



**Kingdom Preparation**

*Truly Chosen*

Matthew 22:1-14

How to Prepare

Begin preparing by reading the full passage a few times. Then answer the questions for yourself. Then think about how your Small Group might answer them. Try re-wording the questions to fit you and your Small Group. Don't feel tied down to the discussion guide, just be sure to discuss the main point of the text in your conversations.

Resources-

<https://www.gotquestions.org/parable-wedding-feast.html>

<https://www.desiringgod.org/articles/dont-be-a-wedding-crasher>

<https://www.desiringgod.org/interviews/what-is-the-difference-between-called-and-chosen>

<https://www.gotquestions.org/many-called-few-chosen.html>

Sermon Outline:

Matthew 22:1-14

1. Attentive to the Gospel Call. Vv.1-6, 8
2. Assembled by the General Call. Vv.7-10
3. Altered by the Effectual Call. Vv.11-14

**Matthew 22:1-14**

**Parable of the Marriage Feast**

1 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."

# Discussion Questions

**Ask a volunteer to read Matthew 22:1-14.**

## **INTRODUCTION**

Here is a question or two to help introduce the topic and jump-start discussion.

**1. In your own words, what does genuine faith in Christ look like in someone's life? What does the Bible tell us to look for in our lives to know if our faith in Christ is genuine or not?**

## **UNDERSTANDING AND APPLICATION**

These questions should help your Small Group dig deeper into the text and then apply it to your lives today.

### **I. Attentive to the Gospel Call. Vv. 1-6, 8**

**2. Who do the characters in Jesus' parable represent, and what does the indifference of the people and the murder of the servants represent? What is this parable telling us about indifference to the call of the gospel?**

**3. Why did the king send servants multiple times, and what does this parable teach us about God's patience toward sinners? Verse 5 mentions guests going off to their own business and farms. How do we discern the line between fulfilling our daily earthly responsibilities and letting those same responsibilities become idols that deafen us to the gospel and obeying God's will?**

**4. What are some of the urgent things in life that most frequently compete with the more important call to believe and live out the gospel? What are some common ways that people show indifference to the gospel in their lives?**

### **II. Assembled by the General Call. Vv. 7-10**

**5. Why were the servants told to go to the main roads and invite anyone "both good and bad?" What does this represent, and how should this indiscriminate invitation challenge the way we as believers approach evangelism?**

**6. In what ways do we unintentionally act as "gatekeepers" to the Kingdom, deciding who we think is or isn't a "likely candidate" for faith in the gospel? How should the reality that God invites us while we are still "on the street" (in our sin) impact our gratitude for our own salvation?**

**7. Being "assembled" implies a diverse group of people. What are the biggest challenges, and the biggest rewards, of being a part of the Church, which is made up of people from all backgrounds?**

### **III. Altered by the Effectual Call. Vv. 11-14**

**8. What does the garment represent in this parable? Have someone read Revelation 7:13-14, 19:7-9, and Colossians 3:12. What comes first, good deeds, or Christ's righteousness? And why is a personal profession of faith insufficient if it isn't accompanied by a changed life?**

**9. Why do you think the man without the garment was "speechless" without an excuse when questioned, and what does this say about attempting to justify our self-righteousness before God?**

**10. "Many are called, but few are chosen." Based on this passage, what is the defining characteristic of the "chosen" that separates them from those who merely heard the invitation? What should we do if we find that our "spiritual clothes" do not reflect a saved heart?**

## Commentary (from ESV Study Bible)

**Matt. 21:1–23:39** The Messiah Asserts His Authority over Jerusalem. Jesus' authority over Jerusalem is revealed in his triumphal entry (21:1–11), actions in the temple (21:12–17), cursing the fig tree (21:18–22), debates with religious leaders (21:23–22:46), and woes pronounced on the teachers of the law and the Pharisees (23:1–39).

**Matt. 21:23–22:46** Controversies in the Temple Court over Jesus' Authority. On Tuesday of Holy Week, Jesus presents three extended parables showing God's judgment on the leaders for not encouraging the people to accept Jesus' invitation to the kingdom of heaven (21:28–22:14). This is followed by a series of four interactions as the religious leaders try to trap Jesus, who in turn reveals his true identity as the Son of God (22:15–46).

**Matt. 22:1–14** The parable of the wedding feast describes the consequences that will befall the derelict religious leaders.

**Matt. 22:1–2** wedding feast. In this case, a countrywide celebration that would have continued for several days. This "feast" represents enjoying fellowship with God in his kingdom, and coming to the feast thus represents entering the kingdom.

**Matt. 22:3** they would not come. To refuse a direct invitation from the king would be an extreme insult and a dangerous affront to his authority.

**Matt. 22:7** burned their city. An extreme punishment reserved for serious treason and revolt against the king; possibly an allusion to the forthcoming destruction of Jerusalem in A.D. 70.

**Matt. 22:9** The wedding invitation to those not previously invited anticipates the spread of the gospel to the Gentiles (28:18–20; Acts 1:8; Rom. 1:16). Cf. note on Matt. 15:24.

**Matt. 22:11** a man who had no wedding garment. Everyone was invited, but proper wedding attire was still expected. There are two possibilities for what this means: (1) There is some evidence in the ancient world for a king supplying garments for his guests (cf. Gen. 45:22; Est. 6:8–9), and, more broadly, there is the story of God clothing his unworthy people in beautiful garments (Ezek. 16:10–13). Jesus could thus be alluding to imputed righteousness, which Paul elaborates later (e.g., Rom. 3:21–31; 4:22–25). Thus by not wearing the garments provided, this guest has highly insulted the host. (2) The wedding garment may refer to a clean garment, symbolizing evidence of righteous works (see note on Matt. 5:20). In either case, the man lacks something that is essential for being accepted at the wedding feast.

## Commentary (from ESV Study Bible)

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**Matt. 22:13** weeping and gnashing of teeth. A common description of eternal judgment (cf. 8:12; 13:42, 50; 24:51; 25:30).

**Matt. 22:14** Many (Gk. *polloi*) are called means that many have been invited to the wedding feast. But not all those invited are actually the ones who are supposed to be there, because few are chosen. This has been described as the doctrine of a "general calling": the gospel is proclaimed to all people everywhere, both those who will believe and those who will not. However, Paul also mentions another kind of calling, an effective calling from God that comes powerfully to individuals and brings a positive response. When the gospel is proclaimed, only some are effectively called—that is, those who are the elect, who respond with true faith (1 Cor. 1:24, 26–28). This is consistent with Jesus' statement that "few are chosen," for the ones "chosen" (Gk. *eklektos*, "selected, chosen") are "the elect," a term used by Jesus to refer to his true disciples (cf. Matt. 11:27; 24:22, 24, 31; on the theme of election, see note on Rom. 9:11).