

Matthew 22:1-10 The Parable of the Marriage Feast

Introduction: Jesus had already given them the Parable of the Two Sons and the Parable of the Vineyard. In this text He gives them the Parable of the Marriage Feast. Do not confuse this parable with the Marriage of the Lamb spoken of in Revelations 19:7-9. If you try to apply this parable to the Marriage of the Lamb there is a real problem of who the bride will be. The servants who carry the invitation represents believers. The ones who come to the wedding represent believers. But the groom does not marry either. This parable was not given to explain end time events but to show why God would turn from the Jews and send the gospel to the Gentiles.

I. The parable and its interpretation.

- A. A king sent out invitations to his son's wedding, verses 2-3.
 - 1. He sent out the invitation to a list of dignitaries.
 - 2. The invitation to the wedding feast represents God's invitation to partake of His grace. (Saving grace and all the benefits that goes with it.)
 - 3. The guest list represents the people of Israel. (The gospel was sent first to Israel, Matthew 10:5-7.)
- B. The invited guests refused to come, verse 3b. (This represented the rejection of the Christ by the Jews.)
- C. The king persisted and sent the invitation again to those on his guest list, verse 4.
 - 1. This represented God's persistence in inviting the Jews to believe the gospel.
 - 2. Jesus sent out seventy other disciples to preach to Israel.
 - 3. Even after the crucifixion of Jesus the disciples were to tarry at Jerusalem and preach the gospel first there.
- D. The invited guests made all manner of flimsy excuses, verse 5.
 - 1. Likewise the Jews had all kind of flimsy excuses for rejecting Jesus as the Christ.
 - 2. For example the disciples ate food with unwashed hands.
 - 3. They plucked a few grains of wheat and ate them on the sabbath.
 - 4. Jesus healed the sick on the sabbath.
- E. Some of the invited guests abused the king's servants who brought the invitation, verse 6.
 - 1. The Jews abused and crucified the Christ.
 - 2. They arrested and imprisoned Peter and John.
 - 3. They influenced Herod to behead James, the brother of John.
 - 4. They made havoc of the Jerusalem church.
- F. The king sent armies to destroy the murderers and to burn their city, verse 7. (Even so God sent armies against Jerusalem in 70 A.D. To kill the Jews and burn their city.)
- G. Then the king sent his servants out into the highways to invite people to the wedding, verses 8-10.
 - 1. The invitations were made to all people without regard to whether or not they were rich or poor, good or bad.
 - 2. This represents God turning from the Jews and sending the gospel to the Gentiles.
 - 3. The gospel is sent to all without regard to their being rich or poor, exalted or lowly, good or bad.

II. Some lessons for us today.

- A. God still invites men to be saved.
 - 1. He still calls men to preach the gospel.
 - 2. He still calls upon the lost to repent and trust Jesus as Savior.
 - 3. One day the last invitation will be made.

- B. There are still those who reject the gospel, and they are not all Jews who do so.
 - 1. They come up with some of the flimsiest excuses.
 - 2. Some mock and poke fun at the gospel.
 - 3. Some abuse the Christians who bring the invitation.
 - 4. There is the danger that someone here today will reject the gospel.
- C. There are still those who accept God's invitation.
 - 1. There was a great time for those men who came to the wedding feast.
 - 2. So there is great rejoicing for those who trust Jesus as Savior.

Conclusion:

- 1. You are invited. (To be saved; to heaven; to share in all of the goodness of God.)
- 2. What is your excuse? What is more important?
- 3. Come and accept the free grace of God. Come and feast on God's amazing grace.

Preached at Pleasant Hill 1-26-86 A.M.