

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.

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

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

36 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—1 Gathered themselves together; 2 And one; 3 Omit and saying; 4 And he said; 5 Great and first; 6 A second like unto it is this; 7 Hangeth the whole law; 8 Now while; 9 A question; 10 The Christ; 11 The Spirit; 12 Put thine enemies underneath thy feet; 13 Callest; 14 No one.

GOLDEN TEXT

Matt. 22: 42. What think ye of Christ?

DAILY READINGS

M. —Matt. 22: 34-46. Christ silences the Pharisees.

T. —Luke 20: 19-26. Questioners rebuked.

W. —Mark 12: 28-37. The Scribe's reply.

Th. —Deut. 6: 1-13. The Great Commandment.

F. —Lev. 19: 9-18. Love for others.

S. —2 John. The Old Commandment.

S. —John 7: 32-46. Convincing words.

CATECHISM

Q. 60. How is the sabbath to be sanctified?

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and

41 While the Pharisees were gathered together Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in 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 call him Lord, how is he his son?

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

spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

TIME AND PLACE

In the temple at Jerusalem, Tuesday, April 4, A.D. 30, the same day as our last lesson; three days before the crucifixion.

LESSON PLAN

I. Tempted, 34-36. By a question as to the greatest commandment.

II. Answering, 37-40.

By a summary of the Ten Commandments.

III. Questioning, 41-64.

In His turn, the Pharisees, whom He completely silenced.

LESSON HYMNS

Book of Praise, 180; 92 (Ps. Sel.); 428; 575; 425; 183

EXPOSITION

See Lesson 1

Connecting Links—This lesson is of special and even tragic interest as being part of the record of the very last day of our Lord's public teaching, which ended with the passionate but hopeless appeal of ch. 23: 37-39. This particular portion was spoken on the same day as the visit of the Greeks, but earlier in the day. The Pharisees sought to weaken His popularity by the crafty question about paying tribute to Cæsar; but they did not succeed. (vs. 15-22.) The Sadducees with their frivolous question met with no better result. (vs. 23-33.) The attack was continued by a lawyer, and ended, as we shall see, in a complete silencing of all His opponents.

V. 34. *When the Pharisees had heard.* The Sadducees, who believed in "no resurrection, neither angel, nor spirit" (Acts 23: 8), had just asked a silly question about the resurrection. Christ had treated the question as unworthy of notice, and had proved the resurrection from Exod. 3: 6. (vs. 23-33.) *To silence.* The verb means "to muzzle." (1 Cor. 9: 9.) They were completely

silenced. They had not a word to say. *They were gathered together;* in the Temple Court, near our Lord. They collected in a little group discussing the situation, pleased with the discomfiture of the Sadducees, for whom they had no love, but angry with Jesus because of His triumph, for they had still less love for Him.

V. 35. *A lawyer.* The lawyers were the students and interpreters of the Jewish law. They were theologians and lawyers combined, as the Jewish civil law was the revelation of God as contained in the Holy Scriptures. "Biblical barristers," Morison calls them. They differed little from the scribes. In fact this lawyer is called a scribe in Mark 12: 28. The Pharisees doubtless put him forward as their ablest man. *Tempting him;* testing or proving Him as to His knowledge of the law. The word is the same as that translated "prove" in John 6: 6. It does not seem that he asked the question with evil intent. But if Christ's answer had given an opening for attack, the Pharisees would have taken advantage of it.