2—12. ST. MATTHEW. 151   
   
 thereof, he was wroth: and he sent forth \*his armies, and °Dsp.tx,%,   
 destroyed those murderers, and burned up their city.   
 8 Then saith he to his servants, The wedding is ready, but   
   
 they which were bidden were not ‘worthy. ° Go ye “tunics   
   
 therefore into the & highways, and as many as ye shall   
 find, bid to the marriage. 10 So those servants went out   
 into the highways, and gathered \* together all as many as ¢ch- zit»,   
 they found, both bad and good: and the wedding was   
   
 h furnished with guests.   
 11 And when the king came in to see the guests, ie saw “tii   
 there a man ‘ which had not on a wedding garment; 1° and sexe :   
   
 & see note. h vender, filled.   
   
 brought him to his death last: and the 11, 12.] second part of the ble is   
 guilt of the death of Lord abode upon in direct reference to the w of pro-   
 them (ch. xxvii. 25). they tediy pheey, Zeph. i. 8: “ The Lord hath pre-   
 insulted and scourged the les (see pared a sacrifice, hath bid his guests.   
 Acts iv. 3; v. 18, 40). .] The oc- And it shall come to pase in the day   
 currence of this verse before openii the Lord's sacrifice, Iwill punish ....   
 of the Feast to the Gentiles perplexed all such as are clothed strange appa-   
 some interpreters: it is exact : rel.” The coming of the King to see his   
 for although the Gospel was preached to guests is the final and separating Judg-   
 the Gentiles forty before the destruc- ment of the Church, see ch. xxv. 19,—   
 tion of Jerusalem, yet till rejection when that distinction be made, which   
 of the Jews armies] substitution of the God’s ministers have no nor right   
 instruments of God’s for the is used Isa, make in admissions the visible Church.   
 x.5; xiii. &: Jer.xxv.9: Joel 26. Yet as Trench remarks (Parables, p. x   
 thelr elty] no longer His, but their this coming of the King is not   
 Compare your house, ch. xxiii. Thi the final but every trying and sifting   
 is a startling of the énterpre- judgment adumbrates it in some measure,   
 tation into the parable; we knew not With regard to the wedding gar.   
 before that they had a 8—10.} ment, we must not, I think, make too   
 On not worthy, see xiii. 46. ‘were: much of the usually Oriental custom   
 of presenting the guests with such gar-   
 ments at feasts. For (1) is not distinctly   
 proved that such a custom existed; the   
 usually quoted (Gen. xiv. 22:   
 udg. xiv. 12: 2 Kings v. 22) are no-   
 ¢ held, is spoken of: thing to the purpose; 2 Kings x. 28   
 jerusalem, but God’s world. shews that the worshippers of Baal were   
 provided with vestments, and at a feast:   
 and at the present day those who are   
 47, where the net of admitted to bel perry of Royalty in the   
 Stier remarks, that we might expect, East are clot! with a caftan: but all   
 from ch. xxi. 31, to find the guest who this does not make good the assumption:   
 and by is expelled, among the good. and (2) even granting it, it is to bd   
 lere, to speak, the act of the as being not the salient   
 ble closes and here is situation of point of this part of the ble. The   
 Church at this day ;—collected of all goest was bound to provide himself with   
 the earth, and containing both bad and this proper habit, out of respect to the   
 good. was filled is feast and ite Author: how this was to be   
 provided, does not here appear, but does   
 elsewhere. The garment is the imputed   
 and inherent righteousness of the Lord   
 Jesus, pat on symbolically in Baptism   
 (Gal. iii. and really by a true and   
 living faith (ib. 26),—without which