

## SHARE THIS: The Invitation

### Matthew 22:1-14

1. Jesus spoke a lot about the Kingdom of God (see Matthew 3:2, Mark 1:14-15, Mark 4:30-32, and John 3:3-7). When you hear the phrase, Kingdom of God, what comes to mind? What do you think of?
2. What does Jesus compare the Kingdom of God ('Kingdom of Heaven') to in Matthew 22:1-14?
  - a. What does this comparison teach us about what God's Kingdom is like?
  - b. Consider Romans 14:17, 1 Corinthians 2:9 and Revelation 19:6-9.
3. In Jesus' parable, God is the King. What do we learn about God from this parable?
4. What are the responses to God's invitation in this story?
  - a. How significant are they?
  - b. How do you see these same responses reflected around you today? In your own life?
5. In this story, we see God sending people to invite others to come to the wedding feast (see 22:4 and 22:9). How has Jesus sent us? And how should we respond in light of this?
  - a. Consider Matthew 28:18-20 and John 20:19-23.

## Study Guide for Leaders

(some additional thoughts on the questions)

### 1. KINGDOM OF GOD/KINGDOM OF HEAVEN

- a. Very simply, is God's rule and reign
  - b. The arrival of the kingdom, discourse about who will (or will not) enter the kingdom, and descriptions of the kingdom are prominent in the Gospels. The kingdom of God is a major feature in the ministry of Jesus. Both his words and deeds convey different aspects of the kingdom theme. Jesus' teachings about the kingdom reiterate many of the same ideas present in earlier Jewish thought. However, what is unique to Jesus' teaching is the claim that the kingdom (in some sense) had actually arrived.<sup>1</sup>
  - c. The sovereign rule of God, initiated by Christ's earthly ministry and to be consummated when "the kingdom of the world has become the kingdom of our Lord and of his Christ" (Rev. 11:15).<sup>2</sup>
  - d. Refers primarily to God's kingly power exercised over creation and people.<sup>3</sup>
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2. When the Bible talks about being sent or God sending, it is talking about one called and sent as an official representative of another, something like our English "ambassador" (cf. 2 Cor. 5:20)
    - a. The Gospels often use this verb of Jesus being sent by the Father.
    - b. In John the term takes on Messianic overtones (cf. Matt. 10:40; 15:24; Mark 9:37; Luke 9:48 and especially John 5:36,38; 6:29,57; 7:29; 8:42; 10:36; 11:42; 17:3,8,18,21,23,25; 20:21 [both "apostle" and its synonym *pempō* used in v. 21]).
    - c. It is used of Jesus sending believers (cf. John 17:18; 20:21 [both "*apostellō*" and its synonym "*pempō*" in John 20:21]).

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<sup>1</sup> Seal, D. (2016). [Kingdom of God](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

<sup>2</sup> Ladd, G. E. (1988). [Kingdom of God \(Heaven\)](#). In *Baker encyclopedia of the Bible* (Vol. 2, p. 1269). Grand Rapids, MI: Baker Book House.

<sup>3</sup> Seal, D. (2016). [Kingdom of God](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.