

The Parable of the Inauguration and Marriage of the King's Son:

Matthew 22:1 And Jesus answered and spake unto them again by parables, and said,

Matthew 22:2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

The parable of the Inauguration of the Kings Son in which the Son is put into possession of the government; His new subjects are then symbolically married to Him and there is a great feast

Matthew 22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

It was the custom among the ancient Jews for the guests to be twice invited; or rather first invited, that they might prepare themselves, and then they were summoned a short time before the banquet, that they might be there at the proper time. The first invitation to the Jews to prepare for the coming Kingdom of God was given by all the Old Testament prophets, down to John the Baptist; the second invitation would come later by the apostles and other New Testament prophets and Christian disciples.

Matthew 22:4 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.

This is a second invitation to the Jews who had previously been invited, by the Old Testament prophets but "would not come." The Jews were invited first of all, by the Savior and his apostles under the limited commission found in Matthew 10 before all things were ready, but they refused the invitation and rejected Christ.

Then, after all was made ready by the death and resurrection of Christ and the establishment of the kingdom, they were again invited before the apostles turned to the Gentiles. For seven years from Pentecost, the gospel was preached to Jews alone. My oxen and my fatlings are killed. A description drawn from an ancient feast, where the substantial portion of the supper was meat.

Matthew 22:5 But they made light of [it], and went their ways, one to his farm, another to his merchandise:

There were two classes that refused to heed the invitation. This is the first class, who are those Jews who were and are today are indifferent to the gospel call.

Matthew 22:6 And the remnant took his servants, and entreated [*them*] spitefully, and slew [*them*].

The indifference of the previous class was proof of disloyalty, but the second class resort to open rebellion. This was fulfilled in the persecutions of the apostles and early church stirred by the Jews. See

Acts 4: 1-3 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them. 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put [*them*] in hold unto the next day: for it was now eventide.

Acts 5: 16-18 There came also a multitude [*out*] of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. 17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 18 And laid their hands on the apostles, and put them in the common prison.

Acts 5: 33 When they heard [*that*], they were cut [*to the heart*], and took counsel to slay them ... 40 And to him they agreed: and when they had called the apostles, and beaten [*them*], they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts 7: 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast [*him*] out of the city, and stoned [*him*]: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, calling upon [*God*], and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Acts 8: 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all

scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen [*to his burial*], and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed [*them*] to prison. 4 Therefore they that were scattered abroad went every-where preaching the word

Acts 12: 1 Now about that time Herod the king stretched forth [*his*] hands to vex certain of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put [*him*] in prison, and delivered [*him*] to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

Acts 14: 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use [*them*] despitefully, and to stone them, 6 They were ware of [*it*], and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 And there they preached the gospel.

Acts 14: 19 And there came thither [*certain*] Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew [*him*] out of the city, supposing he had been dead.

Acts 16: 22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat [*them*]. 23 And when they had laid many stripes upon them, they cast [*them*] into prison, charging the jailor to keep them safely: 24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

Acts 17: 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; 7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, [*one*] Jesus.

Acts 21: 30-33 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, and commanded [him] to be bound with two chains; and demanded who he was, and what he had done.

Acts 23: 1 And Paul, earnestly beholding the council, said, Men [and] brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, [thou] whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

II Corinthians 11: 23 Are they ministers of Christ? (I speak as a fool) I [am] more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty [stripes] save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 [in] journeyings often, [in] perils of waters, [in] perils of robbers, [in] perils by [mine own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Matthew 22: 1 And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 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. 5 But they made light of [it], and went their ways, one to his farm, another to his merchandise:

Matthew 22:6 And the remnant took his servants, and entreated [them] spitefully, and slew [them].

Matthew 22:7 But when the king heard [thereof], he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

He who insults or assails a King's heralds assails the King's majesty.

“... Destroyed those murderers and burned their city” is strikingly fulfilled in the fate of the Jews and Jerusalem. The Roman armies were chosen to inflict the

retribution upon the Jewish nation in 70 AD ... this will be more fully prophesied in Matthew 24.

Matthew 22:8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Those who reject the gospel invitation show that they are not worthy.

Matthew 22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

All people, nations and languages are now to be invited, not one race like the Jews or one class alone, but the command is, "As many as ye shall find, bid to the marriage."

This was fulfilled when the gospel was offered to the Gentiles as well as Jews.

Matthew 22:10 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.

The bad are invited to come as they are, not to remain bad, but in order that they might become Christians and Christ like.

Many metaphors are used to describe this gathering work of the Church cf:

The coming Church of Christ is the floor where the wheat and chaff mingle together.

Matthew 3:12 Whose fan [*is*] in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

The coming Church of Christ is the field where the true grain grows and the counterfeit tares or darnell grows together until the harvest.

Matthew 13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

The coming Church of Christ is the net which collects both bad and good.

Matthew 13:47-48 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

The coming Church of Christ is the house where both the wives and the foolish virgins are found.

Matthew 25:1-2 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five [*were*] foolish.

The coming Church of Christ is the fold that has both sheep and goats

Matthew 25:32-33 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [*his*] sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left.

Matthew 22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

It is said to be a custom in the East, even to the present day, for the host to present his guests with robes of honor. Every saint is robed, not in his own righteousness, but in the white robes of Christ's righteousness.

Isaiah 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [*himself*] with ornaments, and as a bride adorneth [*herself*] with her jewels.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ.

The garments we put on when we put on the Lord Jesus Christ by faith in baptism cf: Romans 6:3-6

To be without the wedding garments, offered freely to him, implied that the man thought his usual attire good enough. He therefore represents one who, while professing to be a Christian, thought his own righteousness would save him without a trust and obedience to the Savior."

Matthew 22:12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

The fact that he did not have on a robe of righteousness was absolute proof that he had no right to be at the Wedding ... for it's going to be a formal black tie affair

All were previously invited to come just as they were both good and bad, but they must all be clothed alike when they enter into the Kingdom as guests of the Lord.

The Robe of Righteousness is an absolute requirement and not strange apparel:

Zephaniah 1:7-9 Hold thy peace at the presence of the Lord GOD: for the day of the LORD [*is*] at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. 8 And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. 9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

Robes are often used as a metaphor in the Bible to describe our righteousness; All our Righteousness are as Filthy Rags before God cf:

Isaiah 64:6 But we are all as an unclean [*thing*], and all our righteousnesses [*are*] as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

None are righteous cf:

Romans 3:10-20 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat [*is*] an open sepulchre; with their tongues they have used deceit; the poison of asps [*is*] under their lips: 14 Whose mouth [*is*] full of cursing and bitterness: 15 Their feet [*are*] swift to shed blood: 16 Destruction and misery [*are*] in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [*is*] the knowledge of sin.

A change in our righteousness is required as is provided in Christ,

Isaiah 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with

the robe of righteousness, as a bridegroom decketh [*himself*] with ornaments, and as a bride adorneth [*herself*] with her jewels.

Zachariah 3:1-9 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. 2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: [*is*] not this a brand plucked out of the fire? 3 Now Joshua was clothed with filthy garments, and stood before the angel. 4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. 5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. 6 And the angel of the LORD protested unto Joshua, saying, 7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. 8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they [*are*] men wondered at: for, behold, I will bring forth my servant the BRANCH. 9 For behold the stone that I have laid before Joshua; upon one stone [*shall be*] seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

Luke 15:22 But the father said to his servants, Bring forth the best robe, and put [*it*] on him; and put a ring on his hand, and shoes on [*his*] feet:
Righteousness of God,

Romans 1:16-17 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Romans 3:21-26 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God [*which is*] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth [*to be*] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, [*I say*], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Revelation 19:7-9 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.⁸ And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.⁹ And he saith unto me, Write, Blessed [*are*] they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God

Rev. 21:1-2 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. **2** And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

In the ancient world when Kings gave a dinner they would furnish long robes. By coming to the Kings door you made application for the garment. So if you had presented yourself in the way appointed you would have a robe on.

Mark 16: 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. **16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Matthew 22:13-14 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.

It is the king's right to exclude all unfit, even at the door of the feast.

Matthew 22:14 For many are called, but few [*are*] chosen.

"The many called" embrace all who hear the gospel; the whole Jewish nation, and the Gentiles of every land where the gospel is preached.

The chosen are those who choose to accept.

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.**16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned ... **20** And they went forth, and preached every where, the Lord working with [*them*], and confirming the word with signs following. Amen.

I Thessalonians 1: 6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: **7** So that ye were

ensamples to all that believe in Macedonia and Achaia. 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Romans 1: 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

Colossians 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 Which is come unto you, as [*it is*] in all the world; and bringeth forth fruit, as [*it doth*] also in you, since the day ye heard [*of it*], and knew the grace of God in truth:

Colossians 1:23 If ye continue in the faith grounded and settled, and [*be*] not moved away from the hope of the gospel, which ye have heard, [*and*] which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Romans 10:17 So then faith [*cometh*] by hearing, and hearing by the word of God. 18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

The Character of the Scribes & Pharisees:

Matthew 22:14 For many are called, but few [*are*] chosen.

Pharisees and the Herod-ians question Jesus;

Matthew 22:15-22 Then went the Pharisees, and took counsel how they might entangle him in [*his*] talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any [*man*]: for thou regardest not the person of men.

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

Matthew 22:18 But Jesus perceived their wickedness, and said, Why tempt ye me, [*ye*] hypocrites?

Matthew 22:19 Shew me the tribute money. And they brought unto him a penny.¹

Matthew 22:20 And he saith unto them, Whose [*is*] this image and superscription?²

Matthew 22:21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Matthew 22:22 When they had heard [*these words*], they marvelled, and left him, and went their way.

Sadducees question Resurrection,

Matthew 22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

A Lawyer's question concerning Great Commandment,

Matthew 22:24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Matthew 22:25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

Matthew 22:26 Likewise the second also, and the third, unto the seventh.³

Matthew 22:27 And last of all the woman died also.

Matthew 22:28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Matthew 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Matthew 22:31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Matthew 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Matthew 22:33 And when the multitude heard [*this*], they were astonished at his doctrine.

Matthew 22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Matthew 22:35 Then one of them, [*which was*] a lawyer, asked [*him a question*], tempting him, and saying,

Matthew 22:36 Master, which [*is*] the great commandment in the law?

Matthew 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Matthew 22:38 This is the first and great commandment.

Matthew 22:39 And the second [*is*] like unto it, Thou shalt love thy neighbour as thyself.

Matthew 22:40 On these two commandments hang all the law and the prophets.

James 1:25 But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

James 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

Whose son is Christ?

Matthew 22:41 While the Pharisees were gathered together, Jesus asked them, Matthew 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, [*The Son*] of David.

Matthew 22:43 He saith unto them, How then doth David in spirit call him Lord, saying,

Matthew 22:44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

Matthew 22:45 If David then call him Lord, how is he his son?

Matthew 22:46 And no man was able to answer him a word, neither durst any [*man*] from that day forth ask him any more [*questions*].

The character of the Scribes & Pharisees

Sources: KJV Bible, theWord.com, B.W. Johnson's People New Testament Commentary