

## INTRODUCTION.

A. Scripture text: **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.”

B. Old Testament Israel rejected the Messiah.

1. The Jews were God's chosen people. They had the oracles of God.
2. The gospel went to the Jews first, and then to the Gentile.
3. Yet, Israel rejected Jesus of Nazareth as Messiah, Savior, and King.

## I. COMMENTS.

A. This is the third in a series of three parables found in Matthew which points out the sins of the Pharisees.

B. Analogies in the parable are as follows:

1. The king represents God.
2. The king's son is Jesus Christ, the Son of God.
3. The marriage supper stands for the privileges of the true faith.
4. The messengers are the evangelists of all ages who preach the truth.
5. The mistreatment of the messengers refers to the hostility of the Pharisees, first, against the apostles, and then later, to other preachers.
6. The rejection of the invitation is the rejection of Christ's message by the Pharisees and other Jewish leaders.
7. The destruction of their city is the destruction of Jerusalem by Titus and Vespasian in 70AD.
8. The sending of the messengers into the byways prefigures the call of the Gentiles.
9. The man without a wedding garment represents all who despise the privilege of true faith, and, while professing it, prove themselves unworthy of it.
10. The coming in of the king to see the guests is the arraignment of all men at the final judgment.
11. The binding of the offender and casting him out show the punishment of the wicked in hell.
12. The speechlessness of the offender show that evil men at last shall concur in their own punishment, being able to make no defense of their own conduct.

C. Let us strive to be clothed correctly by being baptized into Christ (Gal. 3:27).

*For all of you who were baptized into Christ have clothed yourselves with Christ.*

## THE PARABLE OF THE GREAT SUPPER INTRODUCTION.

### A. Scripture text: **Luke 14:1-14.**

It happened that when He went into the house of one of the leaders of the Pharisees on *the* Sabbath to eat bread, they were watching Him closely. **2** And there in front of Him was a man suffering from dropsy. **3** And Jesus answered and spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?” **4** But they kept silent. And He took hold of him and healed him, and sent him away. **5** And He said to them, “Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?” **6** And they could make no reply to this.

**7** And He *began* speaking a parable to the invited guests when He noticed how they had been picking out the places of honor *at the table*, saying to them, **8** “When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him, **9** and he who invited you both will come and say to you, ‘Give *your* place to this man,’ and then in disgrace you proceed to occupy the last place. **10** But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, ‘Friend, move up higher’; then you will have honor in the sight of all who are at the table with you. **11** For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

**12** And He also went on to say to the one who had invited Him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and *that* will be your repayment. **13** But when you give a reception, invite *the* poor, *the* crippled, *the* lame, *the* blind, **14** and you will be blessed, since they do not have *the means* to repay you; for you will be repaid at the resurrection of the righteous.”

### B. “Table Talk.”

### C. How many times have you seen this motto?

“Jesus Christ is the Head of this home,  
the silent Listener to every conversation,  
the unseen Guest at every meal.”

As we shall see Jesus can be a very dangerous guest!

## I. **A LESSON IN SYMPATHY (Lk. 14:1-6).**

- A. It is sad to think these religious leaders may have been using this afflicted man as a tool to fulfill their evil purposes. We need to show love not law in some situations.
- B. Yet, even today there are times when we exploit people and use their weaknesses to our advantage. Jesus never did that.
- C. The key of Jesus’ teaching is that we should treat people better than animals. If the Sabbath is holy, fill it with holy deeds!
- D. Brothers and sisters, other family members will fight and shout while all will show love and concern for their pets. Let us stop treating people like animals and animals like people.

## II. **A LESSON IN HUMILITY (Lk. 14:7-11).**

- A. While Jesus wants to begin His parable, the people are scrambling for position around the table. So Christ stops His story, to tell them about where to sit and how to do so humbly.
- B. This point is for the guests at the dinner.
- C. A person’s worth is not based on position, a title on a door, or the amount of applause of the people, but is based on their Xian character and their relationship to God.
- D. Paul sat in a Roman prison while Nero sat on the throne of the Empire, yet no one doubts who the better man was.
- E. The rich man died and went to Hades, while the beggar Lazarus died and was carried by the angels to Abraham’s bosom. Again, no one doubts who the better man was.

III. **A LESSON IN GENEROSITY (Lk. 14:12-14).**

- A. This point is for the host of the dinner.
- B. The Pharisees had invited only the important, influential, and the rich. They were not in need of a meal. Let us not be guilty of being part of a Xian clique or an evangelical mutual admiration society.
- C. Xians are to practice hospitality (Rom. 12:13; 1Pet. 4:9; Heb. 13:2; see Mt. 25:31ff).
  - (Rom 12:13) contributing to the needs of the saints, practicing hospitality.
  - (1 Pet 4:9) Be hospitable to one another without complaint.
  - (Heb 13:2) Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.

IV. **A LESSON IN OPPORTUNITY (Lk. 14:15-24).**

- A. First great scene of the parable is of preparation (Lk. 14:15-17):

And when one of those who were reclining *at the table* with Him heard this, he said to Him, “Blessed is everyone who shall eat bread in the kingdom of God!” [16] But He said to him, “A certain man was giving a big dinner, and he invited many; [17] and at the dinner hour he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’

  - 1. All things were ready to feast; not a fast, a funeral, or famine.
  - 2. Physical food sustains life, while spiritual food imparts it.
- B. Second great scene of the parable is the invitation (Lk. 14:17c-22):

‘Come; for everything is ready now.’ [18] “But they all alike began to make excuses. The first one said to him, ‘I have bought a piece of land and I need to go out and look at it; please consider me excused.’ [19] “And another one said, ‘I have bought five yoke of oxen, and I am going to try them out; please consider me excused.’ [20] “And another one said, ‘I have married a wife, and for that reason I cannot come.’ [21] “And the slave came *back* and reported this to his master. Then the head of the household became angry and said to his slave, ‘Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.’ [22] “And the slave said, ‘Master, what you commanded has been done, and still there is room.’

  - 1. The word “come” deals in simplicity, availability, and responsibility on the part of the host and the guests.
  - 2. People rejected the best of all feasts, for things of second-best quality (gross inequities are not the problem here).
- C. Third great scene of the parable is condemnation (Lk. 14:23,24):

“And the master said to the slave, ‘Go out into the highways and along the hedges, and compel *them* to come in, that my house may be filled. [24] ‘For I tell you, none of those men who were invited shall taste of my dinner.’”

  - 1. God’s invitation is not a suggestion but a command (Ac. 17:30).

“Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent,
  - 2. Some accepted because they saw their need, others rejected.
  - 3. God then shut the door (14:24), the opportunity to come was gone.

## PARABLE OF THE FRIEND AT MIDNIGHT INTRODUCTION.

### A. Scripture text: **Luke 11:1-13.**

It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, “Lord, teach us to pray just as John also taught his disciples.” **2** And He said to them, “When you pray, say:

‘Father, hallowed be Your name.

Your kingdom come.

**3** ‘Give us each day our daily bread.

**4** ‘And forgive us our sins,

For we ourselves also forgive everyone who is indebted to us.

And lead us not into temptation.”

**5** Then He said to them, “Suppose one of you has a friend, and goes to him at midnight and says to him, ‘Friend, lend me three loaves; **6** for a friend of mine has come to me from a journey, and I have nothing to set before him’; **7** and from inside he answers and says, ‘Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you *anything*.’ **8** I tell you, even though he will not get up and give him *anything* because he is his friend, yet because of his persistence he will get up and give him as much as he needs.

**9** “So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. **10** For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. **11** Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? **12** Or *if* he is asked for an egg, he will not give him a scorpion, will he? **13** If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?”

### B.

#### I. **GRADE SCHOOL: WE MUST PRAY (Lk. 11:1).**

- A. Jesus took time to pray. There are at least 10 references to Jesus' prayer life in Luke's gospel.
- B. Jesus was sinless, conceived of the Holy Spirit, always obedient to the Father's will and could perform miracles and yet He prayed.
- C. If Jesus had all of this in His favor and had to pray, how much more do you and I need to pray.
- D. Prayer is not a luxury just for the spiritually mature—it is a privilege and necessity for everyone. To live spiritually without prayer is like trying to live physically without breathing.

#### II. **HIGH SCHOOL: WE MUST PRAY IN GOD'S WILL (Lk. 11:2-4).**

- A. Children will pray and pray and never receive from their earthly fathers. As they grow and mature they learn as to what their father wants to give them, and then they start asking for that.
- B. The Lord's Prayer as found in Lk. 11 and Mt. 6 is the model for learning how to pray in God's will. However two mistakes are often made about this prayer:
  - 1. Thinking that this prayer is the only prayer and that it must be memorized and repeated.
  - 2. The other extreme which says it does not apply in any way to Christians since it was originally given to Jews.
- C. Three things this passage teaches about prayer:
  - 1. Prayer involves a relationship between God and yourself.
  - 2. Prayer involves responsibilities about accomplishing the will of God.
  - 3. Prayer involves requests made for our own needs.

#### III. **COLLEGE: WE MUST PRAY AS CHILDREN COMING TO A FATHER (Lk. 11:5-12).**

- A. True prayer is not based on our friendship with God, but on the fact that we are the children of God.
- B. Remember that Jesus in the parable is contrasting the sleeping men with God, not comparing them.
- C. The key to receiving is persistence in prayer (see also Lk. 18:1-8).

**IV GRADUATE SCHOOL: WE MUST PRAY FOR THE BEST BLESSINGS (Lk. 11:13).**

- A. Praying just for things is proper, but let us not stay on that level. We must graduate to the highest level of praying and that is to ask God for blessings that result in Christian character which glorifies.
- B. When we pray for certain things and God does not answer, it could be that He cannot trust us with these blessings until we have grown spiritually.
- C. It has been said that the greatest blessing of prayer is not in receiving the answer, but in being the kind of person God can trust with the answer.