

# The Parables of Jesus

## - The Wedding Banquet and the Guest without the Proper Wedding Garment -Matthew 22:2-14

This parable is only found in the Gospel of Matthew. Jesus was in Jerusalem within the Temple area speaking to a gathering of Pharisees, His disciples and most likely others who were in the area listening. It is given within the same setting as the two previous parables, the "Parable of the Two Sons" and the "Parable of the Wicked Husbandmen."

Those two parables were in response to the question put to Jesus by the Pharisees concerning, "by whose authority" He was "doing the works" and "saying the things He was teaching." At the conclusion of the "Parable of the Wicked Husbandman," it was clear that Jesus was saying that He was doing the works of the Kingdom by the authority that was given to Him by His Father - God, the Father.

We discussed that Jesus then used the scriptures in Psalm 118, which was known as a "Messianic Psalm" that refers to the rejecting of Messiah. He was very clear in saying that the fulfillment of Psalm 118:22, 23 was happening right in their midst and that they were the ones who were fulfilling it by rejecting their Messiah, the "head stone" - Jesus, the Son of God. The Pharisees, as we can image, became very angry with Jesus. He then goes into this next parable.

Note: This parable may seem as though it is the same parable as Luke 14:15-24 which was the "Parable of the Great Banquet." There are some similarities. However, there are some major differences that let us know that they are two very separate and distinctly different parables, as we shall see. (Refer to the notes on the "Parable of the Invitation to the Great Banquet" that we previously discussed.)

### The Parable of the "Wedding Banquet and the Guest without the Wedding Garment"

- Matthew 22:2-14 - *"The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. 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. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 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. 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. For many are called, but few are chosen."*

As Jesus uses of this parable, He specifically speaks of the function He is speaking about was a "wedding banquet." This is obviously significant because it tell us that Jesus is definitely referring to the end times. The Pharisees who were listening to this parable would have picked up on this. According to many of the Jewish traditions, the symbolic use of the wedding was very much attached to the relationship between the Jewish people and Yahweh God.

The premise is similar to that of the parable in Luke 14:15-24. The "king" sent out invitations earlier to this great wedding feast for his son. Everyone who received the invitations would have had plenty of time to "save the date." The king sent out his servants to tell everyone that it was time for the wedding feast. However, those that were invited did not come because they "had better things to do." They did not take the king and his invitation, seriously. That is where the similarity between the two parables ends. This parable becomes quite different from here on.

As we can see in this parable, some of those that were invited actually did harm to the "king's" servants that were sent and some of the "king's servants" were killed. As we see in Matthew 22:8, the king was angry and sent his armies out to destroy those in his cities who did these horrible things both to the king and to his servants. He tells us that those who were originally invited were found no longer worthy of the invitation.

In Matthew 22:9, 10, the king sends out his servants to go out to everyone, even those outside of his kingdom and bid them to come. The servants did so and went out and brought the "good and the bad" so that the wedding was filled.

In Matthew 22:11-13, Jesus tells us of a man that did not have on a "wedding garment." The king confronted the man and asked why he did not have on the proper "wedding garment." The man could not give account. The man was taken out of the banquet and "*...cast him into outer darkness; there shall be weeping and gnashing of teeth.*"

This is a reference to the previous parable in which Jesus gives the warning to not allow the "cornerstone" to "fall on you and grind you into powder." As we discussed, those that the head stone "falls on" and crushes are those that reject the Good News of salvation through Jesus. They will be crushed. Their hypocritical, self righteous, greedy, covetous ways will be "ground into powder" and the consequence will be an eternity in the place where there is "*weeping and gnashing of teeth.*"

We must take special note to what Jesus is saying in Matthew 22:14. We see that the invitation is open to everyone but only those that have on the proper "garment," the proper "wedding garment," the "garment of righteousness" will be able to stay in the presence of God.

What was Jesus teaching His disciples and the others who were listening through this parable? This parable speaks primarily to the Jewish nation and to their religious leadership. However, it then opens up to a broader audience - anyone and everyone who will be and now is invited to the marriage feast. In other words, Jesus was "opening the door" for the everyone, Jew and Gentile, to be able to come into the final marriage feast.

Jesus was expressing that the Father (the "king" in the parable) is a very patient and longsuffering Father, God. In the parable, the king sends out the invitation to the Wedding Feast way, way in advance so that the invited ones would have plenty of time to be ready for whenever that day would come. This represents that God had given the Jewish people His Word, His commandments all of which pointed to the coming of their Messiah, God's son. They should have been preparing for it as a nation. They had at least two thousand years or more to be ready for Messiah's appearance.

Finally, the time had come for the Wedding Feast to begin. The king sends out the first set of servants calling the invitees to come to the feast and that it is time. This represents God, the father, sending the prophets throughout the ages. Those whom he has called ignore call of his messengers. They simple refused and would not come.

The king (God, the Father) sends out a second set of servants with even a greater emphasis expressed concerning the bountiful food and joyous time that is waiting for those who have been invited. The result was worse than the first. These servants were not just mocked but they were even killed.

These two scenarios of the king (God, the Father) sending out His servants telling those who were invited to the wedding feast to come express God's love and patience and longsuffering. However, there will be a time when judgment will come to those who reject and refuse God, the Father's invitation to attend the marriage feast of the Son of God. We know from previous parables that they rejected the Son, himself.

We see that because of the refusal of, and the rejection by, the original invitees (the Jewish nation) the invitation to come to this "Marriage Feast" is then opened up to anyone and everyone (any sinner, any publican, any harlot and any Gentile) who hears the invitation and comes. Good or bad, they are invited. It does not matter who they are or what they have done. It does not matter if they are people that have great need. If anyone desires and wants "new life," whether they are of good reputation or not, they are invited.

The only thing that was needed to stay in the marriage feast was that each guest needed to have on the proper "wedding garment." At every Eastern wedding like this, the father, who gave the marriage feast for his son, always provided "wedding garments" for the guests to wear. The garments "**did not cost the guests anything - they were provided.**" The guests needed to simply and freely accept the garment and put it on.

By putting on this garment the person was not only allowed to enter but they were entitled to stay and partake of all of the bounty and joy of the marriage feast. This garment represents "the garment of righteousness" that is placed upon anyone who believes, accepts and receives Jesus as their Messiah, their Savior and their Lord.

The wedding garment is a picture of the gift of righteousness which is given and provided to those who come with no righteousness of their own. It is the garment of righteousness that was provided by the Blood of Jesus to anyone who accepts the invitation to "come and dine at His banqueting table."

The man in our parable who entered without the proper wedding garment stuck out like a sore thumb. It is important to note that the man must have had on some other type of wedding garment but it was not the wedding garment for this wedding feast. He did not have on the "proper wedding garment" for this marriage feast. He was found out. The man was speechless.

This man had to know that he had on the wrong garment. Yet, he tried to "sneak in" by wearing the garments of his own self-righteousness or someone else's idea of what the wedding garment should be. The Bible is very clear as it tells us, "*But we are all as an unclean thing, and all **our righteousness are as filthy rags**; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*" (Isaiah 64:6)

The fact of the matter was that this man who was there came in under false pretenses. He deliberately rejected the **only** wedding garment that would be acceptable at this wedding even though it was freely made available to him. This man, being there without the proper wedding garment, implied that he was in rebellion against all that this wedding feast stands for. In other words, he was a phony, a hypocrite, pretending that he belonged but all the time trying to come on his own terms and his own self-righteousness which only gets you thrown out of the presence of the King.

It is interesting to note that the king called this man, "Friend." Remember, the term "friend" is a covenant term which represents being in covenant with the one you call friend. The term "Friend" used here is capitalized which makes reference to a "person." The "person" that it is referring to is Israel who God had originally made covenant with through Abraham. However, it was time for a "New Covenant" that required a new "wedding garment" - the "garment of righteousness" that can only be worn by one who, through the Blood of Jesus, is now found to be in this New Covenant.

There are many within the Body of Christ today that may seem like they belong and do all of what makes them “look like” they are believers and that they seem to belong within the Body. They are trying to enter the Kingdom in their own self-righteous ways and not God’s way. They will be wearing the “wrong garment” at that day. They will be wearing their own garment which unfortunately, the word tells us is as “filthy rags.”

However, the day will come, and it will come, when if they do not repent and truly become a true disciple of Jesus, covered by His blood and living the lifestyle of Christ that they will be exposed and unfortunately, they will be *“cast into outer darkness where there is weep and gnashing of teeth.”* - Matthew 22:13

In Matthew 22:14, Jesus is very clear as He very clearly states, *“For many are called, but few are chosen.”* As we have discussed in a previous parable concerning this phrase, everyone is called to come to the marriage. Those that receive and accept the invitation and put on the proper wedding garment, the “garment of salvation,” the “garment of righteousness” that only comes in and through Jesus, will be those who will be called “the chosen ones,” the ones of the Most High God who are saved by the Blood of the spotless Lamb of God - Jesus.

Those who are saved by the Blood of Jesus should rejoice as they hear this parable. Jesus, as He is giving His last few parables to the masses, is telling those who truly have ears to hear, what they needed to believe and then do. He was also letting the religious leaders know that “their time was coming to an end” – in more ways than one.

By giving these last parables to the masses, He was telling them quite candidly what the results will be for those who accept Him as their Messiah and also, unfortunately, the results for those who reject Him or “play the game” and try to sneak into the Kingdom without truly believing in and accepting Him as the Messiah. Not just as Messiah, but most importantly as the Messiah for each and every one of them. It must be a personal commitment unto Him and ultimately unto God, the Father through Jesus.

As we read these last parables of Jesus, the question that comes to mind for each of us is the question that states, “Is Jesus truly my **personal** Lord and Savior.” There are those who are “playing the game,” but Jesus is being very straight forward with them, back in that time, as well as with each of us today. The message is the same. Each and every one of us cannot play games.

The time is coming, whether we die or whether we see Him coming in the clouds, when we will meet Him and He ultimately will make the final call. I pray that each of us hear those words of our Savior in which He states, *“Well done though good and faithful servant. Enter into the joy of **your** Lord.”*

What are your thoughts on this parable? Please, let us know by writing and sending them to me at [rtripi4401@yahoo.com](mailto:rtripi4401@yahoo.com). I look forward to hearing your comments. God bless you as you continue to seek after Him with all your heart and do His will in these last days. God bless you.