

## **Holy Spirit Advantage Prophetic Ministries**

### **Sabbath Sermon**

**September 17, 2011**

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#### **Matthew Chapter 22**

The kingdom of heaven can be likened unto a certain king that has prepared a marriage for his son. He sent his servants to call them that were invited to the wedding, and they would not come. Furthermore, the king sent other servants to tell those that were invited that they should come to a well-prepared dinner that offered all manner of delicious meats and delicacies. When the servants went forth to summon those that were to take part in the feast they were mocked by them. The invited subjects went off to their merchandising, farming and other activities instead of answering to the invitation. Then other subjects entreated the king's servants with malice and killed them. When the king heard of these things he sent forth his armies which destroyed those murderers with great fire and burned their city. The king declared that although the wedding was ready, those who are called were not worthy to partake in it.

This was the parable that Jesus posed to the Pharisees in the beginning portions of The Book of Matthew, Chapter 22. Jesus often spoke in parables when he preached to the people, or when he spoke to the Pharisees, who often came to tempt Him with questions regarding scriptural doctrine. Herein we see Jesus pose a parable that gives us insight into God's relationship with all who inhabit the earth; the feast and wedding both symbolize the kingdom of heaven in each of these two parables. God has always sought to reconcile us to Him since the fall of Adam. Through the ages He has sent forth His servants, ministers and prophets to bid all who would listen – telling them to cease their sinful ways so, that they might find salvation and grace in God's kingdom. Moreover, when the Lord sent out His servants, ministers and Prophets especially, it pleased many to mock, bruise, and even murder them. Such rebellion against God often brought about swift judgment to the disobedient nations and kingdoms. For when those who are called to the kingdom of God prefer not to heed the Lord and rage on in committing evil acts instead, the righteous are cut off (this is when judgment comes).

The distractions of the world can hinder us much in our spiritual walk. It is true in this age especially, where entertainment is designed to distance us from God and desensitize us to sin. We put our pleasures first and God second; some would prefer to put Him last (as a final resort). Remember that it is written that idolatry and witchcraft are equal because they signify rebellion against God.

Let us read on further and see how in verse 11, the same king from the first portion called

others from all over his kingdom (the highways, streets and common places) to partake in a wedding. Hence, the king's servants went forth to summon all the people – both good and bad. Soon everyone was gathered together in the wedding, but there was one who came, not wearing the proper garment for the occasion.

When the king saw this he asked him why he came to the wedding without a garment. The one the king spoke to could not reply. Then the king commanded his guards to bind the offender and cast him into outer darkness. For there shall be weeping and gnashing of teeth.

This second portion of the parable that Jesus imparted unto the Pharisees, tells us of how it shall be in the day of judgment when the poor, old, meek, fatherless and widowed shall stand before God. Each shall be judged but the ones that lack righteousness, which is symbolized by the wedding garment and the lack thereof, shall be cast out. The weeping and gnashing of teeth refers to the eternal anguish of hellfire and damnation. He who did not have the wedding garment is equal to the he who chooses not to serve God. To come to a wedding without a wedding garment does exemplify lukewarmness. Therefore, the Lord shall spew out anyone who takes this approach to serving Him.

After Jesus had finished telling the Pharisees of the two parables they attempted to trick Him by asking a question - hoping that he would answer it in a way that offended the laws of Jerusalem, which was under the rule of Rome at the time. The Pharisees began with complimenting Jesus, by calling him “Master,” and one who teaches in the truthful ways of God. They also commented on Jesus not being a respecter of persons. They asked.

“Tell us therefore, What thinkest thou? Is it lawful to give tribute to Caesar, or not?”

This is a situation that the true children of God will always experience in the company of unbelievers. They often wish to capitalize on our virtues and use them as a means for trapping us in sundry plights: work places, offices, recreational areas. Because He is Lord, Jesus knew what the Pharisees' intents were, when they posed him this question, and so he replied.

**19** Shew me the tribute money, And they brought unto him a penny.

**20** And he saith unto them, Whose is this image and superscription?

**21** They say unto him Caesar's. The saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

**22** When they had heard these words, they marveled, and left him, and went their way.

Is not the wisdom of God wonderful, it how it renders the skeptical and rebellious ones speechless when they hear it? The Pharisees sought to trap Jesus with Words, hoping that he would advocate anarchy against the kingdom of Rome. In His simple answer Jesus revealed that the kingdom of God is truly not of this world. Men make their images on coins and then ask for it back in the form of tribute or taxed, so that they might feel dignified or revered. However, our faith with God supersedes such mundanes. Serve God with all your heart and soul, but never place the tokens of men above God as you serve Him. Therefore, do not compromise your faith for the love of money, silver and gold. For these are the things that the unbelievers seek, as they fulfill their own lusts and desires.

In the later portions of this chapter the Sadducees besought Jesus, asking Him to answer a

question pertaining to titles, rights and inheritances, in the kingdom of heaven. Being unable to understand the true message of salvation, the Sadducees applied earthly concepts to the resurrection (rapture). Jesus answered that in the resurrection such considerations will be of no effect. He explained that there would be no marriages in heaven after the resurrection, nor would there be any concerns about rites, titles and inheritances; such things revolve around death. Then Jesus said that God is not the God of the dead, but the God of the living.

When the Sadducces heard this they were silenced and departed from thence. Later on the Pharisees came unto Jesus, because they had devised another question, to challenge Him so that he would be short of an answer. They asked Jesus to declare unto them which of all the commandments contained within the law was to be thought of as the greatest. He answered and said “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second to this should be that “Thou shalt love thy neighbor as thy love thyself.”

Why is it that upon these two commandments hang all the law and the prophets?

To love and obey God is to love thyself. In God is salvation, wisdom and peace. Where else can one find a peace that compares to the peace that passes all understanding, as it is found in God's grace? Therefore, to serve the Lord and to fear Him enables one to honor the second commandment that Jesus spoke of.

“Thou shalt love thy neighbor as thy love thyself.”

Let us consider that if one were to love their neighbor as him or herself then suffering, misery, grief, spite, malice, covetousness, and all manner of ill wills toward men would be stricken from this earth. Furthermore, righteousness would abound, for there would be an absence of belligerence amongst men, brethren fighting against brethren, and neighbor striving against neighbor, till peace is no more.

After answering to all their inquiries about the scriptures, the law and doctrine, Jesus posed the Pharisees a question, “What think ye of Christ? Whose son is he?

“The Son of David,” the Pharisees replied.

Then Jesus recited a portion from the Psalm of David, wherein David spoke to the Lord in spirit, calling him “Lord.” Jesus then asked. “How is it that Christ is the Son of David, but David refers to him as Lord when he spoke to God about making His enemies a footstool unto himself?

“The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?”

Jesus was drawing their (Pharisees') attention to the fact that David spoke to the Lord and another Lord (Christ) in Psalm 110. Furthermore David spoke of Melchizedek in Psalm 110 verse 4. Melchizedek was a leader who served as both king and priest over the land of Salem, in the days of Abraham. Melchizedek is referred to many times in the scriptures, and often in comparison with the coming of a priest, who shall be king over God's people forever. Seeing how Christ is both king and priest over all, and seeing how He reigns with God forever, it is

evident that David was speaking to Jesus when He spoke to a second Lord in Psalm 110. Therefore, Christ is Lord over David in all things spiritual.

As usual the Pharisees erred in their understanding of the scriptures and could not see past the earthly things regarding the title “Son of David,” which only meant that when Christ came to be born and live amongst us, He came through the line of David. However, because he is Christ, He is our Messiah, Lord and Saviour, forever.

Amen.