

THE PARABLE OF THE WEDDING FEAST

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This parable is in Matthew 22 verses 1 to 14.

Some Calvinists take verse 14 'Many are called by few are chosen' to support their doctrine of predestination by which they assert that in eternity past God chose who were to be chosen, that is to say who were predestinated to salvation and, therefore, whom He chose to be lost into eternal torment. That would make God cruel.

God's foreknowledge means that He knows who will be saved and who will be lost.

Predestination is not His choice as to who will be saved, which choice he made before the worlds began. Predestination is to be conformed to be holy, blameless and in love, to become the image of His Son. Whom God did foreknow (to accept salvation) those He predestinated to be conformed to the image of His Son.

(See article More about predestination, election and the elect)

This parable has been interpreted as the king being God the Father and the Son being the Lord Jesus. It has also been interpreted as the first invitations were to the Jews who refused the invitation and slew the prophets and the second is the inviting of the Gentiles.

Others read this in the context of the discourse about the 'end times' and that this wedding feast speaks of the Heavenly Banquet when all the saved shall eat a feast with the Lord Himself.

The parable seems to be a warning akin to the parable of the wise and unwise virgins in Matthew 25. It is a warning to be ready for when the Lord comes.

1. The First Invitations and Refusals.

It must be noted in the first three verses that the king invited guests to the wedding of his son and that some refused to go. They made the choice not to go.

Is it not the same today?

God invites us to come and to know His Son referred to the Heavenly bridegroom wanting for His Bride which is the church, that is to say the whole company of true believers.

But the invitation is refused. Those invited made light of this event and went their own way. They even killed the servants of the king who came with the invitations. They were violent, evil and murderers.

People today will not accept the offer from God Himself and will not accept His Son. They make light of the invitation of the Gospel. They hate it and those who preach it. Christians are still being persecuted even in the Western world.

In this parable, not only did those invited refuse to come, they tormented the messengers and killed them.

Those who do not accept the Lord Jesus will perish, but we read that God is not willing that any should perish but that all repent and come to a knowledge of all the truth.

The word all in the expression that all repent refers to whosoever which means anybody.

Whosoever shall call on the Name of the Lord shall be saved reads the Scripture.

2. The Second Invitation and Its Response.

The king was angry at the first refusals and the killing of his servants who went with the invitations and so he ordered the arrest and execution of these violent people. They had rejected Him and His Son as well as His emissaries.

Now the invitation is now to anybody, good or bad. This enhances the teaching that whosoever will may come. The invitations were without preference or a previous selection, or the type of people that the king had chosen beforehand. And those in the highways and byways of life came to the wedding and they came of their own free choice. They came willingly.

3. The Guest without a Wedding Garment.

This indicates someone who was invited to the wedding but was not prepared to honour the king or the son in that he refused to wear the right attire.

This has been interpreted in a spiritual way to mean that the Lord desires those who come to Him to live their subsequent lives in the attire of righteousness. We read and sing about the Lord being both righteous and our righteousness. We are predestined to be like the Son, to be Christ-like. We are saved so that we can be predestined to be like the Son of God, to be righteous. Abraham believed in God (that's faith) and that was accounted unto him as righteousness (Genesis 15. 6). See also Isaiah 11. 5, Jeremiah 23. 5 and Revelation 19.11 and read about the Lord being righteous.

The unprepared wedding guest may be likened to the foolish virgins of Matthew 25 who cried, 'Lord, Lord, open to us', to which the Lord replied that he did not know them. And note that this was also at a wedding where the Lord Jesus is presented as the bridegroom. The unprepared guest may be akin to the unprofitable servant of Matthew 25.30.

There are many who profess to be Christians and have a type of godliness but deny the power of it (2 Timothy 3. 5) and, conversely this is why we must adhere to the Scriptures (2 Timothy 3. 16). The following chapter refers to so-called believers who will not endure (or accept) sound doctrine (2 Timothy 4.3) having their own doctrines.

There are so many denominations and cults today which have some of the truth but are in error.

They are, as it were, unprepared would-be guests but they may preach that unless you have spoken in tongues you have not received the full gospel; they may say that the bread and wine at the communion service actually becomes the blood and body of Christ; they may preach universalism, that is to say that eventually everybody will eventually be saved and in Heaven; they may preach that salvation was decided before the world began by the predestination policy of God the Father and so on.

In the USA, there are 15,000 cults. One is a Davidic cult which believes that they can have illicit sex with anyone since David did and he was a man's after God's own heart.

We must see to it that we are faithful to the Word of God, living the life that pleases God and are prepared for His Coming whether it be through the vale of death or at the rapture.