

Matthew 22:1-14. the Parable of the Man Without a Wedding Garment.

by Favell Lee Mortimer

The parable of the man without a wedding garment highlights the importance of true faith and real conversion, and warns against the consequences of refusing the gift of righteousness offered by Christ.

Scripture: Isaiah 64:6, Matthew 7:21, Matthew 22:1, Matthew 22:13, Romans 3:22, Revelation 19:8

Topics: "Faith And Righteousness", "True Christianity"

Description

Favell Lee Mortimer delivers a solemn sermon on the parable of the wedding feast, emphasizing the different characters present and their responses to the invitation. The parable highlights the worldly-minded, the indifferent, the persecutors, the servants of God, the professing Christians, and the one without the wedding garment, symbolizing those who lack true faith and righteousness in Christ. Mortimer warns that all excuses will fail when standing before God, urging listeners not to rely on their own righteousness but to accept the gift of righteousness through faith in Jesus Christ.

Transcript

There is one circumstance concerning this parable which renders it peculiarly solemn. It is the last parable recorded, that our Lord related in public. There are others, which he related to his apostles in private, but there are no more written in the Bible which were spoken in the presence of the chief priests and the multitude.

This parable contains a description of all the different kinds of characters that were assembled round the Lord in the temple. Each of us who hears this parable now, may find in it his own character.

There were some who made light of the invitation to the wedding, and went to their farms and to their merchandise. These persons represent the worldly-minded and the indifferent. The great mass of hearers are of this class. They do not oppose the Gospel by argument; they do not persecute Christians by violence; but they treat serious subjects with levity, and give their hearts and minds to the world. They have various tastes; some are engrossed with business, others with society; some with learning and accomplishments, others with domestic duties and delights--but they all agree on this point,--they neglect the invitations of the Gospel.

There were certain persons described in the parable, who took the servants, and entreated them spitefully, and slew them. These, we know, must represent persecutors, such as the chief priests and scribes. The punishment that would soon be inflicted on the murderers of the Lord was plainly indicated by these words, "But when the king heard thereof, he was angry, and he sent forth his armies, and destroyed these murderers, and burned up their city."

The servants represent prophets, apostles ministers, and teachers, in all ages, who endeavor to persuade sinners to come to Christ.

The guests who accepted the invitation, signify all those who make a profession of religion.

The most remarkable character described in the parable is the man who had not on a wedding garment. It is the custom in the East, when royal feasts are given, to provide each guest with a robe of honor, and it would be considered a great insult, if any of those who came were to refuse to wear it. This man had neglected to put it on. The servants may not have observed the omission, or if they had observed it, they still permitted this rebellious guest to remain seated at the table. But when the KING came in to see the guests, he immediately expostulated with the transgressor. And what answer did the man return? What excuse did he make? None. He was speechless. Now every sinner has many excuses to offer for his transgressions, but he will not be able to bring them forward when he stands before the Son of God.

The wedding garment signifies that righteousness which Christ has promised to bestow on all who believe in him; it is the linen clean and white, spoken of in the Book of Revelation, (19:8)--it is the righteousness which is by faith of Jesus Christ. Every one might obtain this precious gift. It is offered to all. To refuse this gift is an insult to the King of kings. Are there any here who venture to appear before God in their own righteousness--in that righteousness which the prophet Isaiah compares to "filthy rags?" Are there any who know not they are wretched, and miserable, and poor, and blind, and naked, and who will not ask for the white clothing that Jesus offers to bestow? (64:6.) You may escape the observation of your fellow-guests,--you may elude the vigilance of the servants--but when the KING comes in to see the guests, you will be detected and cast out. All our religion will prove utterly worthless, if we stop short of true faith and real conversion. That unhappy man might as well have stayed away altogether from the feast, as have come there without a wedding garment. He would have had less trouble--less disappointment--less shame--and perhaps less weeping; for of all the lost, surely none will weep so bitterly as those who imagined to the last they were going to heaven.

Source:

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