

# Matthew 22

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(Peter Lok) 駱沅祺

[lokpeter@outlook.com](mailto:lokpeter@outlook.com)

[Bibleao.com](http://Bibleao.com)

## Matthew 22

Man dies and rises again like an angel, but how is it different from an angel?

In different cultures, people have different views of the world after birth. Some believe in reincarnation, where the soul will start over in a new form of life; Some believe that heaven and hell depend on one's actions during life. There are also many scientists and atheists who believe that death is only the end of life, and there is no continuation of consciousness.

Both 1 and 2 Corinthians are part of the New Testament and are traditionally thought to be the letters written by the Apostle Paul to the Corinthian church. These verses explore many topics, including what happens after death. In 1 Corinthians 15, Paul speaks of the resurrection, emphasizing that Christians will receive a resurrected body after death. As for 2 Corinthians, Paul expresses his hope for eternal life in chapter 5 and describes the believer's presence with Christ after death.

In Luke 16, Lazarus was taken to Abraham's arms by an angel after his death. Also, in Hebrews 1:14, angels are mentioned as "ministering spirits who minister to those who will inherit salvation." These chapters show that in the Christian faith, angels play an important role in some situations after death. The book of Revelation mentions angelic tasks in the last days, such as blowing trumpets, proclaiming judgment, and carrying out God's will.

Jesus was asked a trap question about marriage at the resurrection, where a woman had married seven brothers. Jesus replied that after the resurrection, man will no longer be like the marital state of the world, but like the angels of heaven, emphasizing the difference between the state of life after the resurrection and the present world. Jesus pointed out that after the resurrection man will be like angels, and there will be no need for worldly relationships like marriage. Angels are pure spirit beings who do not need to go through worldly affairs such as human marriage, reproduction, etc. He emphasized that the resurrected life will enter a higher level, be closer to God, and no longer be bound by the laws of the world.

The Christian faith emphasizes that in eternal life, believers are reunited with God as well as other believers. In 1 Corinthians 15 and 2 Corinthians 5, Paul emphasized that believers receive a new, glorious body after death and share eternal life in Christ. According to this belief, the concept of reunion after death is about being reunited with loved ones and God in the kingdom of heaven.

According to Christian doctrine, believers will have the opportunity to be with God in heaven after death and to be reunited with other believers. Although the Bible does not detail what it is like to be reunited with one's family in heaven after death, this belief is based on God's love and justice and the belief that there will be eternal joy and comfort there.

Psalm 8 says that man is a little smaller than the angels, but he is given honor and responsibility over the earth. And in Matthew 22, Jesus emphasized that after the resurrection, people will be like angels. There is no contradiction between the two, the former referring to the humility of the earthly state, and the latter referring to the spiritual state of being closer to God after the resurrection. The Bible mentions the existence of angels, but it does not explicitly say whether angels need salvation or not. Angels are God's servants who were created to carry out God's will. At the heart of Christianity is the doctrine of human salvation, and the role of angels in this regard seems to be different from that of humans

Matthew 22 focuses on several parables and events, including the parable of the king's wedding feast for his son, the question of paying taxes to Cizer, and the resurrection. These contents are intended to teach faith, obedience, and wisdom.

The king's wedding feast for his son, This parable describes a king who gave his son's wedding feast, but many of the invitees ignored it. So the king invited people from the streets to attend. This parable means that the kingdom of God is open to all, but many people ignore this invitation.

When asked if Nishizawa should be taxed, Jesus asked to see a copper coin, pointing out that the portrait and inscription on the coin belonged to Nishizawa. Then Jesus said, "Therefore give to Cizer the things that are Sizza, and the things that are God's to God." It means that worldly laws and obligations should be followed in worldly matters, but what belongs to God should be returned to God. Jesus' parable in Matthew 22 is about paying taxes, where He says, "Give to Sitzer the things that are of Size." This shows the principle that we have a responsibility to obey laws and obligations in a secular society, such as paying taxes. Modern examples include:

Follow traffic rules and regulations: like speed limits, traffic lights, etc., to keep everyone safe.

Paying taxes according to the law: This is an important part of supporting public services and infrastructure.

Compliance with labor regulations: Comply with contracts, working hours, and safety standards at work.

In Matthew 22, obedience means obeying God's call and valuing spiritual values as guests at the king's invitation. Wisdom is manifested in the importance of discerning between the worldly and the spiritual, such as the issue of paying taxes and understanding the state of life after the resurrection, so that believers can understand the higher spiritual truths.

We pray

Dear Heavenly Father,

We thank You for the resurrection of Jesus Christ, which is the foundation of our faith and the source of our hope. Lord, Your resurrection gives us new life and eternal hope. We acknowledge that our faith would be meaningless without Your resurrection, but Your victory allows us to share in the joy of that victory.

As we face the pain and challenges in our lives, help us hold on to the hope of the resurrection. Whether we experience sickness, hardship, or loss, may Your resurrection power be our comfort and encouragement. Help us remember that You have overcome death and opened the way for us to eternal life.

In the name of Jesus Christ we pray, Amen.

Matthew 22

Amplified Bible

### **Parable of the Marriage Feast**

**22** Jesus spoke to them again in parables, saying, <sup>2</sup>“The kingdom of heaven may be compared to a king who gave a wedding feast for his son. <sup>3</sup>And he sent his servants to call those who had [previously] been invited to the wedding feast, but they refused to come. <sup>4</sup>Then he sent out some other servants, saying, ‘Tell those who have been invited, “Look, I have prepared my dinner; my oxen and fattened calves are butchered and everything is ready; come to the wedding feast.”’ <sup>5</sup>But they paid no attention [they disregarded the invitation, treating it with contempt] and went away, one to his farm, another to his business. <sup>6</sup>The rest [of the invited guests] seized his servants and mistreated them [insulting and humiliating them] and killed them. <sup>7</sup>The king was enraged [when he heard this], and sent his soldiers and destroyed those murderers and burned their city. <sup>8</sup>Then he said to his servants, ‘The wedding [feast] is ready, but those who were invited were not worthy. <sup>9</sup>So go to the main highways that lead out of the city, and invite to the wedding feast as many as you find.’ <sup>10</sup>Those servants went out into the streets and gathered together all *the people* they could find, both bad and good; so the wedding hall was filled with dinner guests [sitting at the banquet table].

<sup>11</sup>“But when the king came in to see the dinner guests, he saw a man there who was not dressed [appropriately] in wedding clothes, <sup>12</sup>and he said, ‘Friend, how did you come in here without wearing the wedding clothes [that were provided for you]?’ And the man was speechless *and* without excuse. <sup>13</sup>Then the king said to the attendants, ‘Tie his hand and foot, and throw him into the darkness outside; in that place there will be weeping [over sorrow and pain] and grinding of teeth [over distress and anger].’ <sup>14</sup>For many are called (invited, summoned), but few are chosen.”

### **Tribute to Caesar**

<sup>15</sup>Then the Pharisees went and conspired together plotting how to trap Him by [distorting] what He said. <sup>16</sup>They sent their disciples to Him, along with the <sup>[a]</sup>Herodians, saying, “Teacher, we know that You are sincere and that You teach the way of God truthfully, without concerning Yourself about [what] anyone [thinks or says of Your teachings]; for You are impartial *and* do not seek anyone’s favor [and You treat all people alike, regardless of status]. <sup>17</sup>Tell us then, what do You think? Is it permissible [according to Jewish law and tradition] to pay a <sup>[b]</sup>poll-tax to Caesar, or not?” <sup>18</sup>But Jesus, aware of their malice, asked, “Why are you testing Me, you hypocrites? <sup>19</sup>Show me the coin used for the poll-tax.” And they

brought Him a denarius [a day's wage].<sup>20</sup> And Jesus said to them, "Whose likeness and inscription is this?"<sup>21</sup> They said, "[<sup>e</sup>The Emperor Tiberius] Caesar's." Then He said to them, "Then pay to Caesar the things that are Caesar's; and to God the things that are God's."<sup>22</sup> When they heard this, they were caught off guard, and they left Him and went away.

### Jesus Answers the Sadducees

<sup>23</sup> On that day some Sadducees, who say that there is no resurrection [of the dead], came to Him and asked Him a question,<sup>24</sup> saying, "Teacher, Moses said, 'If a man dies, leaving no children, his brother as next of kin shall [<sup>d</sup>marry his widow, and raise children for his brother.'<sup>25</sup> Now there were seven brothers among us; the first married and died, and having no children left his wife to his brother.<sup>26</sup> The second also [died childless], and the third, down to the seventh.<sup>27</sup> Last of all, the woman died.<sup>28</sup> So in the resurrection, whose wife of the seven will she be? For they all had *married* her."

<sup>29</sup> But Jesus replied to them, "You are all wrong because you know neither the Scriptures [which teach the resurrection] nor the power of God [for He is able to raise the dead].<sup>30</sup> For in the resurrection neither do *men* marry nor are *women* given in marriage, but they are like angels in heaven [who do not marry nor produce children].<sup>31</sup> But as to the resurrection of the dead—have you not read [in the Scripture] what God said to you:<sup>32</sup> 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead, but of the living."<sup>33</sup> When the crowds heard this, they were astonished at His teaching.

<sup>34</sup> Now when the Pharisees heard that He had silenced (muzzled) the Sadducees, they gathered together.<sup>35</sup> One of them, a lawyer [an expert in Mosaic Law], asked Jesus *a question*, to test Him:<sup>36</sup> "Teacher, which is the greatest commandment in the Law?"<sup>37</sup> And Jesus replied to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.'<sup>38</sup> This is the first and greatest commandment.<sup>39</sup> The second is like it, 'You shall love your neighbor as yourself [that is, unselfishly seek the best or higher good for others].'<sup>40</sup> The whole Law and the [writings of the] Prophets depend on these two commandments."

<sup>41</sup> Now while the Pharisees were [still] gathered together, Jesus asked them a question:<sup>42</sup> "What do you [Pharisees] think of the Christ (the Messiah, the Anointed)? Whose Son is He?" They said to Him, "<sup>e</sup>The son of David."<sup>43</sup> Jesus asked them, "How is it then that David by the inspiration of the Spirit, calls Him 'Lord,' saying,

44

'The Lord (the Father) said to my Lord (the Son, the Messiah),  
"Sit at My right hand,  
Until I put Your enemies under Your feet"?'?

<sup>45</sup> So then, if David calls Him (the Son, the Messiah) 'Lord,' [<sup>f</sup>how is He David's son?"<sup>46</sup> No one was able to say a word to Him in answer, nor from that day on did anyone dare to question Him again.

Matthew 22 is a crucial chapter in the Gospel of Matthew, containing parables and teachings of Jesus that reflect His authority and challenge the religious leaders of His time. It includes the Parable of the Wedding Feast, Jesus' response to political and theological questions, and a summary of the law's greatest commandments. Here is a detailed description of the chapter, followed by a look at some key verses and their spiritual influence.

## **Matthew 22: Full Description**

### **1. The Parable of the Wedding Feast (Matthew 22:1-14)**

In this parable, Jesus compares the Kingdom of Heaven to a king who prepares a wedding banquet for his son. The king invites many guests, but they refuse to come. He sends more servants to call those invited, but they refuse again, even mistreating and killing the messengers. In response, the king destroys those murderers and invites others, both good and bad, from the streets to fill the banquet hall.

However, one person who attends is not wearing the proper wedding clothes, and the king orders him to be thrown out into the darkness. The parable concludes with the statement, "For many are invited, but few are chosen."

#### **Key Themes:**

- **Invitation to the Kingdom:** The invitation to the wedding feast symbolizes God's call to salvation, open to all people, but some reject it.
- **Rejection and Judgment:** The rejection of God's call leads to judgment, as seen in the destruction of the unworthy guests.
- **Proper Preparation:** The guest without proper wedding clothes represents the necessity of righteousness—true repentance and transformation, not merely outward attendance.

### **2. The Question About Paying Taxes to Caesar (Matthew 22:15-22)**

The Pharisees and the Herodians attempt to trap Jesus with a question about paying taxes to Caesar, the Roman emperor. If Jesus says it is lawful to pay taxes, He could be seen as betraying the Jewish people, but if He says it is not lawful, He could be accused of rebellion against Rome. Jesus, recognizing their deceit, asks to see a coin and says, "Give to Caesar what is Caesar's, and to God what is God's." This answer amazes them and they leave Him.

#### **Key Themes:**

- **Dual Responsibility:** Jesus teaches the balance of obeying both civil authorities and God. Christians are called to respect governmental authorities, but their ultimate allegiance is to God.
- **Divine and Human Spheres:** Jesus differentiates between the realm of the state and the realm of God. While we are responsible for our duties as citizens, we also owe ultimate devotion to God.

### **3. The Question About the Resurrection (Matthew 22:23-33)**

The Sadducees, who do not believe in the resurrection, question Jesus with a hypothetical scenario about a woman who marries seven brothers (as per the levirate marriage law). They ask, whose wife she will be in the resurrection. Jesus responds that in the resurrection, people will not marry but will be like angels. He also rebukes them for their ignorance of the Scriptures and the power of God, explaining that God is the God of the living, not the dead.

#### **Key Themes:**

- **Resurrection and Eternal Life:** Jesus affirms the reality of the resurrection, contrasting the life after death with the limitations of earthly existence.

- **Knowledge of Scripture:** Jesus challenges the Sadducees for their lack of understanding of God's Word, especially regarding the resurrection and the afterlife.

#### 4. The Greatest Commandment (Matthew 22:34-40)

A Pharisee, an expert in the law, asks Jesus which commandment is the greatest. Jesus replies by quoting Deuteronomy 6:5, "Love the Lord your God with all your heart, with all your soul, and with all your mind," and adds the second commandment from Leviticus 19:18, "Love your neighbor as yourself." Jesus explains that all the Law and the Prophets hang on these two commandments.

##### Key Themes:

- **Love as the Fulfillment of the Law:** Jesus teaches that love is the essence of the law and the prophets. True obedience to God involves loving Him completely and loving others selflessly.
- **Two Dimensions of Love:** Love for God is not only a spiritual commitment but involves the heart, soul, and mind. Love for others is a natural extension of one's love for God.

#### 5. The Question About the Messiah (Matthew 22:41-46)

Jesus asks the Pharisees what they think about the Messiah—whose son He is. They reply, "The son of David." Jesus then quotes Psalm 110:1, where David speaks of the Messiah as "my Lord," implying that the Messiah is more than just David's descendant. Jesus concludes by asking how the Messiah can be both David's son and his Lord, leaving the Pharisees unable to answer.

##### Key Themes:

- **The Identity of the Messiah:** Jesus reveals that the Messiah is not just a human descendant of David but is divine. He points to His own identity as the fulfillment of the prophecies about the Messiah.
- **The Authority of Jesus:** Jesus challenges the religious leaders' limited understanding of the Messiah and subtly affirms His own divine authority.

#### Important Verses and Their Spiritual Influence

1. **Matthew 22:14** – *"For many are invited, but few are chosen."*
  - **Spiritual Influence:** This verse highlights the importance of responding to God's call with genuine faith and repentance. It teaches that although God offers salvation to all, only those who truly accept and live according to His will are chosen.
2. **Matthew 22:21** – *"Give to Caesar what is Caesar's, and to God what is God's."*
  - **Spiritual Influence:** Jesus teaches us to maintain a balance between our earthly responsibilities (such as paying taxes or following civil laws) and our devotion to God. It reminds Christians to prioritize their spiritual duties without neglecting their role in society.
3. **Matthew 22:37-39** – *"Love the Lord your God with all your heart, with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself."*

- **Spiritual Influence:** These verses underscore the central role of love in the Christian life. Loving God and others is the foundation of Christian ethics and spirituality. They challenge us to cultivate a love for God that impacts how we treat others.
4. **Matthew 22:32** – *“I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead but of the living.”*
- **Spiritual Influence:** Jesus affirms the reality of life after death and the resurrection, emphasizing that believers have eternal life in God’s presence. This verse offers comfort and hope to Christians, assuring them that death is not the end but the beginning of eternal communion with God.
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### **Spiritual Influence of Matthew 22**

1. **The Invitation to the Kingdom:** The parable of the wedding feast reminds us that God’s invitation to salvation is open to all, but we must respond with the right heart and life. True transformation through faith in Jesus is essential for entering the Kingdom of Heaven.
2. **Balancing Earthly and Heavenly Responsibilities:** Jesus’ teachings about paying taxes and loving God and others encourage Christians to live faithfully in both their spiritual and secular lives. We are called to be responsible citizens, but our ultimate allegiance is to God.
3. **Love as the Fulfillment of the Law:** Jesus redefines the law not as a set of rigid rules but as a life of love—love for God and love for others. This transforms how Christians view their relationship with God and their interactions with the world.
4. **Hope in the Resurrection:** Jesus’ discussion with the Sadducees highlights the hope of the resurrection, encouraging believers to look beyond the temporary struggles of this life and to fix their eyes on the eternal life promised through Christ.

In summary, Matthew 22 offers deep spiritual lessons about responding to God’s call, living with love as the foundation of the law, and maintaining hope in the promise of eternal life through the resurrection. It challenges Christians to live faithfully in both the world and the Kingdom of Heaven, reflecting Christ’s love in all things.