XII. 1—19. ST. MARK. 267   
 yard unto others. 10 And have ye not read this scripture ;   
   
 @The stone which the builders rejected 4is become the head \*3\*"""   
 of the corner: 11 this was the Lord’s doing, and it is   
   
 marvellous in our eyes ? 12> And they sought to lay hol Dob. xi.   
 on him, but feared \* the people: for they knew that he had John vil.   
 spoken the parable against them: and they left him, and   
 went their way, 15 and [\*they] send unto him certain of   
 the Pharisees and of the Herodians, to t catch him in his   
 words. 14 And when they were come, they say unto him,   
 Master, we know that thou art true, and carest for no   
 man: for thou regardest not the person of men, but   
 teachest the way of God in truth: Is it lawful to give   
 tribute to Cesar, or not? 15° Shall we give, or " shall we   
 not give? But he, knowing their -hypocrisy, said unto   
 them, Why tempt ye me? bring me a VY that I   
 may see it. 16 And they brought it. And he saith unto   
 them, Whose is this image and superscription? And they   
 said unto him, Cesar’s. 17 And Jesus [VV answering] said   
 unto them, Render to Cesar the things that are Cwsar’s,   
   
   
   
   
 and to God the things that are God’s. And they mar-   
 velled at him.   
 18 Then come unto him the Sadducees, °which say there o acts   
 is no resurrection ; and they asked him, saying, 1° Master,   
 “Moses wrote unto us, If a man’s brother die, and leave 4eut. x:v.5.   
 his wife behind him, and leave no children, that his   
   
   
 render, the same is become, as in Matt, xxi. 42,   
 T render, the multitude. The word in Luke xx. 19 is different.   
 © omit. t literally, catch him by a word.   
 1 vender, must. V render, denarius. WY omit.   
   
 our Lord’s discourse. After ver. 11 saying of His. 14.] Must we give, or   
 comes in Matt. vv. 48—46. 12. must we not give? the originality the   
 Meyer makes the multitude (‘the people report is shewn by these words. They   
 in Luke) the subject of they knew, but wish to drive our Lord to an absolute   
 I think quite unnecessarily. fear of affirmation negation. 15.] a de-   
 the people is increased by the conscious- narius (see on Matt. xx. 2), and   
 ness on the part the that He had Luke, answers to “the tribute-money,”   
 spoken the parable against they are Matthew. 17.) they marvelled isin   
 as men convicted before people. original in the imperfect tense, and is   
 18—17.] REPLY CONCERNING THE graphic. This was going on, when the   
 LAWFULNESS OF TRIBUTE TO CESAR. next incident   
 Matt. xxii. Luke xx. 20—26. The 18—27.] Repiy Tro THE SappUCEES   
 parable of wedding-garment, Matt. xxii. CONCERNING THE RESURRECTION. Matt.   
 1—14, is omitted. ‘The only matters re- xxii. Luke xx. 27—40. The three   
 quiring additional remark in these verses reports are much alike in and   
 - are,—13.] by a word signifies the now and then coincide almost verbally   
 ment wherewith they would catch him: (Matthew ver. 27, Luke ver. 32. ver.   
 the verb being one taken from the chase. 28 end, Luke ver. 83). The chief addi-   
 They wished to lay hold on him by some tions are found Luke, vv. 84—36, where