

Ask The Rabbi – July 20 2021

Question:

Can you please explain this parable of the wedding feast?

Who are the slaves that were sent? and then more slaves?

Then in verse 6 it talks about the “rest” grabbing slaves, mistreating them and killing them.

Who is the “ rest of them”?

Then the king sends soldiers, and burns down the city.

Who are the soldiers and when does the city get burned?

Response:

Yeshua spoke of a Wedding Feast as it pertains to the Kingdom of Heaven.

Mat 22:1 Yeshua again used parables in speaking to them:

Mat 22:2 "The Kingdom of Heaven is like a king who prepared a wedding feast for his son,

Many questions are being asked pertaining specifically to the slaves, however, I want to provide some foundation regarding the Jewish wedding before unpacking the parable of the Wedding Feast of Matthew 22.

This is from our Messianic Passover Haggadah:

The fourth and final cup of our Pesach (Passover) Seder is known as the “Cup of Hallel” meaning praise. It is a joyous moment where we give recognition for all that Adonai has done. Further it is identified as the “Cup of the Kingdom”.

Not much is conveyed about this cup within Traditional Judaism other than it is to happen in the future. However, we know it is a future time when Yeshua will establish His Kingdom. Just as Yeshua at this meal, the "Last Supper," added considerably to our understanding of Pesach (Passover) and all its familiar symbolism, He again will reveal even greater significance for Pesach (Passover) after His return to rule in glory.

The first Pesach (Passover) we saw Adonai redeem His people from the bondage of forced labor, slavery. In order to be redeemed, you must have partaken in a meal of the lamb, as a symbol of Israel's redemption and Adonai's promise.

Yeshua during His time with us, conveyed in a parable...

Mat 22:2 "The Kingdom of Heaven is like a king who prepared a wedding feast for his son,

And during His final Seder with His talmadim...

Luk 22:14 When the time came, Yeshua and the emissaries reclined at the table,

Luk 22:15 and he said to them, "I have really wanted so much to celebrate this Seder with you before I die!

Luk 22:16 For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the

Kingdom of God."

Luk 22:17 Then, taking a cup of wine, he made the b'rakhah and said, "Take this and share it among yourselves.

Luk 22:18 For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes.

Where in verse 16 Yeshua conveys, He will not celebrate Pesach (Passover) again with them, until it is given full meaning in the Kingdom and he will not drink of the fruit of the vine until the Kingdom comes. Thus He will further expand upon our current understanding of Pesach (Passover). We are able to understand the fullness of Pesach (Passover) through the Jewish wedding:

Shiddukhin, the first phase of the process, means “match” and starts with the selection of the bride.

Just as Avraham sent his servant to find a match for his son Yitzchak, so to Adonai made a match by selecting Yis'rael, presenting her with a covenant, and being a Husband to her.

Jer 2:2 "Go and shout in the ears of Yerushalayim that this is what Adonai says: 'I remember your devotion when you were young; how, as a bride, you loved me; how you followed me through the desert, through a land not sown.

Jer 31:32 (31:31) It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

Eyrusin, the second phase, meaning “betrothal.” is the formal, one-year period when the two parties receive the betrothal blessings and become officially engaged. It is when the Bridegroom goes off to prepare a place for His bride.

Joh 14:2 In my Father's house are many places to live. If there weren't, I would have told you; because I am going there to prepare a place for you.

Joh 14:3 Since I am going and preparing a place for you, I will return to take you with me; so that where I am, you may be also.

Adonai would establish a New Covenant with Israel, a new promise...

Jer 31:33 (31:32) "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

Jer 31:34 (31:33) No longer will any of them teach his fellow community member or his brother, 'Know Adonai'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

Both covenants, were initiated through Pesach (Passover). You could not have Torah, Israel's Ketubah (marriage contract) given at Sinai, without Pesach (Passover).

Nissuin, the third and final phase of the Jewish wedding, completing and therefore fulfilling the promise of enjoining the bridegroom to His bride. Upon completion of the wedding we celebrate with a feast, a Wedding Feast...

Rev 19:6 Then I heard what sounded like the roar of a huge crowd, like the sound of rushing waters, like loud peals of thunder, saying, "Halleluyah! Adonai, God of heaven's armies, has begun his reign!

Rev 19:7 "Let us rejoice and be glad! Let us give him the glory! For the time has come for the wedding of

the Lamb, and his Bride has prepared herself —

Rev 19:8 fine linen, bright and clean has been given her to wear." ("Fine linen" means the righteous deeds of God's people.)

Rev 19:9 The angel said to me, "Write: 'How blessed are those who have been invited to the wedding feast of the Lamb!' " Then he added, "These are God's very words."

The Wedding Feast of the Lamb is none other than the Pesach (Passover). Yeshua's bride is Israel, but it is the commonwealth of Israel, whereby people who are not Jewish by blood, but are also of the Goyim (nations), in accepting the Bridegroom, become part of the bride, grafted into the wedding.

And we will reside in the place prepared for His bride...

Rev 21:1 Then I saw a new heaven and a new earth, for the old heaven and the old earth had passed away, and the sea was no longer there.

Rev 21:2 Also I saw the holy city, New Yerushalayim, coming down out of heaven from God, prepared like a bride beautifully dressed for her husband.

Rev 22:16 "I, Yeshua, have sent my angel to give you this testimony for the Messianic communities. I am the Root and Offspring of David, the bright Morning Star.

Rev 22:17 The Spirit and the Bride say, 'Come!' Let anyone who hears say, 'Come!' And let anyone who is thirsty come — let anyone who wishes, take the water of life free of charge."

The Wedding Feast is the final aspect of Adonai's establishment of His Kingdom. Thus having established the fulfillment of this Parable, let's look at it in greater detail and answer the questions that have been posed.

- **Who are the slaves that were sent? and then more slaves?**

Mat 22:3 but when he sent his slaves to summon the invited guests to the wedding, they refused to come.

Mat 22:4 So he sent some more slaves, instructing them to tell the guests, 'Look, I've prepared my banquet, I've slaughtered my bulls and my fattened cattle, and everything is ready. Come to the wedding!'

Mat 22:5 But they weren't interested and went off, one to his farm, another to his business;

Mat 22:6 and the rest grabbed his slaves, mistreated them and killed them.

The slaves are servants of the King and thus if Adonai that is Yeshua is King, then in this parable, we are the slaves. Believers in Yeshua are identified by Sha'ul as slaves of Yeshua.

For Sha'ul identifies himself as a slave to Yeshua...

Rom 1:1 From: Sha'ul, a slave of the Messiah Yeshua, an emissary because I was called and set apart for the Good News of God.

A slave in the context, not of American history but rather a slave in the context of Scripture is an indentured servant as conveyed in Torah pertaining to the children of Isra'el directly:

Lev 25:39 " 'If a member of your people has become poor among you and sells himself to you, do not make him do the work of a slave.

Lev 25:40 Rather, you are to treat him like an employee or a tenant; he will work for you until the year of yovel.

Lev 25:41 Then he will leave you, he and his children with him, and return to his own family and regain possession of his ancestral land.

Lev 25:42 For they are my slaves, whom I brought out of the land of Egypt; therefore they are not to be sold as slaves.

Lev 25:43 Do not treat him harshly, but fear your God.

One becomes a “slave” due to economic hardship whereby they sell themselves to another in order to provide for their family. Thus they have in essence sold their independence and are now under the authority of another. Yet, Adonai has established standards by which the “slave owner” is to treat his indentured servant. It is because Israel were once slaves in Egypt that He has established these standards by which anyone in Israel must adhere to...

Exo 21:1 "These are the rulings you are to present to them:

Exo 21:2 "If you purchase a Hebrew slave, he is to work six years; but in the seventh, he is to be given his freedom without having to pay anything.

Exo 21:3 If he came single, he is to leave single; if he was married when he came, his wife is to go with him when he leaves.

Exo 21:4 But if his master gave him a wife, and she bore him sons or daughters, then the wife and her children will belong to her master, and he will leave by himself.

Exo 21:5 Nevertheless, if the slave declares, 'I love my master, my wife and my children, so I don't want to go free,'

Exo 21:6 then his master is to bring him before God; and there at the door or doorpost, his master is to pierce his ear with an awl; and the man will be his slave for life.

Provision is also made regarding foreigners from other people and lands:

Lev 25:44 " 'Concerning the men and women you may have as slaves: you are to buy men- and women-slaves from the nations surrounding you.

Lev 25:45 You may also buy the children of foreigners living with you and members of their families born in your land; you may own these.

Lev 25:46 You may also bequeath them to your children to own; from these groups you may take your slaves forever. But as far as your brothers the people of Israel are concerned, you are not to treat each other harshly.

Thus Sha'ul conveys the following:

1Co 7:22 For a person who was a slave when he was called is the Lord's freedman; likewise, someone who was a free man when he was called is a slave of the Messiah.

1Co 7:23 You were bought at a price, so do not become slaves of other human beings.

1Co 7:24 Brothers, let each one remain with God in the condition in which he was called.

1Pe 1:18 You should be aware that the ransom paid to free you from the worthless way of life which your fathers passed on to you did not consist of anything perishable like silver or gold;

1Pe 1:19 on the contrary, it was the costly bloody sacrificial death of the Messiah, as of a lamb without defect or spot.

Thus we as believers in Messiah are the servants / slaves of the King.

- **Who are the invited guests?**

Mat 22:3 but when he sent his slaves to summon the invited guests to the wedding, they refused to come.

Mat 22:4 So he sent some more slaves, instructing them to tell the guests, 'Look, I've prepared my banquet, I've slaughtered my bulls and my fattened cattle, and everything is ready. Come to the wedding!'

Consider the parable and its intended audience and not the Wedding Feast of Revelation, when seeking to understand this parable. At this time, Yeshua is in Yerushalayim during the five days of Nisan, from the time when the Passover Lamb is selected on the 10th day until the time it is to be slaughtered on the 14th day. Thus the audience Yeshua is speaking to are the Jewish people and within them, the P'rushim.

The king is being rejected by the invited guests who have refused to attend. One who is invited has been chosen to attend, thus the one's chosen here are the Jewish people. For they are both invited and the bride as has been alluded to in Yiremyahu (Jeremiah)

Jer 2:2 "Go and shout in the ears of Yerushalayim that this is what Adonai says: 'I remember your devotion when you were young; how, as a bride, you loved me; how you followed me through the desert, through a land not sown.

The nation identified as a bride for whom Adonai had established a covenant, a ketubah.

Jer 31:31 It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

For Adonai laments as a husband over the unfaithfulness of His bride.

- **Then in verse 6 it talks about the “rest” grabbing slaves, mistreating them and killing them. Who is the “ rest of them”?**

Mat 22:5 But they weren't interested and went off, one to his farm, another to his business;

Mat 22:6 and the rest grabbed his slaves, mistreated them and killed them.

Those who chose to ignore the King's invitation to the wedding feast went off on their own way, that is rejecting the invitation. Unfortunately this is the Jewish nation that has rejected their King. Also unfortunate is the response of the nation to their King and His servants. For Sha'ul was once an invited guest who rejected the Kings invitation...

Act 9:1 Meanwhile, Sha'ul, still breathing murderous threats against the Lord's talmadim, went to the cohen hagadol

Act 9:2 and asked him for letters to the synagogues in Dammesek, authorizing him to arrest any people he might find, whether men or women, who belonged to "the Way," and bring them back to Yerushalayim.

The Kingdom suffers violence both from within and without.

Mat 11:12 From the time of Yochanan the Immerser until now, the Kingdom of Heaven has been suffering violence; yes, violent ones are trying to snatch it away.

Now Sha'ul has become a servant of the King, because of the King...

Act 9:3 He was on the road and nearing Dammesek, when suddenly a light from heaven flashed all around him.

Act 9:4 Falling to the ground, he heard a voice saying to him, "Sha'ul! Sha'ul! Why do you keep persecuting me?"

Act 9:5 "Sir, who are you?" he asked. "I am Yeshua, and you are persecuting me.

Act 9:9 For three days he remained unable to see, and he neither ate nor drank.

Act 9:10 There was a talmid in Dammesek, Hananyah by name; and in a vision the Lord said to him, "Hananyah!" He said, "Here I am, Lord."

Act 9:11 The Lord said to him, "Get up and go to Straight Street, to Y'hudah's house; and ask for a man from Tarsus named Sha'ul; for he is praying,

Act 9:12 and in a vision he has seen a man named Hananyah coming in and placing his hands on him to restore his sight."

Act 9:13 But Hananyah answered, "Lord, many have told me about this man, how much harm he has done to your people in Yerushalayim;

Act 9:14 and here he has a warrant from the head cohanim to arrest everyone who calls on your name."

Act 9:15 But the Lord said to him, "Go, because this man is my chosen instrument to carry my name to the Goyim, even to their kings, and to the sons of Isra'el as well.

Act 9:16 For I myself will show him how much he will have to suffer on account of my name."

Act 9:17 So Hananyah left and went into the house. Placing his hands on him, he said, "Brother Sha'ul, the Lord—Yeshua, the one who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Ruach HaKodesh."

Act 9:18 In that moment, something like scales fell away from Sha'ul's eyes; and he could see again. He got up and was immersed;

For Sha'ul would endure what he once inflicted upon the Messianic community and thus would also suffer for the sake of the Kingdom...

Act 21:27 The seven days were almost up when some unbelieving Jews from the province of Asia saw him in the Temple, stirred up all the crowd and grabbed him.

Act 21:28 "Men of Isra'el, help!" they shouted. "This is the man who goes everywhere teaching everyone things against the people, against the Torah and against this place! And now he has even brought some Goyim into the Temple and defiled this holy place!"

Act 21:29 (They had previously seen Trophimus from Ephesus in the city with him and assumed that Sha'ul had brought him into the Temple.)

Act 21:30 The whole city was aroused, and people came running from all over. They seized Sha'ul and dragged him out of the Temple, and at once the gates were shut.

Act 21:31 But while they were attempting to kill him, word reached the commander of the Roman battalion that all Yerushalayim was in turmoil.

Act 21:32 Immediately he took officers and soldiers and charged down upon them. As soon as they saw the commander, they quit beating Sha'ul.

Act 21:33 Then the commander came up, arrested him and ordered him to be tied up with two chains. He asked who he was and what he had done.

Act 21:34 Everyone in the crowd shouted something different; so, since he couldn't find out what had happened because of the uproar, he ordered him brought to the barracks.

Act 21:35 When Sha'ul got to the steps, he actually had to be carried by the soldiers, because the mob was so wild—

Act 21:36 the crowd kept following and screaming, "Kill him!"

- **Who are the soldiers and when does the city get burned?**

Mat 22:7 The king was furious and sent his soldiers, who killed those murderers and burned down their city.

You may view this verse as a response to the persecution of believers by Adonai...

1Th 5:1 But you have no need to have anything written to you, brothers, about the times and dates when this will happen;

1Th 5:2 because you yourselves well know that the Day of the Lord will come like a thief in the night.

1Th 5:3 When people are saying, "Everything is so peaceful and secure," then destruction will suddenly come upon them, the way labor pains come upon a pregnant woman, and there is no way they will escape.

1Th 5:4 But you, brothers, are not in the dark, so that the Day should take you by surprise like a thief;

1Th 5:5 for you are all people who belong to the light, who belong to the day. We don't belong to the night or to darkness,

1Th 5:6 so let's not be asleep, like the rest are; on the contrary, let us stay alert and sober.

1Th 5:7 People who sleep, sleep at night; and people who get drunk, get drunk at night.

1Th 5:8 But since we belong to the day, let us stay sober, putting on trust and love as a breastplate and the hope of being delivered as a helmet.

1Th 5:9 For God has not intended that we should experience his fury, but that we should gain deliverance through our Lord Yeshua the Messiah,

1Th 5:10 who died on our behalf so that whether we are alive or dead, we may live along with him.

1Th 5:11 Therefore, encourage each other, and build each other up—just as you are doing.

And thus consider the seven bowls of Adonai's wrath in Revelation 16 for this is where we see the anger as conveyed by Yeshua in Matthew 22:7 -

Rev 16:1 I heard a loud voice from the sanctuary say to the seven angels, "Go, and pour out on the earth the seven bowls of God's fury!"

Rev 16:2 So the first one went and poured his bowl onto the earth, and disgusting and painful sores appeared on all the people who had the mark of the beast and worshipped its image.

Rev 16:3 The second one poured out his bowl into the sea, and it became like the blood of a dead person, and every living thing in the sea died.

Rev 16:4 The third one poured out his bowl into the rivers and springs of water, and they turned to blood.

Rev 16:5 Then I heard the angel of the waters say, "O HaKadosh, the One who is and was, you are just in these judgments of yours.

Rev 16:6 They poured out the blood of your people and your prophets, so you have made them drink blood. They deserve it!"

Rev 16:7 Then I heard the altar say, "Yes, Adonai, God of heaven's armies, your judgments are true and just!"

Rev 16:8 The fourth one poured out his bowl on the sun, and it was permitted to burn people with fire.

Rev 16:9 People were burned by the intense heat; yet they cursed the name of God, who had the authority over these plagues, instead of turning from their sins to give him glory.

Rev 16:10 The fifth one poured out his bowl on the throne of the beast, and its kingdom grew dark. People gnawed on their tongues from the pain,

Rev 16:11 yet they cursed the God of heaven because of their pains and sores, and did not turn from their sinful deeds.

Rev 16:12 The sixth one poured out his bowl on the great river Euphrates, and its water dried up, in order to prepare the way for the kings from the east.

Rev 16:13 And I saw three unclean spirits that looked like frogs; they came from the mouth of the dragon, from the mouth of the beast and from the mouth of the false prophet.

Rev 16:14 They are miracle-working demonic spirits which go out to the kings of the whole inhabited world to assemble them for the War of the Great Day of Adonai-Tzva'ot.

Rev 16:15 ("Look! I am coming like a thief! How blessed are those who stay alert and keep their clothes clean, so that they won't be walking naked and be publicly put to shame!")

Rev 16:16 And they gathered the kings to the place which in Hebrew is called Har Megiddo.

The Seventh Bowl

Rev 16:17 The seventh one poured out his bowl on the air, and a loud voice came out of the Temple from the throne, saying, "It is done!"

Rev 16:18 There were flashes of lightning, voices and peals of thunder; and there was a massive earthquake, such as has never occurred since mankind has been on earth, so violent was the earthquake.

Rev 16:19 The great city was split into three parts, the cities of the nations fell, and God remembered Bavel the Great and made her drink the wine from the cup of his raging fury.

Rev 16:20 Every island fled, and no mountains were to be found.

Rev 16:21 And huge seventy-pound hailstones fell on people from the sky. But the people cursed God for the plague of hail, that it was such a terrible plague.

- **Who are the soldiers?**

Rev 19:11 Next I saw heaven opened, and there before me was a white horse. Sitting on it was the one called Faithful and True, and it is in righteousness that he passes judgment and goes to battle.

Rev 19:12 His eyes were like a fiery flame, and on his head were many royal crowns. And he had a name written which no one knew but himself.

Rev 19:13 He was wearing a robe that had been soaked in blood, and the name by which he is called is, "THE WORD OF GOD."

Rev 19:14 The armies of heaven, clothed in fine linen, white and pure, were following him on white horses.

Rev 19:15 And out of his mouth comes a sharp sword with which to strike down nations—"He will rule them with a staff of iron." It is he who treads the winepress from which flows the wine of the furious rage of

Adonai, God of heaven's armies.

- **Who are the other people whom the slaves have been instructed to find and bring?**

Mat 22:9 So go out to the street-corners and invite to the banquet as many as you find.'

Mat 22:10 The slaves went out into the streets, gathered all the people they could find, the bad along with the good; and the wedding hall was filled with guests.

Simply put, these are the people who were outside of the Covenant Adonai had established with the Jewish people, for Sha'ul conveys of a people who were once far off...

Eph 2:11 Therefore, remember your former state: you Gentiles by birth—called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised—

Eph 2:12 at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God.

Eph 2:13 But now, you who were once far off have been brought near through the shedding of the Messiah's blood.

Eph 2:14 For he himself is our shalom—he has made us both one and has broken down the m'chitzah which divided us

Eph 2:15 by destroying in his own body the enmity occasioned by the Torah, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make shalom,

Eph 2:16 and in order to reconcile to God both in a single body by being executed on a stake as a criminal and thus in himself killing that enmity.

Eph 2:17 Also, when he came, he announced as Good News shalom to you far off and shalom to those nearby,

Eph 2:18 news that through him we both have access in one Spirit to the Father.

Eph 2:19 So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with God's people and members of God's family.

Eph 2:20 You have been built on the foundation of the emissaries and the prophets, with the cornerstone being Yeshua the Messiah himself.

Eph 2:21 In union with him the whole building is held together, and it is growing into a holy temple in union with the Lord.

Eph 2:22 Yes, in union with him, you yourselves are being built together into a spiritual dwelling-place for God!

Thus, there are a number of aspects Yeshua is conveying in this parable pertaining to the Wedding Feast and the Kingdom of Heaven. It is primarily a warning to the hearers while offering some end times insight.

Note that the Wedding Feast is to occur after all is said and done. It is the final aspect of the three part Jewish marriage process that is to occur. Hence, the actual Wedding Feast will not occur until Yeshua return.