

Story Time pt6

Ryan Abernathy / General

Story Time / Matthew 22:1–14

As we pivot into the New Testament in this series, I am excited to look at some stories and encounters with Jesus. Especially after last week as we talked about the ultimate purpose and focus of Hosea's prophecy and we know we see the fulfillment of those promises in Jesus.

And the passage this morning is a really nice dovetail, because, if you will recall, the focus we had in Hosea was that none are beyond the grace of God, and today's passage is a story Jesus tells to really help us understand what He came to do.

Turn with me to [Matthew 22:1-14](#).

So here is the context. Jesus has been hammering the scribes and Pharisees about their unbelief in Him. For a chapter and a half He has been pointing out all the ways they have been unfaithful to God just like their forefathers. And He keeps telling them stories that they know are about them making them angrier and angrier. And this parable is the last one.

So, the King is God and the Son is Jesus and the Wedding Feast is the Kingdom. Just to clear all of that up early. There is no attempt to disguise it.

The wedding feast of the Lamb described in the Bible is when the Church is reunited with the Son in eternity. This is heaven.

So let's look at the wedding. Who is invited?

Well initially the wedding list is short. These invites have been sent out for a long time and to a very specific group of people.

This is the nation of Israel. They were God's covenant people. His chosen ones.

Matthew 1. True Discipleship versus Harsher Condemnation for the Jewish Leaders (19:1–22:46)

The people originally invited to the banquet clearly represent Israel. Their reaction to the king's invitation proves shocking on both the natural and spiritual levels of the story. **"They refused" is, more literally, they were not willing.** The sending of the servants corresponds to the standard practice of issuing an invitation to an event without specifying the exact time until a later date

And the wedding invite had been out for a long time and when the day arrived, they were not interested.

They had other things to do rather than attend the wedding, even though they were invited.

Church this was the nation of Israel- particularly the leaders Jesus was addressing. And this could be many people in our day as well.

Jesus extends His invite and how do we respond?

There are only 2 options- we accept Him and His invitation into the Kingdom or we reject it.

There are people today who think to play a game. They hear about Jesus and say to themselves- I will get to that later. Right now, I have something else to pursue. I can't be bothered right now.

Like the people in Hosea's time, they have decided they have other gods to serve rather than Jesus.

And what is interesting is look at verse 5-6.

The King exercises some extreme patience. **He reissues their invitations through his servants.** One more time the people who he has initially invited receive an invitation.

Matthew 1. True Discipleship versus Harsher Condemnation for the Jewish Leaders (19:1–22:46)

The king at first exercises more patience than one would expect of him. He sends his servants yet again to summon those originally invited. **He explains how sumptuous the feast will be. He has had all the best food prepared, and now everything is ready**

Not only do they not listen, or want to do something else, or even worse **DON'T CARE**, they kill the messengers. These are the prophets that the nation of Israel kept rejecting. God would call them back to Himself and the response was- screw these guys. Kill em and keep doing things our own way.

Matthew 1. True Discipleship versus Harsher Condemnation for the Jewish Leaders (19:1–22:46)

They compound their culpability by adding apathy to rejection. “They paid no attention” is, more literally, they didn’t care. The ordinary activities of life, both rural and urban, and especially business and money matters, take priority over loyalty to their king. “The rest” do not simply ignore the servants; they prove actively resistant and hostile (v. 6). Their response is just conceivable at the literal level of the story as treason and revolution. But Jesus’ point obviously concerns the spiritual level. God’s emissaries, as in the parable of the wicked tenants, are mistreated and even killed

Church I want you to take a moment and ponder something with me. The don’t care attitude. **Some of us know Jesus, and yet when He comes to speak to us and guide us, and yes correct us, frighteningly our response is sometimes- I don’t care.**

Apathy has no place in our lives when it comes to Jesus. **When our God can handle anger, heartbreak, being yelled at, being wrongly blamed, etc apathy is just unimaginable.** Yet here we are- and church I want you to hear me, apathy when it comes to God is the thing that scares me the most in my own life.

When I am at the point of “Eh” I need to sit up and take notice.

Now, remember how that ended last week? [Hosea 2](#). Destruction. Look at verse 7. Sound familiar.

God may be patient, but **at some point the consequences of our actions are going to have to be faced.**

Matthew 1. True Discipleship versus Harsher Condemnation for the Jewish Leaders (19:1–22:46)

The king’s wrath leads to vengeance. The murderers themselves are killed and their city burned. Verse 7 is often viewed as an after-the-fact prophecy of the destruction of Jerusalem by the Romans in A.D. 70. But the imagery actually parallels stereotypic Old Testament and intertestamental descriptions of destruction in war (cf. Judg 1:8; Isa 5:24–25; 1 Macc 5:28; T. Jud. 5:1–5) and is not as detailed or accurate (the temple, not the entire city, was burned) as one would expect if these words had been penned after the actual fall of Jerusalem. Still, the Roman invasion of Jerusalem may be seen as a partial fulfillment of the principles enunciated here, even if Jesus had Judgment Day more prominently in mind.

So the King still has a wedding to pull off, and He wants guests to honor His Son and the Bride. So what does He do? He expands the guest list.

Everyone is invited.

Look at verses 8-10.

If they are willing to come, they are allowed into the Kingdom.

Matthew 1. True Discipleship versus Harsher Condemnation for the Jewish Leaders (19:1–22:46)

Interestingly, Jesus declares that the originally invited guests are unworthy (“did not deserve”), tying in with Matthew’s favorite theme of worthiness (cf. 3:8; 10:10–11, 13, 37–38). One might imagine that the second group of invited guests is equally if not even more unworthy. **But the worthiness or unworthiness in view here has to do with one’s response to the proclamation of the gospel. These last approached do respond properly, and the kingdom now issues forth in a plentiful community.**

Church hear me this morning. We are the servants. We do the inviting. The King lets them in.

And I love verse 10- both bad and good. the King is willing to allow anyone into the wedding. **There is no exclusivity here.** Everyone is welcome.

Church that is who we are to be. **We do not draw lines or create barriers. We open doors and issue invitations.** And we are not evaluating who should come. The King will handle that.

And some of us are wondering, so is there no evaluation? I mean are you talking about some universal salvation that lets anyone in regardless of what they think about Jesus.

Oh no, far from it my friend. Look at verses 11-14.

The wedding garment. See in the first century you dressed a certain way for a wedding. You were robed a certain way. And **there is a guy who is trying to attend who decided to do it his way.** And the King notices.

Matthew 1. True Discipleship versus Harsher Condemnation for the Jewish Leaders (19:1–22:46)

nothing in the passage says that this man has not been given time to find proper dress or that he was unable to locate any. Moreover, **it is quite possible that the imagery here reflects the custom of a king providing festive dress for those he invites to a banquet.** So the king is understandably amazed and he rebukes this man with the distancing form of address, hetaire (“friend”), asking him why he has behaved as he has

Church the way to the Kingdom is being robed in righteousness. You cannot create your own way. It is only thru Jesus. You have to be clothed in righteousness and that is only thru Jesus. This guy is a fake and he is found out because the King cannot be fooled.

We have people who think they can play the game. Be outwardly religious and get in on merit or attendance. That doesn't fool God. He is not Someone who can be deceived.

Matthew 1. True Discipleship versus Harsher Condemnation for the Jewish Leaders (19:1–22:46)

Unbelievers today need to know the biblical claim that they face eternal judgment, despite Christians' hesitancy in preaching this message. Professing Christians need to know that they are not exempt from the same danger whenever they replace the true gospel with some substitute of their own designs, for there is no other gospel

And the same is true today, so let me ask you, what are you trusting for your entrance into the Kingdom? What are you clothed in?

And if you are dressed right, who are you inviting?