

Matthew 22

ASVh with Comments

Summary. The events described in this chapter are believed to occur in Jerusalem and the surrounding small towns around Jerusalem. In this chapter, the Lord Jesus interacts with His disciples, the Pharisees, the Sadducees, the Herodians, a Pharisee lawyer, and the multitudes. As He travels, His disciples follow Him, and people come to join His company. Whatever He teaches the disciples, people can hear; nothing is in secret, and it is always in the open. The interactions described in this chapter took place in public places as the Lord Jesus traveled and taught. Six main points can be summarized as follows: 1) The Lord Jesus tells a parable about the kingdom of heaven where He likens the kingdom of the heavens to a king (the Father) who gave a wedding feast for his son (the Lord Jesus). The meaning of the wedding feast in the parable is to show that the ultimate decision belongs to the Father and that the Father alone makes all the decisions. Preparing the kingdom started with the moment when the first nail pierced the Lord Jesus' skin. The parable talks about the time from the Lord Jesus' crucifixion until His second coming, when humans are called to follow Him. The parable describes three stages: the Father prepares for the feast, the calling of the guests, and the feast itself. 2) The Pharisees and Sadducees plot to discredit the Lord Jesus in the eyes of His disciples, people, and rulers. The Lord has come to guide them, but they choose not to follow even if they acknowledge Him as a teacher, so the guilt is not with the Lord. 3) The Lord Jesus responds to the Pharisees' question, and He teaches about taxes. The Lord gives a simple answer and proves to the people that the wisdom of God is beyond the human mind and human understanding. 4) Responding to the Sadducees' question, Jesus teaches about resurrection. Through His answer, the Lord shows them that they do not know the Scripture and the power of God, but they are religious leaders. 5) Responding to the lawyer's question, the Lord Jesus teaches us about the great commandments. The Lord gives us two commandments to live by. First, you shall love the Lord your God with all your heart, soul, and mind; second, you shall love your neighbor as yourself. 6) The Lord Jesus asks the Pharisees a question about Himself. Then and now, people do not admit that the Lord Jesus is one hundred percent human and one hundred percent God. Through His question, the Lord Jesus wants to make them admit that He is the Son of God.

22 ¹ And answering, **Jesus spoke** again in parables **to** them, saying,

Comments 22:1. The wedding feast in this parable is given in the honor of establishing the kingdom of Heaven and pointing out to the real king who will rule over all the guests. It is hard for humans to understand the feelings of the Father and the Son, One in all but different in authority and duty. The Father has all the authority; the Son's duty is to rule over all. The parable describes three stages. First, the Father prepares for the feast, the hall, the table, the food, the guest list selection, the sending out of the servants, and the place where guests will sit at the table. The guests to sit at the table are the chosen ones, the Jews, and the invited ones, the Gentiles. The second stage is the calling of the guests, and the final and third stage is the feast itself.

Q: What is the time frame of the parable? **A:** The moment of preparing the kingdom starts with the time when the first nail has pierced the Lord Jesus' skin. The parable talks about the time when humans are called to follow the Lord Jesus: from His crucifixion until His second coming.

² The kingdom of **the heavens has become like to a man**, a king, who made a **wedding** feast for his son,

³ and sent **out** his servants to call **those having been invited** to the **wedding** feast, and they **were** not **willing to** come.

Comments 22:2-3. "A man, a king" here refers to the Father, and "his son" refers to the Lord Jesus. Remember, the Bible always refers to the bride as being the Church of God and the bridegroom as being the Lord Jesus. "Wedding feast for his son" refers to when the Father prepares the kingdom for His Son to rule. The Father will prepare the wedding feast and bring the people He has in His plan. The call to this feast is already put deep in the heart of each individual because the Lord calls everybody, and everyone has the same chance to get to heaven. When the Father prepares the wedding feast for His Son, He will lead those who respond to the call in their hearts. The world corrupts many of those who have the call, and they turn against the call of God that was put inside their heart from the beginning.

"His servants" refers to the apostles and the whole company of disciples of about one hundred and twenty gathered together in the upper room in Jerusalem (First group of servants: see Acts 1:12-15). The Holy Spirit comes

upon them, and they all go out to teach the Word to the Jews first. Before this anointing at Pentecost, they will not remember all the things the Lord has done. When the Holy Spirit comes upon them, the Holy Spirit will remind them of all the teachings of the Lord. The Holy Spirit has to be given; no human mind can remember every word after a long time has passed and be able to write it down to prepare the Bible. Only through the Holy Spirit is it possible to bring the knowledge about the Lord and write the Bible.

“Those having been invited” refers to two groups of guests, the Jews first and then the Gentiles. The Jews who reject the call make the room available for the Gentile guests. That is when the second round of calling takes place (See Revelation 11:1 “... Rise and measure the temple of God and the altar and those who worship there.”) In Revelation 11:1, “Measure those who worship there,” refers to this selection mentioned in this parable that says, “those having been invited.”

⁴ Again he sent **out** other servants, saying, Tell **those having been invited**, Behold, I have made ready my dinner; my oxen and **the** fatlings **have been** killed, and all things are ready; come to the **wedding** feast.

⁵ But **having paid no attention**, they went **away**, one to his own **field**, **then** another to his merchandise;

⁶ and the rest **having** laid hold **of** his servants, **mistreated**, and killed them.

Comments 22:4-6. The Father continues to call the selected ones, the Jews. Yet, they still do not respond and mistreat the servants. They do not only ignore; they do not even want to be called His people because the eyes of the world are fixed on them; they feel they are a laughingstock for the nations. Look at the majority of Christians; they feel like them as well. When it is close to the end times, it will get worse; the hearts of humans will become cold towards God and the living Word, and more and more, they will ignore the call.

There is a gap of time between each call (verse 3 and verse 4). The Lord's time is not the same as human time. After the Lord Jesus rose, many people heard what happened. From those who hear the good news, some will be chosen to have duty as servants.

⁷ **And** the king was **angry**; and **having** sent his armies, **he** destroyed those murderers, and burned their city.

Comments 22:7. This verse refers to the time when the Romans besieged and conquered the city of Jerusalem in 70 AD and destroyed and burned the temple and the city. But, this was their own fault for killing God's Son and God's servants, and that was when the Lord took away His hand of protection.

As it is written in the Bible, all His children traveled with the Lord's help, and when they found a place to stay, they forgot what the Lord had done for them. The Lord removed His hand and let them face their own challenges by themselves. However, the love of the Lord never ends. They are His children and always will be His children; His Son comes into their nation.

⁸ Then he **says** to his servants, The wedding **feast** is ready, but **those having been invited** were not worthy.

Comments 22:8. “The wedding feast is ready.” The Father Himself has prepared the whole celebration for His Beloved Son. For the Son's pleasure, the Father has been waiting and willing to forgive all; the Father wants to give a gift for His Beloved Son, that is, to forgive all that come under the blood of the Holy Son.

“But those having been invited” refers only to the Jews, the selected ones. “Were not worthy” refers to those who rejected the commandments of God and practiced the traditions of men. For them, the traditions of men became more important than the commandments of God.

⁹ Go therefore **to** the **intersections** of the **main roads**, and as many as **you** shall find, **invite** to the **wedding** feast.

Comments 22:9. “As many as you shall find, invite to the wedding feast.” The Father specifically said to go out and invite those you find, no differentiating, any class of people, Jews, Gentiles, and outcasts; if in their hearts they show remorse towards their actions and repent, invite them to the feast.

¹⁰ And those servants went out into the **main roads**, gathered together all as many as they found, both bad and good; and the wedding **feast** was filled with guests.

Comments 22:10. “The wedding feast was filled with guests.” Imagine heaven and the gates of heaven. The wedding hall where the wedding feast takes place is prepared somewhere in front of the gates of heaven. Souls are gathered here just before entering the gates of heaven. From this parable, we can imagine the wedding hall

having two sections, one on top of the other. The top section is the Jews section, where only the selection of the Jews enters; the bottom section is where the second group of guests, the mixed group, enters. This wedding feast is still yet an event that will take place at God's timing.

Heaven, the wedding hall, and the soul world are completely in a different dimension for human eyes' ability to see, but only the eyes of the soul can see. All the stars and everything in the sky exist to show humans the glory of God and show that there is a God who created everything. It is His pleasure, not human pleasure; the purpose to create is just for Himself and for humans to see that there is a God who created all things (See Revelation 4:11). But humans do not use this knowledge to come to acknowledge the Creator.

¹¹ Then the king **having entered** in to **look upon those reclining**, he saw there a man not **being dressed** in wedding garment;

Comments 22:11. As this verse tells, all of the guests have accepted His Son's mercy with a sincere heart, but there was one there who pretended to accept. This one hid himself among the others; he just wanted to have a portion of the good time. He thought that he could hide from the eyes of the Lord, but no one can.

"He saw there a man." This man represents all those who try to make themselves righteous in their own eyes, as the Bible tells us, but the Lord can see the inner heart of those individuals. Everything is like an open book for the Lord.

"Wedding garment." This portion of the parable refers to then and now as well. The wedding garment represents faith and belief in the Lord Jesus, that He is the only true Son of God and only by His blood are we all clean. The old garments have been changed; they have been washed by the blood of the Lord Jesus, and when they have been washed in the blood, they will be fit for the wedding feast. That is what the Father is looking for; the first thing the Father sees is the wedding garment, and the sin of that person will be covered. Do not come to the wedding if you do not have the wedding garment on you.

¹² and he **says to him**, Friend, how **did you enter here** not having a wedding garment? And he was speechless.

Comments 22:12. "Friend ... wedding garment?" This man (friend) represents all those who sneak in without proper wedding garments. This man was invited by the servants, and he hid among the true believers and the Jews. The servants' duty was only to invite the guests, not to sort them. As the Bible tells us, the wolf covered with lambskin can blind the eye, not just for other believers but even for the servants. Just looking at the outer covering, you think it is right to invite them to the feast. But, the Father's eyes can see through the covering; He sees through the deep, hidden portion of the heart and soul. Nothing can be hidden in front of the Father.

¹³ Then the king said to the servants, **Having bound his** feet and hands, cast him out into the outer darkness; there **will** be the weeping and the gnashing of **the** teeth.

Comments 22:13. These servants here represent the angels of the Lord, who have the power and authority to carry out these actions. The outer darkness represents the outer rim of Hades (See Luke 16:22-23). Note that here and in Luke 16:22-23, the Lord refers to the outer level within the realm of Hades.

¹⁴ For many are called, but few chosen.

Comments 22:14. The meaning of the wedding feast itself is to show that everything is in the Father; this world itself is in the Father as well. The Father has all things in His hand. The ultimate decision belongs to the Father, who alone makes all the decisions. Remember that the Lord Jesus Himself always does the Father's will.

¹⁵ Then **having gone out**, the Pharisees took counsel how they might ensnare **Him** in **His** words.

¹⁶ And they send to **Him** their disciples, with the Herodians, saying, **Teacher**, we know that **Thou** are true, and teach the way of **God** in truth, and **do** not care for **anyone**, for **Thou** do not look on the appearance of people.

Comments 22:16. Here, we see the hypocrisy of the Pharisees; they took the Herodians along as witnesses to what the Lord Jesus would answer about taxes.

This verse supports many of our comments about the Pharisees; they know, and they see, but they do not accept. The Lord has come to guide them, but they themselves choose not to follow; the guilt is not with the Lord (See John 9:41). If they did not know, there would be no guilt, but because they know (about the Lord) and admit, the guilt remains on them.

¹⁷ Tell us therefore, What **do Thou** think? Is it lawful to give tribute **to** Caesar, or not?

¹⁸ **However**, **Jesus** **having** perceived their **malice**, said, Why do **you** test **Me**, hypocrites?

¹⁹ Show **Me** the tribute **coin**. And they brought **to Him** a denarius.

²⁰ And **He says to** them, Whose is this image and **inscription**?

²¹ They say **to Him**, Caesar's. Then **He says to** them, **Give back** therefore **to Caesar** the things of Caesar, and **to God** the things of **God**.

²² And **having** heard, they **marveled**; and **having** left **Him**, they went away.

Comments 22:21-22. Here we have the meaning: The Lord has proved to people that the wisdom of God is beyond the human mind; a simple answer has answered it all. The Lord did not use many pretty words but always straightforward words, and the words will convict the hearts of humans.

²³ On that day Sadducees came to **Him**, **those saying** that there is no resurrection, and they **questioned Him**,

²⁴ saying, **Teacher**, Moses said, If **someone should** die, having no children, his brother shall marry his wife, and raise up **offspring to** his brother.

²⁵ Now there were with us seven **brothers**; and the first **having** married, **died**, and having no seed, **he** left his wife **to** his brother;

²⁶ in like manner the second also, and the third, **until** the seventh.

²⁷ **Then, last of** all, the woman died.

²⁸ In the resurrection therefore whose wife **will** she be of the seven? For all had her.

²⁹ **Now Jesus answering** said **to** them, **You are led astray**, not knowing the Scriptures, nor the power of **God**.

³⁰ For in the resurrection they neither marry, nor are given in marriage, but are **like** angels in heaven.

³¹ **Now concerning** the resurrection of the dead, have **you** not read that which was spoken **to** you by **God**, saying,

³² **I am the God** of Abraham, and the **God** of Isaac, and the **God** of Jacob? **He** is not the **God** of the dead, but of the living.

³³ And **having** heard, the multitudes were astonished at **His** teaching.

Comments 22:23-33. "Resurrection." The Lord talks about the resurrection of the body.

"He is not the God of the dead, but of the living" (See verse 32); at this point, the Lord Jesus talks about His resurrection in the body. The Father is the God of the living because all things live in front of the Lord. The passage confirms the resurrection of the Lord Jesus, which is why the Father is the God of the living; His Son never died, and He was resurrected in the body. God cannot die; He is the God of the living, so He cannot die; He is life (See 1 John 5:11-12). This passage confirms the resurrection of His Son, complete body and soul. The Lord Jesus was the first one to rise from the dead; that is why He is the King of the resurrection; all that will resurrect at the end will be under Him. He is the King of all, the dead (those who never have a chance to return, as in the Bible is mentioned the ones that have been punished to be burned in Hell; See Revelation 20:12-14), and the alive. By His sacrifice on the cross, the Lord Jesus has become the King of the dead and the living.

Q: How many resurrections in the body are described in the Bible? **A:** There is only one resurrection in the body. The resurrection in the body can happen only for the believers in the Father, the Son Jesus, and the Holy Spirit. Only the believers can have that chance. This is the first resurrection, as described in Revelation 20:4-5, and it will take place sometime in the future before the Lord's second coming on earth. Revelation 20:5 says, "The rest of the dead did not come to life until the thousand years were ended." Those who come to life in this verse never get the body; they come to life just to receive judgment, but they will have no material body, just the spiritual body. The soul that dies without a body has no thought of pain, but these ones that come to life here will have thought to know only what pain will mean and will have feelings of punishment in torture. (See Revelation 20:12-14).

Q: Do we keep the gender after the resurrection? **A:** There are differences between the resurrected bodies, but no term for female or male is used. Those who reign with the Lord have heavenly bodies, not human bodies. The heavenly body does not have a specific way of looking to tell the difference between female and male like we have on earth (See 1 John 3:2).

³⁴ But the Pharisees, **having** heard that **He** had put the Sadducees to silence, gathered themselves together.

³⁵ And one of them, a lawyer, **questioned, tempting Him:**

³⁶ **Teacher**, which commandment is the **greatest** in the law?

Comments 22:35-36. This lawyer is a leader of religion at that time; religious leaders who claim that they are the ones who know everything about the law of God. The Lord here used Scripture to reply to them; He told them straightforwardly: you do not know the Scripture. The Lord showed them His knowledge, but they still tested Him. There are two types of people, in the past one and nowadays another. In those times, they tested the Lord's authority, while nowadays, humans test the Lord's patience. Think that the Lord has died for all; the Lord did not die just for the Jews alone but for the whole world. Yet, only a small number of people have come to recognize that, and this is a test of the Lord's patience against the Lord's mercy for humans. Many people in the church and those who claim to be believers speak by mouth, not by heart, and their mouth leads them to judgment.

³⁷ And **He** said to him, **You shall** love the **Lord Thy God** with all **your** heart, and with all **your** soul, and with all **your** mind.

³⁸ This is the great and first commandment.

³⁹ The second like it: **You shall** love **your** neighbor as **yourself**.

⁴⁰ On these two commandments **all** the law **hangs**, and the Prophets.

Comments 22:39-40. The neighbor here is anyone the Lord brings to your path, not those that only walk and pass you by, but those you interact with (See Luke 10:36-37). There is always some purpose in connecting with someone, regardless of the type of people you meet. If you are good to them, inside of them, they will have a question, "Why are you good to them?" And if the conversation comes, you can tell them this is one of the principles of teaching from the Bible. Make them think of the Bible, and you will open their hearts to search by themselves.

⁴¹ Now while the Pharisees were gathered together, **Jesus questioned** them,

⁴² saying, What **do you** think **about** the **Christ**? Whose **Son** is **He**? They say to **Him**, of David.

Comments 22:41-42. Christ is the Greek translation of Messiah from Hebrew. Christ means "Anointed One of God" or "Chosen One of God." The question the Lord has put is from the mercy of the Lord to open their eyes. They claim to be religious leaders but have no knowledge of Scripture. Then and now, people fight the same way for the deity of the Lord Jesus. The question they have then and now is the same: "How can Jesus be the Son of God when there were so many brothers and sisters in His earthly family?" It's the same fight, no difference.

"They say to Him, of David." Their answer clearly shows that they all go through His earthly family; they go further to where He comes from. This is to fight who the Lord Jesus Himself is, born of human or born not of human. For them, He cannot be born of God because of His mother. The siblings He has on earth make His deity doubtful for them. Their stumbling point is: if Mary has a baby with God, how can she have more babies with another man? Even now, people think the same way, how holy she can be; for an adulteress, you would be pregnant with God and then with a man; this is the way they want to use the Lord Jesus' Holy birth.

⁴³ **He** says to them, How then **does** David in the **Spirit** call **Him Lord**, saying:

⁴⁴ The **Lord** said to **My Lord**,

Sit on **My** right hand,

Until **I** lay **Your** enemies underneath **Your** feet?

⁴⁵ If, **therefore**, David **calls Him Lord**, how is **He** his son?

Comments 22:43-45. Through this question, the Lord Jesus wants them to admit that He is the Son of God. That is why the virgin birth must happen. The woman who will carry Christ cannot be used by man until His birth is over; then, she can have life as a woman should have.

⁴⁶ And no one was able to answer **Him** a word, neither **dared anyone** from that day to **question Him** no longer.

Life and Faith Applications. 1) Have faith in God and believe that we are clean only through the shed blood of the Lord Jesus. Only through Him can we be in front of the throne of the Father. 2) As Christians, we must give ourselves to God and obey His commandments, but we also should perform our duties as citizens and be

examples in society. 3) We must believe in the bodily resurrection of the Lord Jesus, for we, in the same manner, will rise as well. The Lord Jesus is the King of the resurrection, and all that will resurrect at the end will be under Him. 4) Put God first in everything that you do and give your love to Him. Also, show your love for the Lord to the people that the Lord brings in your path.