

# Matthew 22:10

Authorized King James Version (KJV)

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.

## Analysis

---

**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** (καὶ ἐξεληθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων)—The phrase *ponērous te kai agathous* ('both evil and good') shatters merit-based assumptions about the kingdom. *Ponērous* (wicked/evil ones) and *agathous* (good ones) are gathered indiscriminately—the invitation extends to moral and immoral alike.

This doesn't mean moral indifference, but that initial inclusion is based on accepting the invitation, not prior goodness. The 'bad' aren't made good by refusing to come; the 'good' aren't saved by moral achievement. *Eplēsthē* ('was filled/furnished') fulfills God's purpose—the feast will happen, the house will be full (Luke 14:23), with or without the original guests. This is sovereign grace accomplishing its purpose through unexpected means.

## Historical Context

---

The filling of the wedding hall with a mixed crowd reflects the first-century church's composition: Jews and Gentiles, slaves and free, moral and immoral backgrounds (1 Corinthians 6:9-11, 'such were some of you'). The early church's radical inclusivity scandalized both Jewish and pagan society.

## Related Passages

---

**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

## Study Questions

---

1. How does the 'bad and good' gathering challenge both legalism (salvation by moral performance) and antinomianism (salvation without transformation)?
2. What does it mean that God's house will be 'filled' one way or another—how does this motivate evangelism?
3. If the invitation goes to 'bad and good' alike, what distinguishes those who enter from those who refuse—what is the decisive factor?

## Interlinear Text

---

καὶ	ἐξελθόντες	οἱ	δοῦλοι	ἐκεῖνοι	εἰς	τὰς	ὁδοὺς
<b>So</b>	<b>went out</b>	G3588	<b>servants</b>	<b>those</b>	<b>into</b>	G3588	<b>the highways</b>
G2532	G1831		G1401	G1565	G1519		G3598
	συνήγαγον	πάντας	ὅσους	εὔρον	πονηροὺς	τε	
	<b>and gathered together</b>	<b>all</b>	<b>as many as</b>	<b>they found</b>	<b>bad</b>	<b>both</b>	
	G4863	G3956	G3745	G2147	G4190	G5037	
καὶ	ἀγαθοὺς·	καὶ	ἐπλήσθη	ὁ	γάμος	ἀνακειμένων	
<b>So</b>	<b>good</b>	<b>So</b>	<b>was furnished</b>	G3588	<b>the wedding</b>	<b>with guests</b>	
G2532	G18	G2532	G4130		G1062	G345	

## Additional Cross-References

---

**Revelation 7:9** (Parallel theme): After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

**1 John 2:19** (Parallel theme): They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

**2 Corinthians 12:21** (Parallel theme): And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

**Matthew 25:10** (Parallel theme): And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

---

From KJV Study • [kjevstudy.org](http://kjevstudy.org)