

Bible Notes on Matthew 22:1-14

The Parable of the Marriage of the King's Son in relation to the Judgement and Cleansing of the Sanctuary

Supporting Text:

Revelation 19:6-9

Revelation 21:2,9

Revelation 16:15

Revelation 3:18

Genesis 3:4-8,21

Christ's Object Lessons pg. 307-319

In the Parable of the Marriage of the King's Son, we see here Jesus laying out before the chief priests and the Pharisees, the gospel message which was proclaimed to them and the nation of Israel from the days of the prophets, to their rejection of Christ, to the destruction of Jerusalem by the Romans until the climax of the time of judgement for God's Church and then the end of this world.

We must read and study this parable with open eyes by the Holy Spirit, for it speaks to us very vividly of things which we should all in these last days have a sound understanding of.

*"By the marriage is represented the union of humanity with divinity; **the wedding garment represents the character which all must possess who shall be accounted fit guests for the wedding.**" C.O.L*

307.1

Vs. 2

"The kingdom of heaven is like unto a certain king, which made a marriage for his son..."

He who has ears let them hear what the Spirit sayeth unto the Churches. The kingdom of Heaven, says Jesus, is likened unto a certain king, which made a marriage for his son.

Here we see Jesus likening the final joining together of Himself with His faithful Church, in a wedding ceremony prepared by His Father, the "*certain king.*"

*"**Husbands**, love your **wives**, even as **Christ** also loved the **church**, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish...For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."*

Ephesians 5:25-27,31-32

Also See Revelation 21:2,9

Vs.3

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

Christ begins to play out the history of the Jewish people before their very eyes. Time after time and generation after generation, we see throughout the Old Testament that Christ, through His Prophets of old was constantly calling the nation of Israel to be faithful in their covenant relationship with Him. By entering into this covenant relationship, they were to be His faithful people upon the earth, consecrated as a nation of priest, to proclaim His name and glory to the heathen nations of the world. They were tasked with bringing the heathen nations to a knowledge of the One True God, but in their pride, they did not fulfil God's purpose for them and became a back slidden nation. The climax of this disobedience was seen when they rejected Christ, God the Son, when He came upon the earth and offered Himself up to be slain.

See: Exodus 19:5-6, Jeremiah 13:8-11, Jeremiah 7:8-11, 13-20, Jeremiah 16:10-12, Ezekiel 16:8-10,13-14, 15-17,20, 30-32, Matthew 26:1-5, Matthew 27:20.

Vs. 4-6

*"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."*

Again, the king sent forth other servants, that is, The Father sent forth the disciples and apostles after the 'oxen and fatlings', here representing the sacrifice of Christ Jesus, were killed. The gospel message was again preached unto those in Jerusalem for a further 3 ½ years after the ascension of Christ.

*"This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner. Others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of glory, that they turned upon the bearers of the message. There was "a great persecution." **Acts 8:1**. Many both of men and women were thrust into prison, and some of the Lord's messengers, as Stephen and James, were put to death." **COL 308.2***

See: Acts 1:2-8, Acts 2:3-11, Acts 3:12-14,19-21, Acts 7:54-60, Acts 8:1, Acts 12:1-2

Vs. 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."

Throughout the entire period of the early church in the days of the Apostles, there was widespread persecution brought upon the Christians. Much of this persecution was seen in Jerusalem, however it was not localised only to this area within the Roman Empire. As a result of the Jewish nation continuing to reject the gospel message first given to them by the prophets, and by Christ Himself, and finally by the Apostles, God brought the armies of Rome upon them to destroy them as He had done some 600 plus years before by the armies of Nebuchadnezzar of Babylon.

In the year 70 AD, the fulfilment of Christ's prophecy given to the Jewish nation shortly before His crucifixion, almost 40 years before, came to pass.

Says Jesus, *"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled."* **Luke 21:20-22**

See Great Controversy 30.2,31.1,31.2,32.2

After its destruction in 70 AD the Jews who were taken as captives were dispersed throughout all the Roman Empire, without a land to call their own until the year 1948.

Vs. 8-10

*"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."*

The Jewish nation in their rejection of the Messiah was not worthy to be bidden to the marriage of the Son, made by the Father. As a nation, the land of Israel's probation had been closed, and only by accepting Christ can any Israelite be saved. Many falsely teach that the Jews are still God's people, but this is not so.

Christ has only one Bride. In the Old Testament, it is true that the Jewish nation was the Bride, however, after rejecting Christ and being finally destroyed as a result of their apostasy, the Gospel then went out into all the world, and it continues to do so even today. As Paul tells us, the Bride of Christ is now His Church, and the Apostle John tells us that the *"Bride of the Lamb"*, the Holy City, New Jerusalem, in

which all of the saints shall dwell, from the days of Adam until the last repentant sinner before Christ comes, shall all be a part of this City, there is no more “*Jew or Gentile.*” **Revelation 21:2,9**
We will all be a part of the Bride of Christ, also called the Israel of God, **Galatians 6:15-16, 3:26-29.**

The everlasting Gospel has been constantly preached by the Bride of Christ since the fall of man, those faithful servants of God in the Old Testament period and now those currently in the New Testament period. We are admonished by the “*king*” to “*go ye therefore into the highways, and as many as ye shall find, bid to the marriage*”, we are to share the good news with the world, that all may have an opportunity to come to a saving knowledge of Christ Jesus.
For “*this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*” **Matthew 24:14.**

Verse 10 tells us that as a result of the servants of God going into the highways to preach the gospel, the wedding was furnished with “*both bad and good.*”

“The king's servants who went out into the highways “gathered together all as many as they found, both bad and good.” It was a mixed company. Some of them had no more real regard for the giver of the feast than had the ones who rejected the call. The class first bidden could not afford, they thought, to sacrifice any worldly advantage for the sake of attending the king's banquet. And of those who accepted the invitation, there were some who thought only of benefiting themselves. They came to share the provisions of the feast but had no desire to honour the king.” COL 309.2

See also Matthew 13:24-30,36-43

Vs. 11-13

*“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.”*

These three verses are probably what we can call the climax of the entire parable. Here we see that after the Jewish dispensation, and the period of the gospel going out into all the world by the faithful servants, there comes a point in history when the “*king came in to see the guests.*” The phrase “*see the guests*” implies that there is a time of investigation and examination going on. The king comes in to investigate each of the wedding attendants to ensure that they are all wearing the required wedding garments. That they are dressed for the occasion.

This language immediately reminds us of the Sanctuary, its cleansing and the period of judgement upon the Jewish nation in the days of Aaron, the High priest.

As we know, it was during the literal Day of Atonement, that the earthly sanctuary was cleansed by the blood of the sacrificial animals; the people were also cleansed after a solemn period of judgement &

investigation. All those who had not afflicted their souls in repentance and putting away of their sins after this Day of Atonement, were cut off from the people of Israel.

See: Leviticus 16:16,19,30, Leviticus 23:29

All who do not have on the wedding garments during the time that he or she is being judged by the "king", shall be like the unfaithful servant who entered into the wedding without the wedding garment, they shall not be dressed for the occasion.

They shall be cast out of the wedding feasts, to receive of the 7 last plagues and everlasting destruction at the Second Coming of Christ; the door of the probation has been closed and they were shut out in utter darkness.

See: Daniel 7:9-10

*"By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, "to give every man according as his work shall be." **Revelation 22:12**. Before His coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds. **COL 310.1***

*It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed." **COL 310.2***

But what is this wedding garment you may ask, and why do we need it?

To understand this, we must go back to the Garden of Eden.

In **Genesis 3:4-8**, we see the fall of man to the devices of the serpent. Immediately after Adam & Eve ate of the fruit, Scripture tells us that *"the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons."* As a result of their sins, our first parents lost their perfect wedding garments which they were given at their creation, for they were without sin and made in the likeness and character of God, they were holy as He is Holy, without spot and without blemish.

But having lost their garments, they tried in their own strength to clothe themselves in fig leaves, however, we cannot cover our own nakedness and shame, we need to be clothed and covered by the righteous merits of Christ, we must possess the character of Christ. However, before we can be clothed in His merits, we must first have our nakedness covered in the *"coats of skins"* that the Lord provides

for us in the death of the Lamb of God, Jesus Christ, **Genesis 3:21, John 1:29**. By faith, we must accept the Righteous Blood of Christ that was shed upon Mt. Calvary for our sins.

Once we accept His sacrifice for us, He admonishes us "to buy" of Him, "*white raiment (clothing) that thou mayest be clothed and that the shame of thy nakedness do not appear.*" **Revelation 3:18**

Subsequently, once we buy of this white raiment by faith in Christ and are clothed in His righteousness, says Jesus, "*Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*" **Revelation 16:15**

"They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins and make themselves acceptable with God." **COL 311.1**

"But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb." **COL 311.2**

"Only the covering which Christ Himself has provided can make us meet to appear in God's presence.

"This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul."

Without this wedding garment, *the righteous robe of Christ's merits and character*, to cover our nakedness and shame because of our sins, we will have no right to be a part of the wedding and like the unfaithful servant, we also shall be bound hand and foot, and taken away and cast into outer darkness. The King has come in to "see the guests", "the Ancient of Days" has sat upon His throne, "*the judgment was set, and the books were opened.*" **Daniel 7:9-10**

Says the Apostle John, of all the faithful redeemed at the Second Coming of Christ, after they have been judged and deemed worthy to receive of eternal life:

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 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. 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."

Revelation 19:6-8

"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given "that she should be arrayed in fine linen, clean and white," "not having spot, or wrinkle, or any such thing." **Revelation 19:8; Ephesians 5:27**. The fine linen, says the Scripture, "*is the righteousness of saints.*" **Revelation 19:8**. It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour." **COL 310.3**

"The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So, it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness. COL 312.1

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine." COL 312.2

Vs. 14

"Many are called but few are chosen."

As it was in the days of Zerubbabel, only a remnant chose to come out of Babylon to return unto the promised land, so shall it be at the end of time. The call goes out to all who hear the voice of Christ, crying with a loud voice *"Babylon is fallen is fallen"...* *"Come out of her my people."* *"Fear God and give glory to Him, for the hour of His judgment is come."* **Revelation 18:1-4, Revelation 14:7**

The Books are opened in the courts of Heaven, The Ancient of Days is sitting upon His throne and our Great High Priest is pleading and interceding on our behalf as He cleanses the Sanctuary and us, His Bride, from all record of sin. He is making an atonement for us, that we may be reconciled back to the Father through Him.

May we be found afflicting our souls, repenting of sin, walking in the name of Christ Jesus, that by His name, we may overcome sin and be found worthy to be clothed in the fine linen garments, the only acceptable wedding garments, lest we be bound hand and foot and cast into outer darkness, where there will be weeping and gnashing of teeth.

*"But we are all as an unclean thing,
and all our righteousnesses are as filthy rags...I counsel thee to buy of me... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear... Behold, I come as a thief.
Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."*

Isaiah 64:6, Revelation 3:18, Revelation 16:15