

V. 36. *Master*; 'Rabbi', a title of respect given to a Jewish teacher. Which is the great commandment? A question very much discussed among the Pharisees, who were fonder of weighing and measuring the commandments than of keeping them. In the law; in the Old Testament, or perhaps more specifically the legislative part of it.

V. 37. *Jesus said unto him.* He quotes from Deut. 6: 5. *Thou shalt love.* Love is the principle of all true obedience. Love to God as our God and Redeemer lies at the root of all true worship, all holiness of life, and all acceptable service. *All thy heart . . . soul . . . mind.* The "heart includes the emotions; soul, the spiritual faculties; mind, the intellect, the thinking faculty." (Cambridge Bible.) The three represent the whole man, and teach us that the individual person should be devoted to the service of God; and that nothing should be held back from God, our Maker and Redeemer.

Vs. 38, 39. *The first and great commandment*; because it embraces all the others. To keep this commandment is to keep all the others. *The second is like unto it*; for it is inseparably connected with it. To love God is to love our fellow-men. It needs the keeping of both commandments to perfect goodness on the Godward and manward sides. Jesus is quoting from Lev. 19: 18.

V. 40. *On these two commandments.* The law and the prophets (by which are meant the Old Testament revelation) are not something added to these two commandments. They grow out of them as the plant grows out of its seed. It is instructive to note how, in the Sermon on the Mount, our Lord shows that love of God should be not merely lip service, but is only real when practical (Matt. 8: 21); also how deep the love of one's neighbor must go, to be genuine.

V. 41. *While the Pharisees were gathered together*; about our Lord in the temple. *Jesus asked them*; having silenced the opposition, He "carries the war into their own territory," as Dr. Stalker says, "and convicts them of such ignorance, or lack of candor as completely puts them to shame before the on-lookers." They had tested His knowl-

edge. He will now test theirs. They had questioned His authority that they might get Him to claim equality with God and then charge Him with blasphemy. (21: 23-27.) But He will now bring His claim to be the Messiah to the test of the Scriptures and will show them that He is the Son of God as well as Son of man. It is a fitting climax to the whole discussion.

V. 42. *What think ye of Christ?* This was the main point in dispute. They expected a temporal prince, not a suffering Messiah. *Whose son is he?* i.e., according to the prophets. *The son of David?* They were all agreed that the Messiah must be of David's descent. (21: 9.)

Vs. 43, 44. *How then?* How do you account for it then? *David, in spirit*; speaking under inspiration of the Spirit of God. The words are from Psalm 110: 1; 40: 1. *The Lord said unto my Lord*; a prophecy of our Lord's ascension to glory after His work on earth. (Acts 2: 33-35.) *Sit thou on my right hand*; the place of power, and as Mediator or Intercessor. (1 Tim 2: 5.) *Till I make thine enemies thy footstool.* Jesus must reign until all acknowledge His rightful sovereignty. (1 Cor. 15: 25-28.) The author of the Epistle to the Hebrews quotes this Psalm to prove Christ's divinity. (Heb. 1: 13.)

V. 45. *If David then call him Lord, how is he his son?* There was but one answer. He was both Son of man and Son of God. But the Jews, though admitting that Ps. 110 referred to the Messiah, would not admit the fact that the Psalm makes plain, that the Messiah must be Very God and Very Man, David's Son and David's Lord.

V. 46. *No man was able.* They could not answer, without acknowledging His divinity and this they would not do. *Neither durst any man.* They were beaten at all points, but would not yield; and Jesus closes the struggle with the scathing denunciation of Chapter 23, "which made them a scorn and a laughing-stock not only to the hearers then, but to all the world since." (Stalker.) The words recall and emphasize Ps. 2: 12. *His wrath indeed "burns like an oven,"* but His loving-kindness is very pitiful.