

## TEACHING HINTS AND HELPS

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of service.

## For Bible Class Teachers

## AN ANALYSIS

The Sadducees and Pharisees were theological antagonists, but they united in opposition to Christ.

1. *The lawyer's question.* What command is first (Mark 12: 28), or great among the rest? It was dictated by the teaching of the Jewish Doctors, viz., that if one great precept were kept, other minor ones might be disregarded. Offering sacrifices was placed first, hence the gloss of the Corban (Matt. 15: 5), which was contrary to Hosea 6: 6, and the teaching of Jesus and James. (Matt. 9: 13; James 2: 10.)

2. *The Saviour's answer.* (a) He quotes Deut. 6: 5. The terms *heart, soul, mind*, denote different functions of the one entity, the spiritual factor of our being. The heart is mentioned as the centre of thought and passions (Matt. 9: 4, 5; 12: 34; 13: 15, 19; 15: 8, 19). (b) He teaches the unity of the law. Supreme love to God must be accompanied by love to man, v. 39. That is to say, the doctrine of Deut. 6: 5 is inseparable from that of Lev. 19: 18. (See also 1 John 4: 20, Rom. 13: 10.) The principle of these two commandments is what is developed in the law and the prophets, v. 40. (c) The standard of love to others is, "as thyself," i.e., sincerely, tenderly, compassionately, constantly. Self-love is natural, love of others and of God is the fruit of the Spirit. (Gal. 5: 22.)

3. *The counter-questions of Jesus.* (a) What think ye concerning the Christ? This is put to the whole body of Pharisees. "They were gathered together." The question was not to "tempt," but to instruct and silence them. There are some "whose mouths must be stopped." (Tit. 1: 11.) (b) "Whose Son is He?" v. 42. They answer correctly (Isa. 11: 1); but with their low view of the Messiah, their denial of His divinity, they

cannot answer His next question. (c) "How then doth David in Spirit call Him Lord?" (Psa. 110.) "In Spirit," i.e., Holy Spirit. (Mark 12: 36.) The Pharisees are convicted of ignorance of their own Scriptures as truly as the Sadducees were. Had they known and understood (Isa. 7: 14 and 9: 6-8), they could have answered His question. According to the flesh He was the Son of David; but as "the Mighty God" He was David's Lord. The defeat of the Pharisees in their own chosen field is so complete as to make an end of questions, v. 46.

We do well to master the evidence, as specially given in John's Gospel, of the fundamental truth—the Divinity of Jesus—of which they were ignorant. (John 20: 30, 31.)

## For Teachers of the Boys and Girls

The lesson recites the closing scene in a day of battles, the last day of our Lord's public teaching. There are four scenes.

SCENE I. The Pharisees, dumbfounded that they themselves had been foiled (v. 22), and perhaps a little amused that their enemies, the Sadducees, had also been silenced, determine upon another assault.

SCENE II. A lawyer put forward as the spokesman of the Pharisees, himself perhaps more honest than those who had urged him to the front. His question, one much discussed, but on the lower plane, for example, as to which was the greater, the Sabbath law or some ceremonial observance. (See Mark 7: 4.)

SCENE III. The consternation of the Pharisees when Jesus lifts the question up from the lower plane of observances to the higher plane of motive and character, and when He draws His answer from their own Scriptures. See that the scholars know these two commandments. Have them repeat them until they know them by heart. Then take pains to show them how religion centres on love, love to God, and love to men for God's sake. With an older class verse 40 should be gone into in detail.

SCENE IV. The Pharisees clustered eagerly together, as determined as ever to entrap