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INTERNATIONAL LESSON COM-MENTS FOR SEPTEMBER 16.

Subject: Jesus Silences the Pharisees and Sadducees, Mark xii., 18-27 -Golden Text, Mark xii., 17-Memory Verse, 27.

A deputation comes to Christ "They." The Pharisees as a whole appointed certain ones to visit Jesus for the purpose of inducing Him to say something that would refute His claims as the Messiah or that would give ground for an accusation against Him before the government. "Certain-Pharisees." Matthew says "their disciples." Prob. ably young and zealous scholars. "Herodians." The Herodians were a political party rather than a religious sect. "To catch Him." Matthew says "entangle Him." A metaphor drawn from catching wild birds. It was their purpose to ensnare Him in His talk so they could expose His ignorance of the Jewish law or religion, or find grounds for legal proceedings against Him. question concerning our

duty as citizens (vs. 14-17). 14 "Master, we know," etc. This was a hypocritical compliment. They hope by their treacherous flattery to induce Him to commit Himself to some rebellious sentiment. "Is it lawful?" etc. Caesar was a name common to all the emporors, derived originally from Julius Caesar, the proper founder of Roman imperialism in the place of the old republic. The present emperor was Tiberius. The tribute was a poll tax, or levy of a denarius upon every person, imposed by the Roman Government ever since Judea had become a province. The Jews detested this tax, but its legality was supported by the Herodians. Their question was so framed that it seemed impossible for Him to escape. 15. "Knowing their hypoc-

risy." Jesus, who knows the hearts of all men, saw that they were mere flattering spies, and their question only a crafty device of hypocrites. "Why tempt?" Why do you seek to ensnare Me by a question that is asked, not for information, but to get Me into trouble? "Bring Me a penny." Literally, a denarius.

16. "They brought it." By requiring them to bring Him the coin, He compels them to answer, tacitly, their own question; for the Jewish the inhabitants acknowledge that Noble W. H. Severson, thirty-third | king for their lord." "Whose-image." The image was probably the likeness of the Roman emperor, Ti-"Superscription. The name and motto on the coin. "They said -- Caesar's." Thus acknowledging that they were submitting to Caesar's authority.

17. "Render." The word render, ward Caesar quite as much as toward God. "To Caesar." Rather, here, give back to Caesar. They ask, Is it lawful to give? He replies, give back. Since they accepted in the coinage of Caesar the benefits of his government, they were bound to give back a recompense in tribute. So long as the citizen accepts the benefit of a government, he owes it alleglance and obedience.

III. A question concerning our degree of Philadelphia, Pa., Assist- relations in the future state (vs. 18-27). 18. "Sadducees." They were the materialists of their time. "No resurrection." They also denied the immortality of the soul and the existence of angels (see Acts 23:8). Noble Thornton A Jackson, thirty "They asked Him." Their question was full of scorn and ridicule. They intended to show from Moses' teaching that the doctrine of the resurrectake his wife," etc. The children were to be reckoned with in the gen-

ealogy of the deceased brother. 20. "Seven brethren." This was no doubt an imaginary case. The Sadducees assume that the resurrection includes the revival of the relations now existing. 23. "In the resurrection." Which of the seven husbands should have the risen wife. 24. "Do ye not-err." To err.

means to wander. They do not merely make a mistake, but they wander In ignorance of the Scriptures. know not." You err because you do Imperial Assist. Chief Exalted Pass. affirm this doctrine; nor (2) the power of God, which is able to effect legreen, of Baltimore, Md., Impe- the resurrection, and after the resurrection to create a new order of things in the new world. "Power of God." The Bible rests the doctrine of the resurrection on the exercise of divine power (Acts 26:8; Rom. 1:4; Cor. 6:14). 25. "When they shall rise." That is, after they have risen from the dead-in the future state. "Nor are given." This has reference to the Jewish custom by which the female members of the family were given in marriage by the father. "Are as angels." This answer strikes at another error of the Sadducees—a denial of the existence

26. "Book of Moses." The Saducees had appealed to Moses as authority and now Jesus turns to the same source to prove His point. "In the bush." See Exod. 3:5, 15. "I am," etc. Notice that the present Richmond, Va., John W. Jones, He is their God they are His people, and, of course, must be in existence, 27. "Not the God of the dead." Our Lord here uses the word dead in the sense of these Sadducees with whom He is conversing, to

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