

So, we find that God bore witness to His claims. When God raised up Jesus from the dead, He said more plainly than by a voice from heaven, "This is my beloved Son, hear Him!" This is the truth which was revealed to the apostles, not by flesh and blood but by the Father in heaven; they have borne witness of it to us and we have believed their testimony; and we rejoice in a Saviour who is touched with the feeling of our infirmities, because He is a man, and who has all power to save because He is divine.

*No man was able to answer him a word. v.*

#### POINTS AND PARAGRAPHS

He who would defend the truth must be armed at every point. v. 34.

Our knowledge of God's law should be used for other purposes than that of testing the wisdom and orthodoxy of others. v. 35.

The great commandments are those which deal, not with outward actions, but with the thoughts and intents of the heart. v. 37.

God is the greatest Being, love is the greatest grace, to love God is the great commandment. v. 37.

We should love God with sincerity, fervor and intelligence. v. 37.

The duty of love to others is a twin duty with love to God. v. 39.

There is a proper love for oneself, but it should be balanced by one's love to God and one's neighbor. v. 39.

Love is the fulfilling of the law. (Rom. 13: 10.) v. 40.

To rest satisfied with a half truth hinders one from advancing to the whole truth. v. 42.

#### LIGHT FROM THE EAST

*Lawyer*—This is generally supposed to be equivalent to "scribe" because of the parallel passages. Against this, see Luke 11: 44-46. The lawyer was a recognized teacher of the law. (Luke 5: 17; Acts 5: 34.) As the Jewish code, like most Eastern religions, united civil and religious precepts, he was half jurist and half theologian. His office corresponded to that indicated by the original meaning of the title LL.D., a doctor

46. Christ's enemies were silenced, not for lack of ability—Jesus was striving for no empty victory—but from want of sincerity. If they admitted what their own eyes saw to be true, then they condemned themselves, which was the one thing not to be thought of. Insincerity is like the cross-grain in wood. It can stand no strain. Nay rather, it is like the dry rot in timber, which tends to spread until the very fibre is all eaten away. It is the cause of many a humiliating failure and fall. Better far to be dull and straight than clever and insincere.

*see lesson*

Christ is King of Kings and Lord of Lords. (Rev. 19: 16.) v. 44.

He hath put all things under His feet. (1 Cor. 15: 27.) v. 44.

Jesus is invincible in defence, irresistible in attack. v. 46.

While travelling in a coal-mine district, I noticed how very dingy the towns appeared. The coal-dust seemed to blacken buildings, trees, shrubs—everything. But as a foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were as pure as if it were blooming in a daisy field.

"What care the owner of this plant must take of it," said I, "to keep it so free from dust and dirt!"

"See here," said the foreman, and, taking up a handful of coal-dust, threw it over the flower. It immediately ran off, and left the flower as stainless as before.

"It has an enamel," the foreman explained, "which prevents any dust from clinging to it. I think it must have been created for just such a place."—C. W. C. *see lesson*

of both civil law and canon law.

*Son . . . Lord*—The force of the question can be felt only when we remember the wonderful respect of children for their parents, and descendants for their ancestors, in the East, as well as the reverence of officials for the founder and first of their line. To a Jew, it was simply inconceivable that the venerated founder of a dynasty, like David, should call a remote descendant, his "Lord."