many times the word γάμος occurs in this pericope (22:2, 3, 4, 8, 9, 10, 11, 12). Does it have the same meaning in each instance? (cf. BDAG; p. 188.) \_\_\_\_\_. Now read Rev. 19:7-9. What does the latter text contribute to our understanding of the “wedding” in this pericope? \_\_\_\_\_.
  - In our discussion on Mt. 21:33-46, the identity of the οἰκοδεσπότης and the υἱός were revealed. How does this help us understand the βασιλεύς and the υἱός in this pericope? \_\_\_\_\_.
- **Verse 3**
  - The phrase ἀπέστειλεν τοὺς δούλους αὐτοῦ also appeared in Mt. 21:34 verbatim. Who do the δούλους likely represent in both pericopes? (cf. 2 Chr. 24:19; Jer 7:25-26; 25:4) \_\_\_\_\_. What do the latter passages from the OT, plus these references to “slaves” in Matthew’s gospel, have upon the office of the Holy Ministry, if any? \_\_\_\_\_.
  - Parse κεκλημένους. \_\_\_\_\_. To whom does this term refer? (cf. Lk. 14:7, 8, 24; TDNT, 3:490) \_\_\_\_\_.
  - Does this “calling” serve as an initial invitation or a reminder? \_\_\_\_\_. Why might this be important in light of 21:30 and 21:35, 36? \_\_\_\_\_.
  - Parse ἤθελον. \_\_\_\_\_. What is significant about the tense of this verb? \_\_\_\_\_.
  - How is the relationship between οὐκ ἤθελον here and 23:37 significant? \_\_\_\_\_.
- **Verse 4**
  - Parse Εἶπατε. \_\_\_\_\_. What does this second request illustrate about the king and why is this important? \_\_\_\_\_.
  - Look up τὸ ἄριστόν in BDAG, p.131; what type of meal is this really? \_\_\_\_\_.
  - Compare v.4 to Prov. 9:2, 5. Why might this connection be important for understanding the emphasis of this banquet? (cf. σοφία, BDAG, 934, 1b) \_\_\_\_\_.
  - Notice how the term δεῦτε is used in Mt. (cf. BDAG, 220; Mt. 28:6; 4:19; 22:4; 11:28; 25:34). What does this tell us about the king’s invitation? \_\_\_\_\_.
- **Verse 5**
  - ἀμελέω also appears in Heb. 2:3; 8:9; Mt. 22:5, and 1 Tim. 4:14. What is important about the other instances of this word for better understanding it in this pericope? \_\_\_\_\_.
  - Parse ὄς. \_\_\_\_\_. What is its referent? \_\_\_\_\_.
- **Verse 6**
  - Parse κρατήσαντες. \_\_\_\_\_. To whom does this verb refer? (cf. 21:46; 26:4, 48) \_\_\_\_\_.
  - To what does ὑβρισαν καὶ ἀπέκτειναν point? (cf. Lk 18:32) \_\_\_\_\_.
  - Verse 7
  - How does v.7 differ from v.21:40? \_\_\_\_\_.
  - Parse ὠργίσθη. \_\_\_\_\_. What does this verb mean? (BDAG, 721; see also \_\_\_\_\_). Whose anger are we to understand in this passage? (cf. 18:23, 34) \_\_\_\_\_.
  - The terms στρατεύματα, ἀπώλεσεν, πόλιν, ἐνέπρησεν, may be a future reference to what event? \_\_\_\_\_. What contemporary event(s) may Jesus also had in mind? \_\_\_\_\_.

- **Verse 8**
  - What is the purpose of μέν ... δέ here? \_\_\_\_\_.
  - Parse ἦσαν. \_\_\_\_\_ . Give the dictionary entry \_\_\_\_\_.
  - How does the use of ἄξιος here relate to 3:8 and Acts 13:46? \_\_\_\_\_ . How does this help us to understand the parable? \_\_\_\_\_.
- **Verse 9**
  - What is the meaning of διεξόδους τῶν ὁδῶν? (cf. BDAG, 244; TDNT, 5:108) \_\_\_\_\_ . What implications may be significant regarding this term? \_\_\_\_\_.
  - Parse εὔρητε. Give the dictionary entry. \_\_\_\_\_ . Why is the subjunctive mood necessary here? \_\_\_\_\_.
  - The importance of καλέω has already been mentioned in v.3. What is significant about its use here versus v.3? (cf. 21:41, 43) \_\_\_\_\_.
- **Verse 10**
  - What is surprising about the phrase πονηρούς τε καὶ ἀγαθούς? \_\_\_\_\_ . How does this theme relate to 5:45, 13:47-48, 21:31? \_\_\_\_\_ . Is this ecclesiologically important? \_\_\_\_\_.
  - Parse ἀνακειμένων. \_\_\_\_\_ . Why is this word in the Gen. case? \_\_\_\_\_.
  - What is the meaning of ἀνάκειμαι? (Cf. BDAG, 65; TDNT, 3:654) \_\_\_\_\_ . What is important about who reclines at table in the Gospels, and how does that impact our understanding of this pericope? (cf. Mk. 14:18; 16:14; Mt. 9:10; 22:10, 11; 26:7, 20; Lk. 22:27; Jn. 6:11; 12:2; 13:23, 28) \_\_\_\_\_.
- **Verse 11**
  - What might the ἔνδυμα γάμου represent? (cf. Rev. 19:8) \_\_\_\_\_.
  - How does the lack of this man's ἔνδυμα γάμου, in conjunction with v.12ff., help us to understand better the meaning of v.10? \_\_\_\_\_.
- **Verse 12**
  - Parse Ἐταῖρε. \_\_\_\_\_ . What is the meaning of the word?(cf. BDAG, p.398) \_\_\_\_\_ . How can we better understand its emphasis in light of 20:13, 26:50ff.? \_\_\_\_\_.
  - Parse εἰσηλθες. \_\_\_\_\_.
  - How does the phrase ὁ δὲ ἐφιμώθη relate to 22:34? \_\_\_\_\_ . What does this silence imply? \_\_\_\_\_.
- **Verse 13**
  - Why does Matthew now employ the term διάκονος instead of δοῦλος? (Consider who gathers in the following: 13:41, 42, 49) \_\_\_\_\_ . Another reason could be because they are “butlers” at the feast (cf. Jn. 2:5, 9) \_\_\_\_\_.
  - What are the theological implications of ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον in light of 8:10ff., and 25:26ff.? \_\_\_\_\_.
  - What does τὸ σκότος τὸ ἐξώτερον represent? (BDAG, 932; TDNT 7:439) \_\_\_\_\_.
  - Parse ἔσται. \_\_\_\_\_ . Give the dictionary entry. \_\_\_\_\_.
  - The phrase ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων shows up repeatedly in Mt. (cf. 8:12; 13:42, 50; 22:13; 24:52; 25:30; see also Lk. 13:28). What theological ideas are implied by this phrase? (Cf. TDNT, 3:726) \_\_\_\_\_.
- **Verse 14**
  - How are we to understand the word πολλοί? (cf. 20:28; TDNT, 6:541-42) \_\_\_\_\_ . What is the point about who is κλητοί? \_\_\_\_\_.
  - How are we to understand the word ὀλίγοι in relation to πολλοί? \_\_\_\_\_.
  - What is the relation between ὀλίγοι δὲ ἐκλεκτοί and 7:13-14? \_\_\_\_\_.

### Integration of Meaning

Come up with a sermon title and two to three supporting points.