Hey man, please open your Bibles tonight, if
you would, to the Gospel of Matthew, chapter 22.
The Gospel of Matthew, chapter 22.
I want to look at this same text that we looked
at this morning, this parable of the wedding feast.
I felt like a little more in this than we
could get in on just one sermon this morning.
So I'm going to begin reading again in Matthew,
chapter 22, beginning reading in verse number 1.
And I want us to really focus our attention tonight on verses 8 through 14.
Good to see everybody back tonight.
The Bible says, that Jesus answered and spake unto them again by parables.
It said, the kingdom of heaven is like unto
a certain king, which made a marriage for his
son, and sent forth his servants to call them
that were bidden to the wedding, and they would not come.
Again, he sent forth other servants, saying,
tell them which are bidden, behold, I have
prepared my dinner.
My oxen and my fatlings are killed, and all things are ready.
Come unto the marriage.
You underline that, all things are ready in my Bible.
And everything is set.
It's ready.
Just come.
But they made light of it, and went their ways,
one to his farm and another to his merchandise.
And the remnant took his servants and entreated them spitefully and slew them.
But when the king heard thereof, he was wroth,
and he sent forth his armies, and destroyed
those murderers, and burned up their city.
Verse 8 says, then saith he to his servants,
the wedding is ready, but they which were bidden were not worthy.
Go ye therefore into the highways, and as many as you shall find bid to the
marriage.
So the servants went out into the highways, and
gathered together all, as many as they found,
both good and bad, and the wedding was furnished with guests.
It says, and when the king come in to see
the guests, he saw there a man which had not owned a wedding garment.
And he saith unto him, Friend, how comest
thou in hither not having a wedding garment?
And he was speechless.
Then said the king to the servant, Bind him
hand and foot, and take him away, and cast him into outer darkness.
There shall be weeping and gnashing of teeth.
For many are called, but few are chosen.
Let's pray.
Lord, I want to thank you again for this day
that we've had that you have blessed us with.

I want to thank you for the service that we had this morning.
Lord, thank you for the song that was just shared.
Lord, that there is a record that is yours.
Not only is it your book, but you are the one
that preserves the people who are within it.
God, I pray tonight that I would be able to share your word in a manner that is rightly
divided, rightly divided, right in your eyes.
Lord, that you would use this.
If there is someone here tonight, Lord, who
stands before you unprepared, who has not come,
that tonight would be the night that they would.
God, I also pray that we might see as a
church, for all that you have provided for us.
That we might honor the Son, praise the Son,
glorify the Son, Lord, in this life that we have.
Again, we thank you for this time tonight, Lord.
In Jesus' name we pray.
Amen.
And amen.
We looked this morning at this parable of the
wedding feast, beginning here in verse number two.
We saw where the scripture says that the
kingdom of heaven likened to a certain king,
which made a marriage for his Son.
This entire day, this entire event, the marriage,
the celebration, everything that went into this,
people were involved, they were invited, they
were come, but they were not the main attraction.
This was all about recognizing and honoring the Son.
And that indeed is the truth of Christianity.
Though many men are involved, though we play a part, all of this is about the Son.
And we saw, it's all about the Son, and we see
here, verse number three, this refusal to come.
The Bible says they would not come.
Not they could not come, not they weren't invited,
without sight of their ability to make it.
They would not come.
The reason they did not come is the scripture says they made light of it.
They were aware of this invitation.
They were aware of the wedding.
They were aware of the Son.
But it did not receive the urgency.
It did not receive the seriousness.
It did not receive the magnitude and thought that it should have in their life.
And you could tell that it didn't because they did not respond to it.
But though they did not come, and they made light of this entire thing,
there's another appeal issue.
He sends out more servants, sends out more
servants, with the added clause, added phrase, everything is ready.

I have prepared all of this.
All that is required now is your presence.
And we're going to get there in a minute.
There's garments for you.
The Son's here for you.
Everything is here for you.
But because it did not receive the consideration that it's due,
they made light of this entire thing.
And, folks, that is, I believe it is in a C.S. Lewis play.
It might be in the screw tape letters.
Well, C.S. Lewis said, Satan desires to startle no man.
He prefers to rock us to sleep.
Just make light of the entire situation.
You fail to see the urgency and the need of it.
And these men did not come.
Now they take the servants and they abuse them.
They kill them.
They slay them.
News gets back to the king.
And destruction is the verdict.
He comes and he burns the entire thing down.
But, folks, this parable isn't over.
It continues.
There was still a wedding to be had.
There was still a son to be honored.
And just FYI, a great feast will be had.
And the son will be honored.
This whole thing didn't stop because a few people rejected it.
A few people alone to sleep by the entire situation.
This is all part.
Again, this isn't just some story.
Jesus says the kingdom of heaven is likened to this.
The gospel is going to go out.
The kingdom will grow.
But there will be some who hear of it.
But they'll make light of it.
They could come.
But they won't come.
And we'll face the fury of a good and gracious God.
But this kingdom will still move forward.
I didn't touch a lot on it this morning.
But I do want to point it out here just to be fair to the text.
There is a really heavy Jewish flavor in this parable.
And also the parable we find in chapter 21 about the parable of the vineyard
where he's talking to the chief priests and the scribes there and the Pharisees.
It is the Lord's truthful accusation against the nation and the people of Israel.
That the Lord came unto his own and his own received him not.
That the Lord has sent prophets after prophet after prophet after prophet.
Just prior to this he has sent John the Baptist.
And they refused to repent under the preaching of John the Baptist.

That they would go on to slay the son.
They would go on to kill the son.
But when we read this, we can read this and go now,
well, because those first ones weren't worthy.
So now he decides to offer it to somebody else.
Don't look at this parable as if somehow the Gentiles are playing B.
As if somehow the Lord was shocked and surprised
that the Jews didn't respond to Christ.
They didn't respond to the word.
That's not it at all.
By the way, we go all the way back.
God's original plan from the very beginning was to
incorporate everybody that would come into his great kingdom.
He tells Abraham in the book of Genesis chapter 12,
I will bless thee and all nations of the earth will be blessed.
Through you, it wasn't just a Jewish thing.
Even prior to this, there's quite a few non-Jews that make it into the kingdom.
Ruth, that Moabite, that Canaanite woman, that
harlot from Jericho, on and on and on and on.
Now what Jesus is doing here, he's simply pointing out
how and why these people missed what was missed for them.
And folks, that truth is universal across all races, across all time.
How they missed it, why they missed it is the
exact same reason that people miss it today.
But we ought not assume that somehow we are better than them.
Because folks, the same rules apply.
If any man becomes a citizen of the kingdom of God, it
will be because the king invited him and he came by faith.
Those same rules apply.
There's just a few things in here beginning in verse 8 through 14 that
I just didn't feel like we had time to look at this morning in depth.
But I want to quickly look at it in the night.
Really just three points or three things I want to share with you.
Number one is an all-inclusive invitation.
There's a feast that was furnished with guests.
And there's a man who had the audacity to shun the king's preparation garment.
Well, we find this all-inclusive invitation in verse number 8.
I want to read verse 7 again.
It says, I love the picture I see of this in my mind.
When we read scripture, we also, I imagine it happens with you.
I don't know how you see this, Nicky.
I don't necessarily know how Mitzi sees this.
But I see this king and he has this great
celebration because the son is worthy of all honor.
He's worthy of all coming and paying homage and respect to him.
And he prepares this great feast and he invites
these men that he goes on to say were not worthy.
So here's the point that we ought to get.
The Lord invites unworthy people.
The Lord invites unworthy people.

See, none of this was new news to the king.
None of this was new news to the Lord.
He knew before he invited them they would reject the invitation.
He knew before he invited them that they would have other things going on.
He knew before he invited them that they would make light of this name.
Folks, he just speaks to the grace of God, the grace of God, the grace of God.
That he is issuing this invitation out to unworthy people.
Why does he issue it to unworthy people?
Number one, the fact is all there is is unworthy people.
There's not any worthy people.
All there is is unworthy people.
But I believe there's another reason he did it.
It was to remove all excuses.
That no man will be able to stand before the Lord and go, I did not have an invite.
I was not bidden.
The light of God which lighteth every man
that cometh into the world never lit upon me.
No, the scripture says in the book of Romans that
every man will stand before God without excuse.
So he looks at these unworthy people.
And I'm going to invite the unworthy people because
the reality is that's all there is is unworthy people.
But it also removes any excuse that any individual may have.
Well, I wasn't one of those who was included in the plan of God.
We have to remove that excuse completely from our vocabulary.
But I love the two phrases that we find in verse number 10.
Look, I mean verse 9 and 10.
It says, Go ye therefore into the highways,
and as many as ye shall find bid to the marriage.
So the servants went out into the highways and gathered together,
all as many as they found,
both bad and good,
and the wedding was furnished with guests.
As many as ye shall find,
as many as they found.
This is beautiful to me.
It's beautiful.
It's the servants of the king who represents the most high God.
And he sends them out with his directive, Dickey.
There's no pre-screening.
There's no pre-qualifications that have to be met.
You go into the alleys.
You go into the highways.
You go into the byways.
You go into this home.
You go into that home.
I want you to scour the earth.
And we're not looking for a particular type.
No.
Whoever you find.

That's what it says.
As many as you shall find.
As to whoever you stumble upon.
You take them and you go,
Hey, you are invited to the marriage of the son.
You are invited to the celebration.
That thrills my soul.
That I can go anywhere in this world.
That you can go anywhere in this world.
That you can sit down next to somebody at a park somewhere.
You can go anywhere in this world and go,
Let me tell you about a son.
A great son.
The greatest son.
Who has invited you to fellowship with him.
Who has invited you to know him.
This is an all-inclusive invitation.
And these servants had to go out with that exact invitation upon their lips.
As many as you shall find.
Bid them to come to the marriage.
Folks, I say that to say this.
We as a church must do more than nod our head.
And go, Yes, this is meant for all people.
We must put this into practice.
All of us here who have been saved.
All of us here who have been invited to this feast.
The reason we've been able to come and meet the Lord.
Is because the Lord intended that for us.
So we can say, Amen is for everyone.
But it's not just enough to agree to that.
We must put this into practice.
Knowing that Jesus said that the kingdom of God is like this great net of grace.
It goes out and it catches every kind.
That we don't.
The net is indiscriminate.
There's no prequalifiers.
That no matter where they're from.
What they look like.
Where they are.
That this entire thing.
That everybody we find.
We can say, Hey, you've been invited.
To meet the king of glory.
Our job is to sow the seed.
Our job is to cast the net.
Our job is to invite people.
Now one of these days the great king is going to draw his net to the shore.
And he's going to separate the wicked from the just.
Is what Jesus says.
One of these days the wheat and the tare are going to grow up together.

And the great king will separate the wheat from the tares.
But we as the servants of God.
Must search every crook.
Every cranny.
Every trailer park.
Every mansion.
It doesn't make any difference.
He says you go out into the highways.
And as many as you find.
Invite them to the marriage.
It's an all-inclusive invitation.
It was a feast.
That was furnished with guests.
Look at verse 10.
It says those servants went out into the highways.
And gathered together.
All as many as they found.
Both bad and good.
And the wedding was furnished with guests.
The whole thing wasn't canceled.
Because some people refused to come.
No.
The feast was furnished.
The banquet hall was full.
Folks.
The Lord is going to accomplish his purpose.
Do you believe that?
The Lord is going to accomplish his purpose.
He will save.
He will redeem.
He will secure.
His son will be honored.
But here's the fact.
Many will miss.
Many have missed.
What could have been.
This is a story of rejection.
It's a story of loss.
It's a parable.
That Jesus is speaking to these Jews.
Because this was meant for you.
But you would not have it.
You thought lightly of it.
So they missed the entire thing.
Many will miss it.
But here's another fact.
I jot this down this afternoon.
Many of us will experience something that if
God were just fair, never should have been.
If God were just fair, none of us would be there.

If God were just just, none of us would be there.
But the reality is this invitation goes out, it goes out, it goes out, it goes out.
Some will accept it.
Some will refuse it.
Some will make light of it.
Some will come.
But look who this banquet hall was filled with.
Verse number 10.
So their servants went out into the highways
and gathered together all as many as they found.
Both bad and good.
And the wedding was furnished with guests.
Both bad and good.
Have y'all noticed, I haven't ever spent this
much time in the kingdom of heaven before.
I've never spent this much time teaching or preaching on the parables.
But it's obvious as we've read through them, what
did the Lord say the wheat and tares would do?
They would grow up together.
What's caught in this net?
Good and bad.
The wicked and the just.
That as we come in here into this church, I would love for us to
all think that all of us were in the right relationship with God.
That we all knew God.
That everyone here was saved and born again.
But I, it, bad and good.
Bad and good.
But here's the reality.
The gospel will reach good people and the gospel will reach bad people.
I remember Brother Mike.
I didn't get to know him before he got saved.
But from what I heard, he was one of the best lost people you'd ever meet.
That good man wasn't good enough.
Right?
That good man wasn't good enough.
He needed a garment.
And the gospel reached that good man.
The gospel reached bad men, wicked men, lost
men, ugly men, stinky men, terrible men.
Yet the gospel will get both.
But I tell you what, good men will reject the
gospel and bad men will reject the gospel.
We come in here together and this kingdom is growing, it's growing, it's growing.
It attracts all kinds.
I heard a quote not too long ago.
I can't remember what preacher said this.
He said, and y'all have heard it as well.
He said, when we get to heaven, we are going to be shocked at
the people that are there that we never thought would be there.

We're going to be shocked at the people that
aren't there that we thought would be there.
But the greatest shock of all is when I look at the Lord and realize that I'm there.
That somehow I'm there.
This invitation that went out to all people, this
banquet hall, this thing is furnished with guests.
I know I refer to a lot, but there's things that have just happened that
I've seen in my life that really, it makes some of this stuff come alive.
I remember the first time, that was actually
the second time that I got to go to Haiti.
And we had a church service under one of those,
they had an earthquake where 10,000 people died.
Underneath one of these UN tents, big burlap,
huge tents, and we're in there having church.
And that's a different service now.
It's a little bit different than it is here at New Bethel.
But all these Haitian people, there's a man, he's sitting
there and he's raising his hand, he's raising his hand.
He said, what's the big deal about that?
All he had was one arm because the other arm got crushed in the earthquake.
You can tell he's as broke as a jewel.
But he's sitting there worshiping the Lord.
Do you know what happened?
The king invited him to his wedding feast and he called him.
He called him.
He's got, I mean, he's got a church that's
all over and they don't exactly look the same.
But at the end of the day, heaven is going to be full.
The son is going to be honored and he's going to take the good,
he's going to take the bad and he's going to cleanse them.
But here they come to this feast and this
is where this part of this parable is going.
So now the guests, I want you to imagine here now, the banquet hall is full.
The guests have come and the king comes in and look at verse number 11.
And when the king come in to see the guests, he
saw there a man which had not on a wedding garment.
And he saith unto him, friend, how comest thou in here?
They're not having a wedding garment.
This phrase is big.
It says he was speechless.
The man was speechless.
Then said the king to the servants, y'all see this, bind him hand and foot.
Basically, hog tying.
Tie up his feet, tie up his hands.
Bind him hand and foot and take him away and cast him into outer darkness.
And there shall be weeping and gnashing of
teeth for many are called but few are chosen.
Wouldn't it be great if this parable just ended at verse 10?
Wouldn't it be lovely if it just ended at verse 10?
I mean, you've got these unworthy people who

they didn't think nothing about the Lord.
They thought nothing about the invocation.
They wouldn't come.
And many of us could nod our head, destroy him, Lord.
Burn it all down.
Now he's going to go out to the highways and the byways.
He's going to invite anybody and everybody and anybody that's bidding to come.
You find them come.
And that's exactly what happened.
They came.
So here we are parable over.
Nope.
The king comes in and he looks.
And here's a man who doesn't have on what's called a caftan.
A caftan in these days was a garment that was provided by the host.
Because after all, he's invited everyone.
He's invited people with means, people without means.
He's invited people that have things and people that don't have things.
So no one would fill out a place and everyone would suit.
It's a celebration now.
So they come into this garment and the king offers
these things and provides these things to the people.
Folks, this man didn't sneak in.
I've heard somebody say that.
Well, he just snuck in in a place he wasn't supposed to be.
Mary Jo, that's not the case.
He didn't sneak in.
Why is he there?
He was invited.
He was invited.
He didn't sneak in.
No, this man's crime was twofold.
Number one, he rejected the garment that was provided to him.
He would have none of it.
He completely rejected it.
And number two, he trusted in the shine of his own clothes.
He rejected that garment because he trusted his own
garments and thought that he could possibly be blind.
But the reality is the king caught him.
As soon as he walked in the door, this man was noticeable.
Preacher, what's that got to do with anything?
This is all about the gospel.
This is all about the kingdom.
And I asked myself this question this afternoon.
How should we understand, how should we embrace, how should we declare the gospel?
Sister Carol, you said something about the young man
that was at church today, not understanding the Bible.
How do we explain this to people?
I think we got some answers right here in this passage of Scripture.
Number one, it's an all-inclusive invitation.

What does all-inclusive mean?
What does exclusive mean?
If you're excluded, what does that mean?
Huh?
You're not involved.
Inclusive means what?
You're included.
That the gospel is an all-inclusive invitation.
It goes out to the unworthy.
It is an invitation that is open to all.
It is an invitation that comes to the feast that the Lord has prepared.
That he has accomplished everything that needs to be accomplished.
He has done every bit of the work.
But a man must come to the king that whether I'm in
Belmont, Mississippi, Red Bay, Anayana, Haiti, or India,
I can preach and say that God has included you in this great invitation.
He's included him in this great invitation.
But there's a second thing, and this is what this parable teaches.
We come as we are, but we are not acceptable.
As we are, on our own, left alone, we are dirty,
we are defiled, we are sold, we are stained.
It's like that prodigal son after he comes out of the hog pen to look
on that boy and what he must have looked like and what he smelled like.
The Bible says that our righteousness is as filthy rags.
Here's what we need, Rhonda.
We need new garments.
That the gospel says, Brian, fresh out of jail, come just like you are right now.
You come, you can't clean up.
You can't fix it up.
Come just as you are.
Everybody, everybody, everybody, come to the feast.
But the gospel doesn't leave you as you are, and it doesn't accept you as you are.
It is the garments of the Lord Jesus Christ that
makes a man acceptable in the eyes of the king.
See, here we find a man.
Didn't sneak in.
He may be worse than the first group.
They just made light of the entire thing.
But we find, he was speechless, by the way.
He didn't have an answer.
That he trusted in what he had.
He didn't need what the king provided.
He didn't need the garment.
He didn't need the son.
Y'all may have heard this sometime.
I had a guy tell me one time that faith, that
Christianity is a crutch for the weak-minded.
Everybody's free of their own opinion.
But I'll tell you something about that man.
He trusts in the shine of his garments.

He trusts and rests in his intellect.
He trusts and rests in his ability.
He trusts and rests in his resume.
And folks, at the end of the day, if that's how any of us stand before God
and do not have the garment of the righteousness
of the Lord Jesus Christ on our life,
we'll be bound hand and foot and we'll be cast into outer darkness
for those weeping and gnashing of teeth.
See, verse 13, they sound kind of extreme.
Look what it says.
Then it said, The king to the servant bind him hand and foot and
take him away and cast him into outer darkness.
There shall be weeping and gnashing of teeth.
For many are called, but few are chosen.
Well, that seems kind of extreme.
Not at all.
This is a picture of a man rejecting the work of the son.
And folks, there is no remedy for that.
What can you tell Kobe about the gospel, sister Carol?
You write them down.
It's an all-inclusive invitation that he's invited.
He's invited.
He's invited.
He comes just as he is, but he can't stay like
he is because he's not acceptable as he is.
None of us are.
None of us are.
That's why the garment was given.
Ronnie, you're a good guy, but brother, apart from the
garment of the righteousness adorned by the Lord Jesus Christ,
we're bound hand and foot and left out in the dark.
But there's one last thing.
All-inclusive.
Come as you are, but you're not acceptable as you are.
That everything, every bit of this was to honor and glorify the son.
You've got to go back to verse number two.
Verse number two.
There was a certain king who made a marriage for his son.
I love this.
Illustrations in the Bible.
There's some examples in the Bible.
What happened?
I mean, I thought about these different people.
I mean, I thought about Ruth, this Moabite.
I thought about this Canaanite woman, a harlot from Jericho there.
But I love Bartimaeus.
I love, he's a beggar, by the way.
He ain't got nothing to help nobody.
He hears that the Lord Jesus is coming.
He hears that Jesus is coming.

And he begins to cry out.
He begins to cry out.
Jesus, our son of David, have mercy upon me.
They try to hush him.
Y'all know the story.
Try to hush him.
And the louder he cries.
The louder he cries.
And finally, they say, rise.
He calls for me.
Rise, Bartimaeus, he's inviting you.
But the greatest thing to me about that story
is after Bartimaeus receives his sights, it says this,
and he followed him in the way.
That when Bartimaeus got his eyesight back
and the Lord made him new, he followed him in the way.
I don't have him anymore.
But I like to call them like trophies of grace.
When I was a kid, I used to keep some trophies around.
I ain't going to talk about football anymore,
but this or that or the other team.
I'd have all these things, and I'm proud of them.
The Lord has trophies.
The Lord has trophies of grace.
And they honor the son.
That's why he saved you, Sister Carol.
It's to bring glory and honor to him.
Now, you benefited from it.
You're not going to be cast into outer darkness.
You get to know the king.
But he did this because that's just another trophy of grace.
That Houghton is just another trophy in God's grace.
That Dickie now is just a poor beggar that
the Lord has saved and invited to the feast.
And it's just another way to honor the son.
So that I look at salvation this way.
Go, I am included.
Praise God.
But I'm unacceptable as I am.
But praise God, he places something upon me.
He places himself upon me that makes me acceptable in his sight.
That my life now would be about, hey, look at the son.
Honor the son.
Let's pray.
The Lord, we thank you for your word.
Thank you for your truth.
And thankful that you provide.
Lord, not merely an opportunity.
Not merely an invitation.
That you draw with the power of your Holy Spirit.

That you open blinded eyes.
That you stir dead men.
And Lord, that we can come just as we are.
But praise God, you don't leave us that way.
That you adorn us with more than religion.
You adorn us with more than morality.
But the very righteousness of God.
It's placed upon the individual who turns from their sin and trusts in you.
That the Son of God might receive glory and honor.
Lord, may New Bethel Missionary Baptist Church be a church.
Where we go to the highways and the byways.
And we invite people to a reception of the king.
That it's there, that it's there, that it's there.
And Lord, that there's a king here in this place.
That'll change him.
Lord, if there's one of us here tonight, Lord, in need of change.
We've made light of this thing that you would use
this invitation tonight to have your will in our life.
Lord, in Jesus' sweet name we pray.
Amen.
Let's stand, please.
Good bye.