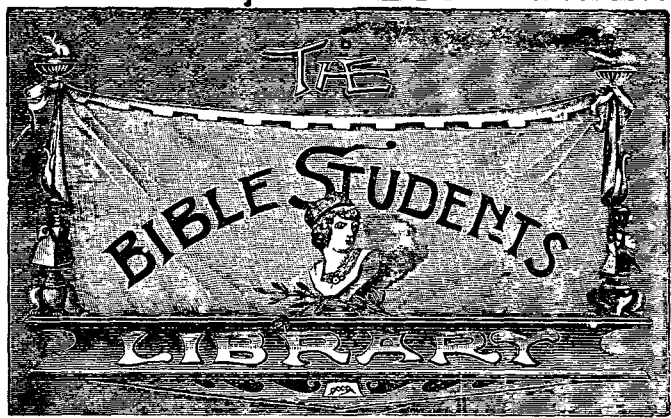


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A STUDY OF THE
BOOK OF LUKE
FOR SENIOR CLASSES

THIRD QUARTER OF 1894

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A STUDY OF THE BOOK OF LUKE.

THIRD PART.

To be Thoughtfully and Carefully Read.

THOSE who have been studying the book of Luke diligently for the past six months have doubtless gained, besides a pretty thorough acquaintance with the first eleven chapters, considerable experience in study. It will not be necessary therefore, in the remaining lessons, to note the analysis so closely, neither will so many notes be given to aid the student, as heretofore. A few suggestions here may serve for every lesson. At the same time recall the suggestions made in previous lessons. They are of a general nature, and are adapted to all Bible study.

1. Do not get the idea that any given analysis of a chapter is *the* analysis. That which will best serve to bring the contents of the chapter to your mind is the best for you. The essential thing is to master the contents of a book, chapter by chapter. It is obvious that no one can be said to be familiar with the Bible, or with any part of it, unless he knows definitely what is in it, and where to find it.

2. *Think* as you read and study. The inspired direction is, "Consider what I say," and the promise that follows is, "for the Lord shall give thee understanding in all things." 2 Tim. 2:7, R. V.

3. Do not, therefore, try to find out what somebody else thinks. Another's thoughts may be all right, but if you take another's thoughts, he does the thinking, and you do not, and he gets the benefit, while you do not. The injunction, "Consider what I say," is to each one.

4. Remember that no man's *opinion* about the Bible is of any value. Even a very good man may be mistaken; but the Spirit of the Lord is never mistaken. It is given to teach us all things, and to reveal to us the deep things of God. Learn to ask wisdom from the Source of Wisdom (see Col. 2:2, 3; James 1:5, 6), and to expect an answer. This is not saying that any one of us is independent of others, and can receive no help from them; but whatever help comes to us must be the word of God, and not human opinions. Other people are of no help to us if they give us their opinions instead of the word of God.

5. Never guess what a text means, and don't adopt somebody else's guesses. If the meaning of any text is not obvious, meditate on it, compare it with other texts, and do not be impatient in your study. Do not expect to know everything at once. Learn to *wait* on the Lord. If in this study you make it your principal object to get an intimate acquaintance with the facts recorded, and the place where each event is recorded, you will gain as much as can possibly be expected.

6. Finally, do not argue or debate over Scripture. To do so is fatal to an understanding of it. You cannot study the Bible in a crowd. Study must be done alone. "Be still, and know that I am God." Ps. 46:10. It was not in the tempest, but in the still, small voice that the Lord was revealed to Elijah. Noise and clamor are incompatible with efficient Bible study. Study in silence with the Lord. Jesus is just as able to open the Scriptures to you, and to open your understanding, as He was when on earth in the flesh. See Luke 24:32-45. Go to Him and let your faith make Him a real Presence near at hand, and you will find that the opening of His "words giveth light; it giveth understanding unto the simple." Ps. 119:130, R. V. "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. 2:6.

LESSONS

... ON ...

THE BOOK OF LUKE.

FOR SENIOR CLASSES.

July 7 to September 29, 1894.

LESSON I. — July 7, 1894.

TAUGHT OF GOD. Luke 12: 1-21.

This lesson may be divided into three sections, as follows: Warning against Hypocrisy; Fear of God, and Dependence upon Him; The Poor Rich Man. —

1. How great a company gathered to hear Jesus?
2. Against what did He warn them?
3. Why is it useless to act the part of a hypocrite?
4. How clearly will hidden things be made manifest?
5. Of whom are we not to be afraid? Why?
6. Whom should we fear?
7. What assurance have we of God's care for us?
8. How close is God's watchfulness over His creatures?
9. What promise is given to those who confess Christ?
10. What of those who deny Him? Compare 2 Tim. 2: 11-13.
11. Yet may one find forgiveness for denying Christ? Give a notable instance.
12. What is said of blasphemy against the Holy Ghost?
13. What preparation for reply should men make when they are brought before magistrates for their faith?
14. How will they know what to say?
15. What did one of the company request Jesus to do?

16. What did Jesus reply ?
17. Of what did He then warn the people ?
18. Why should we not be desirous of gain ?
19. By what did Christ enforce this teaching ?
20. Repeat the parable.
21. How should we be rich ?

NOTES.

1. WITH verses 2 and 3 may be compared Eccl. 12 : 14; 1 Cor. 3 : 13; 4 : 5. The hypocrite hides his real character from a few, only to have it fully exposed to the multitude in the judgment.

2. "YE are dead, and your life is hid with Christ in God." Col. 3 : 3. "In whose hand is the soul of every living thing, and the breath of all mankind." Job 12 : 10. God can utterly destroy, while man cannot, though he burn the body to ashes and scatter them to the four winds. Therefore the righteous need never fear what man may attempt to do.

3. "EVEN the very hairs of your head are all numbered." Some choose to believe that this is figurative, and not an actual fact. They think so because of the seeming impossibility of the thing; but that is measuring God by man. "The things which are impossible with men are possible with-God." Luke 18 : 27. Compare Ps. 139 : 1-6. God even remembers every sparrow. With confidence then can we trust ourselves in His hands, when we are assured that He not only knows, but that He cares for us. 1 Peter 5 : 7.

4. WITHOUT trying to define just what constitutes blasphemy against the Holy Ghost, it is sufficient to note one or two points. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 9. This assures us that everyone who wants forgiveness is sure to receive it. Therefore it is certain that no matter how grievously one has sinned, he has not committed the sin against the Holy Ghost, if he desires forgiveness. No repentant soul is rejected by the Lord. "Him that cometh to Me, I will in nowise cast out." John 6 : 37. This should be sufficient to comfort the hearts of those who tremble lest they have committed the unpardonable sin. The man who has committed that sin is not troubled over it.

5. "FOR the Holy Ghost shall teach you in the same hour what ye ought to speak." Still more emphatic is the instruction in Luke 21 : 12-15. But one who receives the Spirit's aid at such a

time must have formed an acquaintance with the Spirit before that time. He must previously have learned to depend upon the Spirit for guidance in speaking. The one who has never dared to speak God's message without settling beforehand just what he would say, will not be likely to begin in the greatest emergency of his life. But not taking thought what one shall say, or how he shall speak, does not mean neglect of preparation. The word of God must be meditated upon day and night. "Meditate on these things; give thyself wholly to them," is the instruction of Paul to every servant of God.

6. "THOU fool." The fool is the one who says in his heart, "There is no God." Ps. 14:1. This was just what the rich man in the parable said. Every man whose soul is absorbed in amassing wealth for himself and for his children, as well as the poor man whose anxiety day and night is how he can make a living, really says in his heart, "There is no God." He acts as though God were not in existence, and everything depended on himself. Life is something besides eating and drinking and having plenty of clothing. Life, indeed, is rest in God, and trust in His care. "He that hath the Son hath life; he that hath not the Son of God hath not life." 1 John 5:12.

LESSON II.—July 14, 1894.

DEPENDENCE ON GOD. Luke 12:22-40.

VERSES 22-31 might be summarized by the words of the prophet: "Behold, God is my salvation; I will trust, and not be afraid." Isa. 12:2. The remainder of the lesson is about the promised kingdom.

1. In the parable last studied, what was the rich man's sole care?
2. What difference should there be between him and the Christian?
3. What is more important than food and clothing?
4. To what are we referred for an example of God's care for His creatures?

5. How are we taught the uselessness of anxious care about ourselves?
6. By what are we again taught a lesson of God's care?
7. How do the lilies grow?
8. Yet how are they clothed?
9. What are we to learn from this?
10. Why do we not need to worry about our support?
11. What class of people do that?
12. What only need we seek after?
13. If we devote ourselves to seeking the kingdom of God, or what may we be assured?
14. Why need we not fear in any case?
15. What exhortation is given to them that have possessions?
16. Where should the treasure be? Why?
17. How should we be prepared?
18. Whom should we be like?
19. What is said of those servants who are found watching?
20. Do we know when the Lord will come?
21. What are we therefore exhorted to do?

NOTES.

1. SUCH trust as the Lord teaches in this chapter is not very common. Many who have much to say against spiritualizing Scripture are very loath to take this literally. It is easy to think that we are trusting the Lord when everything is abundant; but real trust is shown by not becoming worried and alarmed when the supply seems exhausted. It is impossible that a Christian should worry about food and clothing; for the eternal life is of more consequence than mere physical life; and he who really trusts God for that which is greatest, can easily trust Him for that which is least. On "growing as the lily," see Hosea 14:5. See also Isa. 61:11. To be full of anxious care is a sign of heathenism, but not of Christianity. See Luke 12:30.

2. "It is your Father's good pleasure to give you the kingdom." God delights to bestow blessings on men. "He delighteth in mercy." Micah 7:18. He gave Himself for us in the gift of Christ, who "ever liveth to make intercession for us." Therefore it is true that God lives for the purpose of bestowing the blessings of His kingdom upon us. Let us then receive it as freely as it is given, and thus add to the joy of the Lord.

LESSON III.—July 21, 1894.

PREPARING FOR HIS COMING. Luke 12:41-59; 13:1-5.

IN studying this lesson, do not forget to review the whole chapter until you can "think through" the whole of it. This lesson is rather difficult of close analysis, and perhaps the heading of the lesson may be sufficient to indicate that portion of it which is in the twelfth chapter. Close study will enable you to master the details. The necessity for repentance may serve to keep in mind the subject of the first five verses of the thirteenth chapter, although it does not indicate all the lesson that is to be learned from them.

1. With what illustration did the last lesson close?
2. What question did Peter ask?
3. How did the Lord answer him?
4. What will be done for the faithful servant? Compare Rev. 21:7.
5. What other class of servants is mentioned?
6. How does he say, "My Lord delayeth His coming"?
7. What is the outward evidence of what he is saying in his heart?
8. What will be done to such a servant?
9. What is said about the degrees of punishment?
10. What did Christ say He had come to send on the earth?
11. What will the gospel of Christ cause?
12. How do people judge of the weather?
13. When people can so readily read the face of the sky and of the earth, what else ought they to be able to do?
14. With what exhortation and lesson does the chapter close?
15. Of what did some who were present tell Jesus?
16. What did Jesus say of them?
17. What did He say of those upon whom the tower in Siloam fell?
18. What did He say of all who should not repent?

NOTES.

1. THE gospel of Christ is the "gospel of peace" (Eph. 6 : 15), yet it causes division and strife, because of the hardness of men's hearts. The Lord, through the Psalmist, says, "I am for peace; but when I speak, they are for war." Ps. 120 : 7.

2. Do NOT make the mistake of trying to make an application of all the details of the illustration in the close of chapter twelve. Remember that we are not told what the adversary, the officer, the magistrate, and the judge signify, or that they are designed to have any particular significance. Consequently, any attempt to apply them in detail, as to God, the law, Satan, etc., can be nothing but idle speculation. In the absence of any application of the terms in the Scripture, it is sufficient to be admonished by the illustration to give diligence to be at peace with God, and to be delivered from the bondage of sin.

3. CHRIST teaches that it is a mistake to suppose that every calamity is a punishment for some specific sin. This is shown, not only in the present lesson, but in John 9 : 1-3. The entire book of Job shows the same thing. Jesus does not say that these Galileans and the others were not sinners, but that they were no greater sinners than others who had received no injury. Read the seventy-third psalm, and learn that God does not settle accounts in this life; and read also the book of Job, to learn that affliction is not necessarily a sign of God's displeasure. See also James 5 : 11.

LESSON IV.—July 28, 1894.

LOOSING FROM BONDAGE. Luke 13 : 6-30.

THIS lesson may be subdivided as follows: The parable of the barren fig tree; healing the deformed woman; illustrations of the kingdom of heaven, and exhortations concerning it.

1. Relate the parable of the barren fig tree.
2. What lesson does it teach?
3. Who was present on one occasion as Jesus was teaching in one of the synagogues?

4. What day was it?
5. How long had the woman been afflicted?
6. When Jesus saw her, what did He say and do?
7. What was the immediate result?
8. How did the ruler of the synagogue feel over the matter?
9. What did he say to the woman?
10. How did Jesus reprove him?
11. What illustration did He use?
12. Who did He say had bound the woman?
13. Consequently, whose power was He breaking on the Sabbath day?
14. How did these words affect the enemies of Jesus?
15. What effect did the miracle and words of Jesus have on the people?
16. To what two things did Jesus then liken the kingdom of heaven?
17. What exhortation did He give?
18. What did He say would be the case with many?
19. What will many say and do when it is too late?
20. Who will be seen in the kingdom of God?
21. What change in position will take place with many?

NOTES.

1. WE may learn from the parable of the barren fig tree that those who bear no fruit will be cut off. Compare John 15: 1-6. But we may also learn the long-suffering of Christ, and be encouraged. We well know that one who had taken great pains with a tree, cultivating and dressing it carefully, without seeing any fruit, would not cut it down the fourth year, if it bore but a little fruit. "Every branch that beareth fruit, He purgeth it that it may bring forth more fruit." "He which began a good work in you will perfect it until the day of Jesus Christ." Phil. 1: 6.

2. JESUS said, "It is lawful to do well on the Sabbath days." Matt. 12: 12. To break the power of Satan is always a good thing, and work most appropriate for the Sabbath day. See Luke 4: 18 for a statement of the special work of Christ. We must not fail to note the ease with which Christ breaks the bonds of Satan. His power is no less now than it was then; and He is present with us no less really than He was then. And the Sabbath day is most appropriate for such deliverances, for it was given for the express

purpose of teaching us God's power to save. See Eze. 20 : 12 ; Ps. 92 : 1-4.

3. NOTICE that Jesus did not give a direct answer to the question of curiosity, "Are there few that be saved?" He told us, indeed, that the multitude will go the broad way, but we are not therefore to boast, as though we were better than they. We are not to indulge in speculations as to who will or will not be saved. When one said to Jesus, "Are there few that be saved?" He replied, "Strive to enter in at the strait gate," as much as to say, "Look out for yourself, and don't speculate about somebody else." When Peter was curious as to what was to become of John, Jesus said to him, "What is that to thee? follow thou Me." John 21 : 21, 22.

4. "STRIVE to enter in." People misuse this text in two directions. Some say, "I have striven with all the power I had, and it is of no use, because I failed every time; I might as well give up; I am too weak to do anything." Others will think that it means that the power is in themselves, and that they are required to do it all. They have made failures, but they attribute them to the fact that they did not strive hard enough. Jesus says, "Without Me ye can do nothing." John 15 : 5. This shows that there is no power in man. All power in heaven and earth belongs to Christ. Matt. 28 : 18. It is His Spirit that supplies the power with which we are to strive. See Eph. 3 : 16 ; Col. 1 : 11-13 ; Zech. 4 : 6. "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure." Phil. 2 : 12, 13. The apostle Paul said, "I labor, striving according to His working, that worketh in me mightily." Col. 1 : 29. Remember that, although Jacob wrestled all night, he gained no victory until his strength was gone, and he had to throw himself upon the Lord for support.

LESSON V.—August 4, 1894.

HUMBLD AND EXALTED. Luke 13 : 31-35; 14 : 1-14.

THE thirteenth chapter closes with the touching account of Christ's slighted love for Jerusalem. Review the entire chapter so that you can give the leading topics, not forgetting previous chapters. In that part of the lesson included in the fourteenth chapter we have the healing of the man with the dropsy, instruction concerning

self-exaltation and the exaltation that comes from humility, and instruction as to invitations to a feast.

1. What warning did some give to Jesus?
2. Was Jesus alarmed? What did He say?
3. Where did He say He must suffer?
4. How did He feel towards the city that had not received Him?
5. Where did Jesus go one Sabbath day?
6. Whom did He see there?
7. What question did He ask the lawyers and Pharisees?
8. What did they have to say?
9. What did Jesus do?
10. What question did He put to them to show the righteousness of what He had done?
11. What could they say to it?
12. What did Jesus notice in those who were invited to the dinner?
13. What did He say to them?
14. What will follow seeking a high place for one's self?
15. How should we do when bidden to a place?
16. Who only are really and permanently exalted?
17. What did Jesus say also to the makers of feasts?
18. Why should not the rich be invited?
19. Who should be invited? Why?
20. When will the recompense be given?

NOTES.

1. It would be a matter of interest to collect all the recorded instances of healing on the Sabbath. We should find that they are very numerous. Some of Christ's most remarkable cures were performed on the Sabbath. What was His object in this? If we recall what a burdensome yoke the scribes and Pharisees and lawyers had made of the commandments and of the whole service of God, and then remember that the commandments of God are not grievous, but are ordained unto life, we shall see the reason. It was to let people know that the Sabbath should be a day of joy and blessing.

2. WE have the choice given us whether we will receive our reward now or in the future. God does not bestow His rewards

until the second coming of Christ (Matt. 16:27; Rev. 22:12); and therefore whatever reward we get now must consist wholly in the empty applause of our fellowmen. But they who are content to wait till the coming of the Lord and the resurrection, will receive eternal riches.

LESSON VI.—August 11, 1894.

CALLED TO THE FEAST. Luke 14:15-35.

THIS lesson, which includes the remainder of the fourteenth chapter, may readily be divided, for convenience in remembering, into two subjects: "The Parable of the Supper," and "Counting the Cost." Analyze and review the entire chapter.

1. Where was Jesus when He gave the instruction that is recorded in this chapter?
2. On what day was it?
3. What was said by one who sat at the table with Him?
4. What was it that led to this remark?
5. In what manner did Jesus reply?
6. Without committing to memory verbally, see how accurately you can relate this parable.
7. What did a certain man make?
8. What did he do at supper time?
9. What did those who were bidden begin to do?
10. What different excuses are recorded?
11. When the servant returned with these messages, what did the master of the house say?
12. When this was done, what did the servant say?
13. What was the servant then commanded to do?
14. As Jesus went from the Pharisee's house, who followed Him?
15. What did He say to them?
16. Who only can be His disciple?
17. What examples of counting the cost did He give?
18. What conclusion did Jesus draw from these illustrations?

19. What did He say of salt?
 20. What are we to learn from this? Matt. 5:13.

NOTES.

1. THE injunction never to guess at the meaning of Scripture is needed in connection with unexplained parables more than anywhere else. In this case the connection shows us some, at least, of the lessons we may learn. Jesus was speaking about the resurrection at His second coming, when He Himself has said that He will gird Himself and serve His own guests. Moreover, the remark that was prompted by the reference to the resurrection, and which in turn prompted the parable, was, "Blessed is he that shall eat bread in the kingdom of God." Therefore we know that the parable represents the Lord's invitation to men to eat bread in His kingdom. Without trying to fix a location in point of time to the various calls to supper, we may note the following obvious lessons:—

(a) God hath chosen the poor of this world, rich in faith, as heirs of the kingdom (James 2:5), not because He is partial, for He bids "whosoever will" to come, but because the most of those who have great earthly possessions are content with them, and also because whoever has wealth must become poor for the sake of Christ. See Luke 14:33; 2 Cor. 8:9.

(b) We may learn the danger of making excuses. Those who make excuses now will by and by find themselves without excuse; for the fact that one makes an excuse proves that he has had a sufficient call. Those who believe do not make excuses, and they partake of the feast.

(c) We may learn a lesson of comfort and hope from the urgency of the Master of the feast. It was imperative that He have guests to His feast. "Seeing therefore it remaineth that *some must enter therein*, and they to whom it was first preached entered not in because of unbelief; again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts." Heb. 4:6, 7. God has sworn by Himself that His house shall be filled. He has sent the invitation to everybody, but most have rejected it. But His honor is at stake; and His oath cannot be broken, and so the feast must be supplied with guests. God has more at stake than any man can have. And so there is none so poor and wretched but that he will be accepted as a guest. Such are begged and entreated to come. They will make as worthy guests as any, since the robe and all the fitness that is necessary are supplied by the Lord. It is He that "hath made us meet to be partakers of the inheritance of the saints in light." Col. 1:12.

2. "IF any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." The same Spirit that uttered these words also inspired the apostle Paul to write, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it" (Eph. 5 : 25); and, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5 : 8. The Spirit does not contradict itself. Let Christ's own words, as recorded in Matt. 10 : 37, be the comment on the meaning of the word "hate" in the text in the lesson. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." That love which leads a soul away from Christ is to be forsaken.

LESSON VII.—August 18, 1894.

THE LOST FOUND. Luke 15 : 1-32.

THERE is but one subject treated of in this chapter, and that is indicated in the title of the lesson. But it is considered under three heads, namely, "The Lost Sheep," "The Lost Piece of Money," and "The Prodigal Son." These are all familiar stories. See how minutely you can relate them.

1. Who drew near to hear Jesus ?
2. In what words did the scribes and Pharisees murmur against Him ?
3. What did this call forth from Jesus ?
4. Relate the first parable.
5. How long does the man in the parable seek the lost sheep ?
6. How does he feel when he finds it ?
7. What does he do when he reaches home ?
8. What lesson did Jesus teach from this ?
9. What was the second parable ?
10. What does the woman do when she has lost the piece of silver ?

11. What when she finds it?
12. What lesson does Jesus teach from this?
13. Relate the third parable.
14. What did the younger of the two sons receive from his father?
15. What did he do with it?
16. How reduced were his circumstances?
17. What took place then?
18. When he came to himself, what did he say?
19. What did he do?
20. What took place when "he was yet a great way off"?
21. Did his father accept him as a servant?
22. How did he treat him?
23. What was the general feeling over the returned son?
24. How did the elder son feel?
25. What was the father's reply?

NOTES.

1. "THIS man receiveth sinners." That which the Pharisees uttered as a reproach against Jesus, is His greatest glory. It is a glory to Him, and He glories in it. He is not ashamed to receive sinners. "He is not ashamed to call them brethren." Heb. 2:11. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." He receives us when we offer ourselves to Him as servants, and makes us sons. "Henceforth I call you not servants; . . . but I have called you friends." John 15:15. "Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ." Gal. 4:7.

2. "THERE is joy in the presence of the angels of God over one sinner that repenteth." If you are not very watchful, you will find yourself reading according to the common way, "There is joy among the angels over one sinner that repenteth." This is doubtless true, but it is not what the text says. "There is joy in the presence of the angels of God." This includes the other thought, and adds infinitely more to it. God Himself is not ashamed to exhibit in the presence of the angels His great joy over one repentant sinner. What more could be said to encourage poor wanderers? It is not that God will not cast off the repentant one, but that He is overflowing with joy at his return. He cannot and does not attempt to conceal His great joy when even one sinner repents.

He watches for him and rushes to meet him when he is yet a long way off.

“For the love of God is broader
Than the measure of man’s mind;
And the heart of the Eternal
Is most wonderfully kind.”

8. IN studying the parable of the prodigal son, do not lose the preciousness of it by ~~allowing your mind to run off into speculation as to who are indicated by the two sons.~~ Whoever you are, the parable means *you*. Granted that the hard elder brother represents the position of the Pharisees toward the publicans and the Gentiles, we must still remember that the race of Pharisees is not yet extinct. We are either the prodigal son returning to the Father’s house, or else we are the carping elder brother. And the worst of the second case is that we are actually in as hard circumstances as the prodigal, and unconscious of it. See Rev. 3:17. Let us be content in studying this chapter to feast upon the revelation of the wonderful love of God, that we may be the more closely drawn to Him. Let this word concerning Christ be ever in our minds, “This Man receiveth sinners.”

LESSON VIII.—August 25, 1894.

GIVING NO OFFENSE AND GLORIFYING GOD. Luke 17:1-19.

THE sixteenth chapter of Luke includes two parables,—the unfaithful steward, and the rich man and Lazarus. The chapter is not omitted from detailed consideration in this study because it is unimportant, but because it is thought better not to open the way for the speculation and controversy that would inevitably arise in a class study of the two parables. Each one would have a theory as to the meaning of the parables, and the time of the class would be worse than wasted. It is evident from verses 14 and 15 that the entire chapter is directed against covetousness. Let each one meditate upon the parables more than he ever did before, but forbearing to speculate or to indulge in any fancies as to what they

mean. In the meantime, the continuity of this study of the book of Luke will be unbroken if you remember that the sixteenth chapter is devoted to the two parables.

In the lesson before us we have a warning against causing any to stumble; an illustration of the fact that we have nothing by which we place God under any obligation to us; and the account of the healing of ten lepers, only one of whom thanked God.

1. What did Jesus say will certainly come?
2. What about the one by whom they come?
3. What would be better for such an one?
4. Of what are we to take heed?
5. What is to be done in case a brother sins?
6. What if a brother trespasses against us repeatedly?
7. What did the apostles see was necessary in order thus to forgive?
8. What did Jesus say about the power of faith as a grain of mustard seed?
9. If one has a servant, what will be expected of him?
10. When the servant waits upon his master, what only does he do?
11. What might be said of us if we had done all that is commanded us?
12. What only can we do?
13. As Jesus was going to Jerusalem, through what did He pass?
14. Who met Him in a certain village?
15. What did they cry out?
16. What did Jesus say to them?
17. What took place as they went?
18. What did one of them do when he saw that he was healed?
19. Who was this one?
20. What did Jesus say about it?

NOTES.

1. "OFFENSES." The Revised Version has "occasions of stumbling." The Greek word is *skandala*—scandals. The idea is not of things by which one may be personally affronted, but of sin of any kind—things whereby one stumbles.

2. "TAKE heed to yourselves." Compare Gal. 6:1. "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." The Revised Version omits the words "against thee." "If thy brother sin, rebuke him; and if he repent, forgive him." This removes the personal element, which should not appear in any case. Our duty to restore a brother is as great if the offense be against somebody else as though it were against us, and we are to have no more feeling over the matter because our personal rights have been interfered with than though the offense was against a stranger.

3. In the fourth verse we have offenses against the individual referred to. If a brother trespass against us seven times in a day, and seven times turns and says, "I repent," we are to forgive him. We cannot suppose that this limits the number of times we are to forgive; for he who would keep count of the number of times that he was trespassed against, and the number of times that he had forgiven, so as to be sure not to overstep the number, would thereby show that there was no real spirit of forgiveness in him. The idea is that there is to be nothing but a spirit of forgiveness all the time. "And be ye kind one to another, tender-hearted, forgiving one another; even as God for Christ's sake hath forgiven you." Eph. 4:32. How does God forgive?—"All things are of God, who hath reconciled us to Himself by Jesus Christ. . . . As though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18-20. Notice that if the brother shall say, "I repent," we are to forgive him. We are not to inquire into his motives nor his sincerity.

4. "AND the apostles said unto the Lord, Increase our faith;" literally, "add to us faith." Whether the apostles really asked for an increase of faith, or that they might have faith, makes no difference; for the Saviour's answer shows that if one has faith at all it is sufficient. Faith cannot exist with doubt. If one has faith as a grain of mustard seed, he has no doubt whatever; and therefore he can do all things that may be done by faith. Such forgiveness as is here enjoined cannot be done without faith; for we are to forgive as God forgives, and that can be done only with His Spirit, which is ours only by faith.

5. EPH. 6:5-9 shows the proper relation between masters and servants, as also in Matt. 20:25-28. No one is to exhibit a lordly disposition toward any other. All are brethren, and there is no respect of persons with God. Therefore Luke 17:7-9 cannot be construed as teaching that employers need not be grateful for services rendered by employees. Jesus took the ordinary condition

of things as an illustration. The lesson that we are to learn is not to expect that whatever we do we are adding anything to the Lord, so that He is under obligation to us. Let no one think that in a few short years he can earn an eternal reward. "The gift of God is eternal life."

LESSON IX.—September 1, 1894.

CHRIST'S SECOND COMING. Luke 17:20-37.

THE title of this lesson will be found sufficient analysis of it. See how easily you can recall all the subjects treated of in this chapter.

1. What did some of the Pharisees demand of Jesus?
 2. How did He say the kingdom of God would not come?
 3. What can men not say about the kingdom?
 4. What did He say to His disciples?
 5. What will men say in spite of the Lord's instructions?
- Compare verse 23 with Matt. 24:23.
6. How are we to regard such sayings?
 7. What will be the manner of Christ's coming?
 8. What did He tell the people must first take place?
 9. What did all the prophets speak of as preceding the glorious coming of the Lord? 1 Peter 1:10, 11.
 10. How will it be in the days of the coming of the Lord?
 11. How were the people also doing in the days of Lot?
 12. What comparison is made between that time and the last days?
 13. When the day of the Lord comes, what should not be done?
 14. What are we exhorted to remember?
 15. What will happen to one who seeks to save his life?
 16. What to him who loses his life?
 17. How closely will the division be made?
 18. What did Jesus reply in answer to the question where these judgments should occur?

NOTE.

1. "THE kingdom of God is within you." This may be rendered "among you." But the idea which the Saviour seeks to impress on our minds is the fact of the gradual development of the kingdom. Those who are waiting for it to burst upon them suddenly will see it too late. The kingdom of God is a condition, as well as a place. Only those in whom the principles of the kingdom are developed, can have any part in it when it is revealed. God bestows upon us His glory in this present time. See John 17: 22; 1 Peter 5: 1. This glory is in the form of His grace. Christ's glory when on this earth was the glory of the only-begotten Son of God, but it was manifested in His fullness of grace and truth. John 1: 14. The effect of the glory in this present time is to transform the characters of those who believe. See 2 Cor. 3: 18; 4: 4-6. Thus they become fitted to dwell in the kingdom where the glory of God shines without being veiled. Then when at last the glory is revealed, it will not be so unnatural and foreign a thing as to blind them, and cause their death, but will simply add the finishing touch in the transformation, namely, to change their bodies so that they will also shine as the sun.

LESSON X.—September 8, 1894.

PREVAILING PRAYER. Luke 18: 1-22.

We have in this lesson four topics, although the last one is not completed in this. The subjects are: The Unjust Judge; The Pharisee and the Publican; Receiving Little Children; and the Rich Ruler.

1. To what purpose did Jesus speak a parable?
2. Describe the character of the judge.
3. Who came to him for justice?
4. How did he receive her petition?
5. What did he finally say to himself?
6. What was it that induced him to grant her request?
7. What did the Lord say?

8. From this parable, what lesson are we to learn concerning God?
 9. How will God act in avenging His people, in comparison with the unjust judge?
 10. For whose benefit did Jesus speak the next parable?
 11. How did the Pharisee pray?
 12. To whom did he really pray?
 13. What was the prayer of the publican?
 14. What was the result of the two prayers?
 15. What will be done to everyone that exalts himself?
 16. What to him who humbles himself?
 17. What were brought to Jesus? For what purpose?
 18. How did the disciples like that?
 19. How did Jesus receive them?
 20. What did He say?
 21. Who only can enter the kingdom of heaven?
 22. What did a certain ruler ask Jesus?
 23. How did he address him?
 24. What question did Jesus first ask him in reply?
 25. Who alone is good?
 26. Did Jesus mean to imply that He Himself was not good?
- See John 8 : 46 ; 1 Peter 2 : 22 ; 1 John 3 : 5.
27. To what did Jesus then refer the young ruler?
 28. What did the young man say for himself?
 29. What did Jesus then say to him?
 30. How did the young man receive this word? Why?

NOTES.

1. Too many people make a mistake in reading the parable of the unjust judge. They seem to think that it is an illustration of how God deals with men, and an indication that we shall receive notice only by long effort. We should remember that the judge was unjust, and that God is just. There is no comparison, but contrast, between the judge and God. God is listening to hear before we ask. 1 Peter 3 : 12. He has provided the way for us to come to Him, and asks us to come boldly. He delights in mercy. Micah 7 : 18. The reason why we are to be encouraged to continue instant in prayer, and not to faint, is that God is so kind and ready

to give. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32.

2. THE best rendering of the latter part of verse 7 is, "And He is long-suffering with them." The idea is not that God will finally listen to the cries of His people, although He will hold them off for a long time, but that He will do just the opposite of the unjust judge, because He is long-suffering with them. God will not make His people wait long for an answer to their prayers. "I tell you that He will avenge them speedily." But note that this is when His people are so much in earnest that they cry day and night unto Him, and not only occasionally.

3. "WHY callest thou me good? None is good, save One, that is God." As shown by the texts referred to in the questions, and by many others not referred to, Christ is absolutely good. "There is no unrighteousness in Him." What then did He mean by what He said to the young man? It is evident that He could not have meant anything else than to impress upon his mind the fact that He Himself was God. See John 1:1-14. If the young man had but recognized that, he would have had an answer to His question; for "this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." John 17:3. If the young man had kept all the commandments, what could he lack? Are there duties that lie outside the range of the ten commandments? "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man." Eccl. 12:13. But the result showed that the young man was deceived. He had not kept all the commandments. Indeed, he had not kept any of them. He was covetous; he loved himself better than he did his neighbor. Thus we have the second great principle of the law violated. But to break the second principle means the violation of the first. "For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." 1 John 4:20, Revised Version.

LESSON XI.—September 15, 1894.**SIGHT FOR THE BLIND. Luke 18:23-43.**

IN this lesson we have the remainder of the story of the young ruler, Christ's death foretold, and the healing of the blind man. The entire chapter may easily be analyzed. Do it for yourself, and do not be content to go on with the next lesson until you can give a brief outline of the contents of this chapter.

1. Repeat the story of the rich young ruler who came to Jesus.
2. What question did he ask?
3. To what did Jesus refer him?
4. What did the young man reply?
5. What did Jesus say that he lacked?
6. How did the ruler receive this counsel?
7. What caused his sorrow?
8. When Jesus saw his sorrow, what did He say?
9. How difficult is it for a rich man to enter into the kingdom of God?
10. What was said by those who heard this?
11. What did Jesus reply to that?
12. What did Peter say?
13. What did Jesus say that those who leave all should receive?
14. What did Jesus then reveal to the twelve?
15. How minutely did He foretell His sufferings and resurrection?
16. How much of it did the disciples understand?
17. Why did they not understand? See note 2.
18. As they came near to Jericho, whom did they find?
19. How did the blind man learn of their approach?
20. When he heard that Jesus of Nazareth passed by, what did he cry?
21. What was said to him by those who went before?
22. What effect did this have?

23. What did Jesus do?
24. What request did the blind man make?
25. What did Jesus say to him?
26. What did Jesus say saved the blind man?
27. What was the immediate result?

NOTES.

1. "IT is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." This expression implies absolute impossibility, and so it was understood by the disciples, who said, "Who then can be saved?" Jesus said that the thing that is impossible with men is possible with God. The rich man who submits to the Lord will cease to be rich in this world's goods, but will become rich in faith, and then he may enter in. But it is as impossible for a man to enter into the kingdom of God as a rich man, as it is for a camel to go through the eye of a needle. The Babylonian Jews, using the same proverb, which was a very common one to denote impossibility, have "elephant" instead of "camel." Many attempts have been made to strip the words of Christ of all force by saying that He had reference to a certain gate in Jerusalem called "the needle's eye," which was so small that in order for a camel to pass through he had to have his load stripped from him and then get down and crawl through on his knees. This is pure fancy of the most absurd kind. The term "needle's eye" applied to small gates is a modern one, which has originated from the attempt to destroy the force of this verse. There is no trace of any such name in ancient times.

2. IN the case of the twelve we see an instance of the effect that preconceived opinions, without foundation, have on one's reception of truth. So firmly fixed in the minds of the disciples was the idea that Jesus was going to be a temporal ruler, and that His kingdom was to be of the nature of earthly governments, that what He told them about His death and resurrection had no effect on their minds. It was as though He had said nothing. Yet, if they had been diligent students of the prophecies, they might have understood His words, and thus have been prepared for the event. For all the prophets foretold the sufferings of Christ that should precede the glory. 1 Peter 1:10, 11.

3. THE healing of the blind man should not be passed lightly by as an ordinary story. It was not given merely to excite our wonder, but to cause us to trust in God. Note the readiness with which Jesus received him and healed him. This was the mercy of

the Lord. Note that it was the faith of the blind man that brought him his sight. He was poor, a beggar. He could do nothing for himself. But he could call upon the Lord and plead His mercy. That brought him sight. We are in the same plight that he was. We are "wretched, and miserable, and poor, and blind, and naked." Rev. 3: 17. If we come to the Lord Jesus as the blind man did, we shall receive our sight as readily as he did. This miracle was recorded for no other purpose than to show how spiritual sight and riches are to be obtained.

"Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come, I come.

"Just I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe;
O Lamb of God, I come, I come."

LESSON XII.—September 22, 1894.

A SON OF ABRAHAM. Luke 19: 1-27.

Do not forget to review the chapters that have already been passed over. Repetition and continual association are the secret of success in learning. Not only frequently read the entire book, from the beginning up to the place of present study, but think as you read, and exercise yourself in recalling the subjects contained in any particular chapter. Here is the Bible rule for studying the word of God: "Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This lesson is so simple in outline that the student will be left to analyze it for himself.

1. As Jesus entered and passed through Jericho, who desired to see Him?
2. What was this man's standing in society?
3. What difficulty did he find in seeing Jesus?
4. How did he get a view of Him?

5. What did Jesus do when He reached the place where Zaccheus was?
6. How did Zaccheus receive the Lord?
7. What did the people say when they saw it?
8. What did Zaccheus say when Jesus came to his house?
9. What assurance did Jesus give him?
10. For what purpose did He say He had come?
11. What did Jesus then proceed to give?
12. Why was this parable given?
13. Relate the parable in detail. If any hesitate in this narrative, or lose the connection, let the teacher prompt them, not by telling the thing, but by asking questions.

NOTES.

1. "AND Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham." Zaccheus was no more a lineal descendant of Abraham than were those to whom John the Baptist and Jesus spoke when they told them that they were not Abraham's children. See Luke 3:8; John 8:33-44. What constituted him a son of Abraham? Was it what Zaccheus had done? He had done nothing good. Was it because of his promise? We have no record that even Abraham ever made any promises to the Lord. We have only the record of the promises of God to Abraham. The secret lies in the fact that Zaccheus gladly received the Lord. He was a sinner, but the Lord seeks to come in and dwell with just such people. Rev. 3:17-20. The receiving of Jesus brings salvation, and makes one a child of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. "They which are of faith, the same are the children of Abraham." Verse 7.

2. THE parable of the pounds is an illustration of the kingdom of God, for the Saviour gave it for the express purpose of correcting some wrong ideas concerning the kingdom. From it we may learn that Christ did not have His kingdom when He was here on earth. He was like a nobleman who went to receive a kingdom and to return. When He returns, it will be in His kingdom. See Matt. 25:31, 34; 2 Tim. 4:1. We are also to learn that no one here has anything that he has not received, and therefore no one has any right to boast over another. See 1 Cor. 4:7. Compare Luke 19:26 with Luke 8:18. That which is taken away from men at the last is not that which they have in their own right, but that which has been lent them to trade with, and which they

have not used. They only *seem* to have it. No injustice is done them, for they never had anything of their own, and they refused the capital which was provided them.

LESSON XIII.—September 29, 1894.

TRIUMPHANT ENTRY INTO JERUSALEM. Luke 19: 28-48.

Do NOT fail to notice how few subjects are embraced in this chapter, and how easily it may be held in mind. Of course no one will fail to note that what is done with the chapters in this study may be done with any other portions of the Bible; and you have doubtless been applying it in your reading and study elsewhere. Of course the Epistles and some chapters of instruction in the Gospels are more difficult of analysis than simple narrative. Yet a little observation and close thought will enable you to recall at will the location of many things in the Bible with which you are familiar in a general way, but the benefit of which you have largely lost because you could not tell where they are, or turn to them without the aid of a concordance.

1. When Jesus had spoken the parable recorded in the preceding lesson, toward what place did He go?
2. When He reached the Mount of Olives, what did He do?
3. What commission did He give the two disciples?
4. What did they do with the colt when they had brought it to Him?
5. What did they do as they went?
6. What took place when they came to the brow of the mountain?
7. In what words did the multitude praise the Lord?
8. What did some of the Pharisees say to Jesus?
9. What did Jesus reply?

10. What did Jesus do when He came near the city?
11. What was the cause of His weeping?
12. What did He say would come upon Jerusalem?
13. How complete did He say the destruction of it would be?
14. Why was all this to come upon it?
15. When Jesus came to the temple, what did He do?
16. What did He say to the buyers and sellers?
17. What did He continue doing in the temple?
18. What did the chief priests and others seek to do?
19. Why did they not effect their purpose?

NOTES.

1. It would be a good thing to take a few moments of the class time in an outline review of the lessons of the quarter. If the lessons have been well studied, it need not take more than five minutes to give the main topics of chapters 12-19. Perhaps someone will give a complete outline of them. One pupil may be asked to give the subject or subjects of one chapter, and another of another. A good drill, also, will be to take up the chapters promiscuously, going backwards and forwards; or a certain event or parable may be named and the pupils asked to tell where it is found. But do not let this exercise, necessary as it is, draw the mind away from the important lesson under consideration. The student may give himself this test at home.

2. "I TELL you if these should hold their peace, the stones would immediately cry out." Why would this be?—Because long before this thing had been foretold in prophecy. See Zech. 9: 9. God's word cannot fail. If men will not act the part assigned them, the very stones will do their work. God's word is so full of life that it can animate the stones. Compare Matt. 3: 9.

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