

The Confrontation—Part 2
“The Parable of Two Sons”
Matthew 21:28-32

I. **The P_____ (vs. 28-30)**

- a. This and following 2 parables are all part of the same conversation started by the Jewish Religious Leaders
 - i. They are Jesus’ response to their confrontation, both condemnation and conviction!
 - ii. Simultaneously harsh, compassionate, gracious, and loving!
- b. Only Matthew records this parable, and some manuscripts reverse the order of the sons, but don’t change its meaning
- c. **“But what do you think?”** = a common rabbinic teaching style
- d. It has a familiar structure of a father/master and two sons/subordinates
 - i. The man = God
 - ii. The **first** son = repentant **tax collectors** and former **prostitutes**
 - iii. The **second** son = the unrepentant Jewish Religious Leaders

II. **The P_____ (v. 31a)**

- a. Still in the Temple with a large crowd of witnesses, the Jewish Religious Leaders would have felt compelled to answer Jesus’ question: **Which of the two did the will of his father?**
- b. The answer was simple and based on the biblical principle: Doing is more important than saying or obedience is more important than profession (cf. Matt. 7:21-27; 28:19-20; James 1:22; 2:14-17ff)

- c. The ROOT of Salvation is always by Grace Alone, through Faith Alone, in Christ Alone; but good works are always the FRUIT of Salvation (cf. Eph. 2:8-10)

III. **The P_____ (VS. 31b-32)**

- a. **Truly I say to you** = this is VERY, VERY TRUE!
- b. The thought that **the tax collectors and prostitutes will get into the kingdom of God before you** would have been unbelievable and unbearable for the Jewish Religious Leaders! (cf. Matt. 5:20; 8:11–12; 19:30; 20:16)
- c. Jesus gave two reasons why they will NOT enter the Kingdom of God:
 - i. They ignored the testimony of John the Baptist’s way of righteousness (cf. Matt. 11:11; 2 Peter 2:5)
 - ii. They ignored the testimony of the fruit of his ministry; the transformed lives of **the tax collectors and prostitutes** (cf. Matt. 3:8; Luke 3:12; 7:29; 18:9–14)
- d. Everyone is either on the broad path to destruction or the narrow way to eternal life; there are no other options!