152 ST, MATTHEW. XXII.   
 having a wedding garment?   
 @eh, vill. he saith unto him, Friend, how camest thou in hither not   
 hob. xz. And he was speechless.   
 18 Then said the king to the servants, Bind him hand and   
 foot, and [1 take him away, and] cast him ®into outer dark-   
 ness; there shall be weeping and gnashing of teeth.   
 144 For many are called, but few are chosen.   
 15 Then went the Pharisees, and took counsel how they   
 might entangle him in his talk. 16 And they sent out   
 unto him their disciples with the Herodians, saying,   
 Master, we know that thou art true, and teachest the   
 way of God in truth, neither carest thou for any man:   
 for thou regardest not the person of men. 17 Tell us   
 therefore, What thinkest thou? Is it lawful to give   
 tribute unto Cesar, or not? 18 But Jesus perceived their   
 wickedness, and said, Why tempt ye me, ye hypocrites?   
 19 Shew me the tribute money. And they brought unto   
 him a ® penny. ™ And he saith unto them, Whose is this   
   
   
   
   
 § omit, X render, denarius,   
   
 none can appear before God in His King- themselves honest men, Luke xx. 20,   
 dom of glory ;—Heb. xii. 14: Phil. iii. be more likely to deceive Lord. For   
 7, 8: Eph. iv. 24: Col. iii, Rom. this also is their here designed.   
 xiii. truth could not be put ‘The devil never lies foully, when he   
 forward here, but at its mani- speaks the truth.’ Meyer compares that   
 festation its great light over this other “we know that,” John iii. The   
 and other such similitudes and expres- application may have been as if settle   
 sions. This guest imagines Ais own gar- dispute which had sprung up between the   
 ment will be as acceptable, therefore Pharisees, strong theocratic   
 neglects to provide See 1 John of Roman rule, and the Herodians, the   
 v.10: Isa. Ixiv. Ixi. 10: Rev. xix. 8. hangers-on of a dynasty created Cesar.   
 Friend] see note on ch. xx. 18. In case the answer were negative, these   
 18, 14.] These servants (diaconoi, last would be witnesses Him to the   
 ministers) are not the same as above, governor (Luke xx. 20); as indeed they   
 but the angels, see ch. xiii. 49. The became, with false testimony, they   
 “binding of his feet hands’ has been could not get true, Luke xxiii. in case   
 interpreted his being now in the night, it were q, ative, He would be compro-   
 in which no man can work ; bat I doubt mised with the Roman conquerors, and   
 whether this be not too fanciful. Rather could not be the people’s Deliverer,   
 should we say, with Meyer, that it is to expected Messias; which would furnish   
 render his escape from the outer them with a pretext for stirring the   
 impossible. In ver. 14 our Lord shews multitudes against Him (see Deut. xvii.   
 us that this guest, thus single in the 16). 17.] The tribute spoken of   
 parable, is, to be the representative was a poll-tax, had been levied since   
 of a numerous class in the Church, Judea became a province of Rome.   
 who although sitting down as guests 18—22.] Our Lord not only detects their   
 before His have not on the plot, but answers their question; and in   
 « union of these hostile parties per- answering it, teaches them each a deep   
 haps thought that CONCERNING THE “ sub- lesson. The tribute money was a   
 orned persons” (Luke), who were to Mark denarius: see on ch. 2. It was a saying   
 xii. 13—17. Luke xx. 20—26. On the of the Rabbis, quoted Lightfoot and Wet-   
 Herodians, see above, ch. xvi. By the stein, ‘wherever any king’s money is   
 current, that king is The Lord’s   
 answer convicts them, by the of fact   
 that this money was current among them,