



In a word, it is well for all to be reminded that the enemies of the great King are not only outside the Church, but they are even in it. While a part refuse to come to the wedding of his Son, others press into the banquet and are still his foes. May God grant that this subject may have a heart-searching effect. May it be as the north wind when it blows through the marrow of bones.

May it lead us to desire to be searched and tried of God, whether we are truly in the faith, or are reprobates in his esteem.

Therefore, the parable may be discoursed upon five heads. Here is *an enemy at the feast*; here is the *king at the feast*; that king becomes *the judge at the feast*; and hence the enemy becomes *the criminal at the feast*; and swiftly is removed by *the executioner at the feast*.

The good and bad exist side-by-side, but a time will come when they must be separated. Everyone is invited, but not all can come. God has laid forth before us what we must do. As Jesus warned many times through His parables, no one knows when the call will come, and so everyone must be ready at all times (Luke 12: 40).

\*(excerpted from: [www.spurgeon.org](http://www.spurgeon.org); [//wesley.nnu.edu](http://wesley.nnu.edu))

## ***The Parable of the Wedding Garment***



***"For many are called, but few are chosen."***

## ***THE PARABLE OF THE WEDDING GARMENT***

A parable is a short, fictitious story that illustrates a moral attitude or a religious principle. Parables are never meant to be taken for the letter of their word. When taken literally, at face value, the entirety of its meaning is lost.

\*The parable of "The Great Supper" is told in Matt. 22: 1-10; Luke 14: 16-24; and the Gospel of Thomas 64. To this, Matthew adds a second parable (the parable of "The Wedding Garment" [Mt. 22: 11-14]). All three versions (of the parable of the Great Supper) involve a man/a king (in Matthew), preparing a dinner/marriage feast (in Matthew), which none of the invited guests attend. Luke also adds a second invitation, perhaps to show that the host's intent was to have all of the seats filled at his house. Jeremiah goes so far as to suggest that Luke may have seen the first invitation going out to the sinners of Israel and the second invitation to the Gentiles. The preceding parable in Matthew makes it evident that Matthew understands the previously uninvited to refer to the Gentiles (Jeremiah 64). Matthew may use a king, a marriage feast, and servants (a king would have multiple servants) to tie the parable of the Great Supper with the parable of the Wedding Garment.

Apparently the parable of the marriage feast would have been complete without this addition, but there was infinite wisdom in appending this sequel. This is seen practically in the experience of the Church of God. Those who are permitted to see large additions to the Church will find this parable of the wedding garment to be singularly appropriate and timely.

Whenever there is a revival and many are brought to Christ, it seems inevitable that at the same time a proportion of unworthy persons should enter the church. However diligent may be the oversight there will be pretenders creeping in unawares who have no true part or lot in the matter, and hence, when the preacher is most earnest for the ingathering of souls to Christ, he needs to couple therewith a holy jealousy, lest those who come forward to make a profession of faith should be moved by carnal motives, and should not really have given their hearts to God.

We must use the net to draw in the many, but all are not good fishes that are taken therein. On the threshing floor of Zion the heap is not all pure wheat, the chaff's is mingled with the grain, and therefore the winnowing fan is wanted. God's furnace is in Zion, and there is good need for it, for the gold is yet in the ore and needs to be separated from the dross.

Wood, hay, and stubble building is quick work, but it is a waste of effort. We need continually to examine our materials, and see that we use only gold, silver, and precious stones.

It is most needful in times of religious excitement, to remind men that godliness does not consist in profession, but must be proved by inward vitality and outward holiness. Everything will have to be tested by a heart-searching God, and if, when He comes to search us, we are found wanting, we shall be expelled even from the marriage feast itself; for there is a way to hell from the very gates of heaven.