

# Christ Reformation Church

Tillamook, Oregon

*You Must be Born Again!*

**Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?”**

**(John 11:25-26)**

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## ***The Parable of the Wedding Feast (Part 2)***

***August 10, 2025***

**Sermon Text:** Matthew 22:1- 14

### **Scripture Reading:**

We return once more to this parable of the king’s wedding feast which the Lord Jesus told the Jews. You will recall from last time that the context is one of hostility against Jesus, that that His parables were intended to confront the Jews. Jesus had cleansed the temple, He had cursed the unfruitful fig tree,

He shut down the Jewish leaders challenge to His authority, and He had told the parable of the two sons and that of the unfruitful vineyard. All of these were given with the intent of confronting the sin of the Jews. Chapter 21 ended this way:

Matthew 21:43-46 Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. (44) And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.” (45) When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about

them. (46) And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

That forfeiture of the kingdom of God stands to this day as does Israel's unbelief and hardness of heart against Christ.

And then we have still another confrontive parable here in chapter 22. Hear it again:

Matthew 22:1-14 And again Jesus spoke to them in parables, saying, (2) "The kingdom of heaven may be compared to a king who gave a wedding feast for his son, (3) and sent his servants to call those who were invited to the wedding feast, but they would not come.

(4) Again he sent other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast."' (5) But they paid no attention and went off, one to his

farm, another to his business, (6) while the rest seized his servants, treated them shamefully, and killed them.

(7) The king was angry, and he sent his troops and destroyed those murderers and burned their city.

(8) Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. (9) Go therefore to the main roads and invite to the wedding feast as many as you find.' (10) And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

(11) "But when the king came in to look at the guests, he saw there a man who had no wedding garment. (12) And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. (13) Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing

of teeth.’ (14) For many are called, but few are chosen.”

We have seen that the kingdom of heaven/God is the Church. It is the King and His rule, His reign, and His Land – ultimately the New Heavens and Earth. Right now the kingdom is in this fallen world, growing like a mustard seed until ultimately it will come crashing in like that stone in Daniel that removes all other kingdoms and fills the earth. The kingdom right now is with in us – in Christ’s people. It is not of this world. It will not be a Messiah reigning on this present earth from Jerusalem for 1,000 years – which is something the Jews were looking for.

This parable then describes still more aspects of the kingdom of heaven – especially as the kingdom is in this world. Listen to the beginning once more:

Matthew 22:1-3 And again Jesus spoke to them in parables, saying, (2) “The kingdom of heaven may be compared to a king who gave a wedding feast for his

son, (3) and sent his servants to call those who were invited to the wedding feast, but they would not come.

This first summons of invitation is specifically given to *those who were invited*. Jesus is referring to the Jews.

This king, who represents God the Father, desires to honor His Son. He sent His Son into this world and He intends that all creation honor Him.

The feast which is all prepared is a *wedding feast*. The kingdom of heaven is a wedding feast given in honor of the Lord Jesus Christ and His bride the Church. This is no normal king, nor is his Son just another prince. The bride is no ordinary bride. No. This is the King of Kings and His Son has been crowned:

Psalms 2:6 “As for me, I have set my King on Zion, my holy hill.”

In this era of the gospel, this era of grace, the King is inviting all to

come- and He first issues the invitations to those who have been invited. This is what He did in regard to the Jews:

Matthew 10:5-7 These twelve Jesus sent out, instructing them, “Go nowhere among the Gentiles and enter no town of the Samaritans, (6) but go rather to the lost sheep of the house of Israel. (7) And proclaim as you go, saying, ‘The kingdom of heaven is at hand.’

This feast is no ordinary feast. Everything that could possibly be wanted is there, ready and prepared for all who will come. It includes all the privileges of the New Covenant:

- Church membership, joined to the body of Christ
- Pardon of sin
- God’s favor upon His children
- Peace of conscience
- All the promise of Abraham’s inheritance
- Eternal life in an Eternal Eden
- Access to the Father’s throne
- Seeing Christ face to face

- The indwelling Spirit

...and more. There is no other feast like it!

Ephesians 1:3-14 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, (4) even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love (5) he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, (6) to the praise of his glorious grace, with which he has blessed us in the Beloved.

(7) In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, (8) which he lavished upon us, in all wisdom and insight (9) making known to us the mystery of his will, according to his purpose, which he set forth in Christ (10) as a plan for the fullness of time, to unite all things

in him, things in heaven and things on earth.

(11) In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, (12) so that we who were the first to hope in Christ might be to the praise of his glory. (13) In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, (14) who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

No delicacy is lacking. The table is prepared...a FEAST. And it is the marriage of Christ and His Bride! No royal wedding in Notre Dame or any other earthly cathedral can even approach the glory of it. The heavenly choirs are there, and the Lamb ready for His Bride.

And so, the first invitations sent out were to the Jews. The inviting continues to this day, but it first

went to the Jews. But they refused. Jesus was born a Jew among the Jews. He preached to them first. The expanding circle of the gospel preaching followed this pattern:

Acts 1:8 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

But how did the first invitees respond? “...*but they would not come.*” And so, in incredible patience, the king sends out more of His servants:

Matthew 22:4 Again he sent other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.”’

You see how the King in great patience calls them once more, reminding them of the delicacies of this feast of all feasts. Those sent

out surely represent the prophets of the Old Testament:

Isaiah 1:18-20 “Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. (19) If you are willing and obedient, you shall eat the good of the land; (20) but if you refuse and rebel, you shall be eaten by the sword; for the mouth of the LORD has spoken.”

And when these were disregarded, John the Baptist is sent:

John 1:35-36 The next day again John was standing with two of his disciples, (36) and he looked at Jesus as he walked by and said, “Behold, the Lamb of God!”

And when they disregarded John, the King’s Son Himself came:

Matthew 4:17 From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

And when the Son was rejected and killed, God sent forth the Apostles and ministers of the gospel to tell them all to come, beginning with the Jews –

2 Corinthians 5:20-21 Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. (21) For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Listen to Matthew Henry:

“One would think it had been enough to give men an intimation that they had leave to come, and should be welcome; that, during the solemnity of the wedding, the king kept open house; but, because *the natural man discerns not*, and therefore desires not, *the things of the Spirit of God*, we are pressed to accept the call by the most powerful inducements, *drawn with the cords of a man, and all the bonds of love*.



If the repetition of the call will move us, *Behold, the Spirit saith, Come; and the bride saith, Come; let him that heareth say, Come; let him that is athirst come, Rev 22:17.* If the reason of the call will work upon us, *Behold, the dinner is prepared, the oxen and fatlings are killed, and all things are ready; the Father is ready to accept of us, the Son to intercede for us, the Spirit to sanctify us; pardon is ready; peace is ready, comfort is ready; the promises are ready, as wells of living water for supply; ordinances are ready, as golden pipes for conveyance; angels are ready to attend us, creatures are ready to be in league with us, providences are ready to work for our good, and heaven, at last, is ready to receive us; it is a kingdom prepared, ready to be revealed in the last time.*

Is all this ready; and shall we be unready? Is all this preparation made for us; and is there any room to doubt of our welcome, if we come in a right manner? Come, therefore, *O come to the marriage;*

*we beseech you, receive not all this grace of God in vain, 2Co 6:1.*

But once again:

Matthew 22:5-6 But they paid no attention and went off, one to his farm, another to his business, (6) while the rest seized his servants, treated them shamefully, and killed them.

This time Jesus gives us more insight into these wicked people.

1. They paid no attention...farm...business

These reasons for their refusal demand our close attention. *They paid no attention.* This is the fundamental sin of man and it arouses the wrath of God more than anything else –

***Man in his sin lives as if God were irrelevant to him. He disregards his Creator as inconsequential and insignificant.***

Romans 1:21 For although they knew God, they did not honor him

as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.

Here is the King's Son. The Bride. The wedding feast. The kingdom of God – but those who are invited pay the King and the feast no attention.

Instead, they give their attention and attendance to the world. To their farm. To their business. To things that in comparison really ARE insignificant.

*The farm and the city both have their worshipers. These things they honor, but not the Son.*

Here is a very similar parable in Luke's Gospel –

Luke 14:16-24 But he said to him, "A man once gave a great banquet and invited many. (17) And at the time for the banquet he sent his servant to say to those who had been invited, 'Come, for everything is now ready.' (18) But they all alike

began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please have me excused.' (19) And another said, 'I have bought five yoke of oxen, and I go to examine them. Please have me excused.' (20) And another said, 'I have married a wife, and therefore I cannot come.'

(21) So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.' (22) And the servant said, 'Sir, what you commanded has been done, and still there is room.' (23) And the master said to the servant, 'Go out to the highways and hedges and compel people to come in, that my house may be filled.'

**(24) For I tell you, none of those men who were invited shall taste my banquet.'"**



Now, let's not rush past these sobering words. While these words at first reflect primarily upon the Jews who had rejected God's Son, surely Jesus means for us to expand the application to all of those in our own day who despise the Son, who refuse the King. Let's be very pointed on this.

***who actually murdered the King's servants?***

Matthew 22:5-6 But they paid no attention and went off, one to his farm, another to his business, (6) while the rest seized his servants, treated them shamefully, and killed them.

What will the King do to such people? Jesus was quite clear:

Matthew 22:7 The king was angry, and he sent his troops and destroyed those murderers and burned their city.

If that is what God did to Jerusalem – and He surely did in 70AD – will He not do the same to all who despise Him and His Son, and the Bride and the Feast?

Listen to this very warning from Hebrews:

Hebrews 2:1-3 Therefore we must pay much closer attention to what we have heard, lest we drift away from it. (2) For since the message declared by angels proved to be

***The church is God's kingdom in this world, an outpost of the kingdom of heaven. Christ invites us to the banquet every single Lord's Day – the feast is prepared, My Word is proclaimed, my Spirit is at work. And yet how careless are we in doing exactly what these did when the invitation came? How many people today who claim to be Christians put their farms, their businesses, and other affairs of this world above the King and His Son and His Bride?***

***And when anyone today does this, are they not guilty of holding the Lord in contempt? Are they not guilty of regarding the King as insignificant and irrelevant to them? Are they not guilty of allying themselves with people***

reliable, and every transgression or disobedience received a just retribution, (3b) how shall we escape if we neglect such a great salvation?

Let's conclude by hearing Matthew Henry one more time and we will plan to return to this parable next Lord's Day to consider those who did come to the feast, and that one who came with no wedding garment.

The message was basely (contemptuously) slighted (Mat 22:3); *They would not come*. Note, The reason why sinners come not to Christ and salvation by him is, not because they *cannot*, but because *they will not* (Jhn 5:40); *Ye will not come to me*.

This will aggravate the misery of sinners, that they might have had happiness for the coming for, but it was their own act and deed to refuse it. *I would, and ye would not*.

But this was not all (Mat 22:5); *they made light of it*; they thought it not worth coming for; thought

the messengers made more ado than needs be; let them magnify the preparations ever so much, they could feast as well at home.

Note, Making light of Christ, and of the great salvation wrought out by him, is the damning sin of the world.

*They were careless*. Note, Multitudes perish eternally through mere carelessness, who have not any direct aversion, but a prevailing indifference, to the matters of their souls, and an unconcernedness about them.

And the reason why *they made light of the marriage feast* was, because they had other things that they minded more, and had more mind to; *they went their ways, one to his farm, and another to his merchandise*.

Note, The business and profit of worldly employments prove to many a great hindrance in closing with Christ: no one turns their back on the feast, but with some plausible excuse or other, Luk 14:18. The country people

have their farms to look after, about which there is always something or other to do; the town's people must tend their shops, and be constant upon the exchange; they must *buy, and sell, and get gain.*

It is true, that both farmers and merchants must be diligent in their business but not so as to keep them from making religion their main business.

*These lawful things undo us, when they are unlawfully managed, when we are so careful and troubled about many things as to neglect the one thing needful.* Observe, Both the city and the country have their temptations, the merchandise in the one, and the farms in the other; so that, whatever we have of the world in our hands, our care must be to keep it out of our hearts, lest it come between us and Christ.