

## SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

Aug. 20. Mark XII: 1-12.

Parallels, Matt. 21: 33-46.

Luke 20: 9-19.

Golden text, Psalm 118: 22.

Catechism, 68-69.

TOPIC: The Wicked Husbandmen.

## I. CHRIST'S REPRESENTATION OF CIVIL AND ECCLESIASTICAL LEADERS OF THE PEOPLE—"HUSBANDMEN."

1. *A position of great trust.*
2. *A position of peculiar opportunity.*
3. *A position of solemn responsibility.*

## II. CHRIST'S REPRESENTATION OF THE MANNER IN WHICH THE JEWISH LEADERS, BOTH CIVIL AND ECCLESIASTICAL, ABUSED THEIR TRUST.

1. *They appropriated the fruits of God's vineyard to their own selfish indulgence.*
2. *They grossly ill-treated God's messengers.*
3. *They heinously killed God's son.*

## III. CHRIST'S REPRESENTATION OF THE INEVITABLE DOOM OF SUCH MEN.

1. *God will destroy them.*
2. *He will give over the vineyard to other men.*

## PRACTICAL LESSONS.

1. Positions of trust, both civil and ecclesiastical, are God-given.
2. Every position of trust when properly used, will be of advantage to the one holding it and to the glory of God who gave it.
3. For every position of trust God holds its possessor to a strict and solemn accountability.
4. For every abuse of such positions the penalty will be certain and severe.

Aug. 27. Mark XII: 13-27

Parallels, Matt. 22: 15-33.

Luke 20: 20-40.

Golden text, 1. Tim. 4: 8.

Catechism 70, 71, 72.

TOPIC: Pharisees and Sadducees Silenced.

## I. THE CONSPIRACY OF THE JEWISH RULERS AGAINST JESUS.

1. *In its unscrupulousness*
  - (1) Seen in the character of the deputation selected.—V. 13.
    - (a) The relation of the Pharisees and Herodians is noticeable.
  - (2) Seen in the character of the plot instigated.—Vs. 14, 15 (f. c.).
    - (a) This question was the great political issue of the day.
    - (b) To sanction, or to refuse to sanction, tribute was fraught with danger—from the people on the one hand; from the government on the other.
2. *In its hypocrisy.*
  - (1) Seen in the complimentary manner in which they came.—V. 14.
  - (2) Seen in the self-condemning character of their compliments.
3. *In its persistency.*
  - (1) After the Pharisees were defeated on the political question, the Sadducees came with their theological question—the Resurrection.

## II. THE MANNER IN WHICH OUR LORD SILENCED HIS ENEMIES.

1. *Manly.*—"Why tempt ye me?" "Bring me a penny."
2. *Self-evidencing.*—"Whose is this image and superscription?"
3. *Logical and just.*—"Render to Cæsar the things that are Cæsar's" etc.
4. *Instructive.*—(1) In regard to one of the most delicate yet important issues of all times: The relation of Religion to the State. (2) In regard to one of the most interesting of all questions: the conditions and relations of the future life.—Vs. 25, 26.
5. *Courteous, while candid and just.*

## PRACTICAL LESSONS.

1. The bankruptcy of human nature in all that constitutes true manliness when inspired with hate and prejudice.
2. This bankruptcy is the natural result of sin.