

Jesus Gave a Parable About the Marriage Supper

In our last topic, we saw that we want to help our physical and spiritual children understand why the Jewish religious leaders wanted to destroy Jesus. We saw that they were fearful of losing their control and power over the common people. In our topic today, we are going to see that Jesus gave another parable about a marriage feast.

Matthew 22:1-6 says, “And Jesus answered and spoke to them again by parables and said: ‘The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, ‘Tell those who are invited, ‘See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.’” But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated *them* spitefully, and killed *them*.” In this parable, we see that Jesus compared the kingdom of heaven to a wedding feast given by a king for his son.

Throughout the Old Testament, God had invited the descendants of Abraham, Isaac and Jacob to come to Him. Some of these descendants did believe and placed their faith in the promises of God. However, many of the descendants did not believe. In the first part of this parable, we see that Jesus talked about those who did not believe. We see that they were invited to the wedding, but they were not willing to come. Moses wrote about their early rejection when he wrote, in Deuteronomy 32:21, “‘They have provoked Me to jealousy by *what* is not God; they have moved Me to anger by their foolish idols. But I will provoke them to jealousy by *those who are* not a nation; I will move them to anger by a foolish nation.’” Many years later, Isaiah spoke about this same rebellious attitude. Isaiah 65:2-3 says, “‘I have stretched out My hands all day long to a rebellious people, who walk in a way *that is* not good, according to their own thoughts; a people who provoke Me to anger continually to My face; who sacrifice in gardens, and burn incense on altars of brick.’” Most of Israel rejected the offer of life from God.

Throughout the Old Testament, God continued to send other leaders and prophets to speak to Israel and later the divided nations of Israel and Judah. During the book of Judges, we see that the people repeatedly turned to idols. Judges 3:5-7 says, “‘Thus the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And they took their daughters to be their wives, and gave their daughters to their sons; and they served their gods. So the children of Israel did evil in the sight of the LORD. They forgot the LORD their God, and served the Baals and Asherahs.’” The surrounding nations would then bring the people into bondage. Finally, the people would cry out to God. Then, God raised up judges to deliver the people when they finally cried out to God. The people would serve God for a short time and then turn back to idols. This cycle was repeated over and over throughout the book of Judges.

The people were not any different during the period of the kings. Finally, God allowed the people

to be taken to foreign lands. Even in those foreign lands, the people did not turn to God in repentance and faith. Instead, rebellion continued throughout the period of the rest of the Old Testament. They continued to reject the invitation of God to come to Him. In this parable, we see that they made light of the invitation of God. Most of the people went their own ways. Isaiah 53:6 says, “All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.” In this promise about the coming of Christ, we see that the Jews were compared to sheep that had gone astray. We see that they continued to reject the prophets that God sent. Instead, the people mistreated or killed most of the prophets that God sent.

We go on to read about the response of the king in the parable. Matthew 22:7-10 says, “‘But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, “The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.” So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.’” In these verses, we see that Jesus began to talk about what was going to happen, in the near future, as the religious leaders and most of the Jews continued in their rejection of God the Father and His Son.

In addition to rejecting those who spoke for God in the Old Testament, the religious leaders and most of the Jews were going to do the same to Jesus and His disciples. Jesus was put to death just a few days later as the Jewish religious leaders made it clear that they did not accept Jesus as their king and demanded that Pilate put Him to death. In John 19:15, we read, “But they cried out, ‘Away with *Him*, away with *Him*! Crucify Him!’ Pilate said to them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but Caesar!’” Christ predicted what the results of that rejection meant for the Jews. Just forty years later, God allowed the Romans to completely destroy the city of Jerusalem and many of the Jews. The Romans completely destroyed the city and burned it, including the temple in which Jesus was giving this parable.

In this way, the Jews were set aside for a time because most of the Jews rejected the offer of Christ to be a part of those who would be guests at the marriage of the Son of the King. Then, the king said to his servants, “The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.” Here, we see that God wants the kingdom of heaven to be filled with people who will respond to His invitation to the wedding of His Son. God had said through Simeon, in Luke 2:29-32, “‘Lord, now You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to *bring* revelation to the Gentiles, and the glory of Your people Israel.’” In these verses, we see that God was going to send His servants to bring light to the Gentiles and invite them to the marriage feast.

After His resurrection, we see that Jesus told His disciples that they were to make disciples of all nations. Matthew 28:18-20 says, “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to

observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.’ Amen.” In this parable, Jesus said that they were to share this invitation to the wedding with both the bad and the good of all nations. As His servants, we are to continue to carry out this commission until the end of the age. We see that the desire of God is that the wedding of His Son will be filled with guests from all nations, including both the bad and the good.

Jesus concluded this parable by giving a prophetic warning to any who would try to get into this wedding by their own works. Matthew 22:11-14 says, “‘But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, ‘Friend, how did you come in here without a wedding garment?’” And he was speechless. Then the king said to the servants, “Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth. For many are called, but few *are* chosen.’”” In these verses, we see that Jesus talked about one who would try to get into the wedding without a wedding garment.

In this parable, we see that the king will supply wedding garments for all who will accept the invitation to the wedding. In Isaiah 61:10, we read, “‘I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks *himself* with ornaments, and as a bride adorns *herself* with her jewels.’” Here, we see that the wedding garment is called the “robe of righteousness”. That robe of righteousness is explained for us in 2 Corinthians 5:21, where we read, “For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.” Christ places the robe of righteousness on us at the moment of salvation. That is why Ephesians 2:8-9 says, “For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast.” This man tried to get into the wedding based on his own works, instead of accepting the faith to believe in the righteousness of Christ as a free gift.

We see that those who try to enter the kingdom of heaven, based on their own righteousness, will be judged. This judgment will be in outer darkness, as the king said to his servants, “Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth. For many are called, but few *are* chosen.” Matthew 8:11-12 says, “‘And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.’” In these verses, we see that many Gentiles will be in the kingdom of heaven. At the same time, the Jews who rejected the free salvation provided by Christ will be left out of the kingdom. Instead, all who do not believe will experience eternal judgment in the lake of fire and brimstone, as well as in outer darkness.

We want to help our physical and spiritual children learn to explain the parable of the Marriage Supper. This will help them learn to answer many questions that people ask about what is going to happen in the future. May the Lord richly bless you as you equip your children to answer questions from the Word of God.

