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TWENTIETH SUNDAY AFTER TRINITY.

MATTHEW 22:1-14.

**Contents: The king's marriage feast for
His Son and the wedding garment;**

OR: THE KINGDOM OF CHRIST

MATTHEW 22:1-14.

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 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. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

1. This Gospel is a very earnest admonition, like to-day's Epistle, to make good use of the time of the Gospel; and a terrible threatening of the awful punishment, that shall pass upon the secure and proud heads that despise the time of the kingdom of grace and persecute the preaching of the Gospel, and upon the false trivial spirits who bear the name of the Gospel and of Christ for a show and do not mean it in earnest. And by this

Gospel is well painted forth and made plain what the multitudes are who are called God's people or the church and possess his Word, and how they are and act both as to their inner nature and their outer appearance.

2. First, God builds up his Christendom in a way that he calls it, and what pertains to its government, the kingdom of heaven; to signify, that he has called and separated out of the world a people for himself here upon the earth through the Word of his Gospel; not to the end that it should be fitted and organized, like the outer and civil government, with temporal rule, power, possessions, government and maintenance of outward worldly righteousness, discipline, defense, peace, etc. For all this has already before been richly ordered, and it was commanded and put into man to rule in this life as well as he can; although this is also through sin weakened and spoiled so that it is not as it should be, and is a poor, miserable, weak government, as weak and transient as the human body, and is able to go no farther, where it is at its best, than the stomach, as long as the stomach performs its functions. But above that God has arranged and instituted his own divine government, after he revealed his fathomless grace and gave his Word to prepare and gather a people, whom he redeemed from his wrath, eternal death and sin, through which they fell into such misery, and from which they could not help themselves by any human wisdom, counsel or power, and taught them to know him aright and to praise and laud him forever.

3. Christ here calls his kingdom the kingdom of heaven, where he does not rule in a temporal way nor deals with the things of this life; but he founded and developed an eternal, imperishable kingdom, which begins on the earth through faith, and in which we receive and possess those eternal riches, forgiveness of sins, comfort, strength, renewal of the Holy Spirit, victory and triumph over the power of satan, death and hell, and finally eternal life of body and soul, that is, eternal fellowship and blessedness with God.

4. Such a divine kingdom can be governed, built up, protected, extended and maintained only by means of the external office of the Word and of the Sacraments, through which the Holy Spirit is powerful and works in the hearts etc., as I have often said in speaking on this theme.

5. But in the most lovable and comforting way it is pictured to us here by Christ our Lord, in that he himself likens it to a royal wedding feast; when a bride was given to the King's son, and all were full of the highest joy and glory, and many

were invited to this marriage feast and its joy. For this is among all the parables and pictures, by which God presents the kingdom of Christ to us, a select and beautiful one; that Christendom or the Christian state is a marriage feast or a matrimonial union, where God himself selects a church on the earth for his Son, which he takes to himself as his bride. God here by our own lives and experiences will make known and reflect as in a mirror what we have in Christ; and also by the common state of marriage on earth, in which we were born and reared and now live, he delivers a daily sermon and admonition in order that we should remember and consider this great mystery (for so St. Paul calls it in Ephesians 5:32), that the conjugal life of a man and wife, instituted by God, should be a great, beautiful and wonderful sign, and a tangible, yet spiritual picture, that points out and explains something special, excellent and great, hidden to and inconceivable by the human reason, namely, Christ and his church.

6. For this accompanies the marriage state, where it is worthy of the name and may be called a truly married life, where man and wife truly live together: firstly true heart-confidence each in each from both sides, as Solomon in Proverbs 31:11 among other virtues of a pious wife also praises this: “The heart of her husband trusteth in her;” that is, he entrusts to her his body and life, money, possessions and honor. Likewise on the other hand, the heart, of the wife clings to her husband, he is her highest, dearest treasure on earth; for she expects and has in him honor, protection and help in all times of her need. Such a completely harmonious, equal and eternal confidence and affection are not found among other persons and stations in life, for example between master and servant, mistress and maidservant, yea, not even between children and parents. For there the love is not thus alike, strong and perfect to one another, and an eternal union does not endure here as in the marriage state, instituted by God; as the text in Genesis 2:24 says: ***“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”***

7. Out of such love and heart confidence follows now also the fellowship in all they have in common with one another or in all that befalls them, good or bad; so that each must accept it as his or her own, and add and impart help to the other with his or her means, and both suffer and enjoy, rejoice and mourn together, according as it may be well or ill with them.

8. This now should be a parable or sign of the great, mysterious and wonderful union of Christ and his church, whose members we all are who believe on him, and as St. Paul says, Ephesians 5:30, of his flesh and bones, as at creation the wife was taken from the man. It must indeed be a great, fathomless and inexpressible love of God to us, that the divine nature unites thus with us and sinks itself into our flesh and blood, so that God's Son truly becomes one flesh and one body with us, and so lovingly receives us that he is not only willing to be our brother, but also our bridegroom, and turns to us and gives us as our own all his divine treasures, wisdom, righteousness, life, strength, power, so that in him we should also be partakers of his divine nature, as St. Peter says in his 2 Peter 1:4. And it is his pleasure that we should believe this, so that we may be placed in possession of this honor and of these riches; then we may rejoice and with all assurance take comfort in this Lord, as a bride does in the riches and honor of her betrothed. And thus his Christendom is his wife and empress in heaven and upon earth, for she is called the bride of God who is Lord over all creatures, and she sits in the highest manner in her glory and power over sin, death, satan, hell, etc.

9. Behold, this he shows us in the every-day picture of the wedding feast or of the married state, where we see the love and faithfulness of pious wedded persons; also in the marriage feast, in the bride and the bridegroom's joy and riches; that we learn to believe this and that we also think that Christ's heart and mind are truly thus disposed to his bride the church; but with far greater love, faithfulness and grace. This he clearly shows us in his Word of the Gospel and by the Holy Spirit, whom he gives to his church; and prepares the glorious, joyful marriage feast, at which he is wedded to his bride and he takes her to himself, and, to speak in our childish and human way, leads his bride to the dance as with fife and drum, and takes her in his arm; again, he honors and adorns her with all his finery, that is with the blotting out and washing away of sins, with righteousness and the gift of the Holy Spirit, and with his light, knowledge, strength and all the gifts which belong to that life. These are different chains, rings, velvet, silk, pearls, treasures and jewels from the earthly ones, which are only a dead picture of those heavenly treasures.

10. Therefore, wherever you see or hear bride and bridegroom, or the joy and beauty of a marriage feast, there open your eyes and heart, and behold what your loving Lord and Savior presents and shows to you, who prepares a glorious, royal marriage feast for you, his beloved bride, a living member if you believe in him. In

that is eternal joy, good cheer, singing and springing, eternal ornaments, and all riches and the fullness of everything good.

11. Therefore a hearty confidence in him should grow and increase in thee that he called and chose thee through baptism to his fellowship through his inexpressible hearty love and received thee, to release thee from sin, eternal death and the power of satan, and imparted to thee his body and life, and all that he has; yea, he so completely gave himself to thee, that thou mayest not only glory in what he did for thy sake and gave to thee, but thou mayest comfortably and joyfully glory in him as being thine. And as a bride relies with hearty confidence upon her bridegroom and holds the heart of the bridegroom as her own heart, so do thou rely from the depth of thy heart upon the love of Christ, and entertain no doubt that he is not otherwise disposed to thee than as thy own heart is.

12. But this is opposed beyond measure in us by our old Adam, our flesh and blood, our blindness and the stiffened hardness of our hearts, which does not permit us to see or believe it; especially if we see and experience in ourselves and in this miserable life other things before our eyes and senses. For reason sees and understands it well that the marriage feast and bridal love are in themselves a lovely and cheerful picture, and it may be taught that Christ is a beautiful, noble, pious and faithful bridegroom, and his church a glorious, blessed bride. But things come to a stop later, when everyone is to believe for himself that he is also of Christ and a member of his body and Christ bears such a heart and love toward him. The reason is that I do not see such excellent glory in myself, but on the contrary my weakness and unworthiness, and feel nothing but sorrow, sadness and all kinds of suffering and even death, the grave, and maggots, which are about to consume me.

13. But in the face of this you should learn to believe the Word Christ himself speaks to you and God commands you to believe, that it is true (unless you wish to give God the lie) regardless of what you feel in your heart. For if you should believe, you must not cleave to what your thoughts and feelings say to you, but to what God's Word says, no matter how little of it you may experience. Therefore, if you are a person who feels his need and misery and desires from the heart to partake of this comfort and love of Christ, then incline your ears and heart hither to Christ, and lay hold of this comforting picture he presents to you, wherewith he shows that he will have himself known and believed by you, that he has in his heart a much warmer love and a more loyal fidelity to you, than any bridegroom to his

beloved bride. And on the other hand you should have a much heartier and greater confidence and joy in him than any bride has to her bridegroom. So that here you may justly chastise yourself because of your unbelief, and say: Behold, can the bridal love cause such hearty confidence and joy between the bride and the bridegroom, which is still of a low order and transitory? Why do I not rejoice much more over my holy and faithful Savior, Christ, who gave himself for me and to me wholly as my own? Shame on me because of my unbelief, that my heart is not here full of laughter and eternal joy, when I hear and know how he says to me through his Word that he will be my beloved bridegroom. Should I not much rather have here another, a higher joy, and my eyes, thoughts, heart, and whole life cleave more to my beloved Savior, than a bride to her bridegroom, who, if she is a pious and true bride, sees and hears indeed nothing more gladly than her spouse? Yea, even when she does not see him and he is absent from her, her heart cleaves to him, so that she can not but think of him.

14. However, as I said, it is our old Adam, the corrupt nature, that does not allow the heart to lay hold of this knowledge, joy and consolation. Therefore it is and will doubtless continue to be, as St. Paul calls it in Ephesians 5:32, a mystery, a secret, deep, hidden, incomprehensible thing, but yet a something great, excellent and wonderful. Not only to the blind, foolish world, that cannot think or understand anything at all of these high divine things; but also for the beloved apostles and advanced Christians, that herein they have enough to learn and believe, and they themselves are compelled to confess how long they labored with it, preached about it, strove after it, and it is to them still a mystery in this life. For St. Paul himself often complained that it did not work so powerfully in him, because of his flesh and blood, as it should work if it were as fully understood and apprehended as it should be; for he and other saints would not have been so anxious, sad and terrified, as he often was, and the prophet David also lamented in many Psalms; but their hearts would have soared in pure joy. However, they will be free from all this in the life beyond, where they will see without any covering and dimness to the vision, and be filled with joy and live forever. For the present it remains a mysterious, hidden; spiritual marriage feast, that one does not see with the eyes, nor grasp with the reason; but faith alone is able to grasp it, as faith holds only to the word it hears concerning it, and yet grasps it still very weakly on account of our perverse flesh.

15. For this marriage feast is so totally foreign to reason, that it is terrified when it thinks how great it is. I speak now still of the Christians; for the others do not come to it, they hold it simply as impossible, yea, as mere talk of fools and a fable, when they hear that God becomes man's bridegroom; but the Christians who have commenced to believe it, must be shocked and amazed at its greatness: Dear God, how shall I exalt myself so highly as to boast of being God's bride, and God's Son my bridegroom? How do I, a poor, offensive worm of the dust, come to this honor, which never befell the angels in heaven, that the eternal Majesty condescends so very low into my poor flesh and blood and thoroughly unites himself with me, that he will be one body with me, and yet I am from the sole of my foot to the crown of my head so completely full of filth, leprosy, sin and stench before God; how shall I then be considered the bride of the high, eternal and glorious Majesty and be one body with him?

16. But hear well that God desires it to be so. In Ephesians 5:25-27 he says: I will dress and place before me a bride, who shall be my church, that is glorious, of the glory I myself have and not having spot or wrinkle, but holy and without blemish, etc., just as I am. He does not speak of a bride that he finds in this state, pure, holy, blameless, without spot, etc.; such a bride he should not seek on the earth, but he should have remained among his angels in heaven to find her there. But he revealed himself through his Word to men, surely not for the sake of this life, but that he might be praised forever through her; and therefore he must have had in mind something greater, to do with and through her. The great mystery is that he did not take upon himself the nature of angels, but united himself with the human nature.

17. Here on the earth he finds nothing but a corrupt, filthy, shameless, condemned bride of satan, that has become faithless to God, her Lord and Creator, and fallen under his eternal wrath and curse. If he is now to secure here a bride or congregation, who, to be sure, must be also pure and holy, otherwise there could be here no union, then he must first and in the highest degree show his love, that he applies his purity and holiness to her sins and condemnation, and thereby cleans and sanctifies her. This he did do, as St. Paul says in Ephesians 5:25-26, in that he gave himself for her and purchased her by his blood to sanctify her for himself, and besides cleansed and washed her by the baptism of water; and he adds a Word which one hears. By means of the same Word and baptism he

prepares her to be his loving bride, and praises and claims her to be pure from sin, God's wrath and the power of satan; furthermore does he desire that she esteem herself also as a loving, beautiful, holy, glorious bride of God's Son.

18. Here no one sees how excellent a work is accomplished thus hidden and secretly through God's Word, baptism and our faith; and yet by it the result is accomplished that this company of poor sinful men, who were not worthy to behold God at a distance because of their great filthiness, are made through this bath and washing clean, beautiful and holy, so that they are well pleasing to God as the bride of his beloved Son and as his loving daughter; and this purifying commenced in this life, he develops and continues constantly in her until she is presented to him purer and more beautiful than the light and brightness of the sun.

19. Therefore a Christian must learn to believe this, so that he in the future does not consider himself in the light of his first birth, as he was born from Adam; but as he is called to Christ and baptized into him, and like all Christians confides in and is united with him; so they should cling to him as to their bridegroom, who through the same washing of regeneration and the renewing of the Holy Ghost, while they are still unclean he continually purifies and adorns them until the day he presents his church to himself, not only without a spot or stain, but also without a wrinkle, very beautiful, sleek and perfect, like fresh youth.

20. Therefore do not be terrified if you feel too entirely unworthy and impure; for if your thoughts are fixed on that you will forget and lose this confidence and trust in Christ. But you must heed the Word Christ speaks to you: Although you are full of sin, death and perdition, yet you have here my righteousness and life, which I apply and give to you. If you are impure and filthy, you have here the washing of baptism and of my Word, through which I wash you and pronounce you clean, and will constantly cleanse you for ever and ever until you shall stand before me and all creatures perfectly beautiful and pure.

21. This he tells us not only through his Word; but in order that we might not complain being left without admonition and preaching, he presents it to us in so many different every-day pictures and parables of wedded love, yea, of the first warmth and fervency between a bride and groom; when we see how both hearts cling to one another and one has joy and pleasure in the other. Here the bride does not fear in the least that her groom will cause her suffering or harm or cast her

away; but in hearty affection confides in him and doubts not he will take her into his arms, sit with her at the table, and give her as her own whatever he has. We should in this also truly know Christ's heart, and not allow ourselves to picture him otherwise than we hear and see him both in his own Word and in the parables and signs which present him to us, that we may indeed never dare to complain, except of ourselves and of our old Adam that hinders us in our beautiful joy.

22. For should not man become his own enemy, and only wish that death might soon do away with him, for the reason that he knows not himself and cannot rightly, as he should, taste and enjoy his great treasure, joy and blessedness? And so perhaps it might be best for us, except that this life with its temptations, cross and sufferings is to be the school in which always and daily we more and more learn to know what he is in us and we in him, and in which therefore we also work for this that we may seize him, even as he ran after us and seized us, in that he fetched and won us for his own with his sweat and blood. Alas, however, that we are too weak, lazy and slow thus to run after him in this life!

23. Behold, such is the glorious royal wedding in this kingdom, which Christ calls the kingdom of heaven, and to which we, all of us, bidden and unbidden, Jews and Gentiles, come by means of the Gospel resounding in all the world, as called by fifes and drums which, after the manner of the Scriptures, are called the voices of the bridegroom and the bride. That is to say, a marriage-like voice or sound and tone, that is a token of the wedding and the joys, and is to announce unto everyone such joy and call us thereunto.

24. But now consider further how this wedding feast fares in the world, and how the world carries itself towards it when it is to become a partaker in this blessed kingdom. We have just heard how hard, on account of their flesh, this is even to Christians, albeit they strive after this kingdom of God and seek their comfort in Christ. But now it is further shown how the other, adverse realm of the devil in the world, as in its empire (as Christ in John 12:31 calls him a prince of the world, and St. Paul, Ephesians 6:12, the lord of the world), fights against God's kingdom and drives and chases people, lest they accept and hear the joyous, comforting word about this wedding and joy in Christ, but rather, wittingly and knowingly, scorn the same, aye, oppose themselves to it, even though they be called and bidden thereto.

25. This is said especially of the Jewish people, who are the first bidden guests to whom God sent his servants, first the patriarchs and prophets, later also the apostles, causing them to be begged and admonished not to neglect the time of their blessedness and salvation. They, however, not alone despise this but also fly at the servants of God, who offer them such grace, to beat them to death; nor will they listen or suffer to be told more of this wedding. These are not common and ordinary people, but the best, wisest and holiest of all, who are occupied with far higher and more needful things than to be persuaded to come to this wedding, to receive good things for nothing, and to be helped into heaven. They know much better for themselves how, by their own precious life, to bring about great works, the law's holiness and God's service. Hereof more is said in the Gospel story of the great supper (Luke 14), concerning those who excuse themselves and would not come.

26. Like unto these are also all such as are by the Gospel called to faith and the knowledge of Christ, but will not hear and accept the same. These are always the greatest and best part of the world, who as we know, wish to be called God's people and the church. They also have to attend to far greater and better things, – how they may keep up their fine and glorious estate and condition, which they call the government and glory of the church. Of that they will not hear, and esteem it an innovation and change of the good and praiseworthy old order, etc. And the more one urges them to obey the Gospel, the less will they listen to it, and the more bitterly do they pursue it, as we always have it before our eyes in the world.

27. Well then, we should therefore honor at his wedding-feast the King and Lord of Glory, and thank him for his abundant grace and the good to which he has called us and of which he makes us worthy, sobeit we judge ourselves worthy of everlasting life, as St. Paul says, Acts 13:46. And whatever men were to gain thereby, Christ has herewith foretold them. Thus they have themselves experienced and the belief, as it were, has come into their hands, that he has told them no lying story, but that it has proved only too true that the king has sent out his host and slain these murderers the which for now 1,500 years experience has confirmed, namely, that this judgment has not been removed, and that thus finally wrath has come over them and they shall remain as naught. For he himself shows that it has never yet repented him, in that he thereupon forthwith says to his men. ***“The wedding is ready, but the guests were not worthy,”*** etc.

28. Which is, also for other scorers and persecutors, a terrible token and example of the final wrath resolved against them and of such punishment wherewith he will altogether make an end also of them, because they would not partake of and enjoy this feast: as has already happened to Greece and Rome, and will likewise happen to our blasphemers and pursuers, unless the day of judgment come between.

29. These then have received their judgment as they would have it. In order, however, that Christ may still get people to his wedding feast, his servants must continually go on with their preaching, and bid and call whomsoever they find, until they fetch so many together that the tables are full, not indeed of the great ones, the holy and mighty men (who were first bidden but would not come). Rather must the poor, the cripples and the halt, as he elsewhere says, rejoice at being allowed to come to this feast – that is, the heathen, who are not numbered among God's people and have nothing whereof they might be proud. But among this company who are here sitting at table, there is also found a rogue, whom the king, in looking over the guests, speedily recognizes and judges to have no wedding garment, and to have come, not in honor of the wedding, but as disgracing the bridegroom and the lord who has invited him. Now these are such as also permit themselves to be numbered among true Christians, hear the Gospel, are in the outward communion of the right church and make before the people as if they also might be of the Gospel – and still they are not in earnest about it.

30. With this Christ shows who on earth are that community which is called the church, to wit, not those who pursue God's Word and his servants of the Gospel. For these are already wholly excluded and removed by his final judgment, aye, they have spilt their own milk by their public and self-confessed act of not accepting and suffering this preaching of the Gospel, and should not and cannot among Christians be considered members of the church, because they have not its doctrine and faith. Just as little can one consider professed heathen, Turks and Jews as the church or its members. Such judgment we must now also pass on our persecutors and blasphemers of the Gospel, as for example the Pope and his following, and entirely separate ourselves from them, as they do not in the least belong to the church of Christ, but are damned by their own judgment; to which they testify by having turned us away as outlaws and outcasts. The church on earth, however, if we speak of the outward community, is a gathering of such as hear, believe and confess the right teaching of the Gospel of Christ, and have with them the Holy Ghost who sanctifies them and works in them by the Word and sacraments.

Yet among these some are false Christians and hypocrites, who nevertheless are at one with them in the same doctrine and also hold communion in the sacraments and other outward offices of the church.

31. Aye, such people the Christians must suffer in their gathering and cannot, as men are, avoid it or prevent them from being amongst them, nor can they remove them or turn them out of their gathering. They cannot, indeed, judge and recognize them all, but must bear them and suffer their company, but only till God himself comes with his judgment, so that they become manifest and give themselves away by their wicked life or false belief and spirit of heresy as not being true and honest Christians. Of this St. Paul speaks, 1 Corinthians 11:19: “There must be also heresies among you, that they who are approved may be made manifest among you,” and on the other hand also those who are not approved.

32. Thus here the King comes in, himself to behold the guests, and makes manifest him who has not the wedding garment. And now that he has become manifest and is nevertheless, hypocrite that he is, impenitent, obstinate and dumb, he causes him to be bound hand and foot and, that he may not enjoy the feast, be cast out of the festive gathering, where there is naught but light and joy, into darkness, where there is no comfort nor blessedness, but only weeping and gnashing of teeth. This, then, likewise is done in the church, by which such impenitent sinners, convicted and overcome, are also openly shown out of the congregation and publicly declared outcasts from God’s kingdom.

33. Therefore the Christians, who are the right and dear guests at this wedding, at all times have this comfort that the others who do not belong thereto, that is both persecutors and false brethren, shall not enjoy the same. For even as the former, the persecutors, manifest themselves as not being members of the church, in that they exclude themselves and go apart; thus the others, who for a time have crept in and have falsely sought cover under the name and semblance of true Christians, shall also finally become manifest. This also St. Paul says, 1 Timothy 5:24-25: ***“Some men’s sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident: and such as are otherwise cannot be hid.”***

34. And from this it is easy to understand what is meant by this man's being without a wedding garment, namely, without the new adornment in which we please God, which is faith in Christ, and therefore also without truly good works. He remains in the old rags and tatters of his own fleshly conceit, unbelief and security, without penitence and understanding of his misery. He does not from his heart seek comfort in the grace of Christ, nor betters his life by it, and looks for no more in the Gospel than what his flesh covets. For this wedding garment must be the new light of the heart, kindled in the heart by the knowledge of the graciousness of this bridegroom and his wedding feast. Thus the heart will wholly cleave to Christ and, transfused by such comfort and joy, will so live and do as it knows to be pleasing unto him, even as a bride towards the bridegroom.

35. This St. Paul calls "putting on the Lord Christ" (Galatians 3:27; Romans 13:14), also "being clothed that we shall not be found naked" (2 Corinthians 5:3); which takes place especially through faith, by which the heart is renewed and purified, and of which thereupon also the fruits – provided it be the true faith – follow and prove themselves. On the other hand, where there is no faith, there also the Holy Ghost is not, nor such fruits as please God. For whosoever does not know Christ through faith and has him not in his heart, he will also care little for God's word, nor think of living according to it; he will remain proud, insolent and headstrong, though outwardly he may, with a false semblance, practice hypocrisy and deceit. Amen0

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