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JUDICIOUS

Subject: The Two Great Command 44-Golden Text: Mark xii., 30 -Memory Verses, 30, 31.

The two great commandments (vs. 28-31). 28. "One of the scribes." Matthew calls him a lawyer. A doctor of divinity. A professional interpreter of the law of Moses. "Came." Probably at the request of the Pharisees who were determined to catch and overthrow the Saviour. "Having heard—perceiving." He had listened attentively to the disension of Jesus with the Herodians about the tribute money and with the Sadducees about the the answers Jesus gave. "The first

commandment." This was a displace to the law of sacrifices, others to the law of circumcision, others to the law of the Sabbath, while some gave this distinction to the law of reason, decided in favor of a commandment inclusive of the whole of piety, and leading to every holy tem-

29. "Jesus answered." He quoted cents, both for only 50 cents, or six bottles and six cakes of soap for \$3.00. Special offer good only at the following from Faith in the absolute unity of the Godhead is the point where the Chrisian religion antagonizes all heathen

30. "Luou." Christ makes this a

personal matter; He does not speak a general way, but He brings the truth home to His questioner. "Shalt." There is no chance for cavil here; no ambiguous expressions. "Love the Lord." It is impossible to obey this commandment only as the love of God has first been shed abroad in our hearts by the Holy Ghost (Rom. 5:5). "Heart—soul—

mind-strength." We may understand this fourfold enumeration as a command to devote all the faculties to the love of God. 31. "The second."

ble of the law defines our duty to God; the second, our duty to our reighbor. "Is like." Of a like nature, embracing the whole of our duty to man. "Neighbor as thyself." See Lev. 19:18. The Jews understood neighbor as meaning fellow-Jew, but Jesus taught differently (Luke 10:25-37).

II. A discreet answer (vs. 32-34). pressed his disapproval of Christ's of the prophets which prove the superiority of love to God and man over

1 Sam. 15:22; Psa. 51; Hos. 6:6.

lost. "No man," etc. No one undertook to entangle Him in His talk af-

"Long clothing." Literally, in stoles, long robes reaching to the feet, such as ladies of rank were accustemed to wear, and kings, and nobles, and cer-

tain priests, and other high personthoroughfare or public square. Their ambition was to show themselves off seats." The chief seats were at the upper end of the synagogue near the

, beasts they devour the substance of

gose whom they were planning to

rible doom. Pride, hypocrisy and injustice are kindred sins. connection with the discourse just' given it places the hypocrisy of these Pharisees in a most glaring light. planning to rob, had a religion that! led her to cast into the treasury all "Over against." "The treasury." A name given by the rabbins to thirteen chests, called Noble Nelson S. Harris, thirty- trumpets from their shape, which

42. "Poor." The word rendered poor is a very strong one, nearly equivalent to "beggar." It implies utter destitution. The condition of a poor man's widow in that country was most helpless. "Two mites." The smallest Jewish coin, about the value of one-fifth of a cent. directed their attention to this act. "More." More in proportion to their

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