

Bible Study: Matthew 22 Overview

Date: November 18, 2025 - November 19, 2025

Days: Tuesday and Wednesday

Presenter: Carl Booth

Matthew 22:1-46 (KJV) – Overview

- Verses 1-14: Jesus tell the parable of the wedding feast.
- Verses 15-22: Religious leaders questions Jesus about paying taxes.
- Verses 23-33: Religious leaders questions Jesus about the resurrection.
- Verses 34-40: Religious leaders question Jesus about the greatest commandment.
- Verses 41-46: Religious leaders cannot answer Jesus' question.

Nature and Purpose of Parables

A parable is a brief story drawn from everyday experiences, crafted to communicate significant truth. Jesus often employed parables as a favorite method of teaching, as noted in Matthew 13:3 KJV. Through these stories, He revealed important lessons concerning salvation, the kingdom of heaven, and the future life, as illustrated in Luke 15 JKV.

Matthew 22:1-6 And Jesus answered and spake unto them again by parables, and said,

²The kingdom of heaven is like unto a certain king, which made a marriage for his son,

³And sent forth his servants to call them that were bidden to the wedding: and they would not come.

⁴Again, 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.

⁵But they made light of it, and went their ways, one to his farm, another to his merchandise:

⁶And the remnant took his servants, and entreated them spitefully, and slew them.

The Husbandman

The term "husbandman" refers to a farmer, specifically in the New Testament context, a tenant farmer. These individuals worked on land owned by someone else and were compensated with a share of the crops they helped produce, as described in **2 Timothy 2:6**

(KJV). Their role was essential in the agricultural economy, providing both labor and expertise in exchange for a portion of the harvest.

Merchandise and Traders

Merchandise refers to goods that were bought and sold in business transactions. Many traders, traveling in caravans, regularly passed through Israel on their way to and from Egypt. These merchants were generally well-off financially, yet, despite their prosperity, they did not make time for Christ or respond to the king's invitation in the parable.

The Remnant

The "remnant" refers to the small group of people who remained after others had departed or been excluded. In the story, these survivors displayed a lack of compassion for the king's messengers. Rather than responding to the invitation or showing kindness, they treated the servants with spite and ultimately killed them, demonstrating their rejection of the message and its bearers.

Matthew 22:7-11 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

⁸Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

⁹Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

¹⁰So 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.

¹¹And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

The Man Without a Wedding Garment

The parable describes a man who attended the wedding feast but did not wear a wedding garment. This garment was not merely a matter of personal choice; it was an essential provision typically supplied by the host of the feast. By neglecting to wear the proper attire, the man showed disregard for the expectations and generosity of the king who had invited him.

Matthew 22:12 recounts the king's response: "And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." The man's inability to respond highlighted his lack of preparation and respect for the occasion. His silence served as an acknowledgment that he could offer no justification for his failure to accept and wear the garment provided.

The Imagery of Garments

The biblical imagery of garments of righteousness and salvation is both vivid and meaningful. These symbolic references appear throughout scripture, emphasizing the transformation and joy that come from divine favor.

In Psalms 132:16, the promise is made: "I will also clothe her priests with salvation: and her saints shall shout aloud for joy."

Isaiah 61:10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Matthew 22:13 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. ¹⁴For many are called, but few are chosen.

Are You Ready

Matthew 22:15-16 Then went the Pharisees, and took counsel how they might entangle him in his talk.¹⁶ And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

The Herodians Approach Jesus

The Herodians noted that Jesus did not show favoritism or partiality. Their words, "neither carest thou for any man, for thou regardest not the person of man," highlight that Jesus was not influenced by the status or opinions of others. He remained fair and just, focusing solely on delivering God's teachings without consideration for social standing or personal gain. **Matthew 22:17** Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

Jesus' Response to the Herodians

Jesus' answer to the Herodians and Pharisees revealed the true nature of their intentions. By responding to their question about paying tribute to Caesar, Jesus not only saw through their attempt to trap him but also brought their hypocrisy to light.

Matthew 22:18-19 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? ¹⁹ Shew me the tribute money. And they brought unto him a penny.

²⁰ And he saith unto them, Whose is this image and superscription?

The Burden of Roman Taxation on the Jews

The Jews were obligated to pay taxes that directly supported the Roman government. This requirement was deeply resented, as the collected money was funneled straight into Caesar's treasury. Not only did these funds help maintain the Roman administration, but a portion was also used to finance the pagan temples and the extravagant lifestyles of the Roman elite. The coins themselves, bearing the image of Caesar, served as a constant and unwelcome reminder to the people of Israel of their subjugation (sub-ju-ga-tion) under Roman rule.

Matthew 22:21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

The Sadducees Attempt to Challenge Jesus

After the Pharisees and Herodians were unsuccessful in their efforts to trap Jesus with questions about paying tribute to Caesar, the Sadducees approached, confident in their ability to challenge him. Unlike the Pharisees, the Sadducees did not believe in the resurrection, and they sought to test Jesus on this subject. Their approach was marked by a sense of superiority, as they attempted to expose what they perceived as a lack of direct teaching from Jesus regarding the resurrection.

The Pentateuch and Its Significance

The term Pentateuch refers to the Greek name for the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These foundational texts are also known as the Torah or the Law of Moses in Hebrew tradition, as noted in Ezra 7:6 (Layman's Bible Dictionary). The Pentateuch forms the basis of Jewish law and religious practice.

Matthew 22:22-24 ²² When they had heard these words, they marvelled, and left him, and went their way.

²³ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

²⁴ Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

The law outlined in Deuteronomy 25:5-6 established specific responsibilities for families when a woman's husband died without leaving a son. In such cases, the deceased man's brother was required to marry the widow and ensure her care. This practice, known as levirate (**lev-i-vate**) marriage, provided protection for widows who otherwise would have had little means of support in their society. This provision was intended to address their vulnerability and secure their well-being.

Matthew 22:25-28 ²⁵ Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

²⁶ Likewise the second also, and the third, unto the seventh.

²⁷ And last of all the woman died also.

²⁸ Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Jesus Responds to the Sadducees' Question

The Sadducees asked Jesus what a marriage would be like in heaven. Jesus said it was more important to understand God's power than to know what heaven will be like. In every generation and culture, ideas of eternal life tend to be based upon images and experiences of present life.

Perspectives on Eternal Life

Throughout history and across cultures, people have tended to envision eternal life in terms that reflect their current experiences. Jesus challenged this approach, encouraging His listeners to trust in God's greater power and wisdom rather than relying solely on human understanding.

Matthew 22:29-33 ²⁹ Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

³⁰ For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

³¹ But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

³² I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

³³ And when the multitude heard this, they were astonished at his doctrine.

Jesus Responds with Scripture Accepted by the Sadducees

Because the Sadducees recognized only the Pentateuch as scripture, Jesus based his answer from the book of **(Exodus 3:6 KJV) 6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.)** By doing so, Jesus demonstrated His understanding of the Sadducees' beliefs and addressed their question using a source they would accept as valid.

Matthew 22:34-39 ³⁴ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

³⁵ Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

³⁶ Master, which is the great commandment in the law?

³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

³⁸ This is the first and great commandment.

³⁹ And the second is like unto it, Thou shalt love thy neighbour as thyself.

⁴⁰ On these two commandments hang all the law and the prophets.

Unlikely Alliances Formed Against Jesus

The Pharisees and Sadducees, despite being long-standing adversaries with deep-rooted theological and social differences, found common cause in their opposition to Jesus. Their willingness to set aside animosities and join forces reveals the extent to which they perceived Jesus as a genuine threat to their authority and influence. This rare collaboration underscores the seriousness with which they viewed His teachings and growing popularity among the people.

Matthew 22:41-42 ⁴¹ While the Pharisees were gathered together, Jesus asked them,

⁴² Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

Who Do You Say Jesus Is?

Matthew 22:43-46 ⁴³ He saith unto them, How then doth David in spirit call him Lord, saying,

⁴⁴ The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

⁴⁵ If David then call him Lord, how is he his son?

⁴⁶ And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

In Conclusion: The Invitation and Purpose of the Gospel

As we reflect on the message presented, an important question remains: Have you accepted this invitation? The invitation, referenced throughout these passages, calls each reader to personally consider the claims and identity of Jesus.

It is crucial to understand that this gospel was not written as a chronological narrative. Instead, its primary purpose is to provide clear and compelling evidence that Jesus is both the Messiah and the Savior. The accounts and teachings are selected and arranged to point the reader toward this central truth, encouraging a thoughtful and personal response.

References:

- Life Application Study Bible: King James Version
- The Layman's Bible Dictionary
- Merriam-Webster Dictionary