

## Episode #852 Matthew 22 Part 2-The King's New Guests

I. The purpose of the gospel of Matthew is to present Jesus as the Christ, the King of Israel. It is another grand treatise like John to prove to Israel Who Jesus really is. It is the book of being "in Israel," in contrast to believers today who are "in Christ."

II. The Lord was having a final, conclusive confrontation with the corrupt, religious leaders of Israel in Jerusalem. He was in the midst of telling them a parable that matched their behavior.

III. Parable of the King's Son's Wedding. Matthew 22:1-14.

- A. Verse 7. "Sent out" this time is *pempo*, the simple word for sending. Note that the armies actually sent were the armies of Rome. The Lord did not destroy the city personally, but allowed it to be destroyed by the rulers of the empire in revenge for their rebellion against it. This is often the case when the Lord speaks of terrible punishments: He allows others to carry them out, and speaks as if He were doing them Himself. "Destroyed" is the Greek *apollumi*, or caused to perish. This was the king's punishment, and it is God's punishment as well on the wicked, as He says many times. The Jews who believed in Christ around the world must have been very worried about their beloved Jerusalem after the Lord gave a parable like this!
- B. Verse 8. The wedding on the one hand is ready, but they who were bidden on the other hand were not worthy. This means that other guests must be found. But who?
- C. Verse 9. The idea of "highways" in Greek is of the exits from the city roads where they join with the country roads. This going out to seek guests took place in the Acts period. Yet who were the ones rejected, and who were the ones then invited? Was Israel as a nation rejected and the Gentiles invited? Not at all! The invitation was sent out far and wide to the land of Israel, and beyond Israel into all the nations where the Jews were scattered. It was the high and mighty leaders in Jerusalem who opposed Him and were rejected. The common people heard Him gladly, and the common Jews all over the Empire were now invited in. Thus the invitation was sent out, not just with the common people, but with those Jews scattered in other lands around the world. "Invite" is *kaleo*, called, meaning in this case to invite or bid.
- D. Verse 10. "Servants" is once again is the word for slaves. "Gathered together" is *sunago*, from which comes the word "synagogue," where Israelites would "gather together" under the principle of complete equality. They gather the bad in character and good in character. This included the Greeks, Jews who had given up on living for God and were copying the morals and ways of the nations around them, and the Jews, who had been living as well as they could for God. Both were allowed freely into the wedding, and were forgiven for all breaches of the law, even those which the law gave no provision for forgiving, Acts 13:38-39.

IV. Conclusion: The rebellion against the Lord Jesus Christ centered in the wicked religious leaders of Jerusalem. The common people who heard Him gladly, not to mention the many Jews around the world who had never heard of Him at all, cannot be charged with rejecting Him. After the religious leaders were rejected, God sent out the message of Christ as Israel's Savior to Israelites all around the world. This included those who were trying to live for God, the Jews, and those who had given up on God and were living like the world around them, the Greeks. Many of both came into His kingdom. Let us never be guilty of misinterpreting Scripture as traditional theology has done in a desperate attempt to get the Jew out and get the Gentile or the

church in. The Bible makes it clear: the message in Christ's day was all about Israel. It was only later that the gospel was sent out to all nations, even to us.