



Matthew 22:1-14

COME TO THE WEDDING FEAST!

When we enjoy God, we enjoy Him in His eternal nature... After many ages, the joys of heaven will be as savory and satisfying as if they had been first tasted by our hungry appetites. After millions of years are expired, as numerous as the sands on the seashore, the sun shall be as bright as at the first appearance. God will be so far from ceasing to flow, that He will flow as strong, as full, as at the first communication of Himself in glory to the creature. He is always vigorous and flourishing; a pure act of life, sparkling new and fresh rays of life and light to the creature, flourishing with a perpetual spring, and contenting the most capacious desire, forming your interest, pleasure, and satisfaction. He will have an infinite variety to increase our delights, and eternity to perpetuate them. This will be the fruit of the enjoyment of an infinite and eternal God.

—Stephen Charnock (1628-80)

Jesus' identity and authority take center stage in Matthew 21-22. There are three Messianic actions (21:1-22), three Messianic parables (21:23-22:14), and three Messianic challenges (22:15-40).

Jesus has clearly demonstrated that He is the Messiah, the Anointed One, the Lamb of God, the true King of Israel, but He is still being rejected by the religious leaders and by many in the nation of Israel.

The three parables show the progression in Israel's rejection:

1. Rejection of God's _____ (21:28-32).
2. Rejection of God's _____ (21:33-46).
3. Rejection of God's _____ (22:1-14).

THE GREAT INVITATION OF THE KING (22:1-3)

A wedding feast represented the most joyous event in Jewish culture. Thus, a *royal* wedding feast would be absolutely unparalleled in its majesty, beauty, joy, and endless supply of rich, delectable food! The OT prophets looked forward to a huge banquet on earth at the start of the Messianic kingdom (Isaiah 25:6-8; cf. Matt. 8:11; Rev. 19:6-9).

- To be an invited guest is an unimaginable _____.
- To refuse to come is an unfathomable _____.

*You will fill me with joy in your presence,
with eternal pleasures at Your right hand.*
Psalm 16:11b

It would seem that our Lord finds our desires not too strong, but too weak. We are half-hearted creatures fooling around with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased. —C. S. Lewis

He calls it a marriage feast, not a time of toil or a time of sorrow, but a time of holiday and a time of joy; in which we make ourselves fine, sing, play, dance, eat, drink, are glad, and have a good time; else it would not be a wedding feast, if people were working, mourning, or crying. Therefore, Christ calls His gospel by the name of the highest joy on earth; namely by the name of a marriage feast.

—Martin Luther (1483-1546)

Four Stages of a Jewish Wedding:

1. *Shiddukhim*. Arrangement.
2. *Erusin*. Betrothal.
3. *Nissuin*. Marriage ceremony.
4. *Seudah*. The wedding feast!

Only love gives us the taste of eternity. —Jewish Proverb

THE GREAT REJECTION OF THE INVITED GUESTS (22:4-7)

- The Gracious _____ (22:4).
- The Continuous _____ (22:5-6)
- The Righteous _____ (22:7)

The first half of the parable pictures Israel's rejection of God's invitation into the joys of His kingdom. The destruction of the rebels' city literally happened in AD____ when the Romans burned Jerusalem to the ground.

THE GREATER INVITATION OF THE KING (22:8-13)

The wedding feast is prepared. The invited guests have refused to come. So the king opens up the invitation to anyone and everyone who is found.

- It is _____ to all (22:8-9).
- It is _____ to all (22:10).
- It _____ the proper garments (22:11-14).

Four Interpretations of the Cast Out Wedding Guest:

1. It is a picture of a Jew who thinks that he is qualified for the kingdom simply because of his nationality (Toussaint, Pentecost).
2. It is a picture of the loss of salvation (Coffman).
3. It is a picture of the loss of rewards (Hodges).
4. It is a picture of a person who may profess Christ or join a church but has refused to accept the righteousness offered in Christ (MacArthur).

Even though all are invited and welcome at the wedding feast, each person must still receive the wedding garments offered by the king (Isaiah 61:10).

THE GREAT POINT OF THE PARABLE (22:14)

- All are invited to the great wedding feast of the Lamb!
- Only those who truly receive Jesus Christ are privileged to attend.

For many are called, but few are chosen.

Ariston ("dinner") properly means "breakfast." It refers to the first of two meals, usually taken about mid-morning. But large wedding feasts went on for days in the ancient world. This "breakfast" is just the beginning of prolonged festivity. —D. A. Carson

Three Types of Rejection:

1. Apathy. Lack of interest.
2. Distraction. Lack of focus.
3. Antagonism. Full of hatred.

Treat spitefully. Greek, *hubrizo*, "to exercise violence; to abuse; to attack others by lashing out with a nasty spirit" (Strong)

It is interesting to note that to speak of the burning of the city rather than the temple corresponds to Josephus' account of what the Roman army did in AD 70, whereas the burning of the temple is attributed to the Jewish defenders. —R. T. France

What makes a person "worthy" of receiving salvation is not any sort of human goodness or religious accomplishments but simply saying "yes" to God's invitation to receive His Son, Jesus Christ, as Lord. —John MacArthur, Jr.

The imagery here [22:11] reflects the custom of a king providing festive dress for those he invites to a banquet. —Craig Blomberg

Friend. A form of address unique to Matthew (20:13; 22:12; 26:50). It "denotes a mutually binding relation between the speaker and hearer which the latter has disregarded and scorned" (Rengstorf).

"Whoever" unrolls the welcome mat of heaven to humanity. —Max Lucado