none can appear before God in His Kingdom of glory;—Heb. xii. 14: Phil. iii.  
7, 8: Eph. iv. 24: Col. iii, 10: Rom.  
xiii. 14:—which truth could not be put  
forward here, but at its subsequent manifestation threw its great light over this  
and other such similitudes and expressions. {12} This guest imagines *his own garment* will be as acceptable, and therefore  
neglects to provide himself. See 1 John  
v. 10: Isa. lxiv. 6; lxi. 10: Rev. xix. 8.

**Friend**] see note on ch. xx. 13.

**13, 14.**] {13} These **servants** (*diaconoi*,  
**ministers**) are not the same as the above,  
but *the angels*, see ch. xiii. 41, 49. The  
‘binding of his feet and hands’ has been  
interpreted of his being now *in the night*,  
*in which no man can work*; but I doubt  
whether this be not too fanciful. Rather  
should we say, with Meyer, that it is to  
render his escape from the outer darkness  
impossible. {14} In ver. 14 our Lord shews  
us that this guest, thus single in the  
parable, is, alas, to be the representative  
of a numerous class in the visible Church,  
who although sitting down as guests  
before His coming, have not on the *wedding  
garment*.

**15–22.**] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Mark  
xii. 13–17. Luke xx. 20–26. On the  
*Herodians*, see above, ch. xvi. 6. By the

union of these two hostile parties they perhaps thought that the “*spies*” or “*suborned persons*” (Luke), who were to feign

themselves honest men, Luke xx. 20, would  
be more likely *to deceive our Lord*. For  
this also is their *flattery* here designed.  
‘The devil never lies so foully, as when he  
speaks the truth.’ Meyer compares that  
other “*we know that*,” John iii. 2. The  
application may have been as if to settle a  
dispute which had sprung up between the  
Pharisees, the strong theocratic repudiators  
of Roman rule, and the Herodians, the  
hangers-on of a dynasty created by Cæsar.  
In case the answer were *negative*, these  
last would be witnesses against Him to the  
governor (Luke xx. 20); as indeed they  
became, with false testimony, when they  
could not get true, Luke xxiii. 2; in case  
it were *affirmative*, He would be compromised with the Roman conquerors, and  
could not be the people’s Deliverer, their  
expected Messias; which would furnish  
them with a pretext for stirring up the  
multitudes against Him (see Deut. xvii.  
15).

**17.**] The **tribute** here spoken of  
was a poll-tax, which had been levied since  
Judæa became a province of Rome.

**18–22.**] {18} Our Lord not only detects their  
plot, but answers their question; and in  
answering it, teaches them each a deep  
lesson.

{19} The **tribute money** was a  
denarius: see on ch. xx. 2. {20} It was a saying  
of the Rabbis, quoted by Lightfoot and Wetstein, that ‘wherever any king’s money is  
current, there that king is lord.’ {21} The Lord’s  
answer convicts them, by the matter of fact  
that this money was current among them,