

malice), and nothing excites God's just wrath more than a wrong done to his servants or to his cause. Sent forth his armies. Referring here to the Romans, who forty years afterward were the unconquerable executioners of God's wrath upon Jerusalem and the Jewish people. Burned up their city. In the year 70 A. D. Jerusalem, where this parable was delivered, was utterly destroyed, and more than a million of Jews were slain or sold into slavery.

8. They saith he. Notice that the Gospel was not preached to the Gentiles until the Jews had refused to receive it. We are not, however, to suppose that if the Jews had accepted Christ he would not have been proclaimed as the Saviour of the Gentiles. The wedding is ready. The wedding feast is still ready for guests, until the judgment-day shall end the invitation. They which were bidden were not worthy. For whosoever rejects God's call shows himself to be unworthy of it.

9. Go ye therefore. So Christ said afterward "Go," in Matt. 28. 19. Into the highways. Rev. Ver., "unto the partings of the highways;" "the inter-ctions of the streets, where their voice would reach many people. As many as ye shall find. Now the invitation is to all; none are too poor or too low to be shut out from the feast. Bid. (7) We may bid men to God, but they must bring themselves.

10. Gathered together all. Referring to the preaching of the Gospel to every nation and every class. Both bad and good. Perhaps a reference to the Church on earth, in which are many who still remain unchanged; though it may refer to the original condition of the guests; some were bad originally, but became good when they put on the garment of the feast. Furnished with guests. (8) There are no vacant thrones in heaven, and no empty seats at the banquet of the Lamb.

11. When the king came in. At royal feasts, the king does not make his appearance until the guests are assembled. Here the parable, as says Whiston, "at the spring brings us to the judgment day." To see the

guests. Rev. Ver., "to behold," which is a stronger word, expressing a close inspection. (9) Happy privilege of saints, to meet their King at the heavenly feast! A man which had not on a wedding garment. A man which had not on a wedding garment, or a scarf, which is presented to him as he enters. Not to put it on would be an insult to the host. The wedding garment is the righteousness and holiness which every true believer in Christ obtains, not ours by nature, but bestowed through the grace of God. This man represents, therefore, the one who is in the Church, but not in character a disciple of Jesus. (10) How should we endure the eyes of the King when he stand before him?

12. Friend. Rather, "companion." It is the same word employed by Jesus when addressing Judas at the reason. Matt. 26. 50. How camest thou in hither? Words which imply that the lack of suitable attire; a tither from culpable neglect or from intentional contempt for his king. (11) While we are to come to Christ as we are, we are not to remain as we were. He was speechless. Literally, "he was muzzled, or gagged;" his mouth was stopped; there was nothing to say. (12) Any who talk impiously about God now will be hushed when they see him in judgment.

13. To the servants. The word here is not that will of the ruler. (13) God has men as messengers of mercy, and angels as executioners of wrath. Blind him hand and foot. He who refuses to wear the robe of a Christian shall be compelled to wear the livery of a criminal. Outer darkness. In the parable, outside doors of the palace and in the darkness of the night; interpreted to mean the dismal state of the lost. Weeping and gnashing. We know not what woes are here dimly described, but certainly these words are not without meaning.

14. Many are called. The whole world, Jews first, Gentiles afterward. Few are chosen. A hint that the proportion of the finally saved may not be large. Four classes of people in the parable are lost, one only are saved. (14) May we be in that happy number!

HOME READINGS.

- M. The marriage feast. Matt. 22. 1-14.
- Th. Invitation of wisdom. Prov. 8. 1-10.
- W. Invitation of love. Rev. 22. 18-17.
- Th. The wedding garment. Phil. 3. 7-14.
- F. (Good Friday). Heb. 10. 1-10.
- S. (The burial of Christ). Matt. 27. 57-66.
- S. (Easter-Sunday). Acts 2. 39-36.

GOLDEN TEXT.

Blessed are they which are called unto the marriage supper of the Lamb. Rev. 19. 9.

LESSON HYMNS.

- No. 208, Dominion Hymnal.  
There is a glorious world of light,  
Above the starry sky.
- No. 213, Dominion Hymnal.  
Around the throne of God in heaven,  
Thousands of children stand
- No. 214, Dominion Hymnal.  
O, think of a home over there,  
By the side of the river of light.

TIME.—70 A. D.

PLACE.—Jerusalem.

RULERS.—Same as in lessons of last quarter, which see.

DOCTRINAL SUGGESTION.—The grace of God

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Feast.  
To what did our Lord here liken the kingdom of heaven?  
What Oriental custom is suggested by the action mentioned in ver. 3?  
Who were the ones that had been bidden, whom Christ had in mind?  
What had occurred in past history which ver. 7 vividly suggests?  
What classes of people are portrayed by ver. 5?  
What was the character of this feast? ver. 4.

2. The Guests.

- What reason does the king give for the lack of guests at his feast?  
What means were taken to provide guests?  
What is meant by the gathering of "bad and good?"  
Of what is this class of guests a prophecy?  
Would a Pharisee understand the meaning of this language?  
What only preparation was expected of the guests?

3. The Garment.

- What evident custom was alluded to in ver. 11?  
How was the guest to obtain a wedding garment?  
What was perhaps meant by the wedding garment in this parable?  
What did the lack of it show in regard to the man himself?  
What did the king's question show concerning his attitude toward his guests?  
What is the application of the parable?

Practical Teachings.

- The grace of God provides the best things possible for us freely.
- The love of God calls us over and over again to come, for all things are ready.
- But his grace and love compel no one to come.
- Love is a prophecy of the wrath of God against sin. The Scriptures surely teach this doctrine. Do you believe it?
- Have you received the invitation?  
How wide is God's grace? It takes in the world.
- No wedding garment. Then it is possible to be in the company of the redeemed and still be unsaved.
- This man was simply not prepared. He was cast out. Are you prepared? Speechless? heard; taken away; cast out; in the darkness; weeping. What a picture of a lost soul!

Hints for Home Study.

- 1. Find the different characters who act in this parable, and make a list of them; for example, "a king," "his son," "his servants," etc.
- 2. Now write the persons or things represented by them; for example, "a king" represents God; "his son" represents Jesus, etc.
- 3. Find all the parables that you can which are about the kingdom of heaven.