

“THE ROYAL WEDDING INVITATION” — RSVP

Matthew 22:1-14

I. GOD'S DEALINGS WITH ISRAEL (22:1-7) "To the Jew first" (Rom. 1:16; 2:9)

A. God's gracious provision for Israel's blessing (22:1-4) "The goodness and long-suffering of God" (Cf. Rom. 11:22)

1. Six times we see the call of God listed in these verses. (Vss. 3, 4, 8, 9, 14)
2. “Call those who had been invited” assumes a first call. Vs. 3
3. They deliberately and defiantly refused to come. Vs. 3
4. “Again” presupposes two other previous calls to the feast. This is the third call. Vs. 4

B. Israel's ingratitude and rejection (22:5, 6)

1. The slighting of the feast insults and embarrasses the son as much as the king.
2. Crass indifference, negligence. The unseen treasures of eternity have little appeal for the person who is wholly preoccupied with trifles and trinkets of time which insistently claim his undivided attention. vs. 5
3. Outright brutality toward the king's messengers who were the prophets of old. High treason. Vs 6

C. God's punishment of the Jews (22:7) The King launched a full scale war, in the middle of preparations for the son's wedding. Battle ready Roman troops march on Israel and destroyed those citizens and their city. (Vespasian & Titus)

II. GOD'S DEALINGS WITH THE GENTILES (22:8-10) "And also to the Greek"

A. “Those who were invited are not worthy”. Mind you, ISRAEL is not worthy. Not responding to the invitation makes you unworthy. Vs. 8

1. Those who thought themselves most worthy are not worthy at all. These are God's chosen ones.
2. They had haughty disregard for their lord's generous offer.
3. They pronounced the king's graciousness not worthy of their time or concern.
4. These are highly religious without the heart of love of God, this proved deadly. (Acts 13:46)

B. The undeserved goodness of the invitation (22:8) Why? Because God is worthy.

C. God's graciousness to the Gentiles (22:9f.) See 1 Cor. 1:26ff; Matt. 21:41-43

D. The Good and the bad were brought into the wedding feast. (22:10)

1. There was good and bad wheat; good and bad fish; wise and foolish; and sheep and goats.
2. “He can come just as he is; but he must not remain just as he is, especially as God provides for him a better way of life.”

III. GOD'S DEALINGS WITH INDIVIDUALS AT JUDGMENT (22:11-13)

A. The presumptuous gall of the hypocrite (22:11)

1. Not dressed, without the proper clothes. Isa. 61:10; Rev. 19:8; Gal 3:27
2. What's the gate-crasher's damning fault? Contempt for the gift; Irreverence for the King; Ingratitude; Self-complacency; and Laziness.
3. We must put on Christ in baptism. Gal. 3:27; Put on the character of Christ daily. Rom. 13:14; seek the imputed righteousness of Christ. Phil. 3:9; 2 Cor. 5:21

B. The gentle request for an explanation unanswered (22:12)

1. The insensibility of the unclothed, invited guest renders him speechless, muzzled and gagged.

C. The ultimate damnation of hypocrites (22:13)

1. The King sent out “slaves” (*doulos*) in verses 3, 4. These were heralds, Apostles and Prophets. Now he calls on the “servants” (*diakonoi*) who are ministering angels at the harvest.
2. The damned are hopelessly bound by an irreversible sentence they cannot resist.

IV. THE BOTTOM LINE IN GOD'S DEALINGS (22:14)

- A. Many are called but few are chosen. Being chosen depends entirely on the answer we give to the call. Remember, we are called through the Gospel. 2 Thess. 2:14** And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.