

QUEEN'S UNIVERSITY
EDUCATION
APPLIED SCIENCE
ARTS
EDUCATION
APPLIED SCIENCE
HOME STUDY
Navigation School
December to April
19
GEO. Y. CHOWN, Registrar

SUNDAY SCHOOL LESSON

Lesson VII, May 29, 1918.
Jesus Exercising Kingly Authority.
 —Mark 11, 1-33.
 Commentary.—I. The Triumphant entry (vs. 1-11). Although the opposition against Jesus was very strong, there was to be a demonstration in His favor that would show His opposers that he had a strong hold upon the people, a demonstration that they could not understand. The triumphal entry may be gathered from the accounts given by the four evangelists. The prophecies concerning this event were exactly fulfilled (Zech. 9, 9). Jesus entered Jerusalem riding upon an ass' colt, upon which no one had ever ridden. Such an animal was looked upon as sacred. This colt was borrowed for the occasion, possibly from a believer in Jesus. Neither Jesus nor His disciples had a beast of burden. As this was the Passover season, there were multitudes of visitors in Jerusalem or approaching the city, and a crowd followed Jesus and a crowd came out from the city to meet Him. Garments and branches of trees were scattered in the road for Jesus to ride over. The people who did this were according to honor to Him. The two great companies in this procession joined in the acclaim, "Hosanna: Blessed is He that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." Jesus knew the sincerity of those who were thus honoring Him, and He also knew that in a few days a company would be clamoring for His blood.
 II. The barren fig tree (vs. 12-14, 20-26). The incident of the fig tree furnishes an object lesson in sincerity in Christian life and in faith, and declares the deity of our Lord by the miracle which He wrought. This was

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an incident, but it was not an accident that Jesus saw the fig tree, went to it, pronounced a curse upon it, and saw it later as a dead tree. In connection with these steps Jesus preached several sermons. The figs appear as early as the leaves and in some instances earlier, and the presence of foliage indicated the presence of fruit, but in this case the presence of leaves, on the second morning after this Jesus and His disciples were passing again over this route and saw that the tree was withered. Peter called the attention of Jesus of this fact, for it was an occasion for wonder. This drew forth from Jesus a discourse upon the subject of faith. The storehouse of divine grace and power is open to those who have faith in God, Jesus declared that there could be no exercise of faith in connection with an unforgiving spirit.

15. They came to Jerusalem.—This was on Monday, the day after the triumphal entry. Began to cast out.—This was Christ's second cleansing of the temple and occurred near the close of His earthly ministry. The first cleansing took place at the beginning of His ministry (John 2: 13-17). Then that sold and bought in the temple.—The place occupied by these traffickers was the outer court, or court of the Gentiles, a space outside the temple building. The Gentiles were thus excluded, since they were not allowed in the temple itself. A market was here established where Jews coming from a distance could purchase animals for sacrifice, incense, oil and whatever else was needed in the temple worship. Moneychangers—Strangers had come from various countries and had brought with them the money of their respective nations. All this had to be changed into the money of the temple, which alone could be accepted in payment of the temple tax, which was a half shekel required of every Jew. The business of the changers of money was lawful, if it had been carried on hon-

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estly and in the right place. That sold doves—Doves were used for offerings in certain cases, and a market was maintained in the sacred enclosure, and was largely in the hands of the priests, who enriched themselves by this traffic. 16. Not..... carry any vessel through the temple.—The people were accustomed to carry burdens through the temple grounds, and Jesus forbade such profanation.
 17. Is it not written.—The words are cited from Isa. 56: 7, and Jer. 7: 11. A den of thieves—Jesus used strong language to express the great evils that were being permitted in the house of the Lord. It was sacrilege to carry on this business, and the priests were also guilty in allowing it. Fraud and extortion were being constantly practiced.
 18. Scribes—Copyists and teachers of the law. Chief priests—The high priest, ex-high priests and heads of the twenty-four courses of priests. Sought how they might destroy him.—The scribes and chief priests had been plotting before this to destroy Jesus, and this stern and powerful rebuke of their misdeeds spurred them on to greater activity in their efforts to get rid of him. They feared him.—They saw that the people were in sympathy with Jesus, and to oppose him openly would be to arouse a vast multitude in his favor. His words and his deeds of power and mercy had taken hold of the people, in spite of the influence of the leaders of the Jews. In the evening he went out of the city and returned again to Bethany.

IV. Christ's authority (vs. 27-33).
 27. Come again to Jerusalem.—On Tuesday after having passed the withered fig tree. As he was walking in the temple—Mark gives details which make his description vivid. Elders.—They formed apart of the Sanhedrin.
 18. Say unto him.—These Jewish leaders appear to have been a deputation to wait upon Jesus regarding his cleansing of the temple. These things—Driving of these traffickers out of the temple. Who gave thee this authority.—The highest officials in the Jewish system are those who had authority in all matters pertaining to the temple, as well as to the rites of religion, did not conceive that any other person could have a right to interfere with what they controlled.
 29. I will also ask of you one question.—Jesus did not consider that a direct answer was necessary, and proceeded to silence his opposers by asking them a question which they did not dare to answer. He knew that they were trying to induce him to say something to give them grounds upon which they might condemn him, and hence he avoided committing himself in response to their question.
 30. Baptism of John, was it from heaven, or of men.—The public work of John the Baptist was finished about two years before this time, but his preaching and mission were fresh in the public mind.
 31. They reasoned with themselves.—This committee apparently had not expected this line of affairs and were altogether at a loss to know what to say it would be a serious admission for them if they should say that the Baptist was a divinely-omissioned messenger, for they would thus declare it to be their duty to receive his message and act upon it.
 32. They feared the people.—The selfishness, cowardice and prejudice of these Jewish leaders are shown by their lack of conviction.

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ure to act in accordance with what they said was right. If they believed that John was not God's messenger, they should have taken their position on that conviction, and not have allowed the opinions of the people to move them. They confessed to one another their weakness, but they tried to conceal it from Jesus. Counted John—a prophet.—The people were right and were wiser than the priests and the elders. 33. We cannot tell.—"We know they desired by any answer they might give, hence they chose to say what would be the least prejudicial to their cause. Neither do I tell you—His public ministry of more than three years, with his sublime teachings and his many miracles, one of which was the raising of Lazarus from the dead, had failed to convince them of his authority, and now he did not think it best to say any more in reply to their question.
 QUESTIONS.—Where was Bethany? How did Jesus enter Jerusalem? How was he received? Why did Jesus speak to the fig tree? What was the result? What did he say about faith? What did Jesus find in the temple? What course did Jesus take? What question did certain Jewish leaders ask Jesus? What was their motive? How did Jesus answer them?
 PRACTICAL SURVEY.
 Topic—Christ the Lord of our lives.
 I. Christ's authority exercised.
 II. Authority questioned.
 III. Authority vindicated.
 1. Christ's authority exercised. The conflict between Jesus and the leaders of the Jewish nation was at its

height. At such a crisis Jesus was perfectly conscious of the situation of things. He had wept over the fate of Israel and now He warns them of it. The cursing of the fig tree was both a parable and a prophecy exhibiting Christ as the final Judge of a people who would soon crucify Him. It was a symbolic act, a lesson for the Jews, a correct representation of the hierarchic party in Jerusalem, adorned with pretentious piety, but utterly barren of the real fruit of a holy life or reverence for God's Son. The disciples were amazed at this exercise of power on the part of their Master. He used the fig tree for a parable with which to teach them and warn them against mere profession. There was one among the twelve to whom the curse applied. Passing from the symbol of "judgment in the house of God," he gave them forceful instruction as to the power of faith and prayer. His teachings were as deep as the fountains of truth. He knew His disciples would be called to undertake difficult works, as hard to flesh and blood as the removing of a mountain. It was not only faith as a general spiritual force of boundless potency and value to which Jesus directed His disciples, but to a faith which believed truth to be stronger than error, righteousness than unrighteousness, good than evil. Jesus knew how impossible it seemed from a human standpoint for a few unlettered men, with no force but their faith in Him, to achieve the mighty task of causing the heathen and lie-brewn world to bow to the power of Christianity, yet that was the promise of scripture.
 II. Authority questioned. Priestly importance and the spirit of selfishness were potent antagonists to true worship, yet Christ ruled in the midst of His enemies though they would not permit Him to do so undisturbed. At this time the teaching of Jesus was characterized by the assumption of a superiority of knowledge which galled the pride of His questioners. His public entry into Jerusalem as King had aroused their hostility. His cleansing of the temple was an act which they felt to be an attack upon themselves. A formal deputation surrounded Him and sought to silence Him by questioning His authority. They assumed their judicial right to inquire, to silence and condemn, but their inquiry was hostile in its design. Jesus had abundantly authenticated Himself, so their seemingly justifiable act was only a shameless avowal of unbelief. It was highest rebellion in the disguise of strict legality.

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PRESERVE THE LEATHER

III. Authority vindicated. Upon the doctrine of Christ's divinity, depended the truth of His teaching, the perfection of His example and the infinite value of His sacrifice. He exhibited the utter incompetency of His enemies to judge His claim and put them into a dilemma from which there was no escape. By the might of His wisdom He constrained them to pronounce before the people in the temple the sentence of their own degradation, which His authority shone forth in unexampled brightness.
 T. R. A.

Question of Certainty.
 "Quite a number of persons have asked me of late if my niece is going to marry a certain young man," admitted the Old Coder. "I have been obliged to tell them that she is and she isn't. You see, while she is certain that she is going to marry him, he will be an uncertain young man until after it has happened to him."

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