

Lesson VIII.

JESUS SILENCES HIS ADVERSARIES

May 26, 1918

BETWEEN THE LESSONS—We have seen (see last lesson, Between the Lessons) that, on Tuesday, April 4, Jesus went from Bethany, where he had spent the previous night, to Jerusalem. On the way the disciples noticed that the fig tree, cursed on the previous day, had withered. Jesus spent the day in the temple teaching those who came to him and answering various questions.

GOLDEN TEXT—Render unto Caesar the things that are Caesar's, and unto God the things that are God's.—Mark 12:17 (Rev. Ver.).

*Memorize Matt. 5: 13-16.

THE LESSON PASSAGE—Mark 12: 28-34, 41-44. Study Mark 12: 1-44.

28 And one of the scribes came, and ¹having heard them ²reasoning together, and ³perceiving that he had answered them well, asked him, ⁴Which is the first commandment of all?

29 ⁵And Je'sus answered ⁶him, The first ⁷of all the commandments is, Hear, O Is'rael; The Lord our ⁸God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: ⁹this is the first commandment.

31 ¹⁰And the second is ¹¹like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, ¹²Well, Master, thou hast ¹³said the truth: for there is one God; and there is none other but he.

33 And to love him with all the heart, and with all

Revised Version—¹Omit having; ²questioning; ³knowing; ⁴What commandment is the first of all; ⁵Omit And; ⁶Omit him; ⁷Omit four words; ⁸God, the Lord is one; ⁹Omit five words; ¹⁰Omit And; ¹¹Omit like, namely; ¹²Of a truth; ¹³well said that he is one; and; ¹⁴much; ¹⁵he sat down over; ¹⁶multitude; ¹⁷Omit certain; ¹⁸cast; ¹⁹said; ²⁰Omit That; ²¹Omit hath; ²²in more; ²³are casting; ²⁴they all; ²⁵superfluity.

the understanding, ²and with all the soul, and with all the strength, and to love ³his neighbour as himself, is ⁴more than all whole burnt offerings and sacrifices.

34 And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

41 And ¹⁵Je'sus sat over against the treasury, and beheld how the ¹⁶people cast money into the treasury, and many that were rich cast in much.

42 And there came a ¹⁷certain poor widow, and she ¹⁸threw in two mites, which make a farthing.

43 And he called ¹⁹unto him his disciples, and ²⁰saith unto them, Verily I say unto you, ²¹That this poor widow ²²hath cast ²³more in, than all they which ²⁴have cast into the treasury:

44 For ²⁵all ²⁶they did cast in of their ²⁷abundance, but she of her want did cast in all that she had, even all her living.

HOME DAILY BIBLE READINGS

M.—The rejected Son, Mark 12: 1-12.

T.—Jesus silences his adversaries, Mark 12: 13-17, 28-34.

W.—Sincerity and liberality, Mark 12: 35-44.

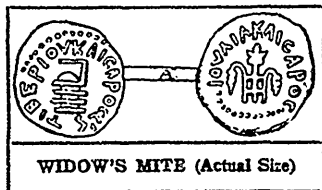
Th.—The king and his enemies, Ps. 2: 1-12.

F.—Love to God, Ps. 116: 1-14.

S.—Respect for authority, 1 Peter 2: 13-25.

S.—Christian giving, 2 Cor. 8: 9-15.

THE LESSON EXPLAINED



I. A READY MASTER.—

28. One of the scribes; a teacher of the law of Moses. Having heard them reasoning. The

Sadducees who did not believe in the resurrection, had asked Jesus a puzzling question about the resurrection, vs. 18-27. The onlookers were astonished at Christ's ready and crushing reply. Perceiving.. answered.. well. The scribe was a Pharisee. The Pharisee now tries where the Sadducees had failed. Asked him. Matthew adds "tempting him," Matt. 21: 35. Which is the first commandment. The scribes held that there were 613 commandments in the law, and there was much controversy as to which was the greatest of all.

29-31. Jesus answered; evidently without any hesitation. Hear, O Israel. Jesus quoted from Deut. 6: 4, 5,—a part of which was repeated twice every day by all Jews and was carried, by the strictest of them, in their phylacteries—little leather boxes worn

on forehead and left arm. The scribe doubtless wore them. Thou shalt love the Lord. Jesus brings religion back to its true motive,—it consists in love. Heart.. soul.. mind.. strength. He brings it back also to its true magnitude,—it has to do with all that we are. The second is like; like in the same principle of love. Thou shalt love thy neighbour; Lev. 19: 18. In Leviticus, neighbor means fellow Jew, but Jesus gives the real meaning of neighbor. It is any one who needs. Thus he gives religion its true reach. None other commandment greater; because the spirit of them include all others.

II. A DISCREET SCRIBE.—32-34. Thou hast said the truth. The scribe has a fair mind. He confesses that Jesus has answered him well, as he answered the Sadducees well. More than whole burnt offerings. The scribe sees that ceremonial sacrifice is only a secondary thing. It cannot be a substitute for love. "If I give my body to be burned but have not love, it profiteth me nothing." He answered discreetly; not with caution but with insight. Not far from the kingdom. (1) He had an honest mind. (2) He had a discerning mind, having laid hold on the true principle of religion. One step more is needed,—to follow Christ. No man.. durst ask; that is, questions which were meant to entrap Jesus.

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Bldg., Toronto.