

THRU THE BIBLE EXPOSITION

Matthew: Jesus As Israel's Messiah And His Kingdom

K. Christ As Israel's Messiah Seen In His Parable Of The Judgment Of His Generation In Israel (Matthew 22:1-14)

I. Introduction

- A. Matthew's Gospel was written in part to answer the questions, "If Jesus is the Messiah, why did He not set up the promised Messianic kingdom? Will it ever be established?" (Ryrie Study Bible, KJV, 1978, p. 1337)
- B. After giving the Matthew 21:28-32 parable on the sinful rebellion of the nation Israel and following it with another parable in Matthew 21:33-46 on the divine judgment on the leaders of the nation, Christ at Matthew 22:1-14 gave a parable on the judgment of His generation in Israel in light of the coming Messianic kingdom.
- C. We view this passage for its clarification of prophecy and pointing to the great need for men to trust in Christ:

II. Christ As Israel's Messiah Seen In His Parable Of The Judgment Of His Generation In Israel.

- A. Jesus started to give a third parable to Israel's leaders, likening the kingdom of heaven to a King (God the Father) who made a wedding banquet (the Kingdom) for His Son (Jesus), Matt. 22:1-2 NIV. (Revelation 19:7-9 shows the Messianic Kingdom itself is the wedding feast, Bible Know. Com., N. T., p. 974-975.)
- B. The King (God the Father) sent forth His servants (Old Testament prophets) to bid people (Israel) to the feast (the Kingdom), but they (as a nation) refused to come, Matthew 22:3.
- C. Again, the King sent forth more servants, telling those bidden that He had prepared the oxen and fatlings, that everything was ready (the Messianic Kingdom offer under John the Baptizer and then Jesus, cf. Matt. 21:23-27, 28-32), that the people (Israel) were to come. Yet, the people made light of the offer and went their ways, and some mistreated and slew the servants (Israel's treatment of John the Baptizer and Jesus), Matt. 22:4-6.
- D. Thus, when the King (God the Father) heard of it, He was angry, and sent forth His armies (in the form of the Roman government) and destroyed those murderers (that generation in Israel) and burned up their city (the destruction of Jerusalem in A. D. 70), Matthew 22:7; *Ibid.*, p. 71.
- E. Nevertheless, **regardless of all this judgment**, the King (God the Father) *still* had his **wedding feast** (the Messianic Kingdom) ready, He *still* planned to *host* it, Matthew 22:8a. Since those initially bidden were not worthy to come to the feast (to enter the Messianic Kingdom), He (God the Father) directed other servants (Great Tribulation messengers of God, the 144,000 and the two witnesses, cf. Revelation 7:1-8; 11:1-14) to go into the highways and bid all they could find to the marriage feast (the Kingdom), Matt. 22:8b-9. [Note: this is *not* the spread of the Gospel in the **Church** era, for the **Church** is the *Bride, a body that is completed at the Pretribulation Rapture and NOT the invited guests!* (cf. The Wycliffe Bible Commentary, 1971, p. 968)]
- F. These servants went out and gathered all they found, bad and good, and the feast was furnished with guests (believers of every nation by the work of the 144,000 and two witnesses, Rev. 7:9-17; 11:12-13), Matt. 22:10.
- G. However, even among this latter day collection of guests, when the King (God the Father) entered the feast to meet the guests, he found there a man who did not have on the wedding garment he had been furnished (a person who had not personally appropriated by faith the Gospel of faith in Christ, *Ibid.*), Matthew 22:11.
- H. Accordingly, the King (God the Father) said to him, "Friend, how camest thou in hither not having a wedding garment?" and the man was speechless, Matthew 22:12 KJV. (Just as many in Israel in Jesus' day would miss the Messianic Kingdom for not personally trusting in Christ, people who come through the Great Tribulation who fail personally to trust in Christ will not be saved, and will miss the Kingdom!)
- I. Thus, the King (God the Father) told the attending servants (the holy angels, Matthew 13:41-42) to bind the man hand and foot and take him away, to cast him into the place of torment (hell), Matthew 22:13; *Ibid.*
- J. Jesus explained at the end of the parable that "many are called, but few are chosen," that many will hear the Gospel in various eras of human history, but only those who appropriate God's salvation by personal faith in Christ will be the elect who enter the blessing of eternal life and Christ's Messianic Kingdom, Matthew 22:14.

Lesson: *Israel in Jesus' era rejected God's offer of the Messianic Kingdom, so she would be judged in the A. D. 70 Roman invasion. However, the Kingdom offer would still be good, so God will send His servants in the Tribulation to call all men to the Kingdom. Yet, even then, those with no personal faith in Christ will still miss the Kingdom.*

Application: *(1) May we personally trust in Christ in our era of the Church to be saved. (2) May we believe that Israel still has a literal Messianic Kingdom to come, not that the Church has replaced her as God's institution (as in Amillennialism), and so hold to the Premillennial, Pretribulation view of Bible prophecy.*