

Spiritual fitness to be partakers of the inheritance of the saints in light. Col. 1. 12. "As is the dress, so is the heart," and those to whom our Lord spoke knew what culpability the prophet Zephaniah attributed to those who wore foreign and improper apparel at Jehovah's sacrificial feasts. Zeph. 1. 7, 8. The parable does not tell how, but implies in the nature of the case that every invited guest had it in his power to be provided with suitable apparel. The neglect of one thus to provide himself exhibited both an inner and outer unfitness to be there.—*M. S. Terry, D.D.*

2. *How are the expressions "outer darkness" and "weeping and gnashing of teeth" to be interpreted?*

The Greek word *the outer*, translated the "outer darkness," puts here in very sharp contrast the circumstances of the man expelled from the feast, from what they were in the midst of, festivity and joy. It is a darkness outside the place, all the greater from the contrast to the light within. But as darkness alone is merely negative, the absence of light, the moral meaning might only be that after the judgment the condition of the impenitent is one of silence or death. But to prevent that interpretation there is added the "weeping and gnashing of teeth" which imply a conscious condition of misery, a cry of pain, and an increasing sense of loss that leads to the gnashing or grinding of the teeth. This last word means possibly resentment added to suffering. But in any case it must mean punishment and a hopeless condition following the final judgment.—*Rev. A. D. Vail, D.D.*

3. *What is the meaning of the words "called" and "chosen"?*

"Many called," "few chosen"—one of our Lord's terse and pregnant sayings. See chapters 19. 30; 20. 16. "Many," all are invited—"whoever will may come," but "few" are chosen "through sanctification of the Spirit and belief of the truth," because they do not obey the call. In this case the guest received no welcome, but was excluded as unworthy because he preferred to come in his own dress rather than to be "clothed with the garments of salvation" provided by the King as essential to fit appearance at the joyous nuptials and glad festivities of his son's marriage. There is no support here to what the Westminster divines teach as "effectual calling"—the "called" are clearly distinguished from the "chosen."—*A. M.*

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, B.A.

The present parable differs widely from that of the Great Supper (Luke 14. 15-24) both in purpose and in detail. While the earlier parable only depicts generally man's amazing folly in despising God's bounty, this is definitely evangelical, and turns on the active revolt or passive indifference of the world against the King's Son. The "free" critics assume their identity, and have various explanations of the genesis of either from the other, with extraneous matter thrown in. None deign to show why similar illustrations should not be used liberally, to stimulate thought. See note on chap. 13. 23. *Certainly*. Again see note just quoted (which should read, "a man (that is) a king"). Comp. chap. 20. 1; 21. 31. *Marriage*. The covenant relation of Jehovah and his people is constantly set forth by this figure in the prophets, for example, Isa. 62. 5; Hos. 2. 19. Under the New Covenant the marriage of Christ and his Church is invested with a yet profounder sig-

nificance. See especially Rev. 21, and comp. Eph. 5. 32; James 4. 4 (R. V.). The exhortation in the Ephesians suggests that here again "earth is the shadow of heaven," rather than an illustration of it. Comp. Eph. 3. 15 (R. V., marg.). The parable naturally cannot state (1) that the King's Son himself condescended to "call" the invited guests, and (2) that the chosen guests and the bride represent the same persons. Vers. 2. *Servants*. "Slaves," contrasted with the "ministers" of ver. 14; for these see chap. 13. 30, 41. The invited guests are the chosen people "called" first by the prophets. The messengers of this verse were the Baptist and others sent during Christ's life, proclaiming that the kingdom of the Son, long promised, was come. For this double invitation see Luke 9. 5, 8, with 6. 14. Vers. 14. The last appeal to the Jews, between the ascension and the fall of Jerusalem. *Dinner*.—Our "wedding breakfast." Comp. John 2. 12 (R. V.). It was a midday meal, and the guests go off to their day's work instead of coming. Here, therefore, the feast represents the privilege of the external Church in this life, Luke's "supper" standing for the life of the redeemed in heaven. Verse 13 shows that the King did not come in until the evening, till when the guests had feasted apart from him. Comp. Gen. 43. 22. Thus the inspection answers to the final judgment. Vers. 5. *Made light of*. The same word ("neglect") in Heb. 2. 3. These seem to be Jews of the dispersion, who gave up their Messianic hopes for earthly gain. Vers. 6. Strauss's objection to the verisimilitude of this is shallow. They were summoned to show fealty to the King's Son, and they seize the opportunity murderously to vent a long-slumbering hatred. Vers. 7. *Armies*. The legions of Titus—heathens, but God's armies. Comp. Isa. 45. 4, 5. *Their city*, no longer his. Comp. chap. 23. 38, and note. The vengeance does not reach the indifferentists of ver. 5, who are punished by exclusion. The language is general, allowing the exception of individuals, but the Jews in Palestine were always dealt with as a nation. Vers. 8. Comp. Acts 13. 46. *Then*, not implying subsequence to the event of ver. 7. Vers. 9. *Partings of the highways*, where several roads converge, so that they could meet the largest possible number. Such an instinct took Paul to Corinth and to Rome. Vers. 10. *Bad and good*. Comp. chap. 13. 48. But here many "bad" became "good" after accepting the invitation. Comp. Augustine of the church, "He loved her foul that he might make her fair."—*Trench*. Vers. 11. *Behold*. The word implies a searching inspection. *A man*. Not one sinner in the crowd can escape that scrutiny. Obviously set against ver. 14, we are told nothing of the proportion of lost to saved. *Wedding garment*. Gifts of splendid raiment were so common in the East that only sheer perversity could reject the assumption that these garments were expressly provided for the guests. Like those of ver. 5, therefore, he "made light of" the invitation and came in the ordinary attire of a man picked up on the streets, in the "filthy rags" of his own righteousness, instead of the "fine linen" which is the "righteous acts of the saints." Rev. 19. 8. Comp. 7. 14, and 22. 14 (R. V.). Vers. 12. *Friend*. Comp. chap. 20. 13, and 26. 50. A neutral word (*ill*, "comrade") naturally used in reproach. *Speechless*. Lit. "gagged." Obviously he could not plead poverty, as his modern apologists do for him. Vers. 13. *Bind*, that he may not sneak back again. *There*. Christ's own command, pointed by the reality typified in that dreary night-outsides the reality typified in that dreary night-outsides the monarch's feast. *The weeping*. What a touch of infinite pathos the R. V. restores in that little "the!" Remorseful weeping, disappointed

rage—yes, what is the those—be excluded? Comp. chaps. 13. 28. V. 13. Lord's as such words future of the necessity 9. 27.

Hints for

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LESSON 71

INTRODUCTORY read invitation received such s ties, why they to-day is abo To be tan whom it was to us to-day.

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