**The Parables Of Jesus-(Part 03)-Wedding Parables**

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| **REVIEW QUESTIONS**   * What was Jesus’ message and why do we need to study Jesus’ parables? * Mention the different actors in story of the Kingdom of God and how they are represented in the Matthew 13 parables * Does any parable tell us all there is to know about the Kingdom of God? * Has the kingdom of God come, is it coming or is it to come? * Is Jesus’ message to us on money in the parable of talents or is it about fish farming in the parable of the net? |

**WEDDING PARABLES**

In our study in Matthew 13, we saw Jesus emphasizing the role of the gospel, the starting of the church in earnest, the growth of his church from nothing to the greatest religion on earth, the two groups of people that will be in his church and at the end of this age, the separation that will take place between these two groups. These were described in terms of farming, gardening, bread making and fishing. Today, we will be considering parables of Jesus in which he described the Kingdom of Heaven and its coming in relation to a wedding.

**THE GOSPEL OF THE KINGDOM THROUGH THE WEDDING PARABLES**

Read and briefly discuss the parables below. As you do, try to understand them in connection to the message of the Kingdom of Heaven. After this, answer the questions that follow to test your understanding of the parables.

1. The bridegroom and children of the bride chamber [Mat 9:15; Mar 2:19-20]
2. The Parable of the wedding banquet in [Mat 22:1-14]
3. The Parable of ten virgins [Mat 25:1-13] waiting for the bridegroom
4. Seats of honour at a wedding banquet [Luk 14:7-11]
5. Servants waiting for their master’s return from a wedding [Luk 12:36-38]
6. The bride, the bridegroom and friends of the bridegroom [Joh 3:29] *(this was a parable by John the Baptist)*
7. The wedding supper of the Lamb [Rev 19:7-9]   
   *(Though the book of Revelation was written long after Jesus’ ascension to heaven, it is a part of the gospel of our Lord Jesus Christ. This message was however sent by Jesus through an angel to the apostle John [Rev 1:1-2; 19:10])*

**TEST YOURSELF**

1. Who is organizing the wedding?
2. Who is the bridegroom?
3. Who is his bride?
4. Where does the wedding take place?
5. Who are the 10 virgins?
6. Who are the children of the bride chamber?
7. Who are those invited?
8. Can you come to the wedding banquet without an invitation?
9. Is the invitation all that is needed to attend the wedding banquet or is there another requirement?
10. What are the wedding clothes?
11. What is the invitation?
12. Is it okay to reject the invitation?
13. Is the wedding banquet *(feast)*a figure of speech or is there really going to be a feast in the Kingdom?
14. Who are the King’s servants who are sent to invite guests to the wedding banquet?
15. Can you see judgment, reward and punishment in the wedding parables?
16. Who were the first group of people invited?
17. Who were the second group of people invited?

**THE BRIDEGROOM AND HIS BRIDE**

In Psalm 45, we have a very interesting wedding song describing the wedding of the Messiah, i.e., the Christ. In actual sense however, this wedding is not between Christ and any individual woman but between Christ and his capital city, Jerusalem. In other words, this song is a coronation song for the Messiah when he takes his throne with his enemies subject to him.

To understand this Psalm, we must understand that cities are described in scriptures as women and daughters. We for example have the daughter of Zion and daughter of Jerusalem [Zec 9:9] referring to Jerusalem. We have Samaria and her daughters, Sodom and her daughters, [Eze 16] etc. We also have the city of Babylon in Revelation described as a prostitute and a mother of prostitutes [Rev 17:5].

With this we can see that the wedding of Christ is to the New Jerusalem, i.e., the bride of Jesus Christ is the New and Heavenly Jerusalem [Rev 21:9-10 *ff*].

**THE LOCATION OF THE EVENT**

The wedding banquet is to take place in the King’s house [Luk 14:23]. Thus, since the King’s *(i.e., the Father’s)* house is heaven, the wedding banquet is going to be in heaven.

Before going to heaven, Jesus informed

In my Father’s house *(i.e., heaven [Mat 6:9])* are many rooms *(i.e., cities)*; if it were not so, I would have told you. I am going there to prepare a place for you *(i.e., a heavenly city)*. 3And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. [Joh 14:2-3]. *Words in parenthesis are mine*

**THE FEAST AND EATING**

As for the banquet or feast, we know that it is literal because Jesus let us know at the last supper before his death that he was not going to drink of the fruit of the vine, i.e., wine again until the kingdom had come [Mat 26:9]. So, Jesus is going to drink wine in the kingdom and he is going to be drinking it with us! Thus it is clear that the eating and drinking at the banquet in heaven is very literal.

“When one of those at the table with him heard this, he said to Jesus, ‘Blessed is the man who will eat at the feast in the kingdom of God.’” [Luk 14:15]

**THE INVITATION**

The invitation is sent out through the gospel by the hands of the preachers and teachers of the gospel. God the Father has commanded his servants to invite men to the wedding feast. As a matter of fact, every Christian has this calling to fulfil, directly and/or indirectly—we must all, one way or another, preach and teach the gospel. It’s either we do it ourselves or support those who are doing so as God gives us grace.

The citizens of a city are called her children and according to scripture, we Christians, servants of Christ are the citizens of the New and Heavenly Jerusalem [Gal 4:26-27] and we alone will dwell in and have access to her [Rev 21:27]. Now the fate of a city depends largely on the character of her citizens and because of this close bond, the righteous acts of the saints are described as the garment of the New Jerusalem [Rev 19:7-9].

**THE INVITEES**

The first group to be invited were of course the Jews, for they were the first to hear the Gospel. For many centuries they had the privilege of having the book of the Law and the words and ministry of God’s prophets among them. They however did not pay heed to the message and in fact killed and maltreated many of those sent to them.

God turned his attention to the Gentiles following the failure of the Jewish leaders to accept the message of the kingdom [Mat 21:43]. The mercy shown to disobedient Gentiles was as a result of their unbelief and disobedience [Rom 11:30].

**THE REQUIREMENT**

Certainly, if God did not give us the invitation, we wouldn’t have had this heavenly hope, the invitation is however not enough. It is not enough to join the Church and be called a Christian, no, we must have the wedding clothes on. The wedding clothes are of course righteousness—the righteous works of the saints, “Fine linen, bright and clean” [Rev 19:7-9].

Those who do good works but do not believe in Christ as Lord will not be given access. And those who believe in Christ and call him Lord but do not do righteousness [Mat 7:21]. Neither is sufficient without the other to give one a seat at the banquet.

**HONOUR AT THE WEDDING FEAST**

Although it is a surpassing honour to have been invited, yet, we will not all have equal places at the wedding feast and thus in the Kingdom of Heaven. The honour we will have at the heavenly feast will be dependent on our calling, sacrifice and service to God and Christ and not just righteousness.

**JUDGMENT**

All who reject the gospel and all who join the church but have no true desire for righteousness—hypocrites, will be punished. Since Jerusalem was destroyed, is there a city on earth that will not be destroyed for is there any city or nation that has accepted Christ as Lord and done so in truth?