

# Matthew 22:12

Authorized King James Version (KJV)

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

## Analysis

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**And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless** (έταῖρε, πῶς εἰσῆλθες ὅδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη)—The address hetaire ('friend/companion') is used by Jesus only in confrontational contexts (20:13; 26:50). The question *pōs eiselthes hōde* ('how did you enter here') probes the man's presumption. The missing *enduma gamou* (wedding garment) represents the righteousness of Christ, which the king himself provided (tradition held that kings supplied garments to guests).

The man's response—*ephimōthē* ('he was silenced/muzzled')—shows the impossibility of self-justification before God. There is no excuse, no defense. This connects to Philippians 3:9 ('not having my own righteousness...but that which is through faith in Christ') and Isaiah 61:10 ('He has clothed me with garments of salvation'). The garment is not earned but received; refusing it is refusing grace itself.

## Historical Context

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In ancient wedding customs, especially royal weddings, the host often provided appropriate garments for guests who couldn't afford them. Refusing to wear the provided garment was an insult to the host. This makes the man's lack of garment inexcusable—it was freely offered, and he chose not to wear it.

## Related Passages

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**Psalm 19:1** — Heavens declare God's glory

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. If the wedding garment represents Christ's righteousness, what does it mean to try entering God's kingdom 'in your own clothes'?
2. Why is the man 'speechless' rather than making excuses—what does this reveal about the final judgment?
3. How does this scene balance the 'open invitation' (v. 9-10) with the requirement of righteousness—is there a contradiction?

## Interlinear Text

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καὶ	λέγει	αὐτῷ	Ἐταῖρε	πῶς	εἰσῆλθες	ὢδε	μὴ	ἔχων
<b>And</b>	<b>he saith</b>	<b>unto him</b>	<b>Friend</b>	<b>how</b>	<b>camest thou</b>	<b>in hither</b>	<b>not</b>	<b>having</b>
G2532	G3004	G846	G2083	G4459	G1525	G5602	G3361	G2192

ἔνδυμα	γάμου	ό	δὲ	ἐφιμώθη
<b>garment</b>	<b>a wedding</b>	G3588	<b>And</b>	<b>he was speechless</b>
G1742	G1062		G1161	G5392

## Additional Cross-References

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**Job 5:16** (Parallel theme): So the poor hath hope, and iniquity stoppeth her mouth.

**1 Corinthians 4:5** (Parallel theme): Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

**Matthew 5:20** (Parallel theme): For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

**Matthew 20:13** (Parallel theme): But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

**1 Samuel 2:9** (Parallel theme): He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

**Psalms 107:42** (Parallel theme): The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

**Jeremiah 2:26** (Parallel theme): As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

**Jeremiah 2:23** (Parallel theme): How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways;

**Matthew 26:50** (Parallel theme): And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

**Titus 3:11** (Parallel theme): Knowing that he that is such is subverted, and sinneth, being condemned of himself.