

The Motley Crew – December 1, 2010

Matthew 22:1-14

Aloha

The Questions

Read Matthew 22:1-14

1. Who is the king?
2. Who received the initial invitation?
3. Who is the son?
4. What does verse 9 say about the initial invitation?
5. What does verse 9 say about the heart of the King?
6. Who are the servants?
7. Whose Kingdom are we building?
8. How does verse 10 fit with how we do church in America today?
9. Why was the wrong garment such a terrible crime?
10. How do we reconcile verse 14 and John 3:16?

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Matthew 22:1-14

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Some Suggested Answers

Read Matthew 22:1-14

The Parable of the Wedding Banquet

1 Jesus spoke to them again in parables, saying: **2** “The kingdom of heaven is like a king who prepared a wedding banquet for his son. **3** He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

4 “Then he sent some more servants and said, ‘Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’

5 “But they paid no attention and went off—one to his field, another to his business. **6** The rest seized his servants, mistreated them and killed them. **7** The king was enraged. He sent his army and destroyed those murderers and burned their city.

8 “Then he said to his servants, ‘The wedding banquet is ready, but those I invited did not deserve to come. **9** So go to the street corners and invite to the banquet anyone you find.’ **10** So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests.

11 “But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. **12** He asked, ‘How did you get in here without wedding clothes, friend?’ The man was speechless.

13 “Then the king told the attendants, ‘Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’

14 “For many are invited, but few are chosen.”

Notes:

The Lutheran Study Bible stated that this “parable repeats three important themes from the previous one (Matt. 21:33-46), specifically Jesus' divine Sonship, Israel's persistent rejection of its prophets, and the inclusion of Gentiles in God's kingdom”. Page 1630, note 22:1-11.

Substantially similar to this parable is one found in Luke 14:15-24, The Parable of the Great Banquet. The text is below.

All scriptural citations are from the New International Version, used with permission.

The suggested answers will follow the sequence that we discussed them during the class time.

After spending a week in Hawaii on Waikiki with his wife and two of their children, Pastor Eddie was back with us in the Motley Crew today. Looking tanned and rested, he regaled us with stories about the vacation, including the flights to and from (“brutal”), the kindness of the Hawaiian people, the beauty of snorkeling in those waters – and yes those fish really are that colorful ... isn't God great! ..., the respectful visit to the Arizona memorial, the rudeness of some foreign visitors, and other great stories. The family had a great time, and we were very happy to have Pastor Eddie back with us.

We began the Bible Study with prayer. Among many others, the group especially wanted to remember Angela, Scott, Patti, Paul, and the rest of the family during this difficult time. We send our love and our prayers to them all.

Verse 2. “The kingdom of heaven is like a king who prepared a wedding banquet for his son.”

1. Who is the king?

God

2. Who received the initial invitation?

The Jewish nation.

Matt. 22:4-5. 'Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.'
“But they paid no attention and went off

Luke 14:16-18. At the time of the banquet he sent his servant to tell those who had been invited, ‘Come, for everything is now ready.’ “But they all alike began to make excuses. ...

Those invited represent the people of Israel. Inexplicably, they refuse to come to the banquet prepared for them. *Lutheran Study Bible*, p. 1630, note 22:3.

Romans 10:21. But concerning Israel he says,
“All day long I have held out my hands
to a disobedient and obstinate people.” [[Isaiah 65:2](#)]

Sent his servants forth to call them that were bidden to the wedding. It was the custom among the ancients for the guests to be twice invited; or rather first invited that they might prepare themselves, and then summoned a short time before the banquet, that they might be there at the proper time. The first invitation to the Jews was given by the prophets, down to John the Baptist; the second afterwards by the apostles and other disciples in succession. *People's New Testament*.

As we noted during our last Bible Study time, the Old Testament is largely the chronicle of God's attempt to send His prophets to the Jewish nation with his promises of a Messiah and warnings concerning disobedience, and the responses of the Jewish nation to those prophets, which ranged from passive disregard to murder. The last such messenger was John the Baptist, who met the same fate as many others.

The guests first invited were the Jews. When the prophets of the Old Testament prevailed not, nor John the Baptist, nor Christ himself, who told them the kingdom of God was at hand, the apostles and ministers of the gospel were sent, after Christ's resurrection, to tell them it was

come, and to persuade them to accept the offer. The reason why sinners come not to Christ and salvation by him, is, not because they cannot, but because they will not. *Matthew Henry's Concise Commentary*.

It was for this reason that He said:

‘The wedding banquet is ready, but those I invited did not deserve to come.’ Verse 8.

3. Who is the son?

Jesus, who is also described as the Bridegroom. When we sing “This is the feast ...” during the Divine Service, this is what is being talked about: the coming of the Messiah. This theme will be discussed again in future parables.

4. What does verse 9 say about the initial invitation?

Matt. 22:9. “So go to the street corners and invite to the banquet anyone you find.”

Luke 14:21. ... “Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.”

It has now been extended to *all* people. Thank God! *Everyone* is now invited to participate in the gift of eternal life through Christ Jesus.

This invitation represents the inclusion of the Gentiles in God's kingdom. *Lutheran Study Bible*, p. 1630, note 22:9. Pastor Eddie explained that the Gentiles were everyone who was not a Jew.

10. How do we reconcile verse 14 and John 3:16?

Matt. 22:14. “For many are invited, but few are chosen.”

John 3:16. “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

God wants all to be saved. 1 Timothy 2:4. But not all will be saved. Verses 5 & 6. They chose not to be saved by rejecting Jesus as the Christ.

1 Timothy 2:1-4. ¹ I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—² for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. ¹³ This is good, and pleases God our Savior, ⁴ *who wants all people to be saved and to come to a knowledge of the truth.*

Matt. 22:5-6. ⁵ “But they paid no attention and went off—one to his field, another to his business. ⁶ The rest seized his servants, mistreated them and killed them.

Luke 14:18-20. “But they all alike began to make excuses. The first said, ‘I have just bought a field, and I must go and see it. Please excuse me.’ “Another said, ‘I have just bought five yoke of oxen, and I’m on my way to try them out. Please excuse me.’ “Still another said, ‘I just got married, so I can’t come.’

Many of those called into God's kingdom miss out because they refuse to respond to the invitation properly – in faith. “This does not mean that God is unwilling to save everybody. But

the reason some are not saved is as follows: They do not listen to God's Word at all" (FC Ep XI 12) [Epitome of the Formula of Concord. "God's Eternal Foreknowledge and Election," paragraph 12. Found in *Concordia: The Lutheran Confessions*. Second Edition. (2006), p.499.]. *Lutheran Study Bible*, p. 1630, note 22:14.

It is not just the Jews who rejected the first and second invitations who will miss out on this salvation. Everyone in any time who has heard the message of the Good News, and who chooses not to accept Jesus as the Messiah, are among those who are not the "chosen." These people existed in the First Century and exist today in the 21st Century.

9. Why was the wrong garment such a terrible crime?

He was saying his own clothes (works) were good enough. See Galatians 3:26. It's all about His grace.

Galatians 3:26-29. "So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."

"Israelites expected invited guests to wear festive wedding garments, which the host could provide. Thus, this fellow's failure to dress in appropriate clothing, which was freely given to him, offends the host. This garment signifies the righteousness of God, which covers our sin (cf Is 61:10; Gal 3:27). *Lutheran Study Bible*, p. 1630, note 22:1-12.

Isaiah 61:10

10 I delight greatly in the LORD;
my soul rejoices in my God.
*For he has clothed me with garments of salvation
and arrayed me in a robe of his righteousness,
as a bridegroom adorns his head like a priest,
and as a bride adorns herself with her jewels. [Emphasis added.]*

Saw there a man which had not a wedding garment. It is said to be a custom in the East, even at 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. As many of you as have been baptized into Christ have put on Christ (Gal. 3:27). Abbott, on this passage says: "The garments we put on when he put on the Lord Jesus Christ by faith in baptism... 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 for Christ, thought his own righteousness would save him without a trustful obedience to the Savior (Romans 13:14 Galatians 3:26-27)." *People's New Testament*.

The language of "baptized into Christ" in Galatians 3 reminds us that at our baptism as babies, were the passive recipients of the Gift. Then, as now, we are helpless to save ourselves. Here we see God reaching out to us to offer us eternal salvation through Jesus' sacrifice. Here, as before in Matthew's Gospel, God is the active seeker and giver, and we are the passive recipients.

And notice that the Gentiles are made heirs of Abraham, not just the Jews.

5. What does verse 9 say about the heart of the King?

Matt. 22:9. “So go to the street corners and invite to the banquet anyone you find.”

Luke 14:21 ... “Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.”

Love for everyone fills His heart, John 3:16, which includes those first invited.

John 3:16-17. “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.”

Some Jews accepted Jesus. All of His first disciples were Jews, and these were included in the first invitation. But the greater number did not. Although God wanted all to be saved, they declined the first invitation, and then the second. In doing so, they condemn themselves, as did the Fig Tree.

6. Who are the servants?

Initially the Old Testament prophets, then His disciples, and now *all* believers.

Some of those invited to the feast ignore the second invitation. Others greet these messengers with violence. Such refusals represent Israel's reaction toward the prophets sent to them.

Lutheran Study Bible, p. 1630, note 22:5-6.

It was remembered how difficult it was for Peter to get to the point of allowing Gentiles into the Christian community. It was the trance in which God told Peter, through one of His messengers, that no food was unclean – and by analogy, no person was unfit – for the feast. Acts 10. “Then Peter began to speak: ‘I now realize how true it is that God does not show favoritism but accepts from every nation the one who fears him and does what is right.’” Acts 10:34-35.

And later, Peter and Paul came to odds again, when Paul observed that Peter would eat with sinners, but not if the Jews from Jerusalem were present. Galatians 2:11-16.

It was also remembered that the Council at Jerusalem decided not to require circumcision of Gentiles as a prerequisite of membership in the Christian faith. James said “It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God.” Acts 15:19.

We see some of this in ourselves, sadly. We'll continue this discussion under question 8.

7. Whose Kingdom are we building?

God the King ... not ours.

“For Thine is the Kingdom ...”

The conversation turned to a slightly different topic. It was observed that the world won't come to an end if we sit in another pew on Sundays, which drew a laugh from the group. Another person mentioned a similar conversation that she had with someone when they were worshiping in another church. That other person said “I don't know if this is somebody else's seat, but they'll get over it.”

Other similar and humorous stories were shared.

8. How does verse 10 fit with how we do church in America today?

Matt. 22:10. So the servants went out into the streets and gathered all the people they could find, *the bad as well as the good*, and the wedding hall was filled with guests. [Emphasis added.]

Luke 14:21 ... “Go out quickly into the streets and alleys of the town and bring in *the poor, the crippled, the blind and the lame.*” [Emphasis added.]

Luke 14:23. “Go out to the roads and country lanes and compel them to come in, so that my house will be full.”

We mostly say “Here we are – come to us.” It is why ministries like Austinville and getting to know the prayer needs of our neighbors are so important.

However, the language of “the bad as well as the good” does cause problems for many people. Some of us tend to be very picky, and we forget that Jesus kneels down to love them all. The churches that are growing are the ones that remember that last lesson.

The issue of personal hygiene comes into play here. Pastor Eddie mentioned a conversation that he had with another, who asked “Can you clean a fish before you catch it?” The solution that they had in Pennsylvania was, on one occasion, providing a house to a poor family, but also giving them counsel on personal hygiene, on sweeping and vacuuming the floors, and other matters that related to keeping oneself and the house clean.

One person asked, “How would I feel if I was the one who was perceived as 'bad'?” The consensus is that someone who perceived themselves as viewed by others as “bad” would not stay at that church. One member mentioned that she had felt welcomed in another church until her husband died, but that after she was widowed, she felt excluded by the other members, and that her children were subjected to harassment. Understandably, she left that congregation.

Another aspect of this parable is the language of going quickly “into the streets and alleys of the town.” This type of evangelism doesn't seem to be a part of the Lutheran culture. However, Jesus' ministry was mostly on the roads and in the villages that they passed through, ministering to those who had the greatest need, those who were sinners, prostitutes, publicans. These are precisely “the bad” who are talked about in this parable, and “the bad” that we are often most uncomfortable with.

Several people mentioned the door-to-door evangelism of some of the local churches. However, Pastor Eddie said, that this type of evangelism is rarely successful. The better approach, he said, was to “barbeque first,” that is, establish a personal relationship with someone, and then invite them to our church.

Someone asked “How far should I go? How many people should I approach?” Pastor Eddie responded: “as far as Jesus leads you.”

A couple of people mentioned the evangelistic approach of asking if there is someone that he or she could pray for?

Beth mentioned a church where buttons were issue to each person who walked into the church one Sunday. The button said “SAGE.” The pastor explained that everyone was being drafted into the SAGE membership committee: Smile And Greet Everyone.

Another person mentioned a church where after a person visited the church, one or two members of the church would go immediately to that person's home after the service. In a 60-second span, they would

thank the person for visiting the church, and express the wish that they would come again to worship with them.

We closed with prayer.

In the past God spoke to our ancestors through the prophets at many times and in various ways,
 but in these last days he has spoken to us by his Son,
 whom he appointed heir of all things,
 and through whom also he made the universe.

Hebrews 1:1-2

The Word became flesh and made his dwelling among us.
 We have seen his glory, the glory of the one and only Son,
 who came from the Father, full of grace and truth.

John 1:14

Parallel Verses

[Harmony of the Gospels @ Blue Letter Bible](#)

	Matthew	Mark	Luke	John
Parable of the great supper	22:1-14		14:15-24	
Parable of the wedding-garment	22:1-14		14:16-24	
The tribute money	22:15-22	12:13-17	20:20-26	
The Sadducees confuted	22:23-33	12:18-27	20:27-40	
The great commandment	22:34-40	12:28-34		
David's Son and David's Lord	22:41-46	12:35-37	20:41-44	

<p>The Parable of the Wedding Banquet Matthew 22:1-14 1 Jesus spoke to them again in parables, saying: 2 “The kingdom of heaven is like a king who</p>	<p>The Parable of the Great Banquet Luke 14:15-24 15 When one of those at the table with him heard this, he said to Jesus, “Blessed is the one who will</p>
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prepared a wedding banquet for his son. **3** He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

4 “Then he sent some more servants and said, ‘Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’

5 “But they paid no attention and went off—one to his field, another to his business. **6** The rest seized his servants, mistreated them and killed them. **7** The king was enraged. He sent his army and destroyed those murderers and burned their city.

8 “Then he said to his servants, ‘The wedding banquet is ready, but those I invited did not deserve to come. **9** So go to the street corners and invite to the banquet anyone you find.’ **10** So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests.

11 “But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. **12** He asked, ‘How did you get in here without wedding clothes, friend?’ The man was speechless.

13 “Then the king told the attendants, ‘Tie his hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’

14 “For many are invited, but few are chosen.”

eat at the feast in the kingdom of God.”

16 Jesus replied: “A certain man was preparing a great banquet and invited many guests. **17** At the time of the banquet he sent his servant to tell those who had been invited, ‘Come, for everything is now ready.’

18 “But they all alike began to make excuses. The first said, ‘I have just bought a field, and I must go and see it. Please excuse me.’

19 “Another said, ‘I have just bought five yoke of oxen, and I’m on my way to try them out. Please excuse me.’

20 “Still another said, ‘I just got married, so I can’t come.’

21 “The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, ‘Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.’

22 “‘Sir,’ the servant said, ‘what you ordered has been done, but there is still room.’

23 “Then the master told his servant, ‘Go out to the roads and country lanes and compel them to come in, so that my house will be full. **24** I tell you, not one of those who were invited will get a taste of my banquet.’”

For Additional Study

Online Resources

[Book of Concord in PDF Format](http://www.lcms.org/graphics/assets/media/LCMS/TrigBOC.pdf), The Lutheran Church — Missouri Synod
<<http://www.lcms.org/graphics/assets/media/LCMS/TrigBOC.pdf>> (2MB file)

These texts are in the public domain and may be copied and distributed freely. The source of these translations is *Triglot Concordia: The Symbolical Books of the Evangelical Lutheran Church* (St. Louis: Concordia Publishing House, 1921).

A number of important Lutheran texts can be found in the Belief and Practice section of the website of the Lutheran Church-Missouri Synod: <http://www.lcms.org/pages/internal.asp?NavID=112>

John S. C. Abbott and Jacob Abbott, *Illustrated New Testament*
<http://www.studylight.org/com/ain/>

Albert Barnes, *Notes on the New Testament*
<http://www.studylight.org/com/bnn/>

Harold F. Buls
<http://www.pericope.org/buls-notes/index.html> and
<http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-bul.html>
Adapted from *Exegetical Notes, Series A, Festival Season Sundays, Gospel Texts*, by Harold H. Buls, Concordia Theological Seminary Press: Ft Wayne IN, 1980

The Adam Clarke Commentary
<http://www.studylight.org/com/acc/>

Burton Coffman, *Commentary on the Whole Bible*
<http://www.studylight.org/com/bcc/>

John Darby, *Synopsis of the Bible*
<http://www.ewordtoday.com/comments/matthew/darby/matthew1.htm>

The Greek Interlinear Bible,
http://www.scripture4all.org/OnlineInterlinear/Greek_Index.htm
Based on NA26/27. A word-by-word translation of the Greek New Testament.

David Guzik, *Commentaries on the Bible*
<http://www.studylight.org/com/guz/>

The Geneva Study Bible
<http://www.ewordtoday.com/comments/matthew/geneva/matthew1.htm>

John Gill, *Exposition of the Bible*
<http://www.ewordtoday.com/comments/matthew/gill/matthew1.htm>

Matthew Henry, *Commentary on the Whole Bible* (Complete)
<http://www.ewordtoday.com/comments/matthew/mh/matthew1.htm>

Matthew Henry, *Commentary on the Whole Bible* (Concise)
<http://www.ewordtoday.com/comments/matthew/mhc/matthew1.htm>

Jamieson, Faussett and Brown, *Commentary Critical and Explanatory on the Whole Bible*
<http://www.ewordtoday.com/comments/matthew/jfb/matthew1.htm>

B.W. Johnson, *People's New Testament*
<http://www.ewordtoday.com/comments/matthew/johnson/matthew1.htm>

John Lightfoot, *Bible Commentary*
<http://www.ewordtoday.com/comments/matthew/light/matthew1.htm>

Martin Luther, *Commentary on Galatians*
<http://www.studylight.org/com/mlg/>

J. W. McGarvey, *Original Commentary on Acts*

<http://www.studylight.org/com/oca/>

J. W. McGarvey and Philip Y. Pendleton, *The Fourfold Gospel* (also known as "Harmony Of the Four Gospels")

<http://www.ewordtoday.com/comments/matthew/four/matthew1.htm>

Alexander Maclaren's commentaries on the books of the Bible (various titles)

<http://www.gutenberg.org/browse/authors/m#a2330>

The NET Bible. <<http://bible.org/netbible/>> A completely new translation of the Bible with 60,932 translators' notes. It was completed by more than 25 scholars – experts in the original biblical languages – who worked directly from the best currently available Hebrew, Aramaic, and Greek texts. Excellent notes, citing both the Greek and Hebrew, as needed. Greek and Hebrew fonts available without cost.

A.T. Robertson, *Word Pictures of the New Testament*

<http://www.studylight.org/com/rwp/>

C. I. Scofield, *The Scofield Reference Notes* (1917 Edition)

<http://www.studylight.org/com/srn/>

Charles H. Spurgeon, *The Treasury of David*

<http://www.studylight.org/com/tod/>

R.A. Torrey, *The Treasury of Scripture Knowledge*

<http://www.studylight.org/com/tsk/>

W.E. Vine, *Expository Dictionary of New Testament Words*

<http://www.antioch.com.sg/bible/vines/>

John Wesley, *Explanatory Notes on the Whole Bible*

<http://www.ewordtoday.com/comments/matthew/wesley/matthew1.htm>

Other Additional Resources:

<http://www.hymnsandcarolsofchristmas.com/SPLC/Motley%20Crew%20Research%20Resources.html>

Other Resources

Barker, Kenneth L., ed., *TNIV Study Bible* (Grand Rapids: Zondervan, 2006)

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Zondervan Publishing House, 1965)

Hickie, W.J., *Greek-English Lexicon to the New Testament* (Grand Rapids: Baker Book House, 1977). This is a reprint of an older edition, originally published by Macmillan, August. 1893. A contemporary review described this as "A handy little volume, compiled on sound principles from trustworthy authorities." The 1911 edition is available online and for download at http://openlibrary.org/b/OL17866849M/Greek-English_lexicon_to_the_New_Testament

Hoerber, Robert G., ed., *Concordia Self-Study Bible*. NIV (Great Rapids, Zondervan: 1973, 1984).

Lenski, R.C.H., *The Interpretation of St. Matthew's Gospel* (Minneapolis: Augsburg Publishing House, 1943, reprinted 1964)

The Lutheran Study Bible (St. Louis: Concordia Publishing House, 2009).

Nave, Orville J., ed., *Nave's Topical Bible* (Nashville: Thomas Nelson Publishers, 1979)

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Nicoll, W. Robertson, *The Greek Expositor's Testament*. Vol. 1. Five Volumes. (New York: George H. Doran Co., ca. 1910). Excellent notes on the Greek text and summaries of commentators. Available at Google Books (www.books.google.com) and the Internet Archive (www.archive.org - easier to find here than at Google Books).

NIV Archeological Study Bible (Grand Rapids: Zondervan, 2005)

Alexander Maclaren, *Expositions of Holy Scripture* (Text from Project Gutenberg)

Robertson, A.T., *Word Pictures in the New Testament* (Nashville: Holman Reference, 2000). This "Concise Edition" is derived from the six-volume work by Robertson published in 1933. Robertson was also the author of 45 books, including numerous commentaries, a Harmony of the Gospels, etc. Also available online

Rogers, Cleon L. Jr., and Cleon L. Rogers III, eds., *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1998). This is the second edition of the excellent work by Fritz Rienecker, *A Linguistic Key to the Greek New Testament*, translated and edited by Cleon L. Rogers, Jr.

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Vine, W.E., *Expository Dictionary of New Testament Words: A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers* (Peabody, MA: Hendrickson Publishers, no date). Originally published circa 1940.