

Parables on Rejecting the Son of God

Matthew 21:33-22:14

Introduction:

- A. Two parables with one objective - Rebuke to Jews for rejecting Jesus.
 - 1. First pictures God as a landowner leasing out his land.
 - 2. Second pictures God as a king arranging his son's wedding.
- B. Two parables emphasize need to accept Jesus as the Christ.

Discussion:

I. The Wicked Vinedressers and Israel's History. (21:33-46)

- A. The Vineyard in parable = God's kingdom (O.T. and N.T.)
- B. The characters in the parable.
 - 1. The Landowner = God
 - 2. The Vinedressers = Jewish Leadership in history
 - 3. The servants sent = Prophets in history
 - 4. The son = Christ.
- C. The Actions of the characters.
 - 1. The Landowner (God)
 - a. Planted choice vineyard. (v. 1, cf. Isa. 5:1-7).
 - b. Repeated efforts to receive fruit. (vs. 35-37).
 - c. Gave kingdom to another nation. (v. 41-43).
 - 2. The Vinedressers.
 - a. Persistent rebellion. (cf. Mt. 23:28-31; Acts 7:51)
 - b. Persecution of servants: beating (Jer. 37:15); killing (Jer. 26:20-23); stoning (2 Chron. 24:20,21)

II. The King's Son's Wedding and Israel's Rejection.

- A. The marriage (with festivities) = The Son's day to be honored.
- B. The characters in this parable.
 - 1. King = God, the Father.
 - 2. Son = Jesus Christ
 - 3. Servants = God's messengers of that day (after things ready).
 - 4. Those first invited. = Jewish Nation with leaders.
 - 5. Those latter invited. = Gentiles
 - 6. Man without wedding garment = one accepting invitation but refuses to abide by rules.
- C. The Actions of the characters.
 - 1. King (God)
 - a. Elaborate preparations (v. 4).
 - b. Called "invited guests" (vs. 3-6)
 - c. Called "uninvited guests". (vs. 9-10)
 - d. Destroyed murderers and burned city. (v. 7)
 - e. Cast one into outer darkness. (v. 13).
 - 2. First invited guests.
 - a. Some made light of it. (v. 5) - business as usual.
 - b. Some reacted violently. (v. 6)
 - 3. Second invited guests.
 - a. Filled the hall.
 - b. One refused to wear wedding garment (provided by host).
- D. The many called and the few chosen.
 - 1. Many (all - Jew and Gentile) have now been called or invited.
 - 2. Few (those to accept call and abide by rules) are chosen.

Conclusion:

- A. How would we have treated the Lord's prophets?
- B. How have we responded to the Lord's invitation?
- C. Do we have on garment?