THE SAVIOR'S TEACHINGS — BROOKLYN TABERNACLE BIBLE STUDIES

THREE TEMPTING QUESTIONS.

Matthew 22:15-22; 34-46.—September 18.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

THE Pharisees and Sadducees of our Lord's day were the leaders of religion. They had formed a trust or federation, so to speak, and rarely made an attack upon each other, although their doctrines were directly opposed. The Pharisees acknowledged God and the prophets and the Law, and believed in a future life by a resurrection from the dead, and believed in a coming Messiah to exalt their nation and through it to bless the world. The Sadducees believed nothing of the kind; they were agnostics, Higher Critics. They were making the best of the present life, doubting any future existence. The Pharisees opposed Jesus because he did not acknowledge them, but criticised them, and showed the hypocrisies of their claims to be perfect and holy in the keeping of the Law, and reproved them for their lack of sympathy with the poor and less pretentious.

The Sadducees opposed Jesus because, from their standpoint of unbelief, he was a fraud. But even as a fraud they would not have bothered themselves to oppose him, only that they perceived that he was gaining an influence with the people—an influence which they feared might, sooner or later, lead to some disturbance of the peace and unfavorably influence the conduct of the Roman Empire towards the Jews. So while the Sadducees and Pharisees both opposed Jesus, their opposition was for different reasons.

The triumphal entry of Jesus into Jerusalem, and the crying of the multitude, "Hosanna to the Son of David," the Messiah, awakened envy in the minds of the Pharisees. But in the Sadducees it produced a fear that the common people should become so aroused as to involve their nation in some strife with the Empire. The Pharisees strove to turn away the sympathy of the people from the Great Teacher, and, to this end, sought to catch him in his words by putting the question, "Is it lawful to give tribute?"

They reasoned that if Jesus would say, It is not unlawful, they would have little difficulty in having him arrested as a leader of sedition and thus compel Pilate to put him to death. They reasoned further that if Jesus should answer that it was lawful to give tribute to Caesar he would thereby alienate the sympathy of the multitude, which cried "Hosanna!" after him; for the Jews held, almost superstitiously, the idea that they, as God's Kingdom, must not pay tithes to any earthly kingdom; that it would be irreverent to do so, excepting under compulsion. We notice how artfully they endeavored to ensnare the Master by complimenting him upon his truthfulness, saying, "Master, we know that thou art true." Not only so, but they sought to impress upon him their appreciation of him as a Teacher, that he would teach the light, the Truth, at any cost. And so they said, "Thou teachest the way of God in truth." And further, they fortified their position by saying, "We know that thou regardest not the person of men."

These treacherous compliments were intended to ensnare him, but he promptly answered, "Why tempt ye me, ye hypocrites?" Why do you veil your base designs under guise of speaking for the Truth? "Show me the tribute money." This was, literally, the census coin in which the tax was to be paid. They handed him a denarius, the usual wage for the day laborer, corresponding in value to about seventeen of our cents. Jesus asked, "Whose is this image and superscription?" They answered, "Caesar's." Jesus replied, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." No wonder the wily Pharisees were troubled to know how to catch him in his words! On the contrary, they were caught, for all of their complimentary remarks stood to his credit in the minds of the common people.

Next, the Sadducees, the agnostics, tried to entrap the Great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did. To which of them will she be wife in the resurrection? They did not ask, To which will she be wife in heaven or Purgatory or eternal torture, for neither Jesus nor the Jews held any such teaching. The Pharisees and Jesus taught the resurrection of the dead, and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer. "Ye do err, not knowing the Scriptures, neither the power of God." You do not understand the Scripture teaching respecting such questions, and you are ignoring in your question the great Divine power which at that resurrection time will be exercised and will straighten out all the difficulties of the situation. Then the Great Teacher proceeded to inform them that such as would gradually attain to the resurrection, such as would get a complete raising up out of sin and death conditions, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposed great and unanswerable question of the Sadducees fell flat and their ignorance was exposed.

Next, one of the Doctors of the Law endeavored to entrap the Lord on a question of the relative importance of the Divine commandments, asking which Jesus considered the great one of all. The Great Teacher promptly divided the ten commandments into two, according to the Law (Deut. 6:5), and answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great (chief) commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." What could the Lawyer say to such a summarization of the Law? He had nothing left to say. He was answered as never before.

The Great Teacher asked the Pharisees, "What think ye of the Messiah. Whose Son is he?" They answered, "The Son of David." The Teacher then queried, "How then doth David in spirit (prophetically) call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son?"

Of course the question was too deep for the Pharisees. The Great Teacher could answer all of their questions but they could not answer his. How beautifully clear we see it to be that the Messiah, according to the flesh, was born of the lineage of David, but that God's purposes were not fully accomplished in Messiah of the flesh; that he lay down his flesh, sacrificially, and was raised from the dead to the plane of glory, honor and immortality, "far above angels, principalities and powers." We perceive that in the days of his flesh he was the Son of David, but that in his glorification he is David's Lord in that David will receive through him, in due time, not only resurrection from the dead, but also the blessings of participation in the Messianic Kingdom. The father of Messiah in the flesh will thus become the son of the Messiah of glory, whose earthly life is to be the restitution price for the whole world, including David. Thus it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes (rulers) in all the earth." Psa. 45:16.

HOME CIRCLE COLUMN.

COLUMN DEDICATED TO TIRED MOTHERS AS THEY JOIN THE HOME CIRCLE.

Self Taxation.

People in general seem to enjoy growling about the taxes. This subject makes a theme for conversation in the family. It inspires the loungers in the corner grocery, and it puts life into many a political campaign. Why, our forefathers actually plunged into rebellion, fought seven years, and finally won our national independence from Great Britain, on a question of taxes. If you want to see a "hot" town meeting in a back country township just propose an extra tax for some new and a bridge.

And yet there is one sort of tax that is not grumbled at. That is to say, the taxpayers themselves rarely denounce it or dispute it. They keep on paying it serenely all their lives unless they happen to tumble into the poor house. Their friends and relatives often scold about it, but they, while they feel its pressure, go right on paying out. Even the poor men keep these payments up when all others are cut off.

We refer to the tax which men pay to passion and appetite. The sums thus expended every year say for tobacco and liquors only are stupendous. This sort of tax paying begins early in life, when the youngster gets into the habit of treating himself to cider, beer, ale, porter, whisky, a cigarette, or a cigar. After a bit he "can't get along without it," and so he binds himself to pay taxes to it all his life. He growls about his road tax when he grows up, his school tax, and his church tax, but his self-indulgence tax he passes out without a murmur even though it may have made him a poor man. Sometimes he is conscious of it, but he has become a slave to his habits and cannot free himself. The socialists do a great deal of growling about the burdens put by capital upon the poor. The worst burden poverty has to bear is the tax which it voluntarily pays to apetite and passion.

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Heads of Households.

It is the mothers who are the heads of the households. The culinary department of your household is in your dominion. You decide all questions of diet. All the sanitary situations of your house are under your supervision. To regulate the food, and the apparel, and the habits and decide the thousand questions of home life is a tax upon your brain and nerve and general health absolutely appalling if there be no divine allexiation.

It does not help you much to be told that Elizabeth Fry did wonderful things mid the criminals of Newgate. It does not help you much to be told that Mrs. Judson was very brave among the Bornesian cannibals. It does not help you much to be told that Florence Nightingale was very kind to the wounded in Crimea. It would be better for us to tell you that the divine friend of Mary and Martha is your friend and that he sees all the annoyances and disappointments and abrasions and exasperations of an ordinary housekeeper from morn til night and from the first day of the year to the last day of the year and at your call he is ready with help and re-enforcement.

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Boys Don't.

Don't cultivate a taste for liquor or tobacco. They do you no good. They are expensive and until your tastes and stomach are perverted they rebel against them.

Don't go out of the hall between acts. It looks bad. If you wish to let people know you are there, get [illegible] the manager announce it. It's better taste.

Don't forget that you are to run this great country some day, fill all the public offices, make all the laws, decide all judicial questions, manage all the business enterprises, and in a word own and control this great world.

Don't let your temper take the bits between its teeth, my boy, and imperil what little remains of self-control. Bear constantly in mind the biblical injunction that he who ruleth his own temper is greater than he who taketh a city, or words to that effect.

Don't spend your entire income on fine clothes. Good manners, good sense and good habits will hold your friends closer to you, make you think more of yourself, be respected more by others and better received into society than any amount of fine clothes will that you can buy.

Don't consider it manly to be armed with bowie knife and revolver. It requires a pure mind to wear. Keep well in mind that fine is not what constitutes a man. No, boys, you will never gain for you the place that a true man does. It [illegible] the wearing of a big mustache makes the man. Uprightness, a dearness and honorable conduct, those are what we aim to be a man and what constitutes manliness.

The State Sunday School Convention

In a little less than two months from this date the Fortieth Annual Convention of the State Sunday School Association will be held at Winchester. The General Secretary writes that the Reception Committee is [illegible] the [illegible] of delegates that will attend. The [illegible] with [illegible] and [illegible] with [illegible] Several of the best platform speakers and Sunday school workers on the American Continent are on the program. It is said to promise to be the best convention ever held in the State. The railroad rates will be low, the entertainment will be practically free and the blessings will be pentecostal.

It is only one hundred and thirty-five miles from Louisa to Winchester. Surely many of the Lawrence county workers will take advantage of this opportunity. The date is October 6, 7, 8, 9. Big Sandy delegates will start on the morning of the 6th and get to Winchester in time for the first session.

All who want to go should apply to M. S. Burns president, or O. J. Vaughan, Secretary, for credentials. The president and secretary will appoint ten delegates at large, and each school should appoint a delegate.

Poor Encouragement for Our Boys.

The cigarette fiend is being hit hard upon all sides in the business world. The Chicago, Burlington and Quincy Railroad Co., has announced that every employe found smoking cigarettes will not longer receive employment from the company. They have ascertained to their satisfaction that the cigarette fiend cannot perform his duties in as satisfactory a manner as does the other fellow. This is poor encouragement for our boys. There are a lot of them who are industriously striving to disqualify themselves for any respectable position in life.

FOR SALE.

New house just completed in the town of Louisa, close to college, nine rooms finished, ready for gas. Plenty of good water. Terms, part down, balance on easy payments. For further information write to J. R. TRAVIS, Charley, Ky. tf.

SMOKY VALLEY.

Johnny Lemaster was visiting friends at Twin branch Sunday.

Bert and Everett Roberts, of Little Blaine, passed through here Sunday en route to Ohio.

Quite a large crowd called at J. S. Roberts, among them being Misses Ola and Eva Lemaster Fate Simpson, Ethel Cyrus, Callie Meek, Charley Lemaster, Liza Cyrus and Joseph Hutchison.

Several attended the apple peeling at Matthew Lemaster's Friday night and report a nice time.

Elijah Rice was on our creek last Sunday.

Misses Gelcia Thompson, Sue Page and Leta Burchett passed through here Saturday en route for Pleasant Ridge.

John L. Roberts and son were calling on his father Saturday and Sunday.

Miss Cora Roberts, of Donithan is visiting at her grandfather's.

Mr. and Mrs. Tom Roberts were calling on his father last week.

Jack Mobley was calling at Mr. Pruet's Saturday evening.

Irvin Frazier was calling at Joe Cyrus Sunday evening.

Alton Burchett passed through here en route to Madge Sunday.

John Nelson was here recently.

Cru May was in Louisa Saturday on business. Touch-Me-Not.

LONDON, OHIO.

Mrs. Sylvester Borders and children attended the County Fair at London.

Wm. Smith and G. Decker attended the State Fair at Columbus.

Mrs. Clista Borders and daughter, Goldie, visited William Borders and family Saturday.

W. L. Cardle, wife and son visited friends at Portsmouth last week.

John Smith and Charlie Rice, of Johnson county, Ky., are visiting Wm. Borders.

Misses Marie, Katie, Elsie and Blanch Walters and Corrine and Sarrah Hicks visited Misses Ida and Blanchie Smith Sunday.

Sylvester and Arch Borders made a business trip to Columbus last week.

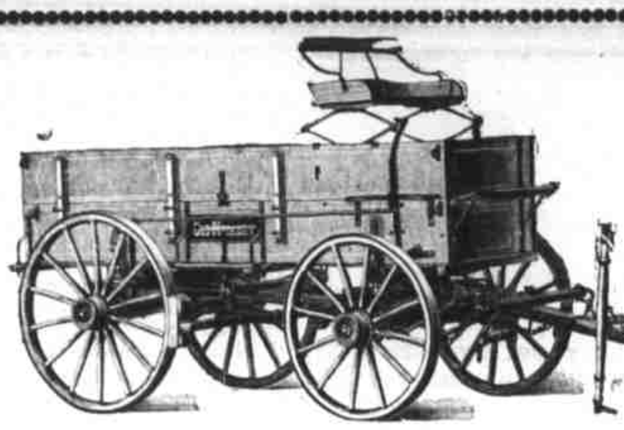
Archie Borders is busy saving his broom corn.

Threshing is over and oats went from 25 to 40 bushels to the acre. The farmers think there will be a fair crop of clover seed this year.

A subscriber.

High Prices For Mules.

The mule is selling at prices that would have been thought high even in war times with greenbacks worth less than 50c in gold. And yet a few years ago, when the big city railways began to install electric power to take the place of mules, we were told that the mule was to be a back number and the price would never again be high enough to be profitable. Shows how easy it is to be mistaken. The mule is superior to the horse in the fact of being hardier and less subject to disease or blemish than the nobler animal. The Kentucky mule is one of the state's most valuable products.



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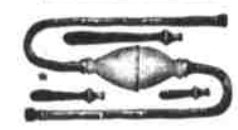
Druggists' Supplies  Brushes, Combs, &c

A. M. HUGHES,
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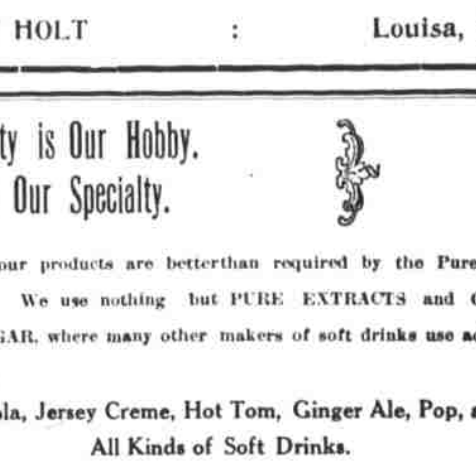

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