

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 ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· 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
So went out G3588 servants those into G3588 the highways
G2532 G1831 G1401 G1565 G1519 G3598

συνήγαγον πάντας ὅσους εὗρον πονηρούς τε
and gathered together all as many as they found bad both
G4863 G3956 G3745 G2147 G4190 G5037

καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων
So good So was furnished G3588 the wedding with guests
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.