



### **Day 3: The Wedding Banquet and the Feast**

#### **Read Matthew 22:1-14, Luke 14:15-24**

1. Moving in Matthew from the parable of the Two Sons, to the Wicked Tenants, and now to the Wedding Banquet, Jesus creates an ever increasing seriousness and harshness to those who are not producing fruit and are in opposition to God. How are the Wedding Banquet and the Feast parables related to the Two Sons and the Wicked Tenants, and why would they be considered more severe?
2. Review your answer from last week's Day 2, question 3. Do you have a better understanding of the parables' meaning? How about the difficult ending in The Wedding Banquet? Explain.
3. Consider these three themes: the refusal of the religious leaders, the gathering of the kingdom, and the separation that takes place at judgment. How are they portrayed in these parables and how do they play out in redemptive history?

### **Day 4: The Barren Fig Tree**

#### **Read Luke 13:1-9**

1. This parable is without a *nimshal*, an explicit concluding explanation, however the preceding material lessens the need for a *nimshal*. You were asked last week to describe what is inferred from the preceding verses (1-5). Has anything changed for you from your initial reading? Do you see any deeper significance now, especially after studying the other parables in this group? Explain.

2. In the parable there is a tension between a temporary period of grace and impending final judgement. What is required of the tree? What, in the real world, does that represent? Who is doing the judging in the parable and what is that judgement? What does that represent? What is the warning that the final judgement gives to us?

**Read Jeremiah 8:10-13, Matthew 3:7-12, Luke 3:7-9**

3. How do the above passages relate to the parable?
4. Why does Jesus place significance on repentance in the Matthew and Luke passages?

## **Day 5: Seven Woes to the Scribes and Pharisees**

### **Read Matthew 23**

During the first few days of Holy Week Jesus went to the temple mount, cleansed it, performed miracles, taught in parables, and did many other things. This passage in Matthew 23 is the last teaching we are given from Jesus as he leaves the temple (he may have returned in following days, but we aren't given any more of His teachings from the temple – see Luke 21:37-38).

1. Why was Jesus so forceful and damning in this passage?
2. Imagine you were in the crowd, listening to Jesus. How would you feel about the scribes and Pharisees after this?

3. Could Jesus say any of these things about you? Which woe(s) describe you most accurately?

4. Does this encourage you to repent? To what (or whom) is the ultimate hope you cling?

### **Extra Credit! Questions for Contemplation**

“If the privilege of being God's people does not lead to productivity, it leads to judgement.”

“The [Wicked Tenants] asserts (and offers) the privilege of living in covenant relation with God, but privilege always brings with it responsibility. Apart from living responsively in obedience to God, the privilege cannot be retained.”

*Stories With Intent*

Klyne Snodgrass

(First two questions below are also from the book.)

1. Will you respond to the claims God has on your life or will you reject his messengers in favor of your own agenda?

2. Will you live productively to “produce fruits” for God?

3. How do the quotes above work cohesively with the Reformed doctrine of perseverance of the saints (what is the biblical connection between election and obedience)?