

Prepare for His Kingdom – Part 1.

Sermon to the Elect of God on Sunday, June 7th, 2026.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. (2 Peter 3:10-14)

The topic of today's sermon is Prepare for His Kingdom. Let me preface by saying that this is not a scriptural quote or term but rather a concept. To assist in my understanding of this concept, I decided to send a message to every member of the church asking what they think of when they hear these words (Prepare for His Kingdom). The results were that of extreme comfort and instruction. Good words poured forth from the souls of this body, to which I am very thankful, and those words heavily influenced the direction that I took today's topic, so thank you.

When I finally finished getting all thoughts to paper and all the verses included, I was over twenty pages, so I split this sermon into two parts. For Part 1 today, I've separated this sermon into the following headings; what is this Kingdom we are to prepare for, what does prepare for His Kingdom mean (as a general concept), and what does scripture teach us about preparing for Christ's Kingdom (to which I will but briefly touch upon, as the whole Bible speaks to it). In Part 2 next time, Lord willing, we will look at how one prepares for this Kingdom, from a practical doctrine perspective. I will also include next time, a handout that has all of the verses from everyone's responses that weren't included in these sermons, so as to share the good words that I received.

What is this Kingdom we are to prepare for?

Blessed are the poor in spirit: for theirs is the kingdom of heaven. (Matthew 5:3)

Simply, this is the kingdom of Christ and of God. The Kingdom and inheritance Christ receives when He returns and the eternal inheritance for His elect sheep.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. (Revelation 22:1-5)

We are children and citizens of that Kingdom and are awaiting entrance.

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. (Romans 8:14-17)

Before moving on to the next section, I want to attempt to drive a point home that is vitally important and should stay at the forefront of our thoughts when we consider this matter. On an evening this week, I was struggling to articulate this idea that was formed in my heart but I couldn't grasp it and make it tangible. However, by pure happenstance, the Lord sent our brother Tim the very next morning to provoke me to inspect this next set of verses and this concept, which framed the thought I was trying to grasp perfectly.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (Luke 17:20-21)

This Greek word translated "observation" means "inspection, that is, ocular evidence". This is speaking to the flesh and a fleshly understanding. The preparing for Christ's kingdom is what EVERYTHING has been working towards since the foundation of the world, and the discernment is strictly of the spirit, that is, he that hath ears to hear, let him hear. This preparation isn't about the flesh and human glorification, but all Christ all day long and forever. Everything is for Him, to Him, of Him, and about Him. There is nothing else. When I asked our brother Ben what this preparing concept meant to him, he responded saying that "I am already in His Kingdom." Amen.

What does 'Prepare for His Kingdom' mean, as a concept?

First, what do I mean by these words? In short, it is preparing all of our mental, physical, and spiritual faculties to meet our God (**Amos 4:12**). Our brother Tim put it quite nicely in saying, "This could be watching for; setting up for; creating warning systems for; getting mentally, emotionally, physically, or spiritually in order to meet; addressing all of the conditions that are not yet perfectly developed and organized for; clearing a defined pathway to facilitate the coming of. These – and other components or activities – are what we spend our lives doing for a myriad of seemingly important things, though far lesser so than the Kingdom of Heaven." In connecting to my thoughts just a bit ago, I was talking to one of our aged women a couple of months back, and we were discussing the false professors view of this Kingdom and how they make it all about themselves and what they will receive. She said how this was all wrong and it is all about Christ and not any one of us, only Christ. The world and our flesh's tendency is to romanticize the Kingdom of Heaven like it is some place where you get everything you want for your flesh and have all these creature comforts. NO! It is Christ's kingdom and not ours. Everything will be by Him, for Him, and to Him.

I first remember hearing this Phrase ("Prepare for His Kingdom") from two of our brother Sam's sermons in 2025 (first in his sermon "Think on These Things" from August 17th, 2025, and second in a sermon titled "Submit" from October 12th, 2025). Here are the context from those sermons:

- From the "Think on These Things" sermon: *"What is true, honest, just, lovely, pure, etc.? - NOT ME! I've got nothing in my flesh! So let's not spend time building ourselves up in our minds; let's not spend time comparing how we're better than someone else. Fruitless! Prideful! Malicious! STOP! Danger! What is true, honest, just, lovely, pure, etc.? - CHRIST! Start there. Everything. Always. Christ first. Magnify His glory; prepare for His Kingdom."*
- From the "Submit" sermon: *"We should make all of our prayers according to the will of God, meaning that we have to start from the basis that all of our circumstances are appointed to glorify God, and to prepare us for His kingdom. From that perspective, we then frame our prayer to submit to His will, knowing that our desires are tainted by sin, and bound by our myopic view of things. We are presumptuous and foolish to demand that God give us the exact thing that we want, rather than the thing that He has lovingly appointed to glorify Him, and to prepare us for His kingdom."*

I ended up searching our sermons using the keywords “prepare”, “occupy”, “kingdom” “press”, “watch”, and pulled back some very instructive results going back 10+ years. Here are some helpful words from a few past sermons, related to this topic:

- From Fred’s ‘Occupy’ sermon on 12/11/2016: *“And we are to do this occupying until our Lord comes which is to say that we are to do this work and wisely utilize these resources while all the while keeping an eye open for his return. A servant who knows his Lord will return, but not the precise date and time, strives to be in an ongoing state of readiness and always prepared. Such a servant desires to be ready at any time to give an account. When you arise in the morning, realize you could meet Christ that noon. When you go to sleep at night, understand you could be awakened by that Great Return. Such a mindset is what is meant by occupying “till I come.” (Verse 13 of Luke 19). Clearly, that mindset will influence how you spend your time and resources.”*
- From Fred’s ‘Press towards the Prize’ sermon on 01/04/2015, addressing seeking the kingdom of God: *“Such a manner of seeking is needful to prepare persons for the kingdom of God. Such earnestness and thoroughness of endeavors is the ordinary means that God makes use of to bring persons to an acquaintance with themselves, to a sight of their own hearts, to a sense of their own helplessness, and to a despair in their own strength and righteousness. And such engagedness and constancy in seeking the kingdom of heaven prepare the soul to receive it the more joyfully and thankfully, and the more highly to prize and value it when obtained.”*
- From Ben’s ‘Beatitudes’ part four sermon 03/31/2019: *“The kingdom of God is a very large subject, but basically, to pray “thy kingdom come” means to pray that Christ will reign as King. In one sense, God is King over the whole universe (see Psalm 103:19). In another sense, the kingdom of God is here right now in the church, as He reigns in our hearts (Luke 17:21, Colossians 1:13). And in another sense, Christ is going return to earth and rule with a rod of iron in truth and righteousness for 1000 years, and then hand the kingdom back to the Father for all eternity “that God may be all in all” (1 Corinthians 15:28). So, to pray “thy kingdom come” is to pray that whatever needs to happen to advance His kingdom and hasten His return, will happen. This would include at least three things: 1. For Him to call His loved ones out from the corrupt mass of unbelievers in this world. 2. For Him to reign in our hearts to a greater degree, such that our lives would become more and more Christ-like. 3. For Him to return “in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord*

Jesus Christ" (2 Thessalonians 1:8) and to take His throne as King of kings and Lord of lords on this earth."

- From Tim's 'Watch' sermon on 10/08/2017: *"These are two critical elements of the watching required of us. When the elect of God are given to understand by gracious providential indicators to see "then" -- not hundreds of years distant or thousands of years distant, but "then" -- that it will be very soon when the switch is tripped and the earth, with her inhabitants will be on a mad rush to dissolution, they must take stock of themselves! They must have their lives reckoned holy -- separate -- sanctified. Yes. They must have themselves living godly. Yes! But that is true in every generation of God's servants. Additionally, however, their spiritual outlook shifts forward -- intently and aggressively forward ... "looking for and hasting unto" what they see coming. That's not passively listening to others talk about established doctrinal and practical divinity. That's energized searching things out. That's rapidly and aggressively building upon their knowledge of prophecy; searching out what God's prophets have told them about the hows, the whens, the wheres, the whys ... the whats!"*

I believe all of these concepts encapsulate the meaning to prepare for Christ's Kingdom, and the activities engaged thereto.

What does scripture teach us about preparing for Christ's Kingdom?

This is Christ's primary message (**From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (Matthew 4:17)**). In fact, all of creation itself has been fully engaged in all of the necessary efforts surrounded in this preparation, since the world began. It's what Christ taught to Adam and Eve, after the fall, and it was what Enoch, Abraham, Isaac, Jacob, Moses, David, and all our spiritual forefathers talked about and looked for. It is *the thing* we wait for in this life.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he

yet hope for? But if we hope for that we see not, then do we with patience wait for it. (Romans 8:18-25)

Let's look at some scriptural examples taught directly from Christ, through His parables. Sermon after sermon could be written about each one of these, but I want to read through each one to highlight the command to prepare. All of these parables are eschatological in nature. To say again, all of creation has been building towards this Kingdom.

Occupy parable – the pounds (also talents parable in Matthew 25)

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. And when he had thus spoken, he went before, ascending up to Jerusalem. (Luke 19:11-28)

Here you have a nobleman that has ten servants who needs to go to a far country so that he can receive a kingdom and will return once he does. Before leaving he gives one pound to each of his ten different servants and they are commanded to occupy until

their master returns. In this version of the parable, the detail is included that the nobleman's citizens hate him and won't have him to rule over them. Upon the master's return, and taking account of his servants, he sees that the first two were faithful but another buried their pound, ignored his master's command, and served himself. What this wicked servant was given is taken away and given to the one that hath. Lastly, the citizens that refused to have him rule over them, having pronounced to be his enemies, are then taken and destroyed. The Lord gives gifts to every man and all men are commanded to repent and serve the Lord. God is not mocked, every work shall come into judgement when Christ takes account of all men, especially His servants.

The ten virgins parable

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (Matthew 25:1-13)

Sermons have been written about this parable and many of our brethren mentioned this parable specifically, when they consider what it means to prepare for Christ's kingdom. In this parable you have ten virgins, all with lamps (think oil lanterns). These ten virgins are watching for the bridegroom to return so that they can go with him to the marriage. Five of these virgins were wise and prepared themselves to welcome the bridegroom at his coming, having extra oil for their lamps. Five of these virgins were foolish, and had run out of oil for their lamps. Having gotten into a state of ease in their waiting, fell asleep, but once his coming was announced (he was at the gates of the city) the ten virgins rose to action but five had no oil. After being turned away from the wise, the five foolish sought their oil from the market, but once they returned to meet the bridegroom they were too late. The bridegroom had gone into the marriage with the five wise virgins and the five foolish were shut out and not welcome. As we know, the bridegroom is

Christ and the virgins are those who look for His return. The five wise are the faithful servants who engage in active spiritual preparation, being led by the Holy Spirit. The five foolish are those who claim to watch but make no preparations in their spirit, not being led by the Holy Spirit. As the pronouncements and signs of His return are imminent, only those that faithfully prepared will be allowed into the marriage supper of the Lamb. Consider the parable of the fig tree. Those faithful servants of Christ (the wise virgins) will have been given discernment to Christ's return and will be making those preparations as the signs are revealed that summer is near, while the unfaithful (the foolish virgins) won't realize it until Christ is at the door. Then it is too late.

Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. (Mark 13:28-37)

The Lord's saints won't be caught surprised that summer, or our Lord's return, has arrived. We will be expecting it, we will welcome it.

Good seed and tares, the mustard seed, and the leaven parables

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Another parable put he forth unto them, saying, The kingdom

of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. (Matthew 13:24-43)

Here the Savior provides three different examples to what the preparations for His Kingdom is likened. First, there is the parable of the wheat and the tares, which Christ kindly explains to His disciples and to us. Christ sows the children of the kingdom into the world, the children of the wicked one that were sown by the enemy are brought up with them during their Christian pilgrimage on earth (a necessary part of their preparation), and at the end of the world the angels gather the elect into that blessed Kingdom while the reprobate are cast into hell. The parable of the mustard seed explains to us that the preaching of Christ, the word, started small as the grain of a mustard seed, but as it takes root and grows greater it becomes the largest of herbs and becomes a tree. Likewise, the parable of the leaven hid in three measures of meal, until the whole was leavened. Again the preaching of Christ started small, but continued to spread until it covers the world. So it is in our hearts and so it is in the church, with respect to our spiritual growth and perfection.

The field with treasure, the of pearl great price, and the net parables

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and

buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. (Matthew 13:44-50)

Again, our blessed Christ provides three separate examples to how the preparations of His Kingdom are likened. First, you have the treasure hid in a field. This man made preparations and engaged in arranging his affairs to go and obtain that field, and made it the single most important thing in his life. So must we set our treasures on heavenly things and not on earthly things. Next, in the parable of the pearl of great price, this merchant man who was seeking goodly pearls, found the one pearl of great price and forsook all so that he could obtain it. So must we forsake all that we may obtain Christ. Lastly, there is the parable of the net. In like fashion to the parable of the wheat and the tares, the Lord's people are brought up among the wicked and in making final preparations to receive His Kingdom, the wicked are severed from among the just.

The man planting a seed parable

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. (Mark 4:26-29)

In this parable, Christ talks about the workings of the Holy Spirit in the hearts of His people, the preparations of His bride for His marriage, and the preparations of the earth for His return. So it is in the heart of one of His sheep, so it is with the preaching of the gospel, so it is with the church, and so it is with the signs of His coming. His word is planted and little by little progression is made until finally the harvest is ready. No man knows in their flesh how or when but we are to watch and prepare for once the harvest is ready then the end of the world is come. It's given and directed by the Holy Spirit.

Wise servant and wicked servant parable

Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. (Matthew 24:42-51)

Christ commands in this parable the urgency and the non-delegable duty to watch and be ready, as we know not the hour that the Son of man cometh. If we are faithfully watching and preparing, our Lord won't come in a day when we aren't looking for Him and at an hour when we aren't aware. We'll see those signs of His return approaching and we'll be found watching at that hour. We will be aware. It won't be a surprise. We are provoked to do this because we have the Spirit, not so that we can obtain the Spirit. The faithful servant in the parable wasn't just standing around watching out the window day and night for when his master would come back, but his lord made him ruler over his household and the faithful servant occupied his time fully engaged in that. Then once his master returned, he found him so doing as the master had commanded. The preparing is engagement and working.

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. (Philippians 2:9-13)

Workers in the vineyard parable

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen. (Matthew 20:1-16)

Often times, children (or all humans) struggle with not getting what's fair in their eyes, especially amongst their siblings. I see that in my own children and I think of this parable every time. The reward will be the same, no matter when your call to follow Christ happens, since the beginning of the world. Much can be said about this parable, and several sermons have been written expounding it. Our brother Fred spoke to this parable in a sermon on July 31st, 2016 with respect to the time in one's life that they are called by the Holy Spirit to follow Christ. It's a very good sermon, and I recommend a revisit. Thank God for the precious souls brought to salvation at the final hour before our dear Savior's return.

Wedding Supper Parable

And Jesus answered and spake unto them again by parables, and 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. But they made light of it, and went their ways, one to his farm, 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. 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 ye shall find, bid to the marriage.

So 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. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, 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. (Matthew 22:1-14)

This was the other parable heavily mentioned in the responses from you dear friends. Many things can and have been said from this pulpit about this parable, very good things. Incidentally, Fred did a sermon on this parable on February 17th, 2019, which is very good. This whole parable is about preparation. Preparation of a marriage, of a wedding, the wedding feast, getting guests to that wedding, etc. I believe this parable is about the Kingdom of Christ and preparations in providence (throughout the history of the world) in approaching that great day. There is active rebellion against these preparations, which are justly handled by a righteous King. There is also high energy and labor in getting guests to the wedding, preparing the feast for that wedding, and furnishing the entire affair. Finally, once the day comes, there are found those bidden that did not properly prepare and are thus justly handled. Many are called but few are chosen. These are all themes that Christ strikes over and over again throughout every single one of these parables. Everything in existence, every event in History, every iteration of Anti-Christ, every reprobate, every prophet, every servant, every elect sheep, and every church in every age have all been for the sole purpose of preparing for His Kingdom. I repeat that thought again because it is so important. We are nothing in this. Christ is everything.

Closing Thoughts

Today we've identified what that Kingdom is and looked at scriptural helps in provoking and teaching regarding that Kingdom and preparing for it. In my next sermon, Lord willing, we will build upon this foundation we've laid on the topic and look at more practical doctrine and application as helps for the body. The intention is not to make it about works or that it is some formulaic or methodist activity, but simply a practical provocation of our flesh. Our primary text next time will be Matthew 25 and the separation of the sheep and the goats. I love you all dearly. The grace of our Lord Jesus Christ be with you all. Amen.