# Lesson 23 Matthew Chapter 22-23Parable of the Wedding Feast

Life in Christ: When did you feel closest to Our Lord this week?

1. This parable is allegorical in nature, so look closely at what each reference represents. Who or what is:

Parable of the Wedding Feast

Matthew 22:1-14

1 Jesus again in reply spoke to them in parables, saying,

2 “The kingdom of heaven may be likened to a king who gave a wedding feast for his son.

3 He dispatched his servants to summon the invited guests to the feast, but they refused to come.

4 A second time he sent other servants, saying, ‘Tell those invited: “Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast.”’

5 Some ignored the invitation and went away, one to his farm, another to his business.

6 The rest laid hold of his servants, mistreated them, and killed them.

7 The king was enraged and sent his troops, destroyed those murderers, and burned their city.

8 Then he said to his servants, ‘The feast is ready, but those who were invited were not worthy to come.

9 Go out, therefore, into the main roads and invite to the feast whomever you find.’

10 The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests.

11 But when the king came in to meet the guests he saw a man there not dressed in a wedding garment.

12 He said to him, ‘My friend, how is it that you came in here without a wedding garment?’ But he was reduced to silence.

13 Then the king said to his attendants, ‘Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.’

14 Many are invited, but few are chosen.”

 *King? Wedding feast in our day and in the future?*

 *Son? Invited guests? Servants?*

 *City that was burned and by whom was it burned?*

 *Second set of invited guests from the streets? Wedding garment?*

 *Darkness outside? Many? Chosen?*

1. A. As we have seen before, Matthew presents Jesus as a new Solomon. Here the Pharisees and Herodians, traditional opponents, present Jesus with an issue similar to the splitting the baby issue faced by Solomon. Why is the question presented to Jesus presumably a question with no good answer? What was the hidden danger?

Matthew 22:15-22

15 Then the Pharisees went off and plotted how they might entrap him in speech.

16 They sent their disciples to him, with the Herodians, saying, “Teacher, we know that you are a truthful man and that you teach the way of God in accordance with the truth. And you are not concerned with anyone’s opinion, for you do not regard a person’s status.

17 Tell us, then, what is your opinion: Is it lawful to pay the census tax to Caesar or not?”

18 Knowing their malice, Jesus said, “Why are you testing me, you hypocrites?

19 Show me the coin that pays the census tax.” Then they handed him the Roman coin.

20 He said to them, “Whose image is this and whose inscription?”

21 They replied, “Caesar’s.” At that he said to them, “Then repay to Caesar what belongs to Caesar and to God what belongs to God.”

22 When they heard this they were amazed, and leaving him they went away.

B St Paul reiterates Jesus saying that it is proper to pay our civil taxes. Other than taxes, what is due to civil authorities, Caesar, and what is due to God?

Romans 13:1, 7

1 Let every person be subordinate to the higher authorities, for there is no authority except from God, and those that exist have been established by God.

7 Pay to all their dues, taxes to whom taxes are due, toll to whom toll is due, respect to whom respect is due, honor to whom honor is due.

1. After Jesus Passion and Resurrection, Peter will be the head of the Christian Church. For years, this Church will be entirely Jewish. All of the Apostles and nearly all disciples were Jews. They celebrated the Jewish feasts and attended the synagogues on the Sabbath, which was on Saturday, followed by a Christian liturgy and Eucharist on the Lord’s Day, Sunday. During this time, before large numbers of Gentiles came into the Church, Peter had to address the payment of the Temple tax. Jesus prepared Peter for this situation. In time, Christians will be banished from the Jewish synagogue.

A. What, then, do you think Jesus means by calling His Church foreigners? With Peter being a fisherman, what does Jesus imply as the Jewish Christians means of acquiring the required payment?

Matthew 17:24-27

24 When they came to Capernaum, the collectors of the temple tax approached Peter and said, “Doesn’t your teacher pay the temple tax?”

25 “Yes,” he said. When he came into the house, before he had time to speak, Jesus asked him, “What is your opinion, Simon? From whom do the kings of the earth take tolls or census tax? From their subjects or from foreigners?”

26 When he said, “From foreigners,” Jesus said to him, “Then the subjects are exempt.

27 But that we may not offend them, go to the sea, drop in a hook, and take the first fish that comes up. Open its mouth and you will find a coin worth twice the temple tax. Give that to them for me and for you.”

The Question About the Resurrection.\*

1. A. The Sadducees accepted only the Pentateuch, the first five books of the Old Testament, as canonical and authoritative. The issue they placed before Jesus was called a Levirate marriage. We encountered this issue in the first chapter of Matthew in the genealogy. Tamar, the wife of Judah’s eldest son was involved in a Levirate marriage, see Genesis 38:8. The Sadducees carried this to a ridiculous extreme in their challenge to Jesus. How does Jesus’ response, from the Pentateuch, vs 32, answer and confound their question?

Matthew 22:23-32

23 On that day Sadducees approached him, saying that there is no resurrection. They put this question to him,

24 saying, “Teacher, Moses said, ‘If a man dies without children, his brother shall marry his wife and raise up descendants for his brother.’

25 Now there were seven brothers among us. The first married and died and, having no descendants, left his wife to his brother.

26 The same happened with the second and the third, through all seven.

27 Finally the woman died.

28 Now at the resurrection, of the seven, whose wife will she be? For they all had been married to her.”

29 Jesus said to them in reply, “You are misled because you do not know the scriptures or the power of God.

30 At the resurrection they neither marry nor are given in marriage but are like the angels in heaven.

31 And concerning the resurrection of the dead, have you not read what was said to you by God,

32 ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.”

Genesis 38:8

Then Judah said to Onan, “Have intercourse with your brother’s wife, in fulfillment of your duty as brother-in-law, and thus preserve your brother’s line.”

B After the death of Jesus on the cross, the chief priests, who were Sadducees, became concerned that His disciples will steal the body and falsely claim He was resurrected. What in Pilate’s response indicates he may think their efforts will be futile?

Matthew 27:62-63

62 The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate

63 and said, “Sir, we remember that this impostor while still alive said, ‘After three days I will be raised up.’

64 Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, ‘He has been raised from the dead.’ This last imposture would be worse than the first.”

65 Pilate said to them, “The guard is yours; go secure it as best you can.”

C In the time of Our Lord, the Septuagint, the Greek translation of the Old Testament completed in 130 BC, was in use among the Jews, especially Greek speaking Jews everywhere. As we have seen Jesus quoted from it. After the death, Resurrection, and Ascension of Jesus, the Jewish religious authorities tried to stop the spread of the belief in the Resurrection, see Acts4:10, 18. One step was to remove any book not originally written in Hebrew from the Jewish Canon, which eliminated several books explicitly referring to the resurrection of the dead, see 2 Maccabees 7-14 and 12:40, 42-44. What confidence does this give you that the Catholic Church has been a faithful custodian of the Word of God throughout its history?

Acts 4:10, 18

10 Then all of you and all the people of Israel should know that it was in the name of Jesus Christ the Nazorean whom you crucified, whom God raised from the dead; in his name this man stands before you healed.

18 So they called them back and ordered them not to speak or teach at all in the name of Jesus.

2 Maccabees 7:14

14 When he was near death, he said, “It is my choice to die at the hands of mortals with the hope that God will restore me to life; but for you, there will be no resurrection to life.”

2 Maccabees 12:40, 42-44

40 But under the tunic of each of the dead they found amulets sacred to the idols of Jamnia, which the law forbids the Jews to wear. So it was clear to all that this was why these men had fallen.

42 Turning to supplication, they prayed that the sinful deed might be fully blotted out. The noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen.

43 He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind;

44 for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead.