

The Romans, in fact, some 40 years after, put to the sword the inhabitants of Jerusalem, and burned the city to ashes.

The wedding is ready (v8) - God's great design is not frustrated by the neglect of those first invited.

Not worthy (v8) - The Jewish leaders were called, but not worthy to be chosen (Acts 13:46); for they did not accept the call.

The highways (v9) - Somewhere, anywhere in the Gentile world; for the call of the Gentiles is here set forth.

As many as ye shall find (v9) - The whole human race; preach the gospel to every creature (Matthew 28:19,20).

Both bad and good (v10) - At first the sinner is bad; when he becomes saved he enjoys the goodness of God, the righteousness of Christ.

The wedding (v10) - The marriage chamber

Which had no wedding garment (v11,12) - It is said to have been an Oriental custom to present each guest invited to a royal feast with a festive robe to be worn on the occasion. This garment symbolizes the Righteousness of the saints (Isaiah 61:10; Revelation 19:7-10). This is one guest who tried to get in another way, with his own righteousness. The feast represents the present and future kingdom of God.

Take him away (v13) - The fruit of sin; hell.

Called...chosen (v14) - Jews ... Gentiles.

THIRTY THIRD STUDY - INSERT

LIFE IF CHRIST - - - MATTHEW 22:1-14 -

Again (v1)- This was the 3rd of the 3 parables in this incident.

The kingdom of heaven is like (v2)- This parable supplements or adds on to that of the wicked husbandmen.

A certain king (v2) - God the Father

Made a marriage (v2) - In the Old Testament, Jehovah is the Husband of His Church; in the New Testament, Christ is represented as married to the spiritual Israel (Jew and Gentile), which takes the place of the older dispensation. Israel has never ceased to be the wife of Jehovah.

For His Son (v2) - Jesus Christ, whose intimate union with the Church is often represented under the figure of a marriage.

Sent forth His servants (v3) - In the East, the original invitation is followed by a reminder. The servants here are John the Baptist, the twelve apostles, the seventy who first preached the gospel to the Jewish people.

Them that were bidden (v3) - The Jews had already been invited to come in; to them already belonged "the adoption, and the glory, and the covenants - - - And the promises" (Romans 11:4). These early missionaries were sent to bring them to remembrance of, and obedience to the call.

They would not come (v3) - Here, they don't even give a reason for their not coming which clearly makes it a different parable from that of the "great supper" (Luke 14:15-24). The invited guests despise the King's Son and do not believe in His divine mission.

Other servants (v4) - The apostles and their immediate followers after the death and resurrection of Christ, and the pouring out of the Holy Ghost. A fresh call was mercifully given with new graces and new revelation.

My dinner (v4) - This is the lighter midday meal which was the "starting off" of the festivities, and was followed by the supper in the evenings.

My oxen and My fatlings are killed (v4) - The great Sacrifice has been offered, the Victim slain (John 6:51-59), the Holy Spirit has made all things ready. Here grace, health and abundance are to be received if accepted. In the Jewish minds, the blessings of Messiah's kingdom are constantly connected with the idea of a sumptuous feast, as in Luke 14; and Jesus Himself uses the same image (Matthew 8:11; Luke 22:30).

They made light of it, and went their ways (v5) - They paid no attention. They were too busy with their worldly concerns to attend to the claims of the gospel.

The remnant (v6) - These are hostile guests; hostile to the King and His messengers. They had intense hatred for them and their doctrine which they taught.

These were the scribes and Pharisees, who could not bear to see the law superseded, and the Gentiles raised to their level; such were the Sadducees who did not believe in resurrection nor miracles. The gospel is interwoven with both.

Took His servants (v6) - Acts gives instances of seizures and imprisonment of apostles and believers.

Slew them (v6) - Stephen (Acts 7:58), James (Acts 12:2). All but one of the apostles died violent deaths at the hands of those who rejected the gospel; and there must have been hundreds of martyrs of which history does not record, though their names are written in heaven, which is far better.

When the King heard (v7) - The king was informed. At the same time, the King, regarded as God, needs no report to acquaint Him with what is going on. Some authorities omit "*heard thereof*."

He was wroth (v7) - The injury was done to God, and He resents it.

His armies (v7) - The Romans, under Vespasian and Titus, the unconscious instruments of His vengeance. The Assyrians are called "the rod of God's anger (Isaiah 10:5). Angels are regarded as the ministers of God's punishment, especially in war, famine and pestilence, the three scourges which accomplished the ruin of the Jews. Probably both men and angels were used.

Destroyed . . . Burned up their city (v7) - No longer His city, but theirs, the murderers' city, Jerusalem.