

you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen." The self-righteous Pharisees who heard this parable did not miss Jesus' point. In the very next verse, "**The Pharisees Went Out And Laid Plans To Trap Him In His Words**" (Matthew 22:15). The Parable of the Wedding Feast is also a warning to us, to make sure we are relying on God's provision of salvation, not on our own good works or religious service. The detail that the invitation is opened up to society's maimed and downtrodden is important. These were the types of people that the Pharisees considered "**unclean**" and under God's curse (John 9:1-2, 34). Jesus, however, taught that the kingdom was available even to those considered "**unclean**" (Acts 10). His involvement with tax collectors and sinners brought condemnation from the Pharisees, yet it showed the extent of God's grace (Matthew 9:10-11). The fact that the master in the parable sends the servant far into the streets to persuade everyone to come indicates that the offer of salvation would be extended to the Gentiles and "To The Ends Of The Earth" (Acts 1:8). "Rejoice, O Gentiles, With His People" (Romans 15:10).

"I Will Say To Those Called 'Not My People,' 'You Are My People'"

The master is not satisfied with a partially full banquet hall; he wants every place at the table to be filled. Those who ignored the invitation to the banquet chose their own punishment—they missed out. The master respects their choice by making it permanent: they would not "Taste Of My Banquet." So it will be with God's judgment on those who choose to reject Christ: they will have their choice confirmed, and they will never taste the joys of heaven. The basic message of the Parable of the Great Banquet could be stated this way: "**The tragedy of the Jewish rejection of Christ has opened the door of salvation to the Gentiles. The blessings of the kingdom are available to all who will come to Christ by faith.**" The inclusion of the Gentiles is a fulfillment of Hosea 2:23, "**I will say to those called 'Not my people,' 'You are my people'; and they will say, 'You are my God.'**" God is "**not willing that any should perish but that all should come to repentance**" (2 Peter 3:9), and "**Everyone who calls on the Name of the Lord will be saved**" (Romans 10:13).

"The Last Supper Is A Foretaste Of Things To Come"

All of us who trust in Christ have already been declared righteous in the Lord's heavenly courtroom. One day we will be without sin and practice righteousness at all times. On this day we will feast with the Lord face-to-face. The Lord's Supper is a foretaste of this, and every time we eat of it, we should long all the more for the day when the feast will never end.

"Understand The Nature Of The Parables"



Parables are tools to compare something physical to something spiritual. Jesus begins several parables by saying "**The Kingdom of God is like...**" so He could tie an abstract concept (the Kingdom of God) to something more concrete and visible (like a mustard seed in

Matthew 13:31-32). Jesus chose to teach in story form because stories engage the mind and emotions of listeners like no other form of teaching. One great example of this is when Jesus painted a beautiful picture of what "**Loving your neighbor as yourself**" meant when He told the Parable of the Good Samaritan (Luke 10:29-37).

"Understand The Purpose Of The Parables"

Jesus taught with parables for two main purposes: To explain truth to some and to keep truth hidden from others. For those eager to follow God, parables were memorable illustrations of a kingdom principle. For those opposed to God's plans, the meaning of the parables would be hidden in a form of judgment. "**And when He was alone, those around Him with the twelve asked Him about the parables. And He said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables, so that "they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven."**" Mark 4:10-12

"Remember The Cultural Gap"



Some of the images and metaphors have rich meaning to people in Jesus' time that are not as easy to recognize for those living in the 21st century. The Parable of the Ten Virgins (Matthew 25:1-13) makes much more sense when one

understands the Jewish marriage customs present at the time of Jesus.

"Parables Usually Have One Main Point"

Our understanding of a parable and its details should all flow from the main point (or points). This is a crucial step, because the main point of the parable is the reason Jesus said it in the first place!

“The Ten Virgins” - A Parable for Our Time



Nearly 2,000 years ago, Jesus spoke the parable of the ten virgins (Matthew 25:1–13). For many, it is a nice little Bible story about lamps, oil and getting ready for a wedding; yet the parable is actually a warning

about conditions that will exist in the Church at the end of the age. The target audience is the generation that will see the return of Jesus Christ! The parable is linked with prophecies about the last days that are coming to pass today (See Matthew Chapters 24–25).

“Connecting The Scriptures”



Are our lamps filled with the oil of the Holy Spirit which continually fuels our flame? Or is the oil in our lamps filled with the oil of our own self righteousness? Is your Wedding Garment Cleansed and Purify through the Blood of the Lamb? (2 Corinthians 5:21) “He made Him Who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” (1 John 1:5-10) “This is the message we have heard from Him and proclaim to you, that God is Light and in Him there is no darkness at all. If we say that we have fellowship with Him while we are walking in darkness, we lie and do not do what is true; (The 5 Foolish Virgins) but if we walk in the light as He



Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. (The 5 Wise Virgins) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (The 5 Foolish Virgins) If we confess our sins, He Who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. (The 5 Wise Virgins) If we say that we have not sinned, we make Him a liar, and His Word is not in us.” (The 5 Foolish Virgins)

“The Final Lesson Of The Parable”

The final lesson of the parable has to do with our state of readiness when Jesus returns. Those who are ready will be invited to take part in the wedding. Those who are not ready will miss out, even though they hoped to be included in the celebrations! How do we prepare for Christ’s return? Scripture states that the bride, preparing for the wedding supper, **“made herself ready”** (Revelation 19:7–9) **“Let us rejoice and exult and give Him the glory, for the marriage of the Lamb has come, and His bride has made herself ready; to her it has been granted to be clothed with fine linen, bright and pure” — for the fine linen is the righteous deeds of the saints. And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are true Words of God.”** The bride grew in her understanding of the Truth, repented of their sins, received Christ into their hearts, learned to live by every Word of God, built strong and solid Christian character, overcame trials, remained faithful and zealously endured to the end. She was ready when the bridegroom came. Those who follow this example will be invited into the wedding, and then the door will be shut.

“Lesson From the Parable Of The Wedding Banquet” - Matthew 22:1-14



“Once more Jesus spoke to them in parables, saying: “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I

have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. “But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, ‘Friend, how did