of subjection to (Tiberius) Cæsar, and recognition of that subjection: **Pay therefore**,  
He says, **the things which are Cæsar’s  
to Cæsar, and** (not perhaps without reference to the Herodians, but also with much  
deeper reference) **the things that are God’s,  
to God.** These weighty words, so much misunderstood, bind together, instead of separating, the political and religious duties of  
the followers of Christ. See Jer. xxvii.  
4–18: Rom. xiii. 1: 1 Pet. ii. 13, 14:  
John xix. 11. The second clause comprehends the first, and gives its true foundation: as if it had been, ‘this obedience to  
Cæsar is but an application of the general  
principle of obedience to God, of Whom is  
all power.’ The latter clause thus reaches infinitely deeper than the former: just as our  
Lord in Luke x. 41, 42 declares a truth  
reaching far beyond the occasion of the meal.  
*Man is the coinage,* and *bears the image*,  
of God (Gen. i. 27): and this image *is not  
lost by the fall* (Gen. ix. 6: Acts xvii. 29:  
James iii. 9. See also notes on Luke xv.  
8, 9). We owe then *ourselves* to God:  
and this solemn duty is implied, of giving  
ourselves to Him, with all that we have  
and are. The answer also *gives them the  
real reason why they were now under subjection to Cæsar:* viz. *because had  
fallen from their allegiance to God*. ‘The  
question was as if an adulterer were to  
ask, whether it were lawful for him to pay  
the penalty of his adultery.’ (Claudius,  
cited by Stier.) They had again and again  
rejected their theocratic inheritance;—they refused it in the wilderness;—they  
would not have God to reign over them,  
but a king;—therefore were they subjected  
to foreigners (see 2 Chron. xii. 8).

**23–33.**] REPLY TO THE SADDUCEES  
RESPECTING THE RESURRECTION. Mark  
xii. 18–27. Luke xx. 27–40. From  
Acts xxiii. 8, the Sadducees denied resurrection, angel, and *spirit;* consequently  
the *immortality of the soul, as well as  
the resurrection of the body.* This should  
be borne in mind, as our Lord’s answer is  
directed against both errors. It is a mistake into which many Commentators have  
fallen, to suppose that the Sadducees recognized only the Pentateuch: they acknowledged *the prophets also,* and rejected  
tradition only.

**24. raise up seed**]  
The firstborn son of such a marriage  
was reckoned and registered as the son  
of the deceased brother.

**29, 30.**]  
{29} **Ye do not understand the Scriptures,**  
which imply the resurrection (ver. 31), **nor  
the power of God**, before which all these  
obstacles vanish (ver. 30). See Acts xxvi.  
8: Rom. iv. 17; viii. 11: 1 Cor. vi. 14.

{30} Our Lord also asserts here against  
them the *existence of angels*, and reveals