our Lord’s discourse.

After ver. 11  
comes in Matt. vv. 43–45.   
  
**12.]** Meyer makes the **multitude** (“*the people*” in Luke)   
the subject   
of **they knew**, but  
I think quite unnecessarily. The *fear of  
the people* is increased by the   
consciousness on the part of the that He had  
spoken the parable against *them:* they are  
as men *convicted before the people*.  
  
**13–17.]** REPLY CONCERNING THE  
LAWFULNESS OF TRIBUTE TO CÆSAR.  
Matt. xxii. 15–22. Luke xx. 20–26. The  
parable of the wedding-garment, Matt. xxii.  
1–14, is omitted. The only matters   
requiring additional remark in these verses  
are,—  
  
**13.]** **by a word** signifies the   
instrument wherewith they would **catch him**:  
the verb being one taken from the chase.  
They wished to lay hold on him by some  
saying of His.  
  
**14.] Must we give, or  
must we not give?** the originality of the  
report is shewn by these words. They  
wish to drive our Lord to an absolute  
affirmation or negation.   
  
**15.] a denarius**   
(see note on Matt. xx. 2), Mark and  
Luke, answers to “*the tribute-money,*”  
Matthew.   
  
**17.] they marvelled** is in the  
original in the imperfect tense, and is  
graphic. This was going on, when the  
next incident began.

**18—27.]** REPLY TO THE SADDUCEES  
CONCERNING THE RESURRECTION. Matt.  
xxii. 23–33. Luke xx. 27–40. The three  
reports are very much alike in matter, and  
now and then coincide almost verbally  
(Matthew ver. 27, Luke ver. 32. Mark ver.  
23 end, Luke ver. 33). The chief   
additions are found in Luke, vv. 34–36, where