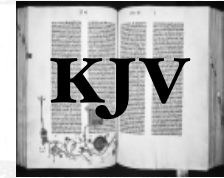




Faith for the hopeful

by
Glen Miller OSV

**Matthew chapter 22 versus 1 to 14.
For many are called, but few chosen.**



“And Jesus answered and spake unto them again by parables, and said, 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.”

ADDITIONAL INSIGHTS FOR: Page 2

Matthew chapter 22 versus 1 to 14.

The parable tells the story of the refusal of Israel to come to the wedding of God’s son and the consequences of this refusal. But this story has also a terrible warning for those who are guests at the wedding, but are not prepared for the meeting with God The Father. And there is by implication a warning to those who are responsible for these guests being unprepared - *how did you get in?*

The King is played by God, the son is played by Christ. The marriage is Christ’s marriage to the community of believers. The wedding celebrates the marriage of the believers to Christ, and this celebration goes on for the believers entire lifetime.

A long time before the marriage is scheduled, God sent his prophets Jeremiah, Ezekiel, Isaiah, and Hosea to invite Israel (represented by farmers, merchants, and armed men) to be guests at the wedding. Israel was already chosen by God to come to the wedding, but most turned down the invitation because, clearly there was no groom identified (the Messiah had not been chosen). They were in any case not ready for a wedding and they sent the prophets away. God got their message through his prophets and so delayed the preparation for the wedding^A some 400 years.

^A [The time of the events in the Apocrypha]

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Matthew chapter 22 versus 1 to 14.

Then 400 years later, God sent a new servant, John the Baptist, with the message that the wedding preparations were now complete, the Messiah was coming- *the kingdom of God was at hand*. Then he sent Jesus (*His servant* - with the message that He was the expected Messiah), and that God had prepared everything for the wedding. The guests needed to bring nothing with them - no sacrifice by them was needed - the sacrifice had already been prepared by God. They were to come just as they were. But though Israel listened, most of them did not believe the Messiah had come, so they went about their usual business, and ignored Jesus.

But some individuals who had refused the invitation to the wedding, imprisoned and tortured John the Baptist for making the announcement, about the Messiah, and for this he was beheaded. The monarchy felt threatened because Jesus was recognized as a new King. Their agents treated Jesus spitefully and finally put Him to death.

God became angry and decided that the vast majority of Israel was no longer worthy to come to the wedding, (though 'guests' with James had agreed to come), and He told Peter and Paul to travel throughout the land and to bring as many gentiles and Jews as would come as guests, and for them not to be selective, but to bring all the tax collectors and harlots, and anyone else who wanted to come.

^B. [Remember this story was written after the death of Jesus, so the writer of Matthew knew what eventually happened, though since here Jesus tells the parable, it's seems prophetic. The writer then says that God sent the armies to destroy the city and put the murderers to death. - This is obviously added > AD70, long after the original Gospel was written - so I have made this a footnote so as not to interrupt the flow of the story]

^C cf. the parable of the laborers in the vineyard.

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Understanding**Matthew chapter 22 versus 1 to 14.**

God expected the disciples to teach the guests how to behave at His Son's wedding, and to make sure they are "dressed" appropriately. Any who cannot learn, or who will not "pay" for the new "clothes", will be ejected by the "gatekeeper", before they enter the wedding chapel (these are non-believers). *For many are called but few are chosen.*

So, the wedding feast begins outside the chapel, the Gospel is taught; the believers are made ready for entrance into the chapel. Their preparation complete (which takes a lifetime)^C, they enter the chapel and God comes in to bless the marriage. He looks over the "brides" and He sees one who is not wearing the garments that God himself had previously prepared for him/her^B. God calls him *Friend*, and asks him how he got in, seeing that he was not prepared for God's presence.^D The man cannot talk to God.

God recognizes this man ^E, and tells perhaps John and Paul, to put the man into bondage, and put him out of His presence (and so into darkness, and hell). The man's friends weep ^F and grind their teeth in pain at his suffering as he plummets into hell.

^A (this may be seen as the final judgement).

^B cf, Rev 19:7 - 8 regarding Jesus's wedding and fine linen garments.

^C Homily on Salvation - Thomas Cranmer (part of Article XI).

^D Who let him in? Jesus, of course. Who else had the authority?

^E This is probably Judas, because God recognizes him, and sees that he is not 'married', but Judas is unable to speak in God's presence (his tongue was swollen because he hung himself, or he does not have the H.S - God's communicator). Although Jesus probably let Judas in as an old Friend (Jesus called Judas *Friend* at Gethsemane). God could not stand the sight of him.

^F because John and Paul understood that his role had been forced on him.

Also Matthew 25:30

"30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

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Additional insights for:**Matthew chapter 22 versus 1 to 14.**

Do we need these wedding garments in order to be in God's presence? Why didn't Judas have them at the resurrection? Did God not give him any? Do wedding garments mean something other than clothes?

Wedding garments

1. Some commentators ^A say that these represent "a converted life full of good deeds."
2. Another ^B says that they are "wedding garments the King himself provides"
3. Revelation chapter 19 verses 7 and 8, describes the wedding of Jesus, and here the bride wears fine linen, bright and clean. And in verse 8 it says

for the fine linen is the righteousness of saints. ^(KJV)

The JNTP commentary gives this interpretation "these linens result from (are given for) righteous deeds."

4. Jamieson, Fausset, and Brown Commentary
The justification already given to the saints in title and unseen possession, is now GIVEN them *in manifestation: they openly walk with Christ in white.* (see also C of E Homily on justification).

- White robes are also worn by Israelites on the Day of Atonement, and these are borrowed clothes, so as not to put to shame anyone who did not possess his own.

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**DOING THEOLOGY**

Now we are the bride of Christ. How do we get these wedding garments from God?

We have to be made righteous,. We have to be washed in the lamb of God. We must be taught properly and we must do righteous deeds. Then God will give us the "wedding garments" (full possession of our justification that we have in title only) ^A, that He has been holding for us.

For many are called but few are chosen (to wear them?).

My advice: We had better find out what we have to do to earn these wedding garments.

^A See Article XI, and Homily on Salvation by Cranmer c.1543
I have some extracts of this, and notes. I will write this up when I find a dry leaf!

LIST OF REFERENCES FOR:

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Matthew chapter 22 versus 1 to 14.

Revelation 19:7-9

“7 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.

8 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. {white: or, bright}

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”

Friend

James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.”

Luke 14:10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.”

Luke 11:5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;”

Matthew 20:13”But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?”

Matthew 22:12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.”

Matthew 26:50 And Jesus said unto him, **Friend**, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.”

5384. φίλος philo*fee'-los*; properly, dear, i.e. a friend; actively, friendly (still as a noun, an associate, neighbor, etc.)-- friend.

2083. εταίρος hetairos *bet-ab'-ee-ros*; from ethv etes (a clansman comrade)-- fellow, **Friend**.



Amori Christi et Ecclesiae –
Glen C. Miller OSV

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Comments on:

Matthew chapter 22 versus 1 to 14.

Who is the man called Friend by God in this parable?

There are 49 uses of the word friend in the Bible. Only five times is the word capitalized, and only in the NT. And in each time it is capitalized it means that the Friend is loved by the other, and is well known to him.

1. In the first case James 2:23 Abraham is called the Friend of God - but Abraham cannot be the same Friend that is in this parable.
2. In the next verse Luke 14:10 Jesus is referring to a Friend of the pharisees that he is talking to, not a friend of Jesus.
3. In Luke 11:5 Jesus is suggesting to his disciples, one of their Friends, not necessarily Jesus's friend..
4. Matthew 20:13 this is the steward who says friend
5. Matthew 22:12 is this parable, in which it is God who says *Friend*.

Which leaves only

6. Judas - In Matthew 26:50 Jesus calls Judas, *Friend*. Judas - in whom Satan had made a home was truly a friend to have taken on this tragic responsibility.

Recommended Books

The Death and Trial of Jesus

Cohn, Haim

Konecky&Konecky

1-56852-502-8

ISBN

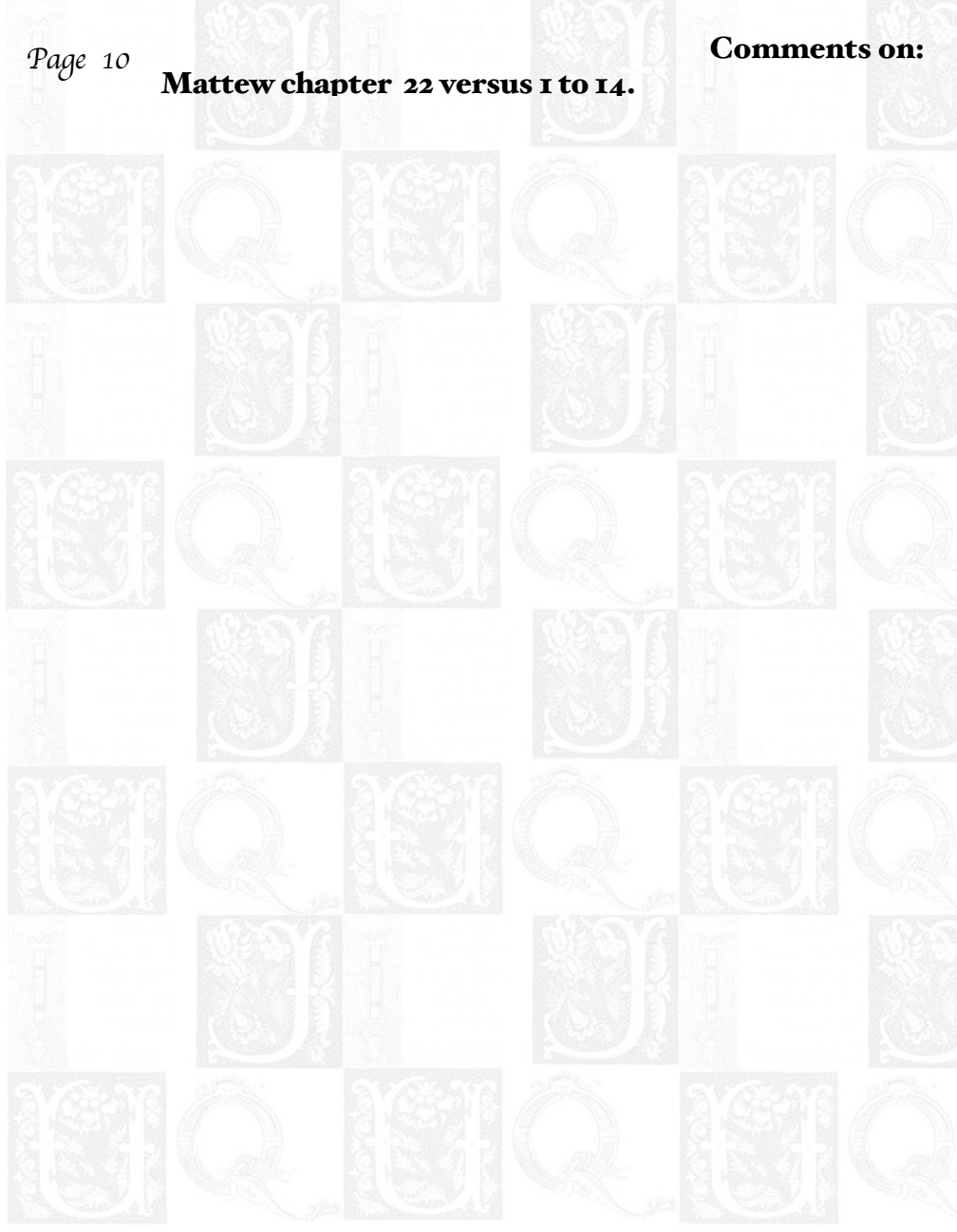
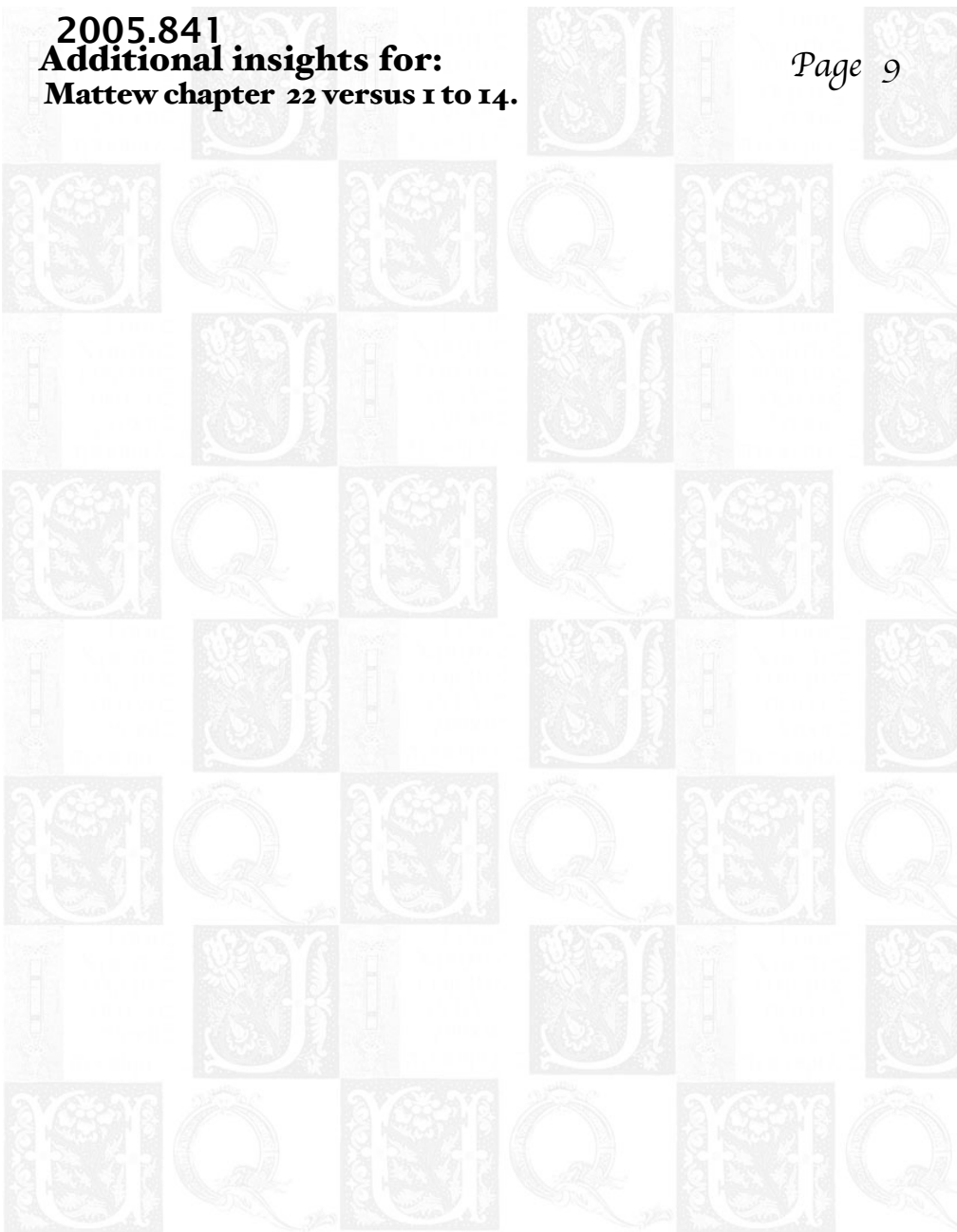
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