

## Lesson IV.

## CHRIST SILENCES THE PHARISEES

January 27, 1901

Matt. 22: 34-46. Commit to memory vs 37-40. Read Matt 21: 19 to 22: 46.

31 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

32 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

33 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

**Revised Version**—<sup>1</sup>Gathered themselves together; <sup>2</sup>And one; <sup>3</sup>Omit and saying; <sup>4</sup>And he said; <sup>5</sup>Great and first; <sup>6</sup>A second like unto it is this; <sup>7</sup>Hangeth the whole law; <sup>8</sup>Now while; <sup>9</sup>A question; <sup>10</sup>The Christ; <sup>11</sup>The Spirit; <sup>12</sup>Put thine enemies underneath thy feet; <sup>13</sup>Calleth; <sup>14</sup>No one.

## EXPLANATION

**Connection**—The events of the lesson are the same day as that of last Sabbath, but a little earlier in the day. It was the final day of our Lord's public teaching and the lesson gives the end of the exciting struggle between Jesus and the Pharisees and Sadducees, who were determined to "entangle Him in His talk," and thereby find ground for putting Him to death. (Matt. 22: 15-33.) When both Pharisees and Sadducees had been silenced, a lawyer put forward by the Pharisees, continued the struggle.

**34. He had put the Sadducees to silence.** The question of the Pharisees had been about the tribute money (v. 17); that of the Sadducees, a silly question about the resurrection (vs. 23-33), and Jesus showed the folly of it and took occasion to prove the resurrection from their own Scriptures. (Ex. 3: 6.) The Sadducees were a sceptical sect of the Jews, who denied the immortality of the soul and hence the resurrection. They believed in neither angels nor spirits. (Acts 23: 8.) To "put to silence" means literally "to muzzle." They had not a word to say. They were gathered together; the Pharisees, discussing the situation in a little group in the temple court near our Lord. They had no love for the Sadducees and were pleased at their defeat, but at the same time were angry at our Lord's triumph.

**35. A lawyer;** a student and interpreter of Jewish law; a "Biblical barrister." The Pharisees had probably put him forward as their ablest debater. **Tempting Him;** testing or proving His knowledge of the law. To "tempt" is literally to try, not necessarily with an evil intention. Here, however, the motive was bad. If Christ had given a wrong answer, the Pharisees would certainly have taken advantage of it to His injury. They were watching for every flaw.

**36. 37 Which is the great commandment?** Literally "of what sort or kind"; a question that was much discussed. **In the law;** the part of the Old Testament dealing with the laws relating to worship, to ordinary life and to the state. The name is usually applied to the first five books of the Old Testament. **Jesus said.** He quotes from Deut. 6: 5; 10: 12; 30: 6, well-known passages. **Thou shalt**

41 While the Pharisees were gathered together Jesus asked them?

42 Saying, What think ye of <sup>10</sup>Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in <sup>11</sup>spirit call him Lord, saying,

44 *The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?*

45 If David then <sup>12</sup>call him Lord, how is he his son?

46 And <sup>14</sup>no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

**love.** Love is the principle of all true obedience. **The Lord thy God;** Jehovah, who was their Deliverer from bondage and the God of their nation. **Heart . . . soul . . . mind;** that is, with the whole force of the whole man, affections, reason, conscience, will, nothing kept back.

**38, 39 This is the first.** It is first because it embraces all the others. To keep this commandment is to keep all the others. **The second,** is like unto it. It is inseparably connected with the first. We cannot love God without loving man. Jesus quotes from Lev. 19: 18.

**40, 41 On these two.** The law and the prophets—the whole revelation of God to His people—grew out of these two commandments as a plant grows out of its seed. Love is the living principle of God's will concerning men. **Were gathered together.** See on v. 34. **Jesus asked them.** They had been testing His knowledge; He will now test theirs. They had been questioning His authority; He will now prove His claim to be the Messiah from their own Scriptures.

**42 What think ye of Christ?** "The main point in dispute between themselves and Jesus Whose son is He? According to the prophets. The Son of David. All were agreed upon this fact. (21: 9.)

**43, 44. How then?** "How do you account for it?" **In spirit;** speaking under inspiration. (Ps. 110: 1.) **Sit thou on my right hand;** a prophecy of His ascension (Acts 2: 33-35) to His place as Intercessor. **Till I make thine enemies.** Jesus must reign until all acknowledge Him as rightful king. (1 Cor. 15: 25-28.)

**45, 46. If David then call him Lord,** etc. There was but one answer. He was, according to Psalm 110, which the Jews admitted referred to the Messiah, both Son of man and Son of God. But they would not admit this plain fact. **No man was able,** etc. They could not answer without admitting His divinity, which they would not do. **Neither durst any man,** etc. They were beaten at all points, and Jesus closes the struggle with these bitter foes with the scathing words of chapter 23.