



Parable of the Wedding Feast

Lesson: Two Hundred and ten

Series: The Kings Rejection.

Title: Parable of the Wedding Feast

Text: Matthew 22:1-14

Date: March 1, 2020

Matthew 22:1–14 Jesus spoke to them again in parables, saying, 2 “The kingdom of heaven may be compared to a king who gave a wedding feast for his son. 3 “And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. 4 “Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.” ’

5 “But they paid no attention and went their way, one to his own farm, another to his business, 6 and the rest seized his slaves and mistreated them and killed them. 7 “But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire. 8 “Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy.

9 ‘Go therefore to the main highways, and as many as you find there, invite to the wedding feast.’ 10 “Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. 11 “But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, 12 and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And the man was speechless.

13 “Then the king said to the servants, ‘Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.’ 14 “For many are called, but few are chosen.”

The setting - Day three

The Jewish leaders challenge Jesus’ authority.

1. Parable of the Two Sons.
2. Parable of the Landowner.
3. Parable of Wedding feast

All three serve two purposes:

1. Explains why the fig tree withered (why Israel is being judged).
2. They are the Lord’s answer to the challenge of His authority.

The three parables form a progression:

1. The Parable of the Two sons

Rejected John the Baptist → Rejected the Messiah

2. The Parable of Landowner

Rejected the O.T. prophets → _____ the Father’s Son

3. The Parable the Wedding Feast

The Son is _____ → Receive His bride

1. Israel's invitation (1-6)

Matthew 22:1–14 Jesus spoke to them again in parables, saying, 2 “The kingdom of heaven may be compared to a king who gave a wedding feast for his son.

“The kingdom of heaven” (God’s sovereign rule)

1. God’s rule over the universe (Psalm 103:19; Dan. 4:3)
2. The physical, literal rule of Christ in the millennium.
(Dan 2:44; 7:13-14; Ob.1:21; Hab 2:14; Micah 4:2; Zech. 14:9)
3. Christ’s Lordship in the lives of believers.

The king throws an elaborate wedding feast.

**The main point is not story is not the celebration,
it’s the _____.**

Ten verbs:

“invite” “invited” (3, 4, 8, 9)

“tell” (4)

“Call” “called” (3, 14)

“come” (3, 4)

“gather” (9)

3 “And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.

“who had been invited - Past tense

“unwilling” - Same as 2nd son / tenants

4 “Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.” ’

“come to the wedding feast”

5 “But they paid no attention and went their way, one to his own farm, another to his business,

This tells us what people are like who are caught up in false religion.

1. They compartmentalize their religious life.

The priority of the life is not seeking God, but seeking worldly interests.

6 and the rest seized his slaves and mistreated them and killed them.

2. They hate the gospel of grace.

2. Israel’s punishment (7-8)

7 “But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.

8 “Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy.

3. The invitation to the Gentiles.

9 ‘Go therefore to the main highways, and as many as you find there, invite to the wedding feast.’

10 “Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.

“Both evil and good”

He is speaking in relative, worldly standards

The invitation of the gospel is broad and unlimited.

Romans 10:13 for “Whoever will call on the name of the Lord will be saved.”

4. The intruder exposed and expelled.

11 “But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes,

“wedding clothes”

What is Jesus referring to?

The _____ of Christ.

The wedding clothes picture the gift of Christ’s righteousness that is imputed to us the moment we place our trust in Christ.

12 and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless.

Verse 11 - "not" [ou] - Observation of a fact.

Verse 12 - "without" (not) [me] - Inner attitude, A conscious act of defiance and rebellion.

The man was not fit for heaven because he willfully rejected the gospel (righteousness of Christ).

"speechless"

_____ is robbed of all disguise
when we come before the King.

13 "Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.'

14 "For many are called, but few are chosen."

"many are called" ... General call of the gospel

"few are chosen" ... The response of those who accept the invitation because they are chosen.

Implications

**1. People can respond to an invitation of the gospel
and _____ enter the kingdom of heaven.**

Romans 10:1–4 Brethren, my heart's desire and my prayer to God for them is for their salvation. 2 For I testify about them that they have a zeal for God, but not in accordance with knowledge. 3 For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone who believes.

**Salvation requires that we place our _____
dependence on the sufficiency of Christ's atoning death**

Discussion Guide

1. Today's parable is difficult and harsh. Do you believe there is still a place in our culture for such a dogmatic teaching? Why or why not?
2. Our story and the previous parables describe the hard-heartedness of those who are involved in false religion. Why are they so hard to reach with the gospel of grace?
3. Turn to Zechariah 3:4–5 and share how that scene teaches what we learned in today's parable.
4. Imagine you are talking with a friend who believes that baptism saves. How would you use what you learned today to lead them to Christ?
5. How has today's message affected your understanding of the gospel and how might it change the way you present the gospel?

ANSWERS: Killed, alive, invitation, righteousness, insincerity, not, total