

## Lesson XII. JESUS SILENCES THE PHARISEES AND SADDUCEES September 16, 1906

Mark 12: 13-27. Commit to memory v. 27. Read Mark 11: 12 to 12: 12; Luke 2: 20-40.

**GOLDEN TEXT**—Render to Cæsar the things that are Cæsar's, and to God the things that are God's.—

Mark 12: 17.

13 And they sent unto him certain of the Pharisees and of the Herodians, <sup>1</sup> to catch him in his <sup>2</sup> words.

14 And when they were come, they say unto him Master, we know that thou art true, and <sup>3</sup> carest for no man: for thou regardest not the person of men, but <sup>4</sup> teachest the way of God in truth: Is it lawful to give tribute to Cæsar, 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 penny, 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, Cæsar's.

17 And <sup>5</sup> Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled <sup>6</sup> at him.

18 <sup>7</sup> Then come unto him the Sadducees, which say <sup>8</sup> there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave <sup>9</sup> his wife behind him, and leave no <sup>10</sup> children, that his brother should take his wife, and raise up seed unto his brother.

**Revised Version**—1 that they might; <sup>2</sup> talk; <sup>3</sup> carest not for any one; <sup>4</sup> of a truth teachest the way of God; <sup>5</sup> Jesus said; <sup>6</sup> greatly; <sup>7</sup> And there come; <sup>8</sup> Omit the; <sup>9</sup> that; <sup>10</sup> a; <sup>11</sup> child; <sup>12</sup> Omit. Now; <sup>13</sup> leaving no seed behind him; <sup>14</sup> the seven left no seed; <sup>15</sup> also died; <sup>16</sup> Omit therefore, when they shall rise; <sup>17</sup> Omit. And; <sup>18</sup> Is it not for this cause that ye err, that ye know not; <sup>19</sup> nor; <sup>20</sup> angels in heaven; <sup>21</sup> But; <sup>22</sup> are raised; <sup>23</sup> in the place concerning the Bush, how God spake; <sup>24</sup> Omit the God; <sup>25</sup> Omit therefore.

### THE LESSON EXPLAINED

**Time and Place**—Tuesday, April 4, A.D. 30; Jerusalem.

**Connection**—Jesus returns from Bethany (last Lesson) to spend the day following teaching in the temple courts.

**I THE QUESTION OF TRIBUTE.**—13-15a. They send; that is, the leaders among Jesus' enemies. Pharisees; a class who had long been bitterly opposed to Jesus. Matthew (ch. 22: 16) says they were "disciples," clever young scholars. Herodians; supporters of the Herod family, who owed their power to the Roman government. This unpatriotic party had fallen in with their country's foreign rulers. To catch him; like a hunter setting a snare. They tried to trap Him into saying something that would furnish a reason for bringing Him before the Roman governor, Pilate. They begin with flattery, saying they are sure He will give a divine answer to their question, without fear or favor. Lawful; right. Tribute to Cæsar; a title common to all the Roman emperors. The reigning emperor was Tiberius. The "tribute" was a tax of a "penny" (equal in purchasing power to \$1.00 of our money), which each Jew had to pay to the Roman government. The Jews hated this tax. Give... or... not give? The Pharisees said, "No," the Herodians, "Yes." The thought of the questioners was, If Jesus says "Yes," the people will turn against Him; if He says "No," the Roman authorities will punish Him as a rebel.

15b-17. **Knowing their hypocrisy.** Jesus saw through the plot. They were playing a part, pretending to be honest seekers for instruction, while they were really seeking to destroy Him and His cause. Why tempt...? that is, try, put to the test.

20 <sup>12</sup> Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, <sup>13</sup> neither left he any seed: and the third likewise.

22 And <sup>14</sup> the seven had her, and left no seed: last of all the woman <sup>15</sup> died also.

23 In the resurrection <sup>16</sup> therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 <sup>17</sup> And <sup>5</sup> Jesus answering said unto them <sup>18</sup> Do ye not therefore err, because ye know not the scriptures, <sup>19</sup> neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as <sup>20</sup> the angels which are in heaven.

26 <sup>21</sup> And as touching the dead, that they <sup>22</sup> rise: have ye not read in the book of Moses, <sup>23</sup> how in the bush God spake unto him, saying, I am the God of Abraham and <sup>24</sup> the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye <sup>25</sup> therefore do greatly err.

Bring me a penny. See on v. 14. Whose... image and superscription? The emperor of the day, as the king with us, had his image, with his name and titles, stamped on the coins issued by him. To



Head of the Emperor Tiberius  
(Enlarged from Coin)

Cæsar... Cæsar's. The Roman government had served the Jews in many ways. It was only right, therefore, for them to make return by paying tribute. To God... God's. Be as careful in your duties to God—love and trust and obedience—as in obeying your country's rulers. Marvelled; so wise was Jesus' answer. Neither party, however eager to do so, could find fault with Him.