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PILGRIM QUARTERLY

FIRST QUARTER · 1892

INTERMEDIATE

CONGREGATIONAL
SUNDAY · SCHOOL
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SOCIETY
BOSTON · CHICAGO

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STUDIES IN ISAIAH, JEREMIAH, AND EZEKIEL

(First Quarter, 1892)

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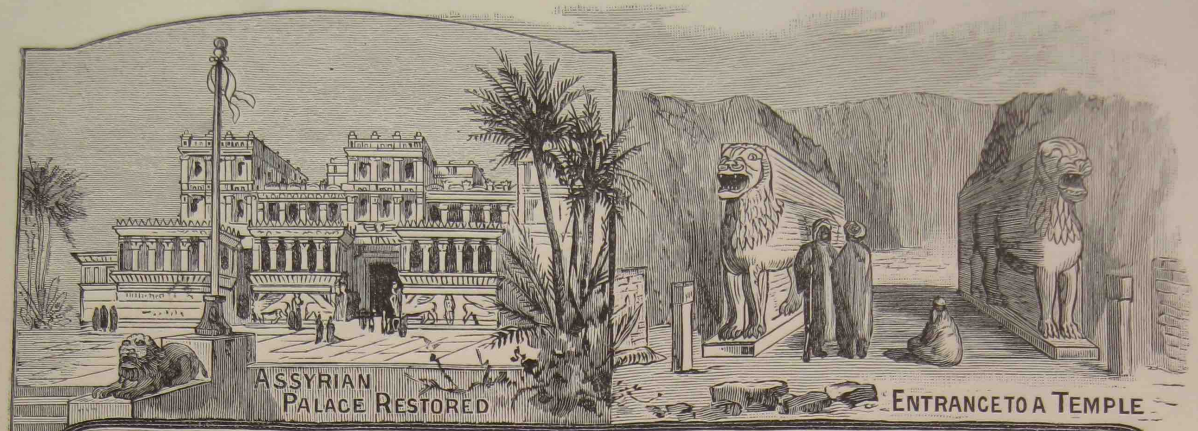

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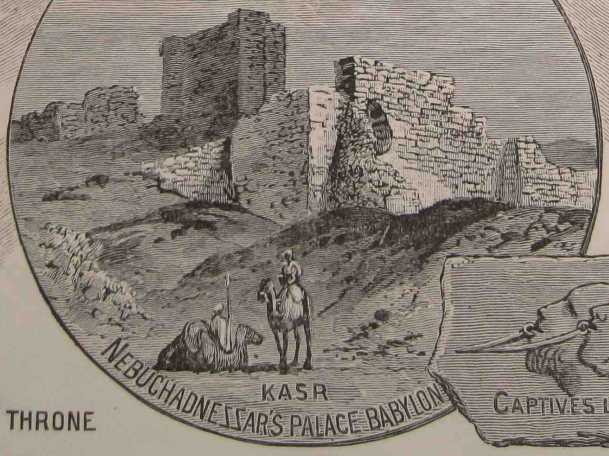
EXCAVATIONS AT NINEVEH

SENNACHERIB ON HIS THRONE



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SENNACHERIB'S GOD

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Vol. IX JANUARY, FEBRUARY, MARCH, 1892 No. 1

∴ ∴ AN AID TO THE STUDY OF THE ∴ ∴
INTERNATIONAL SUNDAY-SCHOOL LESSONS

THE PILGRIM QUARTERLY

FOR INTERMEDIATE CLASSES

M. C. HAZARD, EDITOR

MISS ANNA F. BURNHAM, ASSOCIATE

GEO. M. BOYNTON, D.D., SECRETARY OF THE SOCIETY
CONGREGATIONAL HOUSE, BOSTON, MASS.

BOSTON AND CHICAGO
CONGREGATIONAL SUNDAY-SCHOOL
AND PUBLISHING SOCIETY

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ORDER OF SERVICE

[BASED ON THE CENTRAL THOUGHT FOR THE QUARTER, "THE SALVATION OF THE LORD"]

I. Worship

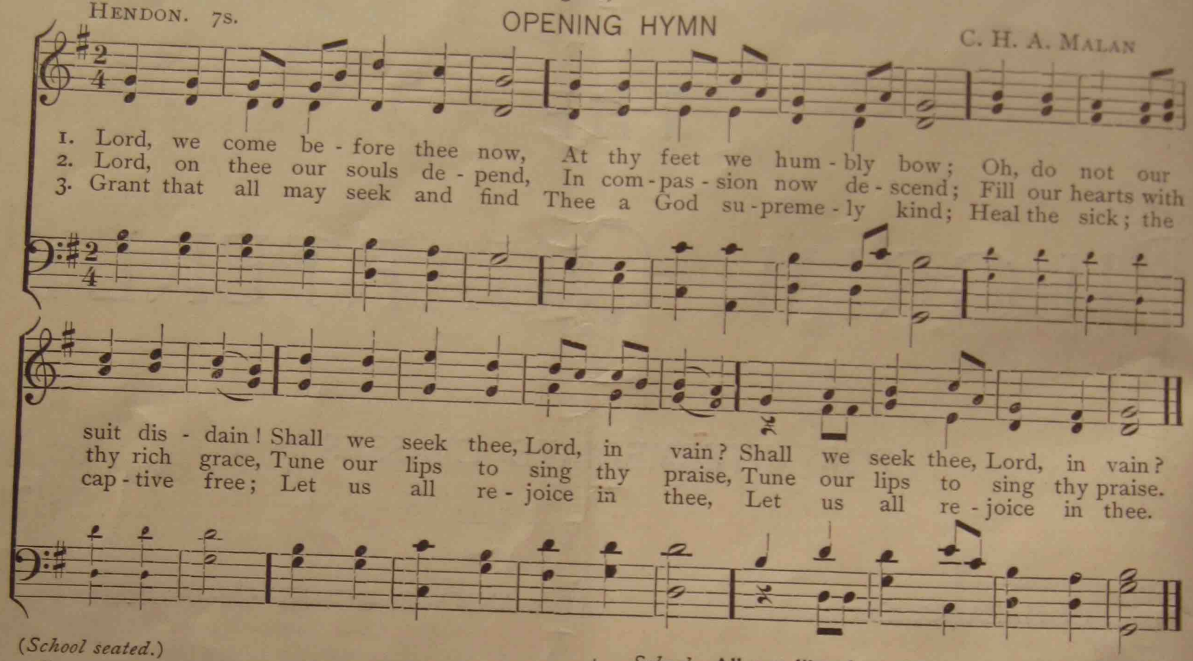
1. ORDER. (*At sound of two bell-taps, or organ voluntary, the School will have the Order of Service in hand. Perfect silence.*)

2. RECITATION. (*Led by the Superintendent, the School will repeat in unison, and from memory as far as possible, either the Twenty-third Psalm, the Ten Commandments, or the Beatitudes.* *See page 34.*)

3. PRAYER.

4. PRAISE. (*At tap of bell, the School will rise and sing the*)

HENDON. 7s. OPENING HYMN C. H. A. MALAN



(*School seated.*)

5. DRILL ON OUTLINE BIBLE STUDIES. (*Not to exceed five or six minutes.*)

6. SONG SERVICE. (*One or more selected songs.*)

II. Meditation

Superintendent. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation.

School. **That saith unto Zion, Thy God reigneth.**

Supt. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

School. **The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.**

Supt. Who hath believed our report? and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

School. **He was despised, and rejected of men; a man of sorrows, and acquainted with grief.**

Supt. Surely he hath borne our griefs, and carried our sorrows.

School. **He was wounded for our transgressions, he was bruised for our iniquities:**

Supt. The chastisement of our peace was upon him; and with his stripes we are healed.

School. **All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.**

Supt. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

School. **He shall see of the travail of his soul, and shall be satisfied.**

Supt. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors.

School. **He bare the sin of many, and made intercession for the transgressors.**

III. Instruction

1. THE LESSON READ (*responsively*).

2. THE LESSON TAUGHT. (**Warning bell,** *five minutes before close of lesson;* **closing bell,** *instant silence and attention;* **third bell,** *school rises and sings*)

3. THE LESSON HYMN. (*School seated.*)

4. THE REVIEW (*of the present and one or more previous lessons*).

IV. Business

MISSIONARY OFFERING.
REPORTS OF SECRETARY, TREASURER, ETC.
NOTICES OF THE WEEK.
DISTRIBUTION OF BOOKS, ETC.

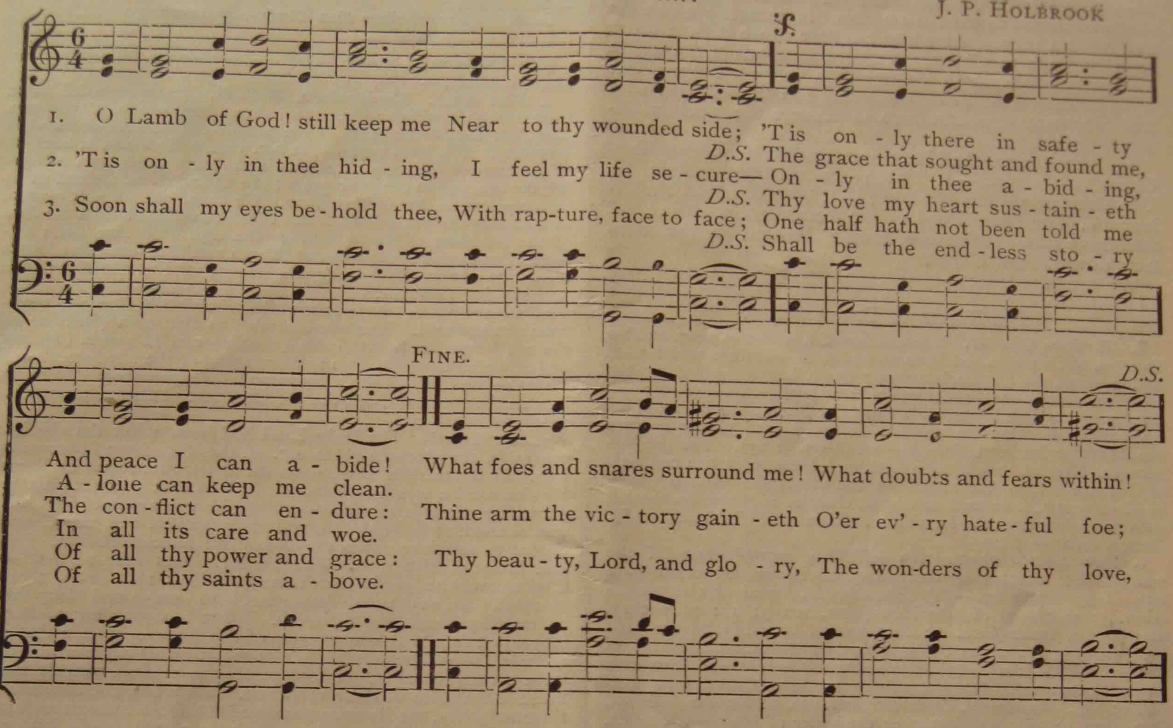
V. Dismission

(At tap of bell, the School will rise and sing the)

MIRIAM. 7s, 6s.

CLOSING HYMN

J. P. HOLBROOK



SENTENCE RESPONSE.

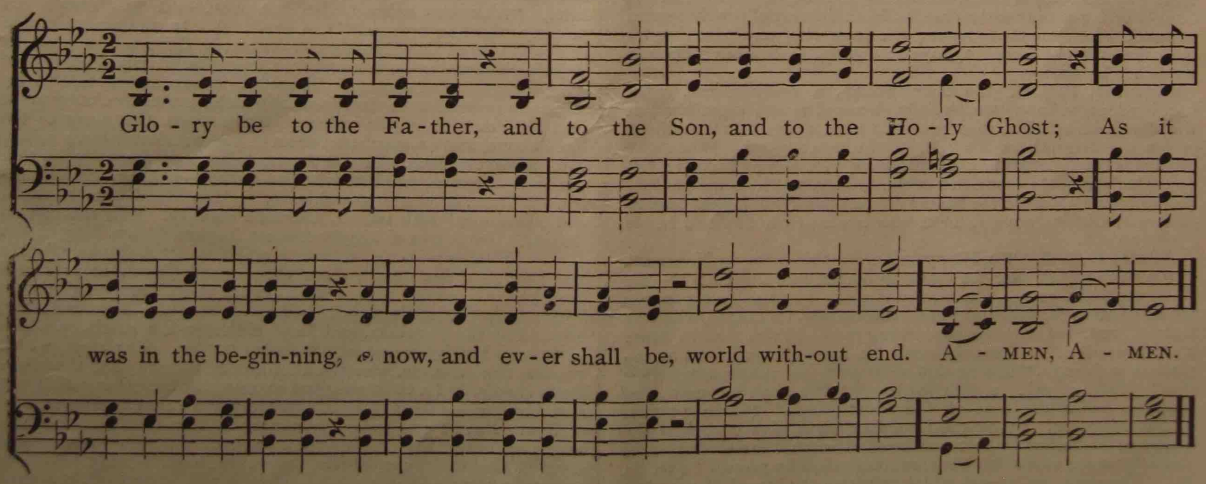
Superintendent. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

School. **When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.**

Pastor. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

GLORIA PATRI

GREATOREX COLL.



DISMISSION BY CLASSES.

Our studies in Bible History have taken us from "the beginning" to the destruction of Jerusalem by Titus, when the Jews ceased to exist as a nation. Necessarily in so wide and rapid a survey, there was but little more than a mere allusion made to Christ. It seems best, while the whole history is still fresh in the memory, to return upon our steps for the purpose of considering the life of Him who has done more than all others to change the world's history for good.

In our series we shall have four studies upon the life of Christ as follows: — I. The Years of Preparation; II. The Years of Public Ministry; III. The Week of Suffering; IV. The Forty Days of the Resurrection. We shall thus have one year in our course devoted to the main facts of the life of Christ.

We consider first: —

The Years of Preparation.

I. **Before Christ.** The coming of Christ was not a sudden thought, but for ages had been the plan of salvation which God had in mind, the Saviour's atoning death being typified by the sacrifices offered up by the patriarchs and priests. The preparation for his coming began with the fall of man; for immediately upon that fall came the promise that the seed of the woman should bruise the head of the serpent (Gen. 3: 15). But the serpent was likewise to bruise his heel, and because in the counsels of God it was then determined that the victor should suffer even in his triumph, it is said of Christ, that he is "the Lamb that hath been slain from the foundation of the world" (Rev. 13: 8). Notice, then: —

1. **The announcements of the prophets.** Of the many things which they foretold of Christ we can cite only a few. They relate to: — (1) *His descent.* Seed of the woman (Gen. 3: 15); seed of Abraham (Gen. 12: 3; 17: 7; 22: 17, 18); seed of Isaac (Gen. 21: 12); seed of David (2 Sam. 7: 16; Ps. 89: 19–37; 132: 11). (2) *His birthplace.* Bethlehem of Judæa (Micah 5: 2). (3) *His earthly parentage.* Born of a virgin (Is. 7: 14). (4) *His divine nature.* Called Immanuel (Is. 7: 14); Wonderful, Counselor, etc. (Is. 9: 6); the Anointed One (Dan. 9: 26); a Priest after the order of Melchisedek (Ps. 110: 4); the One "whose goings forth are from of old, from everlasting" (Micah 5: 2). (5) *His forerunner.* Foretold by Isaiah (Is. 40: 3; comp. Matt. 3: 3); and Malachi (Mal. 3: 1), who speaks of him as Elijah (Mal. 4: 5; comp. Matt. 11: 14). (6) *His rejection, sufferings, and death.* (Ps. xxii, lxix; Is. liii; Dan. 9: 26). (7) *His kingdom.* Universal (Ps. 2: 8; 72: 8; Zech. 14: 9); righteous (Is. 9: 6, 7; 32: 1; Jer. 23: 5; Ezek. 37: 24, 25).

It was such prophecies as those last cited which created an expectation among the Jews of a splendid temporal kingdom under the Messiah.

2. **The annunciations of the angels.** When "the fulness of the time came" (Gal. 4: 4), it was to be expected that in some way God would make known the approaching advent of his Son. Feeling sure that the date for the fulfillment of prophecy was at hand, there were those among the Jews who were "looking for the consolation of Israel" (Luke 2: 25). The Saviour's coming was made known: —

October, B.C. 6. To Zacharias, a godly priest, who, burning incense in the temple, saw an angel at the right hand of the altar, who told him that he should have a son who should go before the Messiah as his herald (Luke 1: 5–25). When the child was born the father gave utterance to a song (Luke 1: 67–79), which from the first word in the Latin version is called *The Benedictus.* Observe the fitness of the place for this first annunciation of Christ's advent, for it was made in his Father's house (John 2: 16).

April, B.C. 5. To Mary in her humble home in Nazareth, in the sixth month after the vision to Zacharias (Luke 1: 26–38). As foretold (Is. 7: 14), she was a virgin. In announcing to her the distinction for which she had been chosen, the angel, who was Gabriel, revealed unto her concerning the child she was to bear: 1. *His mission.* "Thou shalt call his name Jesus"; for, as explained to Joseph, "it is he that shall save his people from their sins" (Matt. 1: 21). 2. *His nature.* "He shall be great, and shall be called the Son of the Most High" (Luke 1: 32). 3. *His kingdom.* "And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (vs. 32, 33). The song (vs. 46–55) which fell from the lips of Mary upon her visit to Elizabeth (vs. 39–45) is known as *The Magnificat.*

June, B.C. 5. To Joseph (Matt. 1: 18–25). To him it was revealed in a dream that the prophecy in Is. 7: 14 was about to be fulfilled.

In all these revelations **the divine parentage** of Christ is affirmed and emphasized.

II. **Christ's Advent.** Concerning that the following facts are of interest: —

1. **The date. December, B.C. 5,** is now regarded as at least approximating to the actual date upon which Christ was born, but neither the year nor the month can be laid down with certainty. His birth is placed in B.C. 5 instead of A.D. 1, because of the error of Dionysius Exiguus in the sixth century in assigning the nativity to the year 754 of the Roman era, instead of 749 or 750 as he should have done. He began the present system of counting the years from Christ's birth, instead of from the date of the founding of Rome, and in the eighth century Bede followed him in writing history, and Pepin and Charlemagne adopted it in state affairs, thus giving it currency and at the same time perpetuating the error.

2. **The world.** At the time of Christ's birth, Rome was mistress of the world. Her rule extended to Britannia (Britain) on the northwest, included Gallia (France) and Hispania (Spain), and extended eastward from the lower part of the northern line of Gallia to the Caspian Sea. Syria and Palestine were its dominions on the southeast, and the northern part of Africa formed its southern boundary.

3. **The land.** The Holy Land had been under the absolute control of the Romans since B.C. 40, the end of the Maccabæan rule. Herod the Great was upon the throne as a vassal of Rome. By descent he was an Idumæan, and on that account was regarded by many Jews with aversion. He was a man of iron will, was shrewd, cunning, cruel, and unscrupulous, and was of such executive ability as to win the title of eminence given him.

4. **The birthplace.** The prophecy was fulfilled that the Christ should be born in Bethlehem (Micah 5: 2). But it should be noted that, as the time drew near, both Joseph and Mary were contentedly dwelling in Nazareth. What brought them to Bethlehem just then? It was a decree of the Roman emperor that all the world should be enrolled (Luke 2: 1). This alone would not have accomplished it, for by the Roman method persons were listed at the place of their residence. But when not inimical to their authority, the Romans permitted the local customs to have way, and the Jewish method was to register each one in his own tribe and ancestral dwelling place. Hence, as both Joseph and Mary were of the House of David, it was necessary for them to go to Bethlehem to be enrolled — Mary as well as Joseph, for the Romans insisted that the women as well as the men should be registered. And so in the fulfillment of prophecy all the political machinery of the Roman government in the matter of enrolling was used of God.

5. **The birth.** In the account of the Saviour's birth (Luke 2: 6–20) it is noticeable how little interest was taken in it on earth and how great was that which was manifested from heaven. "There was no room for them in the inn." Jesus was born into an unwelcoming world which had no room for him. He was born in a manger, and during all his ministry had not where to lay his head. "For your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8: 9). In all that multitude of the House of David in that caravansery there was no one in sufficient sympathy with heavenly things that he could be told of the wonderful birth so near. Therefore it was communicated by angels to some shepherds who were watching their flocks by night in a field outside of the village. Upon them the glory of the Lord shone, and an angel told them of the wonderful birth which had just taken place. In the "good tidings of great joy" which the angel brought, mark how he sets forth: — 1. *Christ's humanity.* "There is born to you this day." The Word became flesh, and tabernacled with us. 2. *Christ's royalty.* "In the city of David." Jesus was of kingly descent, he was "born King of the Jews" (Matt. 2: 2). 3. *Christ's mission.* "A Saviour." He was to "save his people from their sins" (Matt. 1: 21); and therefore his name was called Jesus. 4. *Christ's divinity.* "Which is Christ the Lord." Christ means the Anointed One, foretold by the prophets, and Lord indicates the rulership which belongs to him by reason of his divine nature. The *sign,* which verified this message, was given in the assurance that the shepherds should find a babe wrapped in swaddling clothes and lying in a manger — a strange sign, considering all that had been said of him. But he was born in a manger that he might have ready access to every hut. After the giving of the sign followed the song of the multitude of the heavenly host, a song which is known as *Gloria in Excelsis.* That, it will be noticed, is a song of adoration of God and of hope for man based upon the birth

just announced. The Babe was found by the adoring shepherds, and thus Christ's life on earth was begun.

III. **Christ's Infancy.** 1. **His circumcision. January, B.C. 4.** This took place on the eighth day after birth (Luke 2: 21), in accordance with the direction given to Abraham (Gen. 17: 12), which was incorporated into the Levitical law (Lev. 12: 3). This rite was a proof that Jesus was in the line of the promise to Abraham; that he came not to destroy, but to fulfill the law; that he was a debtor to do the whole law; and became a sign of that circumcision "not made with hands" (Col. 2: 11), which is the circumcision of the heart (Rom. 2: 29), by which the need of the ancient rite passed away.

2. **The presentation in the temple** (Luke 2: 22–24). **February, B.C. 4.** This occurred forty days after birth. It was obligatory upon each Israelite to present his firstborn son to the Lord, in recognition of his mercy in sparing his people when he smote the firstborn of the Egyptians (Ex. 13: 15). The firstborn were to be dedicated to God's service, but when the order of Levites was established the firstborn were released from priestly ministrations, but were still "presented to the Lord," in continued acknowledgment of his claims upon them, and their formal release was procured by the payment of five shekels. Thus Jesus was presented to his Father, but being greater than the temple it was fitting that he should be released from its service. At the time of presentation the law required for the ceremonial cleansing of the mother a lamb for a burnt offering and a pigeon or a turtledove for a sin offering (Lev. 12: 6); but if her means did not permit, then she might offer two turtledoves or two young pigeons (Lev. 12: 8). Mary brought the offering permitted to poverty.

3. **The recognition** (Luke 2: 25–38). While in the temple the babe was recognized first by Simeon, a devout man who was looking for the consolation of Israel, and to whom it had been revealed by the Holy Spirit that he should not die until he had seen the Lord's Christ. Taking the babe in his arms, he pronounced the song which is called *Nunc Dimittis*. This song is noteworthy as containing the declaration that the salvation prepared of God was for Gentiles as well as for the people of Israel. Equally noteworthy was the prophecy which followed, in which Simeon declared that the child would not be received by all Israel, but would be spoken against, and that a sword should pierce through Mary's own soul — both of which predictions are easily to be interpreted by the scenes at the cross. Next the Babe was recognized by Anna, a prophetess, who "spake of him to all them that were looking for the redemption of Jerusalem."

4. **The visit of the magi** (Matt. 2: 1–12). **February, B.C. 4.** This is supposed to have taken place soon after the presentation in the temple. These wise men out of the unknown East had: — 1. *Miraculous leading.* They were led by a star. 2. *A divine revelation.* They came inquiring, "Where is he that is born King of the Jews?" By their inquiries they stirred up the city and the king, so that attention was called to the prophecy that the Christ should be born in Bethlehem. They brought gifts and incense to the Babe, leaving them as pledges of the fulfillment of the prophecy that nations should come to his light, and kings to the brightness of his rising (Is. 60: 3).

5. **The flight** (Matt. 2: 13–23). **February, B.C. 4.** Matthew tells us how Herod hoped to get the babe into his power, and how he was foiled of God through instructions given in dreams to the magi and to Joseph. Jesus was taken to Egypt, and there remained until Herod died. Upon coming back, the Holy Family took up their home in Nazareth, thus fulfilling the prophecy that he should be called a Nazarene.

IV. **Christ's Boyhood. A.D. 8.** We have only one glimpse into his boyhood, and that is the one given in Luke 2: 41–52. That incident shows that Jesus was a devout and studious boy, unusually acquainted with the Scriptures, and already having thoughts of being about his Father's business. It also shows that he was as dutiful towards his earthly parents as towards his heavenly Father. He was "subject unto them" as to him.

V. **The Silent Years. A.D. 8-27.** The Gospels record nothing of Christ between the ages of twelve and thirty. The Apocryphal Gospels are full of absurd supernatural marvels concerning Jesus as a boy. They tell how in the play of childhood he molded sparrows of clay, and then, clapping his hands, laughed to see them fly; how, when learning the trade of a carpenter, if a board were too short, he pulled it to the required length; how diseases were cured by the water in which he washed, etc. All that we know is that he learned the trade of his reputed father, so that he was known as a carpenter (Mark 6: 3). Doubtless after Joseph's death, as her firstborn son, Jesus labored to support his mother and the other children. According to Chrysostom, our Lord made plows and yokes for oxen. Whatever he did he did in such a spirit that as he grew in wisdom and stature he advanced "in favour with God and men."

VI. **The Final Preparation.** That must be considered with relation to: —

1. **The people.** It was the mission of John the Baptist to prepare them for the ministry of Christ. He thus fulfilled the prophecies that the Christ should be preceded by a herald commanding the people to make ready for the coming of their Lord (Is. 40: 3–5; Mal. 3: 1; 4: 5). He proclaimed that the kingdom of heaven was at hand, that the King himself was near, and demanded as a preparation on their part for his coming that they should put away all evil, and be baptized unto repentance for the remission of their sins. The effect of his preaching was to draw great multitudes to him in the wilderness, who were baptized by him in the Jordan, confessing their sins (Matt. 3: 1–12; Mark 1: 1–8; Luke 3: 1–18). The beginning of his ministry is assigned to **the summer of A.D. 26.**

2. **Christ.** Two events need to be noted in connection with the final preparation of Jesus for his ministry: — (1) *His baptism* (Matt. 3: 13–17; Mark 1: 9–11; Luke 3: 21, 22). Its date is placed in **January, A.D. 27.** By his baptism: — (*a*) All righteousness was fulfilled (Matt. 3: 15), by which probably is meant that all that had been promised in the old dispensation was receiving its fulfillment. (*b*) Jesus received the endowment of the Holy Spirit, which not only filled him with divine power, but was the sign which enabled John the Baptist to certify him to the world as the Messiah (John 1: 33). (*c*) Jesus was attested by the Father as the Son in whom he was well pleased. (2) *His temptation* (Matt. 4: 1–11; Mark 1: 12, 13; Luke 4: 1–13). Forty days; **January into February, A.D. 27.** Observe: — (*a*) That Jesus was driven into the wilderness of the Spirit to be tempted. There was, therefore, a divine purpose to be accomplished by the trial. (*b*) That he was tempted on the basis of his being the Son of God. "If [or, Since] thou art the Son of God," etc. (*c*) That he was tempted through hunger, fame, power — under one of which about all of our temptations can be classified; so that Jesus "hath been in all points tempted like as we are, yet without sin" (Heb. 4: 15). (*d*) That Jesus came off victor, thus preindicating his final triumph over the Prince of darkness. (*e*) That Jesus returned from the temptation "in the power of the Spirit" (Luke 4: 14), fully ready for the work which the Father had given him to do.

Memorize John 1: 1–14.

Review Questions. — What four studies are we to have upon the life of Christ? When may the preparation for Christ's coming be said to have begun? What items of Christ's life were foretold by the prophets? Which of the prophets is most full in his predictions concerning him? How many annunciations by angels were made of Christ's birth? To whom were they made? What was the character of each? What are the songs called which were uttered by Zacharias and by Mary? When was Christ born and where? To whom was his birth made known, and by whom? What was the message of the angel to them? When was Christ first recognized, and where? How was he preserved from Herod? What is told of his boyhood? How were the people prepared for Christ's ministry? How was Jesus himself finally prepared?

CONDENSED CHRONOLOGICAL OUTLINE OF THE YEARS OF PREPARATION

October B.C. 6. Annunciation to Zacharias.
April B.C. 5. Annunciation to Mary.
December B.C. 5. Christ's Birth.
January B.C. 4. Circumcision.
February B.C. 4. Presentation in Temple.
February B.C. 4. Visit of Magi and Flight.
A.D. 8. The Boy Jesus in the Temple.
Summer A.D. 26. Beginning of John's Ministry.
January A.D. 27. Baptism of Jesus.
January to February A.D. 27. Temptation of Jesus.

LESSON I

THE KINGDOM OF CHRIST

GOLDEN TEXT. — He shall have dominion also from sea to sea, and from the river unto the ends of the earth — Psalm 72: 8

LESSON TOPIC. — The Reign of the Lord

LESSON WORK FOR THE WEEK

Monday. Read the lesson, Is. 11: 1-10. Learn the Golden Text and Memory Verses
Tuesday. Read Jer. 23: 1-8. What did Jeremiah say about a "righteous Branch"? Take up Word and Phrase Studies.
Wednesday. Read Is. 61: 1-11. Compare also Is. 42: 1-7. What do these verses show about the gentleness of Christ's rule? Look at Topic and Side Light Studies.
Thursday. Read John 1: 19-34. What did John the Baptist call himself? Answer Lesson Questions.
Friday. Read John 8: 12-30. Give Bible verses which speak of Christ as a judge. Look up Marginal References.
Saturday. Read Is. 2: 1-4. What will make wars to cease?
Sunday. Read Acts 10: 30-48. What truth was Cornelius taught by this vision? Find answers to Search Questions.

Lesson Introduction. — Christ's kingdom is not to be compared to any of the kingdoms that we have learned about. If they were great, this is greater. If they were strong, the very *name* of the Lord is "a strong tower." This kingdom lasts forever; it is a kingdom of peace and truth and right-doing; and it is to grow and spread till it takes in the whole earth. See how these thoughts are brought out in this lesson.

TIME. — Ahaz reigned B.C. 742-726; corrected to B.C. 735-715. PLACE. — Isaiah appears to have prophesied in Jerusalem (Is. 7: 3; 8: 2; etc.). RULERS. — Ahaz, king of Judah; Pekah, king of Israel (B.C. 758-740; corrected to B.C. 736-731); Rezin, king of Syria; Tiglath-pileser II, king of Assyria (B.C. 745-727).

LESSON TEXT — Commit verses 2-4

COMMON VERSION

1. And there shall come forth [1] a rod out of the stem [2] of Jes'se, and [3] a Branch shall grow [4] out of his roots:
2. And the [5] spirit of the Lord shall rest upon him, [6] the spirit of wisdom and understanding, [7] the spirit of counsel and might, [8] the spirit of knowledge and of the fear of the Lord;
3. And shall make him of quick understanding in the fear of the Lord: and [9] he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
4. But [10] with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he [11] shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
5. And righteousness shall be the girdle of his loins, and [12] faithfulness the girdle of his reins.
6. [13] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.
9. [14] They shall not hurt nor destroy in all my holy mountain: for the earth [15] shall be full of the knowledge of the Lord, as the waters cover the sea.
10. ¶ And in that day there shall be a root of Jes'se, which [16] shall stand for an ensign of the people; to it shall [17] the Gen'tiles seek: and his [18] rest shall be glorious.

REVISED VERSION

1. And there shall come forth a shoot out of the stock of Jes'se, and a branch out of his roots shall bear fruit:
2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;
3. And [1] his [2] delight shall be in the fear of the Lord: and he shall not judge after the sight of his eyes, neither [3] reprove after the hearing of his ears:
4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the [4] earth: and he shall smite the [4] earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
6. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the [5] basilisk's den.
9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.
10. ¶ And it shall come to pass in that day, that the root of Jes'se, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be [6] glorious.

MARGINAL REFERENCES. — [1] 53: 2. [2] Rom. 15: 12. [3] Jer. 23: 5; 33: 15; Zech. 6: 12. [4] Rev. 5: 5. [5] 61: 1; Luke 4: 1, 14. [6] 9: 6; 1 Cor. 1: 30; Jas. 1: 5; 3: 17. [7] Prov. 8: 14. [8] Matt. 11: 27. [9] John 7: 24; 8: 15, 16. [10] Ps. 45: 6, 7; 72: 2, 4; Rev. 19: 11. [11] Rev. 19: 15. [12] Heb. 3: 2. [13] Ezek. 34: 25; Rom. 8: 21. [14] Mic. 4: 2-4; Rom. 12: 17-21. [15] Hab. 2: 14; Rev. 19: 5, 6. [16] John 3: 14, 15. [17] John 12: 21, 32; Rev. 11: 15. [18] Phil. 2: 9, 10; Heb. 12: 2.

[1] Or, *he shall be of quick understanding* [2] Heb. *scent.* [3] Or, *decide* [4] Or, *land* [5] Or, *adder's* [6] Heb. *glory.*

LESSON STUDIES

WORD AND PHRASE STUDIES. — (1) **There shall come forth:** See the prophecy in Micah 5: 2. **A shoot:** A new growth. The royal house of Jesse (or of David) had been brought low like a great tree that is cut down. God had taken away its glory. But he did not utterly destroy it. He had promised that he would not. (See Acts 13: 23.) (2) **Shall rest upon him:** See Num. 11: 25 and 2 Kings 2: 15 for instances where God's spirit "rested" upon his prophets. Notice that with them it seems not to have been a continual indwelling. (See John 1: 32, 33.) **Of counsel and might:** See Is. 9: 6. (3) **His delight shall be in the fear of the Lord:** Read the description of the good man who is "like a tree planted by the streams of water" (Ps. 1: 3). The sight of goodness in others is Christ's greatest joy. Holy obedience is the best incense to offer to him. **After the sight of his eyes:** Jesus knew men's *hearts.* Some who were fair to see he called whited sepulchers. Others,

despised and outcast, won his blessing. He saw not only what they were, but what they meant to be. **After the hearing of his ears**: Nobody could deceive him. We are afraid sometimes of what people will say of us. We would like to "get in our story first." There was no need of that with Jesus. He did n't decide at all from what he heard people say. (4) **Equity**: Evenness or justice. **The meek**: Who can not or will not plead for themselves. **The rod of his mouth**: Christ's *word* is his scepter. **The breath of his lips . . . the wicked**: See Hos. 6: 5 and 2 Thess. 2: 8. (5) **The girdle**: See Eph. 6: 14 and Ps. 93: 1. (6) **The wolf shall dwell with the lamb**, etc.: The main idea seems to be to give by these words an idea of the peace and gentleness of Christ's kingdom. *Men* are like wild beasts now — more hurtful, one would say. The knowledge and love of Christ is going to change their very natures. (8) **The asp**: The cobra: a poisonous serpent. **Basilisk**: Adder (as in margin), or a great viper, such as they have in Palestine. (9) **My holy mountain**: This does not always mean Mount Zion; here it seems to be the whole redeemed earth. It will all be a "Holy Land"! **For the earth**: Here is the reason of all this blessedness. (10) **Come to pass**: Happen. **The root of Jesse**: "The 'shoot from the stock of Jesse' is at the same time its root." Christ is *all* — the first and the last, the beginning and the end, the Alpha and the Omega. **An ensign**: See chap. 49: 22. **His resting place**: In the old days when God led Israel, the spot where his glory (or the Shekinah) settled was called its resting place.

TOPIC STUDIES. — The King: It will be interesting here to make a study of the fulfillment of God's promise to David. Read the first chapter of Matthew and Luke 3: 23–38; then read the declarations in Rev. 22: 16; 5: 5. Christ was *born* King of the Jews. Study also his character as it is spoken of in other Bible verses. See especially what he says of *himself*.

SIDE LIGHT STUDIES. — Serpents of Palestine: "The limestone rocks and chalky hills afford the serpent tribe the very haunts they love, and in summer they become very dangerous. The deadly cobra — perhaps the 'asp' of the Bible; the viper in two varieties, and six other poisonous snakes, are more or less common; one of them, the horned snake, only twelve or eighteen inches long, being so deadly that a man bitten by it dies in half an hour." "The great yellow viper . . . is very poisonous. . . . It is to the bite of this creature that in Proverbs is compared the deadly effect of strong drink; it is on its hole that the weaned child is to place its hand in the days of the Messiah; it is to its eggs, then believed to be deadly poison, that the wicked deeds of his contemporaries are compared by Isaiah; and its untamable fierceness is noticed by Jeremiah as defying the efforts of the charmer." — *Geikie*. The "basilisk" was a fabulous serpent, said to have a white spot on its head, often compared to a crown, so that it was called "king serpent" or basilisk. **Girdle**: An article of dress in the East, worn by both men and women. "Girding" was a preparation for every active work. See Ps. 93: 1, and the occasion when Christ washed the feet of his disciples.

OUTSIDE STUDIES. — See *Bible Animals*, by Rev. J. G. Wood; and read (using the index) Geikie's *Holy Land and the Book*, which is full of delightful descriptions and incidents. Also consult Smith's *Bible Dictionary*, which has pictures of the animals mentioned in this lesson.

LESSON QUESTIONS

I. **The Lineage of the Messiah** (v. 1). — What is meant by the "stock of Jesse"? Who was Jesse? What promise was made to his son? How did it seem to have failed? What now was left of the royal family of David? What was God's promise to Bethlehem? (Micah 5: 2.) Can you show that Christ was really born of David's line?

II. **The Endowment of the Messiah** (v. 2). — What gifts were promised to the Messiah? What is said of him in Col. 2: 9? What was the sign by which John the Baptist was to know the true Messiah? (John 1: 33.) What used to rest upon the Tabernacle to show God's presence? Where, since Christ came, do we look for the glory of the Lord? What is said in 2 Cor. 4: 6?

What gifts of wisdom would be his according to the promise? What did men say of Christ when he came, in this respect? (John 7: 46; Luke 2: 40.) What did God intend that the heathen nations round about should say of his people? (Deut. 4: 6.) What, then, should their king be? What is Christ called in chap. 9: 6? What is said of him in chap. 28: 29? What is called the very beginning of wisdom? (Ps. 111: 10.)

III. **The Judgment of the Messiah** (vs. 3–5). — What is better than incense to Christ? (*Obedience.*) What is he always quick to notice? (*The faintest signs of goodness or grace in anybody.*) Do you remember any instances of this when he was on earth? (Matt. 8: 5–10; Mark 10: 20, 21.)

What is said of the fairness of Christ's judgment? How are men obliged to judge? Why is not Christ obliged to depend on hearsay for his knowledge of the rights of a case? (John 2: 25.) How should we aim to judge? (John 7: 24.) Whose cause is specially dear to this Judge? (v. 4.) Is that apt to be the case with earthly judges? How will he punish the wicked? What is meant by the phrase, "the rod of his mouth"? Give similar words in Hosea 6: 5. Of whom were they spoken?

What was the use of the girdle in ancient times? (See Side Light Studies.) Is it still so worn? What is Christ said to wear as a "girdle"?

IV. **The Day of the Messiah** (vs. 6–9). — What is the first thing to be noticed about Christ's reign? By what picture does the prophet bring out this idea of peace and gentleness and harmlessness? (vs. 6–8.) Is it any more wonderful than the thought of a time when men shall live in peace and love together? What makes wars and fightings of all sorts between men and nations? How will the love of Christ make all these things pass away? What does Christ promise? What is meant by his "holy mountain"? What shall the earth be full of? How deep and wide will be that knowledge?

V. **The Nations and the Messiah** (v. 10). — What will happen in that day? Who is meant by the "root of Jesse"? How can Christ be both Root and Branch? What does he elsewhere call himself? (Rev. 22: 16.) What is an ensign? What shall this "Root" or "Branch" have grown to be? Who shall flock to this standard? What did Peter once say to Christ about the reason for seeking him and sticking by him? (John 6: 68.)

What is said of Christ's glory? What allusion is there in this to the glory that rested on the Tabernacle in the days of Moses? In what way can Christ be compared to that place of God's glory?

LESSON THEMES

THE KING. — In what sense is Christ our King? What are the laws by which he governs? What is the great law that he insists upon? Who called this the "royal law"? (Jas. 2: 8.) How does love lead to such peace as is described in this lesson? (Rom. 13: 10.) With what sword does Christ gain his victories?

THE KINGDOM. — How is Christ's kingdom different from other kingdoms? What is the servant of the Lord forbidden to do? (2 Tim. 2: 24.) Can anybody see this kingdom? What are the signs of it?

THE KINGDOM OF GOD IS WITHIN YOU

"Thou art to know that thy soul is the center, habitation, and kingdom of God. That, therefore, to the end the sovereign King may rest on that throne of thy soul, thou oughtest to take pains to keep it clean, quiet, and peaceable, — clean from guilt and defects; quiet from fears, and peaceable in temptations and tribulations."

SEARCH QUESTIONS

1. Of what place is it said, "No lion shall be there"? (Is.)
2. Who were threatened with wild beasts as a punishment? (Ezek.; Lev.)
3. What man greatly beloved did God keep wild beasts from hurting? (Dan.)

LESSON II

A SONG OF SALVATION

GOLDEN TEXT.—Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.—Isaiah 26: 4

LESSON TOPIC.—The People of the Lord

LESSON WORK FOR THE WEEK

Monday. Read the lesson, Is. 26: 1-10. Learn the Golden Text and memory verses.
Tuesday. Read Ps. 48: 1-14. How many verses can you find speaking of God as a "refuge"? Go through the Lesson Studies.
Wednesday. Read Rev. 21: 1-27. What picture is given of the "New Jerusalem" in this chapter? Who can enter in? Who are shut out? Answer Lesson Questions.
Thursday. Read 1 Peter 2: 1-10. What sort must the people of the Lord be? Answer Lesson Theme Questions.
Friday. Read 1 Cor. 1: 17-25. Who are called to be God's people? Look up Marginal References.
Saturday. Read Ps. 1: 1-6. What does the Lord say about the "way of the righteous"? Find answers to Search Questions.
Sunday. Re-read the lesson. Give instances of God's unseen protection (Elijah, Elisha, Paul, etc.). What is the condition upon which it is given?

Lesson Introduction.—In this lesson God is speaking to a nation which had been deprived of its material defenses. Its walls and bulwarks had been broken down. But God assures them that his people need nothing beyond his protection. He is walls and tower and stronghold. Notice too what "manner of persons" they must be who enjoy this safe and happy shelter. "There no evil thing can find a home."

TIME.—This song was written probably during the first half of the reign of Hezekiah. RULERS.—Hezekiah, king of Judah, B.C. 726-697 (corrected to B.C. 715-686); Hoshea, king of Israel, B.C. 730-722; Shalmaneser IV, B.C. 727-723, Sargon, B.C. 723-705, kings of Assyria; So (Shebek I), king of Egypt.

LESSON TEXT—Commit verses 1-4

COMMON VERSION

1. In that day shall this [1]song be sung in the land of Ju'dah; We have a [2]strong city; [3]salvation will *God* appoint *for* walls and bulwarks.
2. [4]Open ye the gates, that [5]the righteous nation which keepeth the truth may enter in.
3. Thou wilt keep *him* [6]in perfect peace, *whose* [7]mind *is* stayed *on thee:* because he trusteth in thee.
4. [8]Trust ye in the Lord for ever: for in the Lord JEHOVAH *is* [9]everlasting strength:
5. ¶ For [10]he bringeth down them that dwell on high; [11]the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.
6. The foot shall [12]tread it down, *even* the feet of the poor, *and* the steps of the needy.
7. The [13]way of the just *is* uprightness: thou, most upright, [14]dost weigh the path of the just.
8. Yea, in the way of thy judgments, O Lord, [15]have we waited for thee; the [16]desire of *our* soul *is* to thy name, and to [17]the remembrance of thee.
9. With my soul have I desired thee [18]in the night; yea, [19]with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, [20]the inhabitants of the world will learn righteousness.
10. Let [21]favour be shewed to the wicked, *yet* will he not learn righteousness; [22]in the land of uprightness will he deal unjustly, and [23]will not behold the majesty of the Lord.

MARGINAL REFERENCES.—[1]Jer. 33: 11; Rev. 15: 3. [2]Ps. 31: 21. [3]60: 18; Eph. 6: 17. [4]60: 11; Rev. 21: 25. [5]60: 21; 1 Pet. 2: 9. [6]Ps. 85: 8; 119: 165; John 14: 27. [7]Ps. 57: 7; Rom. 8: 35-39. [8]Ps. 56: 3; 62: 8. [9]Ps. 90: 1; Phil. 4: 13; Heb. 13: 8. [10]Jer. 50: 31, 32; Luke 6: 24; Jas. 5: 1-3. [11]Zeph. 3: 11; Rev. 18: 2. [12]Mal. 4: 3. [13]Ps. 1: 1, 2; 15: 1-5. [14]Job 31: 6; Dan. 5: 27. [15]Ps. 27: 14. [16]Ps. 42: 1, 2; Ps. 123: 2. [17]Ps. 143: 5. [18]Ps. 42: 8. [19]Matt. 6: 6; John 4: 24. [20]11: 9. [21]Matt. 23: 37. [22]Jer. 2: 7. [23]1: 3; Hos. 11: 7; John 5: 40.

REVISED VERSION

1. In that day shall this song be sung in the land of Ju'dah: We have a strong city; salvation will he appoint for walls and bulwarks.
2. Open ye the gates, that the righteous nation which keepeth truth may enter in.
3. [1]Thou wilt keep *him* [2]in perfect peace, *whose* [3]mind *is* stayed *on thee:* because he trusteth in thee.
4. Trust ye in the Lord for ever: for in [4]the Lord JEHOVAH is [5]an everlasting rock.
5. For he hath brought down them that dwell on high, the lofty city: he layeth it low, he layeth it low even to the ground; he bringeth it even to the dust.
6. The foot shall tread it down; even the feet of the poor, and the steps of the needy.
7. The way of the just is [6]uprightness: thou that art upright dost [7]direct the path of the just.
8. Yea, in the way of thy judgements, O Lord, have we waited for thee; to thy name and to thy memorial is the desire of our soul.
9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee [8]early: for when thy judgements are in the earth, the inhabitants of the world learn righteousness.
10. Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of the Lord.

[1]Or, *A stedfast mind thou keepest in perfect peace, because it &c.* [2]Heb. *peace, peace.* [3]Or, *imagination* [4]Heb. *Jah Jehovah.* See ch. xii. 2. [5]Or, *a rock of ages* [6]Or, *a right way; the path of the just thou directest aright* [7]Or, *level* [8]Or, *diligently*

LESSON STUDIES

WORD AND PHRASE STUDIES.—(1) **A strong city:** Or, a city of refuge. (See Ps. 46: 1.) **Will he appoint:** Will God appoint. **For walls:** Instead of walls. "To replace the perishable fortifications which were destroyed by Nebuchadnezzar." **Bulwarks:** Ramparts or outworks. (2) **Open ye the gates:** This call came first that the king himself might enter in. (See Ps. xxiv.) Now he will have his people with him. It is a righteous nation—the true Israel of God gathered from all nations. (3) **Thou wilt keep:** Or, guard. The peace itself shall guard. (See Phil. 4: 7.) **Stayed . . . trusteth:** The words mean that kind of trusting that is like a little child's resting in his father's arms—no troubles, no worry. See Phil. 4: 6, for the way of attaining such faith and trust. (4) **An everlasting rock:** The marginal reading is very beautiful, and puts us in mind of our tender hymn of that name. (5) **He hath brought down:** See chap. 25: 12. **Them that dwell on high:** See chap. 24: 21. (6) **Shall tread it down:** This was said of Samaria (chap. 28: 3) and of Jerusalem (28: 18). God says (in chap. 5: 5) that he will let his vineyard be trodden down. **The feet of the poor:** God will avenge them though they had no one to plead for them.

See how angrily he speaks in their behalf in chap. 3: 14, 15. (7) **The just**: The righteous. **Direct the path**: The margin says "level," as if God made a straight, plain path for the feet of his saints, and even smoothed out the roughnesses. Look at such passages as these: Ps. 37: 24; Prov. 11: 6, and Prov. 3: 5, 6; 4: 26; 5: 21. Also compare Ps. 125: 5. (8) **Thy memorial**: See Exod. 3: 15; Ps. 135: 13, and Hos. 12: 5. (9) **In the night**: The long night of trouble that only God's presence and favor could lighten. **Seek thee early**: Or, watch for him as people watch and long for morning. **Judgements**: In the sense of punishment for sin. The prophet wants the wicked openly punished, in order that they and all beholders may take warning. He had no faith in any other way of ever reforming them. (10) **Let favour, etc.**: "Even if one should show favour." In Rom. 2: 4 we read what the goodness is intended to do for us. Those who despise the goodness and forbearance have to be taught by some severer way to fear God. **The land of uprightness**: The trouble is all in the wicked themselves. What a rebuke this is to those who say so much about their "hard circumstances" and temptations! A wicked man would n't do right in heaven. **Will not behold**: Look on, or consider. The great trouble with people is that they won't be thoughtful and take to heart the things that are before their eyes. God's complaint of Israel was this: "My people doth not consider." If we thought *enough* of it, the thought of God's glory and majesty would keep us all from sinning.

TOPIC STUDIES. — **Safety**: The safety of God's people is a favorite and delightful theme of all the sacred writers. The Old Testament might almost be called a collection of stories of God's care and deliverance. With this thought in mind study such histories as those of Noah and Samuel and David and Elijah and Elisha. Turn to the New Testament and notice how Paul was guarded till his work was done. **Holiness**: God's care is promised only to the holy; to those whose purpose it is to walk in his ways. See 1 Peter 3: 12; Is. 3: 10; Prov. 10: 30.

SIDE LIGHT STUDIES. — **Fenced cities**: That is, cities fortified or defended. The fortifications of the cities of Palestine, thus regularly "fenced," consisted of one or more walls (sometimes of thick stones, sometimes of combustible material), crowned with battlemented parapets, having towers at regular intervals (2 Chron. 32: 5; Jer. 31: 38) on which in later times engines of war were placed, and watch was kept by day and night in time of war. (2 Kings 9: 17; 2 Chron. 26: 9, 15.) Josephus, speaking of some of Herod's towers, says, "These huge fortresses were formed of great blocks of white stone, so exactly joined that each tower seemed a solid rock."

LESSON QUESTIONS

I. **A Strong City** (vs. 1, 2). — By what prophet does the Lord speak the words of this lesson? What is said about the land of Judah? What was now the condition of the land? How does the "Song" begin?

What is the use of a strong city? How was it usually made? What did God say should be instead of walls to them? What are bulwarks? What does salvation mean? (*Help.*) If one had God's help always round him, between him and danger, would n't that be better than stone walls, no matter how thick or strong?

Why are they to open the gates? Who is the righteous nation? Does it mean Jews only? What will be the thing by which they are known? What is it to keep truth?

II. **An Everlasting Rock** (vs. 3-6). — Whom does God promise to keep in peace? What does it mean to stay one's mind on God? What happens to those whose minds don't "stay," but are always fluttering off to this, that, or the other worry? Can they expect to be peaceful? What does the Bible teach about this whole matter of worrying? What did Jesus say? What is the command of the apostle? (Phil.)

How long are we to trust in the Lord? Why? Give some reasons why God is called a "rock." How is he elsewhere referred to under this name?

What had God done to the proud cities of Samaria and Jerusalem? Why had he done it? How had he avenged the poor who had been oppressed in them?

III. **The Way of Judgment** (vs. 7-10). — What is the way of the just? Who are the just? Who makes their path straight or "level"? What is said in Ps. 37: 23 about a man's goings? Can you remember any other verses expressing the same truth? (See Lesson Studies.)

How had the prophet and his companions waited for the Lord? What does that mean? Why was he anxious for God to make some display of his power in punishing the wicked? What good did he think it would do?

What was the desire of his soul? What is meant by God's memorial? (See Lesson Studies and search out the references.) Who said his soul was fairly thirsty after God? What did he say he was like? (Ps. 42: 1.) What does Isaiah call the long time of waiting and suffering? How was he still going to seek God? What does the Bible promise to those who seek God early or diligently? (Prov. 8: 17.)

What will make the world learn righteousness? Does God use any other ways? What are they? What do you say of those who despise his kindness? What does he have to do with such stubborn and ungrateful ones?

What does the prophet say about the wicked? What effect did he think good companions and good surroundings would have on him? How much truth is there in the saying that a man is made by his surroundings? What did Isaiah think the wicked would do even in the land of right things? What reason had he to think so? How *had* they behaved, even in the holy city? What is the trouble with the wicked that *makes* them wicked? (Find an answer in the last line of our lesson.) What do we mean by "majesty"? Do you suppose if we rightly saw or thought of God's great power and glory that we should do wrong at all? Can you think of any ways to fill our minds with this grand idea?

LESSON THEMES

SAFE. — Who are the safest people in the world? Why? Does n't God ever let anything happen to them? Why? Are any other defenses of the least use if God does n't add his keeping? (Ps. 27: 1.) Can anybody hurt you unless the Lord lets him? What does God promise to be to those that trust in him?

SANCTIFIED. — What does this word mean? (*Made holy.*) What must the people of the Lord be? Who has undertaken their sanctification? Have n't we anything to do about being made holy? What is our part? How will Christ help us even in that? (*He promises to make us to will and to do "of his good pleasure."*) What does that mean? (*That he will help our weak wills and make us want to do right.*)

Thou hidden Source of calm repose,
Thou all-sufficient Love divine,
My Help and Refuge from my foes,
Secure I am while thou art mine;
And lo! from sin and grief and shame,
I hide me, Father, in thy name.

— *Charles Wesley.*

SEARCH QUESTIONS

1. In whose song do the words "The Rock," applied to God, occur? (Deut.)
2. Who forsook God and "lightly esteemed the Rock of his salvation"? (Deut.)
3. Who said, "The Lord is my rock, and my fortress"? (Ps.)
4. What man was promised to be like the shadow of a great rock? (Is.)

LESSON III

OVERCOME WITH WINE

(The Quarterly Temperance Lesson)

GOLDEN TEXT.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Proverbs 20: 1

LESSON TOPIC.—Warnings from the Lord

LESSON WORK FOR THE WEEK

Monday. Read the lesson, Is. 28: 1-7. Learn the Golden Text and memory verses.

Tuesday. Read Is. 5: 8-24. What other sins are apt to come in the train of drunkenness? Take up Lesson Studies.

Wednesday. Read Is. 56: 1-12. What sins often lead to the use of strong drink? Answer Lesson Questions.

Thursday. Read Prov. 23: 29-35. What advice does Solomon give as to the use of wine? Hunt out the Marginal References.

Friday. Read Jer. 35: 1-14. Who were the Rechabites? For what did God reward them? Answer questions under Lesson Themes.

Saturday. Read Eph. 5: 15-21. What are Christians to be filled with instead of wine? Find answers to Search Questions.

Sunday. Read 1 Cor. 6: 1-11. Will there be any drunkards in heaven? How do you know?

Lesson Introduction.—While this lesson bears so strongly on temperance, it does not require us to go out of the regular course of our study. Samaria had been warned long ago of its ruin; almost twenty years had passed since the prophet first foretold it. Now it is close at hand and drunkenness is singled out as one of the special sins for which it is to suffer.

TIME.—This prophecy was written probably during the first half of the reign of Hezekiah. RULERS.—Hezekiah, king of Judah, B.C. 726–697 (corrected to B.C. 715–686); Hoshea, king of Israel, B.C. 730–722; Shalmaneser IV, B.C. 727–723, Sargon, B.C. 723–705, kings of Assyria; So (Shebek I), king of Egypt.

LESSON TEXT—Commit verses 5-7

COMMON VERSION

1. Woe to the [1] crown of pride, to the [2] drunkards of E'phra-im, whose [3] glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!

2. Behold, the Lord [4] hath a mighty and strong one, *which* as a tempest of hail *and* [5] a destroying storm, as [6] a flood of mighty waters overflowing, shall [7] cast down to the earth with the hand.

3. The crown of pride, the drunkards of E'phra-im, shall be [8] trodden under feet:

4. And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* [9] as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5. ¶ In that day shall the Lord of hosts be for a [10] crown of glory, and for a [11] diadem of beauty, unto [12] the residue of his people,

6. And for a [13] spirit of judgment to him that sitteth in judgment, and [14] for strength to them that turn the battle to the gate.

7. ¶ But they also have [15] erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, [16] they stumble *in* judgment.

MARGINAL REFERENCES.—[1] Hos. 5: 5. [2] Hos. 7: 5. [3] 8: 4; Jas. 1: 10, 11. [4] Ezek. 26: 7. [5] Jer. 4: 13; Joel 2: 3. [6] Nah. 1: 8. [7] Jer. 6: 15. [8] Lam. 1: 15. [9] Nah. 3: 12. [10] Jer. 9: 23, 24; Luke 2: 32. [11] Ps. 90: 16, 17. [12] 1: 9; Rom. 11: 5. [13] 1 Kings 3: 28; 1 Cor. 12: 8. [14] Ps. 46: 1; Phil. 4: 13. [15] Prov. 20: 1; Hos. 4: 11; Eph. 5: 18. [16] 59: 10.

REVISED VERSION

1. Woe to the crown of pride of the drunkards of E'phra-im, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are [1] overcome with wine!

2. Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, shall he cast down to the earth [2] with the hand.

3. The crown of pride of the drunkards of E'phra-im shall be trodden under foot:

4. And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people:

6. And for a spirit of judgement to him that sitteth in judgement, and for strength to them that turn back the battle [3] at the gate.

7. But these also [4] have erred through wine, and through strong drink [5] are gone astray; the priest and the prophet [4] have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they [4] err in vision, they stumble in judgement.

[1] Heb. *smitten down.* [2] Or, *with violence* [3] Or, *to* [4] Or, *reel* [5] Or, *stagger*

LESSON STUDIES

WORD AND PHRASE STUDIES.—(1) **Woe to:** Or "Alas for." **The crown of pride of the drunkards of Ephraim:** These "drunkards of Ephraim" were full of pride, and the very crown of their pride was their beautiful city of Samaria. The word "drunkards" was none too harsh for them, for they were both drunken with wine and intoxicated with pride. (See Amos. 4: 1; 6: 6.) **The fading flower of his glorious beauty:** "Samaria was like a majestic crown, surmounted by a chaplet of gorgeous flowers. Already the chaplet was fading away, like a garland on the head of one of her own revelers." **The fat valley:** The rich valley. The hill on which Samaria stood rose up in the midst of a very fertile valley. It was shut in by mountains, so that we often read of "the mountains of Samaria." **Overcome with wine:** Beaten or battered. (See Prov. 23: 35.) (2) **The Lord hath:** God claims even the wicked for his agents and instruments to do his work. **A mighty and strong one:** The king of Assyria. (4) **Shall be as the first ripe fig:** As easily shaken off. Figs are gathered usually

in August, but the early fig of June is here meant. (5) **In that day**: After these things have happened; when Samaria's "glorious beauty" is passed away forever. **The residue**: The rest, not Samaria; probably the tribe of Judah is meant. See how Hezekiah, king of Judah, calls his people "the remnant" (37: 4). (6) **For a spirit of judgement**: The Lord gives them much more than Samaria had lost. In addition to the glory and beauty which he supplies, corresponding to that which passed away in Samaria's ruin, he gives them "a spirit of judgement," which Samaria certainly never displayed; he gives strength also to the defenders of this favored country and people. He promises to help them against outside enemies. (7) **But these also**: See what is said in 2 Kings 17: 17, 18. **Have erred**: Or, wandered. See Ps. 119: 21; also David's prayer in the same psalm, verse 10. **Are gone astray**: It is easy enough to see that no drunkard can be in the way that leads to life. He is traveling an entirely different road. **The priest**: To whom wine was forbidden while on duty (Lev. 10: 1–9). **The prophet**: "Whose vocation partook of the Nazarite character." (See 1 Sam. 1: 11.) **They are swallowed up of wine**: A common enough way of speaking. We say of a man that he is "wrapped up" in his business, meaning that this is all he thinks or cares about. So with these shameful prophets. They forgot God's business and thought only of their own pleasures. **They err in vision**: Seeing things after their own foolish imaginings and not by God's spirit. (See Ezek. 13: 3.) **Stumble in judgement**: Are weak and careless in pronouncing judgment upon crime. This whole fearful picture of the general debasement well describes the ruin of character brought about by strong drink.

TOPIC STUDIES. — The Vice of Drunkenness: — (1) *It ruins the character.* See the history of the drunken sons of Eli; notice the surly fellow it made of Nabal. One thing is certain: it never made anybody better. That of itself is enough to condemn it. If a man begins to drink, you never expect him to be a better citizen, a kinder father, or a better Christian. You are sure at the outset of the opposite. (2) *It has a bad influence on the whole community.* These drunken prophets had corrupted the whole nation. Try to find other instances.

SIDE LIGHT STUDIES. — **The valley of Shechem**: Geikie says, speaking of the neighborhood of Samaria, "It was impossible to leave a place so charming as the valley of Shechem without a final stroll down the plain. A fresh, glorious spring morning invited it. Nature was in all her beauty. Fine walnut trees rose over thick groves of almond, pomegranate, orange, olive, pear, and plum trees, from whose branches came the music of birds. Thousands of cyclamens, red anemones, and dwarf tulips looked up from amidst the green. The blessings of Joseph indeed prevailed 'unto the utmost bounds of the everlasting hills.'" **Pride and drunkenness**: "Du Chaillu, in his journey to Ashango Land, called upon the king at Anniambie, and found him drunk as usual. 'Indeed,' says the traveler, 'he was too tipsy to stand on his legs; nevertheless he was bullying and boasting in a loud tone of voice. I had not been in his place long, before he ordered another calabashful of palm wine, and drank about a half-gallon of it. This finished him up for the day; he fell back into the arms of his loving wives, ejaculating many times, "I am a big king! I am a big king!"'" — *From Foster's Cyclopædia.*

LESSON QUESTIONS

Who were the people of Samaria? What had God said should happen to them for their sins? When had this prophecy been made? What special sin stands out so as to call for special reproof?

I. **The Crown of Pride** (vs. 1–4). — What is meant by the "crown of pride"? (*Samaria.*) How was it like a beautiful crown? Describe Samaria a little. (Look at Lesson Studies for information.)

Why were the people of Samaria called the "drunkards of Ephraim"? (*The tribe of Ephraim was in that region.*) What was the "fat valley"? Why must the land suffer for their sins? Can a drunkard be a patriotic man? Explain how he is doing his best to ruin his country.

With what did the Lord threaten Samaria? Who was this mighty and strong one? How would he send him against the land? How would he snatch the beautiful crown from the head of their hills and valleys? What do such fierce conquerors leave in their path? Was Samaria an easy city to capture? Why should you think not?

To what did the Lord compare the glory that the conquering king should find? How was it like it?

II. **A Crown of Glory** (vs. 5, 6). — What did the Lord promise to the rest of his people? What did he mean by this? What would he give to those who sat in judgment? And to the fighting men? Could war and trouble come any further than the gate if the Lord of hosts helped them?

III. **A Spectacle of Shame** (v. 7). — What charge did the Lord bring even against this chosen remnant? How did strong drink make them err or wander from the right way? What does he say of priest and prophet as well as the rest of the people? Why was it a greater shame for them than for the others? Why was it a greater injury to the nation?

Why does the prophet repeat that phrase, "Gone astray through strong drink"? Is n't it wise to make the reason of such sin as theirs very clear and plain? Why is it necessary to say the same things about temperance over and over and over?

What did the prophet mean by saying that they were "swallowed up of wine"? What should they have been "swallowed up" of? If a man is full of the Lord's work, is there much danger of his being troubled by such sins?

What effect did drunkenness have upon the work of these prophets? How did they fail to do right even when they did see the right?

LESSON THEMES

DANGERS OF DRUNKENNESS. — What is the effect of drinking, so far as the man himself is concerned? What becomes of his will? Of his brains? Of his judgment? Is he ever a better citizen? a better father? a better friend? What is the effect on his health? Does it make him better-looking or stronger? Can you give a single good reason for touching strong drink? How many for letting it alone?

EVILS OF DRUNKENNESS. — How does it make a man treat his family? How do employers who want trustworthy people to work for them look on drunkards? Is every man that drinks wine or strong drink a drunkard? Can you show that he is not on the road to being one?

THE SAFE LINE

Now there are two lines of boats that sail on the sea of life. There is the total-abstinence boat; there is the non-abstinence boat. The first boat never lost a life — that is to say, never one that went in it ran even the slightest risk of becoming a drunkard; but the second boat has carried hundreds and thousands, every year, to endless wreck and ruin. The best plan, therefore, for the removal of the terrible evil of drunkenness from our shores is the plan that is so safe — the plan of total abstinence. "Touch not, taste not, handle not," is the motto.

SEARCH QUESTIONS

1. Who drank wine before a thousand of his lords? (Dan.)
2. What did Isaiah say about those who are mighty to drink wine? (Is.)
3. What wise king said, "Look not thou upon the wine"? (Prov.)
4. To what two things did he compare it? Why?
5. What wine drinker had a name that meant "fool"? (1 Sam.)

LESSON IV

[ISAIAH 37: 14-21, 33-38

HEZEKIAH'S PRAYER AND DELIVERANCE

GOLDEN TEXT.—The righteous cry, and the Lord heareth, and delivereth them.—Psalm 34: 17

LESSON TOPIC.—The Power of the Lord

LESSON WORK FOR THE WEEK

Monday. Read the lesson, Is. 37: 14-21, 33-38. Learn the Golden Text and memory verses.

Tuesday. Read Is. 36: 1-22. Compare 2 Kings 18: 13-37. What is the story of Sennacherib's defiance of Hezekiah and of his God? Carefully read the Word and Phrase Studies.

Wednesday. Read Is. 37: 1-14. Compare 2 Chron. 32: 1-22. Of whom did Hezekiah ask prayers in his trouble? Look at Topic and Side Light Studies.

Thursday. Read Ex. 14: 15-31. Who fought for the children of Israel against Pharaoh? Answer Lesson Questions.

Friday. Read Ex. 15: 1-18. What did Moses and the children of Israel do to show their gratitude? Look up Marginal References.

Saturday. Read Ps. 34: 1-22. What did David say in this psalm of God's help in trouble? Try to find some instances of God's help not mentioned in the Topic Studies. Answer Search Questions.

Sunday. Read 1 Cor. 10: 1-13. Read over the Lesson Studies. Look up references. Answer Lesson Theme Questions.

Lesson Introduction.—This might be called an explanation of Lesson II. It shows what was meant by the "strong city" there spoken of. Hezekiah found a safe refuge in it. The references in this lesson should all be searched out. The stories of God's deliverances to which they will introduce you make up the best part of the lesson.

TIME.—Fourteenth year of Hezekiah (2 K. 18: 13; Is. 36: 1), B.C. 711; corrected to B.C. 702. RULERS.—Hezekiah, king of Judah (B.C. 726-697; corrected to B.C. 715-686); Israel, at date of lesson, destroyed; Sennacherib, king of Assyria (B.C. 705-682); Tirhakah (v. 9), Ethiopian king of Egypt, B.C. 693-666 (according to Brugsch), possibly associated with his father, Shabataka.

PARALLEL PASSAGES.—2 K. 18: 13—19: 37; 2 Chron. 32: 1-23.

LESSON TEXT—Commit verses 15-17

COMMON VERSION

14. ¶ And Hez-e-ki'ah received the letter from the hand of the messengers, and read it: and Hez-e-ki'ah went up unto the house of the Lord, and spread it before the Lord.

15. And Hez-e-ki'ah [1] prayed unto the Lord, saying,

16. O Lord of hosts, God of Is'ra-el, that [2] dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17. Incline thine ear, O Lord, and hear; open thine eyes, [3] O Lord, and see: and hear all the [4] words of Sen-nach'e-rib, which hath sent to reproach the living God.

18. Of a truth, Lord, [5] the kings of As-syr'i-a have laid waste all the nations, and their countries,

19. And have cast their [6] gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou [7] *art* the Lord, *even* thou only.

21. ¶ Then I-sai'ah the son of A'moz sent unto Hez-e-ki'ah, saying, [8] Thus saith the Lord God of Is'ra-el, Whereas thou hast prayed to me against Sen-nach'e-rib king of As-syr'i-a:

33. Therefore thus saith the Lord concerning the king of As-syr'i-a, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

35. For I will defend this city to save it for mine own sake, and for my servant Da'vid's sake.

36. Then [9] the angel of the Lord went forth, and smote in the camp of the As-syr'i-ans a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

37. ¶ So Sen-nach'e-rib king of As-syr'i-a departed, and went and returned, and dwelt at Nin'e-veh.

38. And it came to pass, as he was worshipping in the house of Nis'roch his god, that A-dram'me-lech and Share'zer his sons smote him with the sword; and they escaped into the land of Ar-me'ni-a: and E'sar-had'don his son reigned in his stead.

REVISED VERSION

14. And Hez-e-ki'ah received the letter from the hand of the messengers, and read it: and Hez-e-ki'ah went up unto the house of the Lord, and spread it before the Lord.

15. And Hez-e-ki'ah prayed unto the Lord, saying,

16. O Lord of hosts, the God of Is'ra-el, that [1] sittest upon the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

17. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sen-nach'e-rib, which hath sent to reproach the living God.

18. Of a truth, Lord, the kings of As-syr'i-a have laid waste all the countries, and their land,

19. And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

20. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

21. ¶ Then I-sai'ah the son of A'moz sent unto Hez-e-ki'ah, saying, Thus saith the Lord, the God of Is'ra-el, Whereas thou hast prayed to me against Sen-nach'e-rib king of As-syr'i-a,

33. Therefore thus saith the Lord concerning the king of As-syr'i-a, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mount against it.

34. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the Lord.

35. For I will defend this city to save it, for mine own sake, and for my servant Da'vid's sake.

36. ¶ And the angel of the Lord went forth, and smote in the camp of the As-syr'i-ans a hundred and fourscore and five thousand: and when men arose early in the morning, behold, they were all dead corpses.

37. So Sen-nach'e-rib king of As-syr'i-a departed, and went and returned, and dwelt at Nin'e-veh.

38. And it came to pass, as he was worshipping in the house of Nis'roch his god, that A-dram'me-lech and Share'zer his sons smote him with the sword: and they escaped into the land of Ar'a-rat. And E'sar-had'don his son reigned in his stead.

[1] Or, *dwellest between*

MARGINAL REFERENCES.—[1] 1 Sam. 7: 9; 1 K. 8: 44, 45; 2 Chron. 14: 11, 12; 20: 5, 6; Phil. 4: 6. [2] Ex. 25: 22; Heb. 4: 16. [3] 2 Chron. 16: 9; 1 Pet. 3: 12. [4] Ps. 94: 3, 4. [5] 2 K. 16: 9; 17: 5, 6, 24; 1 Chron. 5: 26. [6] Ps 96: 5, 6; 115: 2-8. [7] Ex. 9: 16; Ps. 67: 1, 2. [8] Is. 65: 24; Dan. 9: 23. [9] Job 4: 9; Is. 30: 31; Ps. 90: 5, 6.

LESSON STUDIES

WORD AND PHRASE STUDIES. — (14) **Messengers:** Of Rabshakeh. **Spread it before the Lord:** In silent appeal to a King greater than Sennacherib and his princes. (See 33: 22.) (16) **Lord of hosts:** Or, armies. **Sittest upon the cherubim:** The golden figures of the cherubim upon the ark were looked upon as a sort of throne; there the glory of the Lord was permitted to shine out; there sometimes answers from the Lord were heard, as in Numbers 7: 89. **Thou hast made:** It is a comfort to the troubled king in this time of need to think of God's power, in contrast to the weakness and nothingness of the things that other nations called gods, and which Rabshakeh rightly despised. (17) **Incline thine ear:** Bend lower — listen to me. Look at the promise in 2 Chron. 7: 15, 16. **Hear all the words of Sennacherib:** These words were so boastful and outrageous that Hezekiah thought they ought not to be borne. Every word here is full of meaning. The words were a "reproach," a slanderous saying. The "living God" is in strong contrast to those things without life called idols. (18) **Of a truth, Lord:** Hezekiah admits there is *some* truth in Rabshakeh's statements: "What he says about laying waste the countries and throwing their gods in the fire is all true. But then there was a good reason! They were n't gods at all; nothing but wood and stone that men themselves shaped and set up for worship." Something like this the good king says. (20) **That all the kingdoms of the earth may know:** God loves to answer a prayer with that wish behind it. See what he said to Cyrus (chap. 45: 6); also Elijah's prayer before the trial with the prophets of Baal (1 K. 18: 37). (21) **Then Isaiah:** Sent by the Lord in answer to Hezekiah (30: 19). **Prayed . . . against:** There is a story of a famous general who ordered the foremost charge to be made against certain ones who had been seen praying. "They began the fight!" he declared. Sennacherib laughed at the force Hezekiah could bring into battle — offered jestingly to *give* him two thousand horses if he would set riders upon them; but he did not count in the God of battles. "More things are wrought by prayer than this world dreams of." (33) **He shall not come:** This part ensured Hezekiah's safety. But there was more to follow. He should go back again to Nineveh, humbled and disappointed. (35) **For mine own sake:** To show his glory according to Hezekiah's prayer, and to carry out all his designs for this beloved city; and for David's sake, to keep his pledged word to him. (36) **The angel of the Lord went forth:** As in Egypt (Ex. 11: 4; 12: 12).

TOPIC STUDIES. — **Help through Prayer:** See Acts 16: 25, 26, for a notable deliverance; Dan. 9: 21–23. See Moses' prayer for the people, Ex. 32: 11; Num. 14: 13–19; Judges vi; the prayer of Gideon, etc. **Motive in Prayer:** Go over these same references with this new thought in mind: What was the great object of their prayer? Was it their own safety? Was it God's glory?

SIDE LIGHT STUDIES. — **Cherubim:** Golden figures to represent angels placed on the mercy seat of the ark. No one knows just how they did look, for their shape is not told plainly. They had wings which were stretched upward, and their faces were bent downward toward the mercy seat and toward each other. Here shone forth that visible Presence of God which was called the Shekinah. **Shields:** The besieged in any city threw out darts and stones or burning torches against the besiegers. **A mount:** Or, bank. See Hab. 1: 11.

PRAYER.

LORD, what a change within us one short hour
Spent in thy presence will prevail to make —
What heavy burdens from our bosoms take —
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not *always* strong —
That we are *ever* overborne with care —
That we should ever weak or heartless be,
Anxious or troubled — when with us is prayer,
And joy and strength and courage are with thee?

— *Trench.*

LESSON QUESTIONS

Who was Hezekiah? How had he shown that he was a faithful servant of God? With whom was he at war? Of what is this lesson a story?

I. **The Prayer of the King** (vs. 14–20). — What did messengers bring to Hezekiah? What was in the letter? Who had written it? What did Hezekiah do with it? Why did he choose this place rather than his own house? Is it well to have set places as well as special times of prayer? Why do you think so? Of what was God speaking when he said, "In this place will I give peace"? (Hag. 2: 9.) What did Solomon say in his prayer about those who prayed in the Lord's house or even *toward* it? What was Daniel's custom in Babylon when he prayed three times a day? (Dan. 6: 10.)

How did Hezekiah begin his prayer? Why did he call him the "Lord of hosts"? What are cherubim? What did the phrase mean — "sittest upon the cherubim"? What did Hezekiah say of God's power? Who did he say was the real king of all the kingdoms of the earth? What had God made that showed how much greater he was than any of these boastful kings?

What did Hezekiah ask God to do? Whose words did he want him to see? What wicked thing had Sennacherib done? Why did it make this good king so angry?

What did he say was true about the kings of Assyria? What had been done to the gods of those conquered lands? Did Hezekiah think all this was any reason for discouragement in his case? What was the difference between their gods and his God? What were they made of? Who made them?

What earnest request did Hezekiah make, therefore, of the Lord? For what purpose did he ask this help? What great prophet prayed in a similar way for God's help in a time of great trial? (1 Kings xviii.) What was the result? What did all the people say?

II. **The Answer of the Lord** (vs. 21, 33–35). — By whom did God send an answer to Hezekiah? Who was Isaiah? Whose son was he?

What was Isaiah's message? What would Sennacherib not be allowed to do? What defeat and disgrace would come to him and his army? Why would God do all this? For what servant's sake also would he defend this city? Is God always so careful to remember such old promises? Why do you think so?

III. **The Answer Fulfilled** (vs. 36–38). — What happened in the night in the camp of Sennacherib? Who did it? How many were killed? Do you know what happened later to the king himself? (Read verses 37 and 38.) How does this lesson prove the truth of our Golden Text? Can you remember any other instances?

LESSON THEMES

GOD'S POWER TO HELP. — What are the reasons for having faith in God's power to help us? Can you imagine anything being too hard for him? What great things has he done? Is there any one greater who could hinder or cross his will? Have you ever proved his help in anything?

GOD'S WILLINGNESS. — How has God shown his willingness to help his children? Whom did he send to save us out of the power of Satan? What encouragement does that thought give for expecting every other kind of help from him? (Rom. 8: 32.) Whose glory should we chiefly seek in all our prayers? What words of encouragement as to God's willingness to bless can you find in the New Testament? (See Matt. 6: 7–12, and other places.)

SEARCH QUESTIONS

1. When did the angel of the Lord slay seventy thousand men in Israel? From what did he "stay his hand"? (Chron.)
2. What happened in the land of Egypt, at midnight, that made King Pharaoh let the people go? (Exod.)
3. What happened to Herod? Why? (Acts.)

THE SUFFERING SAVIOUR

GOLDEN TEXT. — The Lord hath laid on him the iniquity of us all. — Isaiah 53: 6

LESSON TOPIC. — The Salvation of the Lord

LESSON WORK FOR THE WEEK

Monday. Read the lesson, Is. 53: 1-12. Learn the Golden Text and memory verses.
Tuesday. Read Is. 40: 1-11. Find all the prophecies of the Messiah that you can. Read Lesson Studies carefully.
Wednesday. Read Is. 42: 1-9. Find other prophecies descriptive of his work among the poor and needy.
Thursday. Read Is. 52: 1-15. What promises are contained in this chapter? Answer Lesson Questions.
Friday. Read John 1: 1-14. How can you prove that Christ was God as well as man? Answer Lesson Theme Questions.
Saturday. Read Matt. 21: 33-46. What will become of those who reject the Saviour? Answer Search Questions.
Sunday. Re-read the lesson. Show why we need a Saviour.

Lesson Introduction. — Those who expected a Saviour did not expect such a Saviour as actually came. Jesus crossed all their hopes and wishes. Only since his death and resurrection have men been able to get hold of the real meaning of this chapter. They are the key to all its strange prophecies.

TIME. — This portion of Isaiah is usually assigned to the latter half of the reign of Hezekiah. RULERS. — As in Lesson IV.

LESSON TEXT — Commit verses 3-5

COMMON VERSION

1. Who hath [1] believed our report? and to whom is [2] the arm of the Lord [3] revealed?

2. For he [4] shall grow up before him as a tender plant, and as a root out of a dry ground: he hath [5] no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3. He is [6] despised and rejected of men; [7] a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and [8] we esteemed him not.

4. ¶ Surely [9] he hath borne our griefs, and carried our sorrows: [10] yet we did esteem him stricken, smitten of God, and afflicted.

5. But he *was* wounded [11] for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes [12] we are healed.

6. [13] All we like sheep have gone astray; we have turned every one [14] to his own way; and [15] the Lord hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted, yet [16] he opened not his mouth: [17] he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10. ¶ Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

11. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

MARGINAL REFERENCES. — [1] John 1: 11; Rom. 10: 16. [2] 59: 1. [3] Matt. 11: 25; John 6: 44. [4] 11: 1; Ezek. 17: 22-24. [5] John 19: 5; 1 Cor. 1: 23; 1 Pet. 2: 7, 8. [6] Ps. 118: 22; Matt. 26: 67; John 8: 48; Heb. 12: 3. [7] Heb. 2: 10; 5: 7. [8] John 19: 15, 24. [9] Gal. 3: 13; Heb. 9: 28. [10] Matt. 27: 46; John 19: 7. [11] Zech. 12: 10; Matt. 20: 28. [12] Acts 4: 12; 16: 31. [13] Rom. 3: 10-12, 23; 1 Pet. 2: 25. [14] Jer. 2: 13. [15] Rom. 3: 25; 1 John 2: 2. [16] Matt. 26: 53. [17] John 1: 29; Acts 8: 32, 33.

REVISED VERSION

1. Who hath believed [1] our report? and to whom hath the arm of the Lord been revealed?

2. For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; [2] and when we see him, there is no beauty that we should desire him.

3. He was despised, and [3] rejected of men; a man of sorrows, and acquainted with [4] grief: and [5] as one from whom men hide their face he was despised, and we esteemed him not.

4. ¶ Surely he hath borne our [6] griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath [7] laid on him the iniquity of us all.

7. ¶ He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth.

8. [8] By oppression and judgement he was taken away; [9] and as for his generation, who *among them* considered that he was cut off out of the land of the living? for the transgression of my people [10] was he stricken.

9. And they made his grave with the wicked, and with the rich in his [11] death; [12] although he had done no violence, neither was any deceit in his mouth.

10. ¶ Yet it pleased the Lord to bruise him; he hath [13] put him to grief: [14] when thou shalt make his soul [15] an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11. [16] He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant [17] justify many: and he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and [18] made intercession for the transgressors.

[1] Or, *that which we have heard* [2] Or, *that we should look upon him; nor beauty &c.* [3] Or, *forsaken* [4] Heb. *sickness.* [5] Or, *he hid as it were* his *face from us* [6] Heb. *sicknesses.* [7] Heb. *made to light.* [8] Or, *From* [9] Or, *and his life who shall recount? for he was cut off &c.* [10] Or, *to whom the stroke* was due [11] Heb. *deaths.* See Ezek. xxviii. 8, 10. [12] Or, *because* [13] Heb. *made him sick.* [14] Or, *when his soul shall make an offering* [15] Heb. *a guilt offering.* [16] Or, *He shall see* and *be satisfied with the travail &c.* [17] Or, *make many righteous* [18] Or, *maketh*

LESSON STUDIES

WORD AND PHRASE STUDIES. — (1) **Who hath believed our report**: Or, "our message"; such words as those in chap. 52: 7, and others that we have come across already in our lessons. The prophet complains of their slowness to believe, as Jesus complained in his day of the Jewish people. **The arm of the Lord**: Already made bare in the eyes of other nations, but hidden from their unbelieving sight, just because they would not believe. The "arm of the Lord" of course means the power of the Lord, and is here applied to Christ who is elsewhere called "the power of God unto salvation to every one that believeth." (2) **For he grew up**, etc.: The prophet speaks as if Christ were already come in the flesh in the humble way that gave men an excuse for the way they looked upon him. **A tender plant**: Or, a sapling that gave little promise of what it would become. **As a root out of a dry ground**: Jesus owed nothing to his surroundings. He was rather like one of those desert plants with large, juicy roots, not needing to depend on the barren surface for moisture. **No form nor comeliness**: In their opinion. Comeliness has the sense of beauty or majesty. (3) **Acquainted with grief**: "Familiar with sickness." Turn to the Gospels and notice how fully this prophecy was borne out in his life. **As one from whom men hide their face**: This seems a curious statement. We know that crowds followed him wherever he went. But there were many who cried, "Away with him!" Then and now, they are more than those who follow. (4) **Did esteem him**: Think of him or treat him. **Stricken**: The word is the one used of leprosy, as if his sorrows had been, like leprosy, sent for a punishment. (5) **The chastisement of our peace**: The punishment or suffering which was to bring us into peace with God. **Stripes**: Wounds or marks of a whip, used for any punishment. (8) **By oppression and judgement he was taken away**: By a pretense of judgment that joined hands with wickedness. Jesus' trial had a form of being legal, but all justice was wanting. **And as for his generation**: See marginal reading. (9) **They made his grave with the wicked**: This was the first thought of those who crucified Jesus. His grave was to have been with that of the two who were put to death with him. But, according to prophecy, it was otherwise. **A rich** man obtained permission to bury him in his own new tomb. **Although he had done no violence**: See margin. God says this was done because of Christ's innocence — as if to prove it. (*Kay, Speaker's Commentary.*) (10) **It pleased the Lord**: It was the Lord's will. Christ's death was an acceptable offering to God. **He shall prolong his days**: Those who killed Jesus thought they had made an end of him. He only lives the more. See Heb. 7: 24. **The pleasure of the Lord**: The Lord's work of saving sinners. (12) **Therefore will I divide him a portion with the great**, etc.: In this verse Christ comes before us as the Conqueror.

TOPIC STUDIES. — **Man's Estimate of Christ**: The world, so far as it knew Christ at all, looked on him as one whom God would punish. They said he was a sinner, and blasphemed. They taunted him, dying, with God's desertion of him. They looked on his low birth and bringing-up, his humble parentage, his homelessness, and said, "We will not have this man to rule over us." Find verses that illustrate all this. **God's Estimate of Christ**: God said, "This is my beloved Son" (Matt. 3: 17; Mark 9: 7). He sent angels to strengthen him (Matt. 4: 11). Christ says of himself, "I do always the things that are pleasing to him."

SIDE LIGHT STUDIES. — **Christ's suffering for us**: "Some time ago a war raged in India between the English and a native monarch named Tippoo Saib. On one occasion several English officers were taken prisoners, among them one named Baird. One day a native officer brought in fetters to be put upon each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness. A gray-haired officer said to the native official, 'You do not think of putting chains upon that wounded young man?' 'There are just as many pairs of fetters as there are captives,' was the answer, 'and every pair must be worn.' 'Then,' said the officer, 'put two pairs on me; I will wear his as well as my own.' The end of the story is that Baird lived to regain his freedom, lived to take that very city; but the generous friend died in prison. He wore two pairs of fetters! But what if he had worn the fetters for all in the prison! What if, instead of being a captive himself, he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead, that they might go free! Such a thing has been done. For all who receive the grace of God's Son, the chains are struck off, and the prison is thrown wide open."

LESSON QUESTIONS

Who is the prophet who writes the words of our lesson? What good tidings had he brought the people?

I. **The Saviour's Rejection** (vs. 1–3). — How did Isaiah complain of the people's unbelief? What was the report which he and the other prophets had brought?

Why did men despise the Messiah when he appeared? (*Because "man looketh on the outward appearance."*) What had the Jews looked for? How did he disappoint them? Why is he compared to a tender plant or a root out of a dry ground?

Why could men see no beauty or loveliness in Christ? Was that true of all? What did the rulers of his time call him, to show how they despised him? Give some instances of his rejection by the people before his final rejection by the whole people. Why is he spoken of here as a man of sorrows?

II. **The Saviour's Vicarious Suffering** (vs. 4–6). — Whose were these sorrows by right? Why did Jesus bear them? What did men say of his sufferings? What did they say was the reason of them? For what was he bruised and wounded? What is meant by the "chastisement of our peace"? What are "stripes"? Why did they belong to us? Who bore them for us? What may we claim because of them?

Is there any one who has no need of Christ's healing? What does the Bible say? What do the sin offerings of all nations tell us on this point? What is the witness of our own conscience? How did the Lord come after his lost sheep? What did it cost him to do it?

III. **The Saviour's Sinlessness** (vs. 7–9). — What did Jesus do when men abused him by word and deed? To what example of quiet suffering does the prophet compare him? Why did not Jesus resist and resent as we should? Was it ever because he could not? How do you know? Did he ever say anything on the subject? (Matt. 26: 53.)

What words describe the way in which Christ was tried and sentenced? How did he seem to be cut off in the midst of his work for men? What did the disciples say sadly during these three days of mourning? (Luke 24: 21.) What words show his sinlessness?

IV. **The Saviour's Atonement** (vs. 10–12). — Why did God accept the sacrifice of his own Son? What is the greatest proof of God's love? Who only was holy enough to be an offering for sin? What promises are made to him? What is the "pleasure of the Lord"? Are there any sins from which the blood of Christ cannot cleanse us? (1 John 1: 7; John 6: 37.)

How is Christ the victor over sin? What does God promise to do for him? Why? What did he do for those whose sins he bore? What is intercession? For whom does he still make intercession? (Heb. 7: 25.)

LESSON THEMES

WHAT MEN SAY OF CHRIST. — Why did the rulers say Christ was a sinner? Of what did they accuse him? Why did many despise him? For what were they looking in a king and Saviour? Do any now have the same feelings? Do they like to hear of a meek and lowly Saviour who expects the same spirit in his followers?

WHAT GOD SAYS OF CHRIST. — What did he say at Christ's baptism? What at the Transfiguration? Of whom is it said that "to him every knee shall bow"?

SEARCH QUESTIONS

1. Who called Jesus the Lamb of God? To what two men was he speaking?
2. What is said of the robes of the saints of God? (Rev.)
3. What is foretold about the "wrath of the Lamb"? (Rev.)

THE GRACIOUS CALL

GOLDEN TEXT. — Seek ye the Lord while he may be found, call ye upon him while he is near. — Isaiah 55: 6

LESSON TOPIC. — God's Word to the Needy

LESSON WORK FOR THE WEEK

Monday. Read the lesson, Is. 55: 1-13. Learn the Golden Text and memory verses.
Tuesday. Read Is. 54: 1-10. See how many verses you can gather which speak of God's mercy to sinners. Look at Word and Phrase Studies.
Wednesday. Read Is. 54: 11-17. Find all the verses you can which promise help and protection to his servants. Read Topic Studies.
Thursday. Read John 7: 37-44. What invitation did Jesus give to the soul-thirsty? Answer Lesson Questions.
Friday. Read Rev. 3: 14-22. What invitations and promises were made to the church of Laodicæa? Marginal References.
Saturday. Read 1 John 4: 1-10. How does God show his love to sinners? Give texts. Answer Search Questions.
Sunday. Read Matt. 13: 1-9, 18-23. What parable did Jesus speak about seed-sowing and harvests?

Lesson Introduction. — God had promised a covenant of peace which should not be removed. In this chapter we see who are invited to come and share its blessings.

TIME. — See Lesson V. RULERS. — As in Lesson IV.

LESSON TEXT — Commit verses 6-8

COMMON VERSION

1. Ho, every one that thirsteth, [1] come ye to the waters, and he that hath no money; come ye, [2] buy, and eat; yea, come, buy wine and milk [3] without money and without price.

2. Wherefore do ye spend money for *that* [4] *which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* [5] good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an [6] everlasting covenant with you, *even* the sure mercies of Da'vid.

4. Behold, I have given him *for* a [7] witness to the people, a leader and commander to the people.

5. Behold, thou shalt [8] call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Is'ra-el; for he hath glorified thee.

6. ¶ Seek ye the Lord [9] while he may be found, call ye upon him while he is near:

7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him [10] return unto the Lord, and he [11] will have mercy upon him; and to our God, for he will abundantly pardon.

8. ¶ For [12] my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.

9. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11. So shall [13] my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off.

REVISED VERSION

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2. Wherefore do ye [1] spend money for that which is not bread? and your [2] labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of Da'vid.

4. Behold, I have given him for a witness to the peoples, a [3] leader and commander to the peoples.

5. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Is'ra-el; for he hath glorified thee.

6. ¶ Seek ye the Lord while he may be found, call ye upon him while he is near:

7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater;

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

[1] Heb. *weigh*. [2] Or, *earnings* [3] Or, *prince*

MARGINAL REFERENCES. — [1] John 4: 14; 7: 37-39; Rev. 22: 17. [2] Rev. 3: 18. [3] Rom. 11: 6; Eph. 2: 8, 9. [4] John 6: 27. [5] Is. 25: 6; Ps. 36: 8; John 6: 35. [6] Jer. 32: 40; 50: 5; Heb. 7: 6-10. [7] John 18: 37; Rev. 1: 5. [8] Ps. 18: 43; Is. 60: 5; Eph. 2: 13. [9] Prov. 8: 17; Jer. 29: 13; Matt. 7: 7, 8. [10] Luke 15: 18. [11] 2 Chron. 7: 14; 1 Tim. 1: 15. [12] 1 John 4: 10; 3: 1. [13] Matt. 24: 35; 1 Pet. 1: 23.

LESSON STUDIES

WORD AND PHRASE STUDIES.—(1) **Every one that thirsteth**: After righteousness, which is coupled with all God's promised blessings. See Matt. 5: 6; Rev. 21: 6; 22: 17. See the promise in Is. 12: 3. **Hath no money**: The poor in spirit. (See Luke 1: 53.) **Buy wine**, etc.: Get it, receive it. The wine and milk stand for all good things, and needed ones. (2) **That which is not bread**: Not worthy of the name, though it is called so. Money and labor go for "the meat that perisheth." "It is only heaven that is had for the asking." **Hearken**: Showing that God's word is the food offered; the "Word of life." **Fatness**: Rich food (Ps. 36: 8; 63: 5). (3) **The sure mercies of David**: The mercies promised to David (2 Sam. 23: 5; Ps. 89: 3, 4; etc.). (4) **I have given him**: Christ. **A witness**: The surest and plainest proof of God's love (John 3: 16); "the faithful witness" (Rev. 1: 5). **A leader and commander to the peoples**: Elsewhere Christ is called "Ruler of the kings of the earth." That lordship which Satan tried to make him buy, God gives to him by right. (5) **A nation**: A "righteous nation," gathered out of many nations. The whole church of God, which had not before known him. (8) **My thoughts are not as your thoughts**: Compare Jesus' answer to the man who wanted to know if he should forgive his brother seven times. In the matter of forgiveness, as in all other things, God's "thoughts" are far above all that we can ask or even think. (10) **Returneth not thither**: Is not turned back from its kind purpose. (11) **So shall my word be**: Not defeated, nor discouraged; not fruitless. **Void**: Empty. **That which I please . . . it shall prosper**: Look at the prophecy about Christ in 53: 10. (12) **Ye shall go out**: Out of the land of darkness and the shadow of death. (See Luke 1: 79): into "green pastures" and happy resting places. **With joy**: The picture is that of a joyful and triumphant procession. (13) **The thorn**: See 2 Sam. 23: 6. **The fir tree . . . myrtle tree**: Useful trees, and used for holy purposes, as in building the temple. **It shall be to the Lord for a name**: An everlasting monument of his glory. The Lord has no greater glory than a redeemed and purified people.

TOPIC STUDIES.—**Who Are the Needy?** To answer this question hunt out the following passages among others: Rev. 3: 17; Mark 2: 17. **How Can They be Supplied?** Phil. 4: 19; Heb. 4: 16; Luke 12: 30; Rom. 10: 12.

SIDE LIGHT STUDIES.—**Fir trees**: The Scotch fir, the larch, and the cypress are all found at this day in the Lebanon. The wood of the fir was used for shipbuilding, Ezek. 27: 5; for musical instruments, 2 Sam. 6: 5; for beams and rafters of houses, 1 Kings 5: 8, 10; 2 Chron. 2: 8. It was a tall, evergreen tree of vigorous growth.—*Bible Dictionary*. **The myrtle**: "It is a shrub or low tree, sometimes ten feet high, with green, shining leaves, and snow-white flowers bordered with purple, 'which emit a perfume more exquisite than that of the rose.' The seeds of the myrtle, dried before they are ripe, form our allspice." **The Sinner's need**: There is a story of a poor Hottentot who was very wicked, always swearing, lying, fighting, and getting drunk. This man found out that he was a sinner. He began to ask everybody he met to point him to some remedy. So some told him to take certain medicines; others sent him to wizards and witches. One day he heard a missionary preach that Jesus Christ the Son of God could save sinners from their sins. He said to himself, "This is what I want! this is what I want!" He went to the missionaries and they led him to the Saviour of sinners. After that he was able to give better help to others than any one had given to him.

LESSON QUESTIONS

To whom is this lesson addressed? Who gives the call? Who are the needy in the sense in which it is used in our Lesson Topic?

I. **The Call to the Famishing** (vs. 1, 2).—How many are called? Is there any distinction? Is anybody shut out? Can you think of any other verses in the Bible to show that this is a free invitation? Who are they "that have no money"? Has anybody anything to pay for God's gift of salvation? Who bought it for us? What is all our part? Why do we have to "come" before we can have it? Does God force salvation on any one? What is it to come to Christ for this great gift?

How do people spend money and labor for "that which is not bread"? What did Jesus say on this subject? (John 6: 27.) Do these things ever satisfy a soul? Why are they not able to do so? Why do so many people act as if they did? Who has to teach them their poverty oftentimes before they are aware of it? (See Rev. 3: 17.)

What is this "bread" which God will give? What did Jesus tell the people at Capernaum? Why are God's words often likened to food? What did Peter say to Jesus? ("*Lord, to whom shall we go? thou hast the words of eternal life.*") What becomes of a soul that is not fed with these words? What is God's invitation in the last part of the second verse of our lesson?

II. **The Call to the Perishing** (vs. 3–6).—What does God offer to make with them? What must they do in order to claim this promise? What is a covenant? If one side fails, what becomes of the other part of the pledge? What does God mean by the "sure mercies of David"? When were they promised to him? What was the great point of the promise?

Whom had God given for a witness to the peoples? Of what was he a witness? What else was he to be? Where is he called a "ruler of kings"? What promise is made to him? What is this "nation" that is meant? How is God's people his glory? Where is it said that God shall be *their* glory? (chap. lx.) What is the earnest call to those who are in need of God's help? Isn't he always near—always to be "found"? Read the second chapter of Proverbs and say what you think the teaching there is.

III. **The Call to the Wicked** (vs. 7–13).—What *is* the call to the wicked? (Say the very words.) What is the promise? Can anybody say that he is left out of that offer? Are we asked to forsake anything worth clinging to? To leave anything that will be a loss to us? Will God forgive *everything?* What does "abundantly" mean? Why will God treat sinners so? *How* different are his thoughts from our thoughts? How are his purposes of mercy like the rain? What does it do to the earth? What does God's mercy cause to bud and blossom in a man's heart? Of whom is it said that "he shall come down like showers"? What does God pledge to us about his word of mercy to sinners? Who is the living Word that came down from heaven? What prophecy was made about him in the fifty-third chapter? (Tenth verse.)

What glorious promise of joy and blessedness is made in the twelfth verse? What does it seem most like the picture of? Who is the king and leader in this grand "procession"? What did God say should come up in their path instead of thorns and briers? What kind of trees are the fir and myrtle? What can you tell about either of them? (*The myrtle is still used in twining the booths in their sacred festivals.*)

What did God say should be for a sign and an everlasting memorial? Of what are God's people a memorial?

LESSON THEMES

OUR NEED.—What do we need? What is the greatest need of our souls? Is this true of every one? Do all know it? Are all willing to own it? Why are all required to own it before they can be helped?

GOD'S GRACE.—Who is the only helper for such need as ours? Do people ever try any other remedy? What is the result? How will God help us? Why is pardon the only thing that will satisfy our soul-want? How fully is he willing to bestow it?

SEARCH QUESTIONS

1. What is the way of the slothful man called? (Prov.)
2. Why was the earth made to bear thorns? (Gen.)
3. Who are compared to "pricking briers" and "grieving thorns"? What is the promise about them? (Ezek.)
4. What mention is made of "thorns" of this sort in David's "last words"?

THE NEW COVENANT

GOLDEN TEXT.—I will forgive their iniquity, and I will remember their sin no more.—Jeremiah 31: 34

LESSON TOPIC.—God's Word to the Despondent

LESSON WORK FOR THE WEEK

Monday. Read the lesson, Jer. 31: 27-37. Learn the Golden Text and memory verses.
Tuesday. Read Jer. 30: 1-14. What promise did God make to Judah and Israel through the word of Jeremiah?
Wednesday. Read Jer. 30: 15-24. What promise did God make of protection to them, and hurt to their enemies?
Thursday. Read Jer. 31: 1-9. Read carefully the Word and Phrase Studies. Find Marginal References.
Friday. Read Jer. 31: 10-26. What prophecy in this chapter is quoted in the second chapter of Matthew? Answer Lesson Questions.
Saturday. Read Ezek. 36: 22-36. What is God's promise about "a new heart," in this chapter? Answer Search Questions.
Sunday. Review the work for the week, and be ready to state the substance of the New Covenant.

Lesson Introduction.—The new covenant which God now promises is to be between himself and a renewed people. The prophet looks forward to the time when Israel and Judah shall be united in one prosperous nation, and he brings out the fact that the only sound basis of prosperity is just this renewal of heart and purpose.

TIME.—The prophecy of our lesson is assigned to the reign of Zedekiah. PLACE.—Jerusalem. RULERS.—Zedekiah, king of Judah (B.C. 597-586; corrected to B.C. 599-588), appointed by and tributary to Nebuchadnezzar, king of Babylon (B.C. 604-562); Psammetichus II (B.C. 595-589) and Apries or Hophra (B.C. 589-570), pharaohs of Egypt.

LESSON TEXT—Commit verses 33, 34

COMMON VERSION

27. ¶ Behold, the days come, saith the Lord, that I will [1] sow the house of Is'ra-el and the house of Ju'dah with the seed of man, and with the seed of beast.

28. And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, [2] to build, and to plant, saith the Lord.

29. In those days they shall say no more, [3] The fathers have eaten a sour grape, and the children's teeth are set on edge.

30. But every one shall die for [4] his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31. ¶ Behold, the days come, saith the Lord, that I will make a [5] new covenant with the house of Is'ra-el, and with the house of Ju'dah:

32. Not according to the covenant that I made [6] with their fathers in the day *that* I took them by the hand to bring them out of the land of E'gypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

33. But this *shall be* the covenant that I will make with the house of Is'ra-el; After those days, saith the Lord, I will put my law in their inward parts, and write it [7] in their hearts; and will be their God, and they shall be my people.

34. And they shall [8] teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all [9] know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35. ¶ Thus saith the Lord, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts *is* his name:

36. If those ordinances depart from before me, saith the Lord, [10] *then* the seed of Is'ra-el also shall cease from being a nation before me for ever.

37. Thus saith the Lord; If [11] heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Is'ra-el for all that they have done, saith the Lord.

REVISED VERSION

27. Behold, the days come, saith the Lord, that I will sow the house of Is'ra-el and the house of Ju'dah with the seed of man, and with the seed of beast.

28. And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord.

29. In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge.

30. But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge.

31. ¶ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Is'ra-el, and with the house of Ju'dah:

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of E'gypt; [1] which my covenant they brake, although I was [2] an husband unto them, saith the Lord.

33. But this is the covenant that I will make with the house of Is'ra-el after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people:

34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more.

35. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which [3] stirreth up the sea, that the waves thereof roar; the Lord of hosts is his name:

36. If these ordinances depart from before me, saith the Lord, then the seed of Is'ra-el also shall cease from being a nation before me for ever.

37. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Is'ra-el for all that they have done, saith the Lord.

[1] Or, *forasmuch as they brake my covenant* [2] Or, *lord over them* [3] Or, *stilleth the sea, when &c.* See Is. li. 15.

MARGINAL REFERENCES.—[1] Ezek. 36: 9; Hos. 2: 23; Zech. 10: 9, 10. [2] Amos 9: 11; Acts 15: 15-18. [3] Ezek. 18: 2-4. [4] Deut. 24: 16; Is. 3: 10, 11; Gal. 5: 5, 7, 8. [5] Ezek. 37: 26; Matt. 26: 28; 1 Cor. 11: 25; Heb. 8: 13. [6] Heb. 9: 1, 9, 10. [7] Rom. 8: 2-4, 7, 8; Gal. 5: 22, 23; Heb. 10: 16. [8] Is. 54: 13; Hab. 2: 14; John 6: 45; 1 John 2: 27. [9] John 17: 3. [10] Ps. 89: 36, 37; Amos 9: 9. [11] Ps. 89: 2.

LESSON STUDIES

WORD AND PHRASE STUDIES. — (27) **I will sow:** "I will make the people and their cattle to prosper and multiply so fast that the offspring of both shall seem almost to spring from the ground after the manner of seed sown." — *Cambridge Bible.* (28) **Watched over:** Been alert and active. **To pluck up,** etc.: See the first chapter of Jeremiah for a description of the first "watching over." (29) **The fathers have eaten sour grapes,** etc.: This proverb (which carried in it the truth that God does punish sins even to the third and fourth generation) the Jews used to excuse themselves for their sins, as if their fathers were altogether to blame for the punishments that came upon them. Children sometimes excuse themselves in the same way now. But we can't lay the blame of our tempers and dispositions on *anybody's* shoulders. A son may have a house left him by his father, but he is n't obliged to live in it. (30) **Eateth the sour grapes:** Or, that does wrong. **His teeth shall be set on edge:** He shall suffer, and not another. The New Testament puts the same truth thus: "Each man shall bear his own burden." (31) **The covenant that I made with their fathers:** See Exod. 19: 1–8. (32) **In the day that:** The time of their deliverance, not the particular day or night when they left Egypt. **Which my covenant:** Which covenant of mine. **An husband:** And who, therefore, should have had their love and obedience. (33) **In their heart will I write it:** Not on tables of stone. (34) **They shall teach no more every man his neighbour:** For God himself shall teach them. (35) **Thus saith the Lord:** The verses that are introduced by these words show the sureness of his promise. **The ordinances:** The fixed laws that govern all their motions. **The Lord of hosts is his name:** He impresses his greatness on men's minds and then binds himself by his own greatness. A man will sometimes say of another, "He is not worth keeping a promise to!" God never does that. His promise rests on something better than our worthiness. For all that, God's promises are conditional. (36) **These ordinances:** The operations of nature mentioned in verse 35. They do not change; men learn to depend on them. There is also a law in the spiritual world. God rules there, and rules by law. Whoever breaks natural laws gets burned, drowned, hurt, punished; he who breaks one of these higher laws also gets his punishment. But "in *keeping* of them there is great reward." **Cease from being a nation:** Or, **a people:** The Jewish race has not died out. It has lost national existence because it did not keep God's covenant and rejected its Deliverer. (37) **If heaven above:** A way of showing how impossible it is that God's promises can fail. **All the seed of Israel:** Unworthy members were cast away, but the people were brought back and the cities rebuilt, as he promised.

TOPIC STUDIES. — The Old Covenant: This spoke mainly of outward duties, yet it was not in *contradiction* to the new. (See Exod. 29: 45; Lev. 26: 12.) **Encouragement and Help in Keeping God's Law:** God himself gives the necessary help to walk in the way of his commandments. There are temptations, like pitfalls, but he provides a way of escape (1 Cor. 10: 13); there are hard, rough places, but he will keep our feet from stumbling (Jude 24; Is. 41: 10).

SIDE LIGHT STUDIES. — *On verse* 34: A Roman Catholic who was recently received into one of our Protestant churches was asked what led him there. "Oh! 'twas the longing to get straight to God without any man between," was the answer. Under the old covenant men were afraid to do this. "Speak thou with us, and we will hear," they said to Moses, "but let not God speak with us, lest we die." But God has given us Christ and Bethlehem and Calvary. He has taught us that

"There is no majesty in him
That love may come not near."

On verses 35–37: "Of Sertorius it is said that he performed his promises by words only; and of the Emperor Pertinax, that he was rather kind-spoken than beneficial to any. Not so the Almighty."

LESSON QUESTIONS

What is the title of this lesson? The Lesson Topic? Why were God's people despondent? Where were they still? Who, in prophetic vision, saw them restored to more than their former glory? What special message of comfort was first needed? (Golden Text.) Is that always the case? What was Jesus' word to the paralytic who was let down through the roof to be healed? (Mark 2: 5.)

I. **A New Sowing** (vs. 27–30). — What did the Lord promise about the house of Israel and the house of Judah? What did that mean? How had he "watched over" them in days past? Why had he done so? How did he now promise to watch over them? What proverb should they no more repeat? What did this proverb mean? Why would it no longer be true? For whose sins should each man suffer? For whose sins are we each responsible? Have we any right to lay off the blame of our sins on others, or on our circumstances? What does God say about all our temptations? (See Topic Studies.)

II. **A New Covenant** (vs. 31–34). — What did the Lord promise to make with the house of Israel and the house of Judah? What is a covenant? What covenants had they had before this? How had they kept them? What was the covenant that God made with them when he brought them up out of Egypt? (See Lesson Studies.) How was this unlike that one? Where would he write his law? What did that mean? What did David say about God's word? (*"Thy word have I laid up in my heart, that I might not sin against thee."*)

What should they not need to teach each other any more? Why? How was this knowledge of the Lord to be given to them? What did he promise to each and every one? Why is full and free forgiveness the basis of this new start in life as a nation? Was it possible for it to make a new start without it? Is the case any different with individuals?

III. **A New Sign** (vs. 35–37). — How did Jeremiah try to impress the truth of these wonderful promises? What did he say about the sun and moon and stars? What are meant by their ordinances? (See Lesson Studies.) What is the great name of Him who made these things that seem so enduring? What did God say about them? What did he mean by "ceasing to be a nation"?

How else did God seek to confirm his own word to them? Can heaven be measured? What are the foundations of the earth? What did God say about casting off Israel?

Why are all God's promises conditional? If we fail of our part, have we any right to look for the fulfillment of all his promises? What does he say to those who had sinned? (*Your sins have withholden good from you.*)

What in this lesson is meant specially for our help and encouragement? Why are we ever despondent? What sometimes made Paul despondent? (Rom. 7: 24.) What helped him to fresh courage and hope? (Read the twenty-fifth verse.)

LESSON THEMES

DISCOURAGEMENT. — What are the commonest causes for discouragement in the Christian life? Is God's law so hard to keep? What does he himself say? (Matt. 11: 30.) What did John say about his commandments? (1 John 5: 3.) What is the trouble, then? What did Jesus say about trying to serve two masters?

GOD'S HELP AND ENCOURAGEMENT. — How much help does God promise? (*As thy days, so shall thy strength be.*) Whom did Jesus promise to be our guide and helper? What helps have we in the Bible? Can you mention any other ways in which God helps us?

SEARCH QUESTIONS

1. In what Psalm is promised abundance of peace till the moon shall be no more?
2. What is called the "faithful witness in heaven"? (Ps.) What was promised to be established like it?
3. What statement in the Seventy-second Psalm has reference to the sun and the moon?

JEHOIAKIM'S WICKEDNESS

GOLDEN TEXT. — To-day if ye will hear his voice, harden not your hearts. — Hebrews 3: 15

LESSON TOPIC. — God's Word Despised

LESSON WORK FOR THE WEEK

Monday. Read the lesson, Jer. 36: 19-31. Learn the Golden Text and memory verses. Word and Phrase Studies.
Tuesday. Read Jer. 36: 1-18. What had Jeremiah done that made the princes afraid for his safety?
Wednesday. Read 2 K. 22: 3-20. How did Josiah receive God's messsge? Take up Topic Studies.
Thursday. Read Acts 5: 25-42. What apostles in the face of death answered, "We must obey God rather than men"?
Friday. Read Ps. 36: 1-12. What does the Word of God say about those who despise his warnings? Answer Lesson Theme Questions.
Saturday. Read 2 Tim. 2: 1-13. What must God's messengers learn to endure? Answer Search Questions.
Sunday. Read Ps. 119: 1-16. How are they blessed who observe God's law? Review the Work for the Week, and state how God's Word may now be despised.

Lesson Introduction. — The book of Jeremiah seems to have grown out of the "roll" which the scribe Baruch wrote at Jeremiah's dictation. The prophecies about Judah and Israel were ended, and these, at least many of them, with the prophecies concerning the Gentiles, were now gathered into one book or "roll."

TIME. — B.C. 605. The fifth year of Jehoiakim (v. 9). PLACE. — The Royal Palace in Jerusalem. RULERS. — Jehoiakim, king of Judah (B.C. 609-598, corrected to B.C. 610-599); Nebuchadnezzar, king of Babylon (B.C. 604-562).

LESSON TEXT — Commit verses 22, 23

COMMON VERSION

19. Then said the princes unto Ba'ruch, Go, [1] hide thee, thou and Jer'e-mi'ah; and let no man know where ye be.
20. ¶ And they went in to the king into the court, but they laid up the roll in the chamber of E-lish'a-ma the scribe, and told all the words in the ears of the king.
21. So the king sent Je-hu'di to fetch the roll: and he took it out of E-lish'a-ma the scribe's chamber. And Je-hu'di [2] read it in the ears of the king, and in the ears of all the princes which stood beside the king.
22. Now the king sat in the winter house in the ninth month: and *there was a fire* on the hearth burning before him.
23. And it came to pass, *that* when Je-hu'di had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all [4] the roll was consumed in the fire that *was* on the hearth.
24. Yet they were [3] not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.
25. Nevertheless El'na-than and Del-a-i'ah and Gem-a-ri'ah had made intercession to the king that he would not burn the roll: but he would not hear them.
26. But the king commanded Je-rah'me-el the son of Ham'me-lech, and Se-ra'iah the son of Az'ri-el, and Shel-e-mi'ah the son of Ab'de-el, to [4] take Ba'ruch the scribe and Jer'e-mi'ah the prophet: but [5] the Lord hid them.
27. ¶ Then the word of the Lord came to Jer'e-mi'ah, after that the king had burned the roll, and the words which Ba'ruch wrote at the mouth of Jer'e-mi'ah, saying,
28. Take thee again [6] another roll, and write in it all the former words that were in the first roll, which Je-hoi'a-kim the king of Ju'dah hath burned.
29. And thou shalt say to Je-hoi'a-kim king of Ju'dah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Bab'y-lon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?
30. Therefore thus saith the Lord of Je-hoi'a-kim king of Ju'dah; [7] He shall have none to sit upon the throne of Da'vid: and his dead body shall be cast out in the day to the heat, and in the night to the frost.
31. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Je-ru'sa-lem, and upon the men of Ju'dah, all the evil that I have pronounced against them; but they hearkened not.

MARGINAL REFERENCES. — [1] 1 K. 17: 3; Luke 13: 31. [2] 2 K. 22: 10; Ezek. 2: 7. [3] Job 15: 4; Ps. 36: 1; Rom. 3: 18; Matt. 12: 41. [4] 1 K. 19: 1-3. [5] John 8: 59. [6] Job 23: 13; Matt. 24: 35.

REVISED VERSION

19. Then said the princes unto Ba'ruch, Go, hide thee, thou and Jer'e-mi'ah; and let no man know where ye be.
20. And they went in to the king into the court; but they had laid up the roll in the chamber of E-lish'a-ma the scribe; and they told all the words in the ears of the king.
21. So the king sent Je-hu'di to fetch the roll: and he took it out of the chamber of E-lish'a-ma the scribe. And Je-hu'di read it in the ears of the king, and in the ears of all the princes which stood beside the king.
22. Now the king sat in the winter house in the ninth month: and *there was a fire in* the brasier burning before him.
23. And it came to pass, when Je-hu'di had read three or four [1] leaves, that *the king* cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier.
24. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.
25. Moreover El'na-than and Del-a-i'ah and Gem-a-ri'ah had made intercession to the king that he would not burn the roll: but he would not hear them.
26. And the king commanded Je-rah'me-el [2] the king's son, and Se-ra'iah the son of Az'ri-el, and Shel-e-mi'ah the son of Ab'de-el, to take Ba'ruch the scribe and Jer'e-mi'ah the prophet: but the Lord hid them.
27. ¶ Then the word of the Lord came to Jer'e-mi'ah, after that the king had burned the roll, and the words which Ba'ruch wrote at the mouth of Jer'e-mi'ah, saying,
28. Take thee again another roll, and write in it all the former words that were in the first roll, which Je-hoi'a-kim the king of Ju'dah hath burned.
29. And concerning Je-hoi'a-kim king of Ju'dah thou shalt say, Thus saith the Lord: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Bab'y-lon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?
30. Therefore thus saith the Lord concerning Je-hoi'a-kim king of Ju'dah: He shall have none to sit upon the throne of Da'vid: and his dead body shall be cast out in the day to the heat, and in the night to the frost.
31. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Je-ru'sa-lem, and upon the men of Ju'dah, all the evil that I have pronounced against them, but they hearkened not.

[1] Or, *columns* [2] Or, *the son of Hammelech*

[7] Prov. 29: 1; Is. 45: 9; Matt. 23: 37-39.

LESSON STUDIES

WORD AND PHRASE STUDIES. — (19) **Go, hide thee:** The princes were friendly to Jeremiah. See chap. 26: 16. They knew the tyrant they had to deal with too well not to expect him to fly out in a fury on him who had written such prophecies, though they were the word of the Lord and not of any man. (20) **Into the court:** An Eastern palace is often built round an inner court. **They had laid up the roll:** For safe-keeping. (22) **The winter house:** The time was the ninth month (December). Different parts of these palaces were used to live in, according to the season (Amos 3: 15). (23) **The brasier:** A metal pan or kettle for burning charcoal. **Three or four leaves:** See margin. "The Hebrew word literally signifies 'folding doors,' and exactly describes the shape of the columns of writing upon the roll." **The penknife:** A knife used by the scribes to shape the reed used in writing, and to erase anything from the parchment. Parchment was not easily torn, so the angry king snatched the knife and cut the roll to show his fury, even before throwing it into the fire-pan to be burned. (24) **They were not afraid:** This does not mean the princes previously spoken of (v. 16), but the king's attendants. (25) **Made intercession:** Begged him not to do it. (26) **To take Baruch the scribe and Jeremiah the prophet:** Showing how well-founded the fears of the princes were. This "taking" was of course in order to do them mischief; no doubt he would be as furious with them as he had been with the manuscript. (29) **The king of Babylon:** Nebuchadnezzar. **Shall certainly come and destroy:** Nebuchadnezzar was already Jehoiakim's master, it is supposed; but such a coming is now predicted as will leave no throne to the subject prince and no people to govern. (30) **He shall have none to sit upon the throne of David:** This is not a revoking of any promise to David, but only an exclusion of Jehoiakim from all its benefits. Jehoiakim had a son (Jehoiachin) who "sat on the throne" three months, but this does not seem to have been worth taking account of. **His dead body shall be cast out:** For the burial of Jehoiakim see chap. 22: 18, 19. (31) **His servants:** Those servants who "were not afraid." **The inhabitants of Jerusalem** were not punished for the crime of the king, but for their own sins. See chap. 35: 17; 19: 15.

TOPIC STUDIES. — **Merciful Warnings:** God's word is full of instances of such warnings. See the mission of Jonah to Nineveh; the preaching of John the Baptist; and later the preaching of all the apostles and evangelists. **Contempt of God's Warnings:** No greater sin is mentioned in the Bible. It seems to be the unpardonable sin, for unbelief is the very root of it. See Prov. 1 for a fearful warning against rejecting warnings.

SIDE LIGHT STUDIES. — **A roll of a book:** Writing was sometimes upon tablets, but this roll was of parchment. Such a roll was usually of "several skins sewn together, and cut of an even breadth, with a piece of wood at one end, or, in case of larger volumes, at both ends, on which to roll them up. On this the writing was arranged in columns, and the place was found by unrolling the volume, a word which means the same as roll though we apply it to books shaped in a very different way." It was usually written on one side only, though we have one instance mentioned where it was "written within and without." (Ezek. 2: 10; see also Rev. 5: 1.) As rolls were made of skins (dressed and made into parchment), books were called "skins" among some nations. **Brasier:** This was a pot or pan of coals, used in the East for heating and also in the temple service. *Geikie* speaks of it in this way: "The heat of a brasier is often very agreeable during the months in which, after the heat of a Palestine summer, the register drops once and again to the verge of freezing, and for days together the air is most disagreeably cold. It was in such biting weather that Jehoiakim sat in the winter house — that part of the palace of David which faced south — in the ninth, or cold month, Chisleu (corresponding nearly to our December), glad of the heat of a charcoal fire in a brasier in the middle of the chamber, the windows of which, it must be remembered, had no glass — when he cut up the roll of Jeremiah's prophecy, with the scribe's penknife, and burnt it."

LESSON QUESTIONS

Who was Jehoiakim? What do you know about him? (Consult the Bible Dictionary at the end of the lessons.) What was the state of the people and of the kingdom? Why was God angry with them? What had he set Jeremiah to doing? What was the name of the scribe who helped him?

I. **The Roll Read** (vs. 19-21). — What did the princes say to Baruch? Why? What shows that they were friendly to the prophet? What had they said about him before?

When they had so cautioned him, what did they do? Where was the king? How are Eastern houses built?

What did they tell the king? What precaution had they taken to make sure of the safety of the roll? What did the king send Jehudi to do? What did this servant of the king do when he had brought it?

II. **The Roll Burned** (vs. 22-26). — What time of year was it? Where was the king sitting? What can you tell about these "winter houses" and "summer houses"? Can you point to any other mention of them? Had the chamber any glass in the windows? (See Side Light Studies.) What was burning in the room?

How far did Jehudi read before the king interrupted him? What are meant by "leaves"? Can you tell how a roll looked? What it was made of? How put together? How was it written? What does our word "volume" really mean?

What did the king do? Why did he cut it first? Why did n't he tear it? What kind of a knife was this penknife? What made the king so angry? (v. 29.) Do you remember a king who received a similar message in a very different manner? Do you also remember the message God sent back to him?

What is said of the king and his servants? What servants are here meant? What ones are excepted? Where is it specially said that the princes *were* afraid? Who begged the king not to do so wicked a thing? Did he listen at all to them? Do you know anything more about these names? Instead of listening to them, what sin did he try to add to this one? Why did they not obey the king's commandment? Do you think anybody could find what the Lord had hidden? What did David say that God would do in any time of trouble? (Ps. 27: 5.)

III. **The Roll Rewritten** (vs. 27-31). — Who sent a message to Jeremiah? What was it? What words was he to write in it? What other words that were not in it before? What question of King Jehoiakim's was to be quoted in it? Who was this king of Babylon?

How did God say he would punish the king for burning the roll? Did any sons of his reign after him? What was to happen to him personally? In what other place do we find a mention of his dead body? What did God say he would do to further punish all who shared his wickedness? What was their greatest sin? (*Not listening to God's warnings and invitations to repent.*) What is the Golden Text? To whom is that spoken to-day?

LESSON THEMES

KINDNESS OF GOD'S WARNINGS. — What does God always do before he punishes sin? Why does he warn us beforehand? Does he send prophets now? How do our warnings come? Are they always written? Are they always even spoken to us? What in our hearts warns us whenever we do wrong?

REJECTING GOD'S WARNINGS. — What does the Bible say about the danger of rejecting God's warnings? What will the Holy Spirit do at last if we do not listen to him? Is there any help for us after that? What should this lesson teach us?

SEARCH QUESTIONS

1. What child did the Lord help a mother to hide from murderers? (Ex.)
2. What are the saints called in the Eighty-third Psalm?
3. What young king was hid from his wicked grandmother, who tried to kill him? (Kings.)
4. What child was hid in Egypt away from King Herod? (Matt.)

JEREMIAH PERSECUTED

GOLDEN TEXT. — I am with thee, saith the Lord, to deliver thee. — Jeremiah 1: 19

LESSON TOPIC. — God's Word Maintained

LESSON WORK FOR THE WEEK

Monday. Read the lesson, Jer. 37: 11-21. Learn the Golden Text and memory verses.
Tuesday. Read Jer. 37: 1-10. With what message was Jeremiah sent to Zedekiah? Read Word and Phrase Studies.
Wednesday. Read 2 Cor. 6: 1-18. Look up carefully all the references. Look up Marginal References.
Thursday. Read Matt. 5: 1-12. What does God say of his persecuted ones? Read Topic Studies.
Friday. Read Phil. 1: 1-18. What great apostle rejoiced to preach Christ even in chains? Answer Lesson Themes.
Saturday. Read Mark 6: 14-29. How was the greatest prophet that ever lived treated by a wicked king? Answer Search Questions.
Sunday. Review the Lesson Work for the Week. When should a servant of God speak that which will subject him to persecution?

Lesson Introduction. — The word of the Lord came true. Zedekiah son of Josiah reigned, and not the son of Jehoiakim. But this did not teach the people to trust and fear the Lord. Zedekiah was another bad king, and Jeremiah had to come to *him* with a message. See how the truth of God's word is brought out in the progress of the lesson.

TIME. — Ninth year of Zedekiah (2 K. 25: 1), B.C. 587. PLACE. — Jerusalem. RULERS. — Nebuchadnezzar, king of Babylon (B.C. 604-562); Zedekiah, his tributary, king of Judah (B.C. 597-586; corrected to B.C. 599-588); Hophra, or Apries, pharaoh of Egypt (B.C. 589-570). INTERVENING EVENTS. — Jehoiakim was carried a prisoner to Babylon after eleven years' reign, and was succeeded for three months by Jehoiachin, his son. He also was carried to Babylon by Nebuchadnezzar, who appointed Zedekiah as his vassal, forcing him to take the oath of allegiance.

LESSON TEXT — Commit verses 15-17

COMMON VERSION

11. ¶ And it came to pass, that when the army of the Chal-de'ans was broken up from Je-ru'sa-lem for fear of Pha'ra-oh's army,

12. Then Jer'e-mi'ah [1] went forth out of Je-ru'sa-lem to go into the land of Ben'ja-min, to separate himself thence in the midst of the people.

13. And when he was in the gate of Ben'ja-min, a captain of the ward *was* there, whose name *was* I-ri'jah, the son of Shel-e-mi'ah, the son of Han-a-ni'ah; and he took Jer'e-mi'ah the prophet, saying, [2] Thou fallest away to the Chal-de'ans.

14. Then said Jer'e-mi'ah, *It is* false; I fall not away to the Chal-de'ans. But he hearkened not to him: so I-ri'jah took Jer'e-mi'ah, and brought him to the princes.

15. Wherefore the princes were wroth with Jer'e-mi'ah, and smote him, and put him in [3] prison in the house of Jon'a-than the scribe: for they had made that the prison.

16. ¶ When Jer'e-mi'ah was entered into the dungeon, and into the cabins, and Jer'e-mi'ah had remained there many days;

17. Then Zed-e-ki'ah the king sent, and took him out: and the king [4] asked him secretly in his house, and said, Is there *any* word from the Lord? and Jer'e-mi'ah said, There is: for, said he, [5] thou shalt be delivered into the hand of the king of Bab'y-lon.

18. Moreover Jer'e-mi'ah said unto king Zed-e-ki'ah, [6] What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19. Where *are* now your prophets [7] which prophesied unto you, saying, The king of Bab'y-lon shall not come against you, nor against this land?

20. Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jon'a-than the scribe, lest I die there.

21. Then Zed-e-ki'ah the king commanded that they should commit Jer'e-mi'ah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jer'e-mi'ah remained in the court of the prison.

MARGINAL REFERENCES. — [1] Neh. 6: 11. [2] Jer. 21: 9; Ps. 35: 11; Matt. 5: 11; 2 Cor. 6: 8-10. [3] Gen. 40: 15; Acts 5: 17, 18; 14: 19; Rev. 2: 10. [4] Mark 6: 20; John 5: 35. [5] Ezek. 17: 19-21. [6] Prov. 17: 13; John 10: 32; Gal. 4: 16. [7] Lam. 2: 14; Ezek. 13: 10, 11.

REVISED VERSION

11. And it came to pass that when the army of the Chal-de'ans was broken up from Je-ru'sa-lem for fear of Pha'ra-oh's army,

12. Then Jer'e-mi'ah went forth out of Je-ru'sa-lem to go into the land of Ben'ja-min, to receive his portion [1] there, in the midst of the people.

13. And when he was in the gate of Ben'ja-min, a captain of the ward was there, whose name was I-ri'jah, the son of Shel-e-mi'ah, the son of Han-a-ni'ah; and he laid hold on Jer'e-mi'ah the prophet, saying, Thou fallest away to the Chal-de'ans.

14. Then said Jer'e-mi'ah, It is false; I fall not away to the Chal-de'ans; but he hearkened not to him: so I-ri'jah laid hold on Jer'e-mi'ah, and brought him to the princes.

15. And the princes were wroth with Jer'e-mi'ah, and smote him, and put him in prison in the house of Jon'a-than the scribe; for they had made that the prison.

16. When Jer'e-mi'ah was come into the [2] dungeon house, and into the cells, and Jer'e-mi'ah had remained there many days;

17. Then Zed-e-ki'ah the king sent, and fetched him: and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jer'e-mi'ah said, There is. He said also, Thou shalt be delivered into the hand of the king of Bab'y-lon.

18. Moreover Jer'e-mi'ah said unto king Zed-e-ki'ah, Wherein have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison?

19. Where now are your prophets which prophesied unto you, saying, The king of Bab'y-lon shall not come against you, nor against this land?

20. And now hear, I pray thee, O my lord the king: let my supplication, I pray thee, [3] be accepted before thee; that thou cause me not to return to the house of Jon'a-than the scribe, lest I die there.

21. Then Zed-e-ki'ah the king commanded, and they committed Jer'e-mi'ah into the court of the guard, and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. Thus Jer'e-mi'ah remained in the court of the guard.

[1] Heb. *from thence.* [2] Or, *house of the pit* [3] Heb. *fall.*

LESSON STUDIES

WORD AND PHRASE STUDIES. — (11) **Was broken up from:** Was gone away from Jerusalem. **For fear of Pharaoh's army:** They were not really afraid. They wished it to appear so, the better to carry out their plans. (12) **To receive his portion:** Jeremiah was a priest, and had a right to share in the produce of the priests' lands in Anathoth. War was suspended, not ended, and, like every one else, he wished to obtain some supplies of food. **He went not alone, but in the midst of the people** that is, with others who went for the same purpose. (13) **In the gate:** The entrance to the city. "The northern gate leading to Benjamin and thence to Ephraim, whence it is also called the gate of Ephraim." **A captain of the ward:** An officer whose duty it probably was to examine all who went in or out of that gate. **Laid hold on Jeremiah:** Seized, or, as we say, arrested him. **Thou fallest away to the Chaldeans:** Perhaps it was not strange that Jeremiah was suspected of deserting to the Chaldæan army, and the prophet could not prove the falsity of the charge even before the princes. These princes were not the friendly ones who, as we have seen, more than once tried to save his life. Those may have been carried away captive to Babylon. At all events, these princes were angry with him, after the old fashion of King Jehoiakim, and having first scourged him thrust him into prison. (15) **The house of Jonathan the scribe:** This had been "fixed upon as the prison for political offenders." (16) **The dungeon house:** Many prisons were simply old, unused cisterns. If this were not one, it was not unlike, being under ground, without light or air for the most part. It was divided up into several cells or arched vaults. Here the unfortunate prophet was kept for a long time. (17) **Secretly in his house:** Jeremiah was brought to the royal palace. The king had been reminded of Jeremiah by a new onset from the king of Babylon, who, as the prophet very well knew, had only drawn off for a season. Zedekiah, however, had not courage enough to consult the scorned prophet openly. **Thou shalt be delivered:** The same message for which he had been shut up before. He does not stammer or hesitate or soften it in any way. (18) **Where now are your prophets:** Like enough, down in Babylon! (20) **Let my supplication . . . be accepted before thee:** Notice the reading in the margin. Prayers, like those who offered them, were spoken of as if they fell before the king in humble submission. **Lest I die there:** These pathetic words best tell the horrors of the prison he had endured. (21) **The court of the guard:** A part of the king's palace; perhaps the quarters of the king's guard. **A loaf of bread:** A round cake of bread. **The bakers' street:** In Eastern cities it is common for the different trades to have separate streets allotted to them.

TOPIC STUDIES. — **The Certainty of God's Word:** — (1) *In Punishment.* Unless God's judgments are turned away by repentance as in the case of Nineveh, they are certain to come as threatened. See how this was true in the case of the flood; of Sodom; of the children of Israel many a time in the wilderness and afterward when they sinned against him. Find other instances, as the punishment of King Nebuchadnezzar for his pride and vanity; Belshazzar the king; Saul, who did not obey the voice of the Lord. (2) *In Promises.* Solomon said, "There hath not failed one word of all his good promise." Look up the following references and see how many names you might subscribe to that statement under Solomon's: — Gen. 9: 9–17; 12: 7; 26: 2–4; 2 Sam. 7: 12–17. Find others as you are able.

SIDE LIGHT STUDIES. — **Cisterns used as prisons:** "It is wonderful what a number of these subterranean reservoirs there are in the Holy Land. . . . They are either hewn in the native rock or dug in the earth, and then built up with masonry, but the rock is often porous, so that the water passes through it and leaves them dry and useless for their original purpose. Narrowed at the top, so as to resemble a huge bottle, they are terrible prisons, if one fall into them, as sometimes happens, for it is impossible to get out unaided."

LESSON QUESTIONS

Who reigned in Judah in the room of the son of Jehoiakim? What kind of a man was he? What prophecy had Jeremiah made against him and against his kingdom?

I. **In Prison** (vs. 11–15). — What did the army of the Chaldæans pretend to do? Whose army seemed to make them go away? What did Zedekiah think? Who had told him better? Why did he not believe him?

Where did Jeremiah start to go to? Where is the land of Benjamin? Did he go alone or with others? What did he go for? What right had he to expect something? What did he want to provide for?

How far did he get on his journey? What happened in the gate of Benjamin? What was this gate? Who was in charge of it? Whose son was he? What did he do to Jeremiah? What did he accuse him of?

What did Jeremiah answer? Did they believe him? To whom was he carried by Irijah? Who were these princes? Were they the good friends who had saved his life before? What did they do to him? Where did they imprison him?

II. **Before the King** (vs. 16–20). — What is this prison of Jeremiah's called? What were they often made out of? Why was a cistern especially terrible? What can you tell about their shape? The way they were made into cells or chambers sometimes? Can you give any instances of their use? How long did Jeremiah have to stay in this one?

What brought him out at last? Who sent for him? Why did he do it secretly? Where did he receive Jeremiah? What was the first thing he asked of him? What new trouble had led him to think of the Lord?

What did Jeremiah answer? What was the word from the Lord? Had it changed since the last time that it had been told to him? What had he done to Jeremiah that time? Why was not the prophet afraid to say it again? What will a brave servant of God do, even if danger threatens? Who will stand by him and help him? Does that mean that he may not have to suffer for the truth's sake? What blessings are promised to those who are persecuted as Jeremiah was, or as Jesus was?

What question did Jeremiah ask of the king, now that he had a good chance to speak with him? Could the king think of anything that he had ever done wrong? What did Jeremiah ask about the false prophets who had prophesied "smooth things," as the Bible says, because they did n't dare to be bold like Jeremiah? Where *were* they, in all likelihood? What had they prophesied? How had their words been proved false?

What did the prophet beg of King Zedekiah? Why did he dread to go back there?

III. **In the Court of the Guard** (v. 21). — What did God incline the king to do about this request? Don't you suppose Jeremiah had prayed a good deal about this thing? What does the Bible say about the king's heart? (*The king's heart is in the hand of the Lord . . . he turneth it whithersoever he will.*) Is that as true now as ever? Is it true of other people's hearts? Then what is the shortest way to touching people's hearts in any matter that is dear to us? What encouragement is it to us when we want to win them to right things for their own sakes?

Where did the king put Jeremiah? Why was that a better place? What still further kindness did the king show him? What kind of a "loaf" was this? How long was he to have it? What is meant by the bakers' street?

LESSON THEMES

TRUE THREATENINGS OR WARNINGS. — Are God's warnings sure to come true? Is there any "if" about them? What is it? What instances can you give from the Bible of God's word coming true in this way? What should it teach us?

TRUE PROMISES. — Did you ever know of one that failed? How many can you count up out of the Bible stories that came true? Why should we have faith in God's promises? Can he keep them to us if we *don't* trust him?

SEARCH QUESTIONS

1. What reference is made in Jeremiah to broken cisterns?
2. Who digged many wells for his cattle? (Chron.)
3. In what catalogue of God's good gifts are "wells digged" mentioned? (Neh.)

LESSON X

THE DOWNFALL OF JUDAH

GOLDEN TEXT. — Behold, your house is left unto you desolate. — Matthew 23: 38

LESSON TOPIC. — Carried into Captivity

LESSON WORK FOR THE WEEK

Monday. Read the lesson, Jer. 39: 1-10. Learn the Golden Text and memory verses.

Tuesday. Read 2 K. 25: 1-22. What is the story of this lesson as told here? Take up Word and Phrase Studies.

Wednesday. Read Jer. 52: 1-16. Write out or make a note of any difference between this version and that in Kings.

Thursday. Read Ezek. 12: 1-16. What strange prophecy about Zedekiah is fulfilled in this lesson? Look up the Marginal References.

Friday. Read Jer. 20: 1-6. What did Jeremiah prophesy to Pashur? Answer Lesson Questions.

Saturday. Read Jer. 39: 13—40: 6. What was Jeremiah's fate in the downfall of Judah? How could he have avoided it? Answer Search Questions.

Sunday. Read Jer. 52: 17-30. What was carried away into Babylon? How many captives? What were the reasons for this captivity? Read Side Light Studies and look up the references there.

Lesson Introduction. — This story of the capture of Jerusalem is a sort of summary, to be filled out by careful study of the references, as given in the Lesson Work above. It brings out clearly God's truth in his judgment upon Jerusalem, and also in preserving Jeremiah "because he put his trust" in him. Study the whole lesson with this thought in view. See how *many* promises, prophecies, and warnings are fulfilled.

TIME. — B.C. 589. PLACES. — Jerusalem; the Arabah, or desert east of Jerusalem; Riblah, a city on the bank of the river Orontes, in Asia Minor, on the road to Babylon. RULERS. — Same as in Lesson IX.
PARALLEL PASSAGES. — 2 K. 25: 1-12; Jer. 52: 1-16.

LESSON TEXT — Commit verses 6-8

COMMON VERSION

1. In the [1] ninth year of [2] Zed-e-ki'ah king of Ju'dah, in the tenth month, came Neb'u-chad-nez'zar king of Bab'y-lon and all his army against Je-ru'sa-lem, and they besieged it.

2. *And* in the eleventh year of Zed-e-ki'ah, in the fourth month, the ninth *day* of the month, the city was broken up.

3. And all the princes of the king of Bab'y-lon came in, and sat in the middle gate, *even* Ner'gal-sha-re'zer, Samgar-ne'bo, Sar'se-chim, Rab'sa-ris, Ner'gal-sha-re'zer, Rab'mag, with all the residue of the princes of the king of Bab'y-lon.

4. ¶ And it came to pass, *that* when Zed-e-ki'ah the king of Ju'dah saw them, and all the men of war, then they [3] fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5. But the Chal-de'ans' army pursued after them, and [4] overtook Zed-e-ki'ah in the plains of Jer'i-cho: and when they had taken him, they brought him up to Neb'u-chad-nez'zar king of Bab'y-lon to Rib'lah in the land of Ha'math, where he [5] gave judgment upon him.

6. Then the king of Bab'y-lon slew the sons of Zed-e-ki'ah in Rib'lah before his eyes: also the king of Bab'y-lon [6] slew all the nobles of Ju'dah.

7. Moreover he [7] put out Zed-e-ki'ah's eyes, and bound him with chains, to carry him to Bab'y-lon.

8. ¶ And the Chal-de'ans [8] burned the king's house, and the houses of the people, with fire, and brake down the walls of Je-ru'sa-lem.

9. Then Neb-u-zar'a-dan the captain of the guard [9] carried away captive into Bab'y-lon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10. But Neb-u-zar'a-dan the captain of the guard left of the poor of the people, which had nothing, in the land of Ju'dah, and gave them vineyards and fields at the same time.

MARGINAL REFERENCES. — [1] Ezek. 24: 1, 2. [2] 2 K. 24: 19, 20; 2 Chron. 36: 11-16. [3] Lev. 26: 17; Deut. 28: 25; 32: 30. [4] Jer. 32: 5; 34: 2, 3. [5] Ezek. 21: 25-27. [6] 2 Chron. 36: 17. [7] Ezek. 12: 13. [8] 2 Chron. 36: 18, 19. [9] Deut. 4: 27; Is. 5: 13.

REVISED VERSION

1. And it came to pass when Je-ru'sa-lem was taken, [1] (in the ninth year of Zed-e-ki'ah king of Ju'dah, in the tenth month, came Neb'u-chad-rez'zar king of Babylon and all his army against Je-ru'sa-lem, and besieged it;

2. In the eleventh year of Zed-e-ki'ah, in the fourth month, the ninth day of the month, a breach was made in the city:)

3. That all the princes of the king of Bab'y-lon came in, and sat in the middle gate, even Ner'gal-sha-re'zer, Samgar-ne'bo, Sar'se-chim, [2] Rab'sa-ris, Ner'gal-sha-re'zer, [2] Rab'mag, with all the rest of the princes of the king of Bab'y-lon.

4. And it came to pass that when Zed-e-ki'ah the king of Ju'dah and all the men of war saw them, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the Ar'a-bah.

5. But the army of the Chal-de'ans pursued after them, and overtook Zed-e-ki'ah in the plains of Jericho: and when they had taken him, they brought him up to Neb'u-chad-rez'zar king of Bab'y-lon to Rib'lah in the land of Ha'math, and he [3] gave judgement upon him.

6. Then the king of Bab'y-lon slew the sons of Zed-e-ki'ah in Rib'lah before his eyes: also the king of Bab'y-lon slew all the nobles of Ju'dah.

7. Moreover he put out Zed-e-ki'ah's eyes, and bound him in fetters, to carry him to Bab'y-lon.

8. And the Chal-de'ans burned the king's house, and the houses of the people, with fire, and brake down the walls of Je-ru'sa-lem.

9. Then Neb-u-zar'a-dan the [4] captain of the guard carried away captive into Bab'y-lon the residue of the people that remained in the city, the deserters also, that fell away to him, and the residue of the people that remained.

10. But Neb-u-zar'a-dan the captain of the guard left of the poor of the people, which had nothing, in the land of Ju'dah, and gave them vineyards and fields at the same time.

[1] See ch. lii. 4, &c., 2 Kings xxv. 1—12. [2] Titles of officers. [3] Heb. *spake judgements with him.* See ch. xii. 1. [4] See Gen. xxxvii. 36.

LESSON STUDIES

WORD AND PHRASE STUDIES. — (1) **Nebuchadrezzar:** Same as Nebuchadnezzar. (2) **A breach was made:** A breach was made in the walls, so that the enemy could enter. (3) **All the princes:** There were four princes, whose names are here given. "Rab-mag" is an explanation of the last one. It means "chief of the magicians." **The middle gate:** "Probably that which separated the city of Zion from the lower town." (4) **When Zedekiah . . . and all the men of war saw them:**

Rather, knew this; for it was night, and no one could see anything. **By night**: As Ezekiel had prophesied (Ezek. 12: 12). **The king's garden**: See Neh. 3: 15. There was a royal garden at the junction of the Hinnom and Kidron valleys. **The gate betwixt the two walls**: "The walls intended are probably those which skirted on either side the valley of the Tyropœon." **The way of the Arabah**: The Arabah is the lower valley of the Jordan. The road to it led eastward over Olivet to Bethany and Jericho. (5) **Overtook Zedekiah**: The soldiers are not mentioned, as the "men of war" who started with him scattered to the four winds, as had been foretold of them. So the king alone was taken at this time. See Lam. 4: 19, 20 for a description of the method of his capture; also Ezek. 12: 13. They lay in wait for him, one body of soldiers probably getting before him while the others were pursuing, so taking him in a "snare." **To Riblah**: Nebuchadnezzar was carrying on two great sieges at the same time; the other one was Tyre. In these circumstances he took up his station at the most central point for superintending both. So though we read (in 2 K. 25: 1) that the king and all his host came against Jerusalem, we see that neither the king in person nor by any means all the soldiers he could muster came to subdue this place. **Gave judgement**: Or, sentence. (6) **Slew the sons of Zedekiah**: It would not much matter in those days whether they were old enough to be considered rebels too or not. See how in chapter 38: 23 the king had been warned of this by the prophet. **Before his eyes**: This was not more cruel, perhaps, than the war customs of most nations in those days, but Jeremiah twice speaks of it as the crowning horror of his misfortune. **All the nobles**: Nebuchadnezzar meant to have no more trouble in that part of his dominions! (7) **Put out Zedekiah's eyes**: After that last sad sight! Blinding was not an uncommon punishment in the East. In this blinding of Zedekiah several prophecies were fulfilled and explained. See how Jeremiah and Ezekiel had seemed to contradict each other (Jer. 32: 5; 34: 3; Ezek. 12: 13). **Fetters**: Of brass. Fetters usually mean chains for the feet, but Assyrian captives are almost always represented as bound with two chains, one for the hands and one for the feet. **To carry him to Babylon**: See Jer. 52: 11. It is thought that the king had to work in the mill there like other slaves, in true Samson fashion. (8) **The Chaldeans burned the king's house**: We are told elsewhere that Nebuzaradan did it, of course as Nebuchadnezzar's general. He burned not only the royal palace, but the house of the Lord, and destroyed the walls of the city, to shut out all possibility of future uprisings. (9) **The captain of the guard**: Or, "chief of the executioners." For an account of the captives whom he took away to Babylon see Jer. 52: 17–30. (10) **Left of the poor of the people**: Because they could do no mischief and the land needed some to take care of it for the conquerors. **And gave them**: As colonists, subject to the king of Babylon.

TOPIC STUDIES.—God Faithful to Punish: Faithfulness is as clearly seen in God's judgments as in rewards and blessings. See in this lesson how many words came true and added their witness to God's character for truth. **God May Delay, but He Does Not Forget**: We have a caution in the New Testament against thinking God slack about his promises. (2 Pet. 3: 9.) The flood came — at last. Sodom was destroyed — at last.

SIDE LIGHT STUDIES.—Famine in time of war: The stories of famous sieges in any country will furnish us with an idea of what the inhabitants probably endured in this siege of Jerusalem. But many passages tell us very distinctly what the horrors were. See Lam. 4: 3, 4, 10; Ezek. 5: 10; Lam. 5: 4; and Ezek. 5: 12. **Engines used in sieges**: These were sometimes called "forts." They were, rather, movable towers which sometimes had battering-rams attached to them. By these towers the besieged could put themselves more on a level with those in the castle or city.

LESSON QUESTIONS

I. **The City Taken** (vs. 1–3).—What happened in the ninth year of King Zedekiah? In what month? Who came against Jerusalem? Did he come or send his generals? Why did n't he come himself?

What was Nebuchadnezzar king of? How did he set about taking Jerusalem? Was there really any other way of taking it except by siege? What is a siege? What can you tell about this one? (See Side Light Studies.) How long did it last? (*One year and six months.*)

In what year and month was the city broken into? Who came into the city? Where did they "sit"? What does that mean? What was this middle gate?

II. **The King Taken** (vs. 4–7).—What did the king do when he knew this? Who went with him? Where did they go? What time was this? (*Probably about midnight.*) How did they get out of the city? What is the Arabah? How did they get to it?

Who followed closely after them? What else did the Chaldæans probably do to make sure of their prisoner? Where did they overtake him? Why is nothing said about the men of war? What prophecy is fulfilled in their flight?

What did they do with Zedekiah? Why did they take him to Riblah? What was Nebuchadnezzar doing there? What did he and his princes do when they saw Zedekiah? What was this judgment? Who first were killed before his eyes? Had Jeremiah given him any warning of this? Who else were killed? What then was done to Zedekiah's eyes? Where was he carried? How? What to do there? How long was he kept in the prison house?

III. **The City Destroyed** (v. 8).—What was done to the city? What houses were burned? What was done to the Temple? To all the great and rich houses? Can you think of a reason for all this? What was done to the walls of the city? Why?

Were no spoils carried away out of this great, beautiful city? (See the fifty-third chapter.) What were some of them? Why would this seem more terrible to the Jews than all their other misfortunes put together? Why do you suppose the Lord permitted it?

IV. **The People Carried into Captivity** (vs. 9, 10).—What was Nebuzaradan called? What is the meaning of the name? What did he do to the people? Who were left? Where can you find an account of this carrying away into Babylon? Was it done all at once?

Whom only did he leave in Jerusalem? Why were these chosen to stay there? Why were any left at all? What were given them to take care of? Was this done out of any kindness to them? For what reason?

LESSON THEMES

PUNISHMENT CERTAIN.—Can you think of any examples from God's Word to prove that when God says he will punish a man or a people it will certainly be done? Who was the first one in the world that ever proved that? Who tried to make her believe that it would n't be so? What should you think of all other lies of that sort? Who is called the "Father of lies"? What will happen to those who are foolish enough to believe him?

GOD'S DELAYS.—Do you know why God waits a long time before punishing? What good does it sometimes do? What are wicked people apt to think? Is God any less sure to punish at last?

GOD WILL CONQUER

"God will conquer! Take his side,
And to certain triumph ride!"

SEARCH QUESTIONS

1. Which one of the judges had his eyes put out and his feet bound with fetters of brass? (Judges.)
2. What other kings of Judah were bound with fetters and carried to Babylon by the king of Assyria? Why? (2 Chron. xxxiv, xxxvi.)
3. What account have we of a madman chained with fetters? (Mark.)

PROMISE OF A NEW HEART

GOLDEN TEXT.— A new heart also will I give you, and a new spirit will I put within you. — Ezekiel 36: 26

LESSON TOPIC.— Redemption from Captivity

LESSON WORK FOR THE WEEK

Monday. Read the lesson, **Ezek. 36: 25-38.** Learn the Golden Text and memory verses.
Tuesday. Read **Ezek. 36: 1-24.** How does God glorify his name in saving his people? Word and Phrase Studies.
Wednesday. Read **Ezek. 37: 1-14.** By what vision did the Lord show his prophet what he would do? Read Topic Studies and find out references.
Thursday. Read **Ezek. 37: 15-28.** By what strange sign did he show the union of the two kingdoms? Look up Marginal References.
Friday. Read **Ezek. 34: 1-10.** What did God say about the "shepherds of Israel"? Answer Lesson Questions.
Saturday. Read **Ezek. 34: 11-31.** What kind of a Shepherd did he promise to be to his people? Answer Search Questions.
Sunday. Review the Lesson Work for the Week. By what indications is a new heart shown?

Lesson Introduction. — This lesson, in such happy contrast to the last, needs little comment. It is a prophecy. The Jews were still scattered, their city desolate. But for the sake of his own glory, God will redeem them. The heathen shall not triumph. See how this thought runs through the lesson.

TIME. — Ezekiel's prophecies are dated from the fifth to the twenty-seventh year of Jehoiachin's captivity (B.C. 594–572). PLACE. — Babylonia, near the river Chebar. RULERS. — Nebuchadnezzar, king of Babylon (B.C. 604–562).

LESSON TEXT — Commit verses 25-27

(On account of the length of this lesson and its almost absolute similarity, the Revised Version is omitted)

COMMON VERSION

25. ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I [1] cleanse you.

26. A [2] new heart also will I give you, and a [3] new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27. And I will put [4] my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall [5] loathe yourselves in your own sight for your iniquities and for your abominations.

32. Not [6] for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Is'ra-el.

33. Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34. And the [7] desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35. And they shall say, This land that was desolate is become like the garden of E'den; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36. Then the heathen that are left round about you shall know that I the Lord build the ruined *places, and* plant that that was desolate: I the Lord have spoken *it*, and I will do *it*.

37. Thus saith the Lord God; I will yet *for* this be [8] inquired of by the house of Is'ra-el, to do *it* for them; I will increase them with men like a flock.

38. As the holy flock, as [9] the flock of Je-ru'sa-lem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the Lord.

MARGINAL REFERENCES. — [1] Jer. 33: 8; Eph. 5: 26; Heb. 10: 22; 1 John 1: 7. [2] Ps. 51: 10; John 3: 5. [3] Jer. 31: 33; 32: 39; Ezek. 11: 19. [4] Is. 44: 3; Joel 2: 28. [5] Dan. 9: 3–19; Ezra 9: 3–6; Neh. 9: 1–3. [6] Rom. 3: 20, 27, 28; Acts 2: 17; John 7: 38, 39; Eph. 2: 8, 9. [7] Lam. 3: 31, 32. [8] Matt. 7: 8; 1 John 5: 14, 15. [9] Ps. 95: 7; Luke 12: 32.

REVISED VERSION CHANGES. — (34) Whereas it was a desolation. (38) As the flock for sacrifice (Heb. *flock of holy things*).

LESSON STUDIES

WORD AND PHRASE STUDIES. — (25) **And I will sprinkle clean water upon you:** Sprinkling was the purifying ceremony which the priests used in their temple service. (26) **The stony heart:** Unbelief is often spoken of as hardness of heart; so all feelings and dispositions contrary to God. **An heart of flesh** would be the exact opposite — soft, easily moved. (27) **Statutes:** Laws. **Judgements:** Commandments. (28) **Shall dwell in the land:** The very land from which they had been cast out. **That I gave to your fathers:** It was to them and to their children. (29) **I will call for the corn:** Call it up to grow out of the ground as one might call for a muster of troops. "Come, O wheat!" he would say; and up would spring the brave green shoots, like an army with banners. Famine, the old-time conqueror, would slink away. (30) **The reproach of famine:** The heathen looked on them, despised and outcast, and said, "This is the way God's people fare!" and laughed at them. (31) **Then shall ye remember:** God's goodness does make his people remember their sins. The better they are the more they remember them. **Loathe:** Hate the sight of. **Iniquities . . . abominations:** All sorts of wickedness. (32) **Not for your sake:** Not for any desert of theirs, surely. But God would put the heathen to shame; he would remember his own faithful promises, and glorify his own name in a redeemed people. **Confounded:** Filled with confusion. (33) **Waste places:** Where all the houses had been burned, as we saw in the last lesson. (34) **Desolate:** Not planted or cultivated. **Tilled:** Sowed and cared for. (35) **The garden of Eden:** To this day there is no such delightful picture of fruitfulness. God's angel had to *drive* men out of Eden. **Fenced:** Built up with strong walls again. (37) **Inquired of:** Prayed to about the matter. God's people should come and beg him to do as he had said. *Now* he would hear them. (See chap. 14: 3.) **Men like a flock:** Showing their multitude. Great flocks of sheep used to go up to Jerusalem for sacrifice at the set feasts. No stronger image could be used. It gave the idea too of being dedicated to holy service.

TOPIC STUDIES. — Outward Prosperity: The Old Testament everywhere brings out the close connection between godliness and prosperity. See Eccl. 8: 12; Ps. 112: 3; Prov. 3: 16; 22: 4; Dan. 6: 28; the story of Joseph; of Job; of Abraham. Think of others. **A New Heart:** The new heart that God gives is clean, "sprinkled from an evil conscience"; full of good impulses, for God moves it "to will and to do of his good pleasure"; caring for God's glory; and, generally, just the oppo-

site of what the old heart was, for "if any man be in Christ, he is a new creature."

SIDE LIGHT STUDIES. — **Great flocks in Palestine:** A writer compares them to the great flocks of Australia where the sheep are counted by millions. The sheep for sacrifices reached to such great numbers that we can get little idea of them. Figures are hard to take into the mind, but those to whom the prophet was speaking knew just how a thousand or a hundred thousand sheep looked. Solomon offered 120,000 at the dedication of the Temple. **A heart of stone:** "Near by a stone in a mass of rock that had fallen from some overhanging crag, we once came upon an adder, as it lay in ribbon coil, basking on the sunny ground. At our approach the reptile stirred, uncoiled itself, and hissing, gave signs of battle. Attacked, it retreated, and making for the gray stone, wormed itself into a hole in its side. And looking on the sheltered rock, the home and nest of the adder, it seemed to me a fitting emblem of that heart which the Bible describes as a 'heart of stone.'" — *Dr. Guthrie.*

LESSON QUESTIONS

Who writes this prophecy? To whom is it spoken? Where were they now? What had cast them out of their own land?

I. **New Hearts** (vs. 25–28). — What did God say he would do? What was the meaning of such a ceremony? What was the idea of it in the old Jewish law? Have we anything like it in our own Christian ceremonies? What is like it? Does water really make our souls any cleaner? What is it meant to be the sign of? (*The blood of Christ, that cleanses from all sin.*) Why did the Lord's people need cleansing from all their old sins before he could bring them home?

What did he promise to take away, and what to put in its place? What is a stony heart? Why was Pharaoh called hard-hearted? What is a heart of flesh? Tell the difference between a hard heart and a soft heart. What did God promise to put within them? What would he cause them to do? What are statutes and judgments?

What blessing should go with all this? What was the land he had given to their fathers? What did he promise to be to them? What should they be to him?

II. **Abundant Harvests** (vs. 29–32). — From what would he save them? What did he promise about good harvests? How would he keep off famine? Why? What did the heathen say when they saw God's people suffering while they had plenty?

What should they remember? What were some of them? What does "loathe" mean? Why should they loathe themselves? What would make them do so? Does God's goodness always have that effect? Do you think it ought to?

What did God want them to understand and remember? Why? For what purpose did he do it? Had they any right to expect him to do it for their sakes? How had they treated his covenant? What did he say ought to make them ashamed and confounded?

III. **Waste Places Inhabited** (vs. 33–38). — What did God say about the cities? When would he do this? What would he do in those places where there were no cities? What does he call them? Who had laid them waste?

What about the land? What was it called? What does desolate mean? What should be done to it? What would men say when they passed by and saw it? What was the garden? What would be done to the ruined cities? What does fenced mean here? Why were walls needed?

What should all these things teach the nations round them?

What did God say that he would have his people do? (v. 37.) Had he ever refused to be "inquired of"? Why?

How did he promise to fill their new cities? To what did he compare the great numbers of the people? What were Jerusalem's "appointed feasts"? (*The passover, etc.*) What can you say about the great flocks at such a time?

What did God say of all these people? (Last words of verse 38.) What would they, as well as the heathen, be taught by all this?

LESSON ILLUSTRATION

Among those brought under the influence of the revival meetings held by Mr. Moody, in London, some fifteen years ago, was Mr. Studd, a man of great wealth, and a noted sportsman. His estate had been famous for fine horses and dogs, and his love of the field and turf had become a passion. To destroy this passion became the supreme struggle of his life.

He professed religion, and sold his horses and dogs, changed his associates, and his house, once famous for gatherings of sporting men, became the resort of workers in the gospel field. He overcame his old character and habits, and gained peace of mind and spiritual happiness.

Mr. C. T. Studd, B.A., thus relates his experience in self-conquest: "I have tried many ways of pleasure in my time; I have been running after the best master, and, thank God, I have found Him.

"I cannot tell you what joy it gave me to bring the first soul to the Lord Jesus Christ. I have tasted most of the pleasures this world can give, but I can tell you that those pleasures were as nothing compared to the joy that the saving of that one soul gave me.

"When the cricket season came round, I thought that I must go into the cricket field, and get the men there to know the Lord Jesus. I had formerly as much love for cricket as any man could have, but when the Lord Jesus came into my heart I found I had something infinitely better than cricket. My heart was no longer in the game; I wanted to win souls. I knew that cricket would not last, and honor would not last, and nothing in this world would last."

LESSON THEMES

WHAT did Jesus say about those who seek first the kingdom of God? Is it true, as a rule, that the wicked have a better time in this world than the good do? What about the world to come? What stories of rich men can you remember in the Bible? How many of them were made rich because they tried to serve God and so he blessed them?

A NEW HEART. — What is the first thing anybody needs who wants to belong to God? How are we going to get a new heart? Can we buy it? Who is the only one who can give it to us? What did Jesus say God would give to them that ask him? (*The Holy Spirit.*) Will you ask him?

PRAYER FOR A NEW HEART

"Oh, for a heart to praise my God,
A heart from sin set free;
A heart that 's sprinkled with the blood
So freely shed for me!"

SEARCH QUESTIONS

1. What land was said to be like the garden of Eden, before the destroyer, but afterwards a desolate wilderness? (Joel.)
2. What did Isaiah compare to the garden of Eden?
3. What is promised to "blossom as the rose"?

QUARTERLY REVIEW

CENTRAL THOUGHT. — The Salvation of the Lord

Our lessons, taken from different books, all bear upon the same general thought. In our review let us try to bring out that thought — The Salvation of the Lord. Look for it in the very titles of the lessons, the Lesson Topics, and in the Golden Texts. See how it is not only salvation for nations but for individuals. Salvation means help. Take notice how God helped people out of their troubles. Take a sober thought about yourself. Does he help you out of your troubles? Why not?

QUARTERLY REVIEW TABLE

[This table for remembering better the Titles, Lesson Topics, and Golden Texts of the Quarter, will be a great help if you use it rightly. Don't you know how the famous painter said he mixed his colors? *"With brains!"* This table needs to be mixed with a good deal of thought — your own, not the teacher's!]

NO.	TOPICS	TITLES	TEXTS
JANUARY	**THE LORD**		
I	The Reign of	T. K. C.	He shall have dominion —
II	The People of	A. S. S.	Trust ye in the Lord —
III	Warnings from	O. w. W.	Wine is a mocker —
IV	The Power of	H. P. & D.	The righteous cry —
V	The Salvation of	T. S. S.	The Lord hath laid —
FEBRUARY	**GOD'S WORD**		
VI	To the Needy	T. G. C.	Seek ye the Lord —
VII	To the Despondent	T. N. C.	I will forgive their —
VIII	Despised	J. W.	To-day if ye will hear —
IX	Maintained	J. P.	I am with thee, saith —
MARCH	**CAPTIVITY**		
X	Carried into	T. D. J.	Behold, your house —
XI	Redemption from	P. o. N. H.	A new heart also —

QUARTERLY REVIEW QUESTIONS

The Books from which our Lessons are taken. — In what book do we find the greater number? How many lessons are there from Jeremiah? How many from Ezekiel? What do you know about the way in which these writings were put together? For instance, what are we told about the prophecies of Jeremiah? Who did the writing for him? In the time of what wicked king was it? Who told Jeremiah to go about this work? Why was it done twice over? Can you tell how the "book" looked when it was done? What was it made of, and how? (See Jer. xxxvi.)

What were prophets? (*A prophet was a man who spoke for God, under God's special direction.*) Did they always know future events beforehand? (*Not always: they did when God told them.*) Judging from these lessons, what should you say was the way in which they were looked upon by even wicked kings and people? Why did they dare to persecute God's messengers so? Did God let such treatment go unpunished?

Who was Isaiah? What was his father's name? What did Isaiah's name mean? (See Bible Dictionary.) In whose reigns were his prophecies delivered? (*In the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.*) What death is he supposed to have died? (*There is a tradition that he was sawn asunder, as some of the prophets are said to have been.* Heb. 11 : 37.)

Who was Jeremiah? Who was his father? Where did he live? In whose reigns did he prophesy? Why is he sometimes called the "weeping prophet"? What is the name of the book that follows Jeremiah in our Bibles? What does lamentation mean? What good reason had Jeremiah to lament over his nation? Was his own life a bitter or easy one? What can you tell about his persecutions? How did he bear them? Should you say that Jeremiah was a bold man? How can you prove that he was a brave one?

Who was Ezekiel? (*One of the four greater prophets.*) What did his name mean? Whose son was he? When was he made a captive? Where was he a captive? In whose reign did this happen? While Ezekiel was prophesying in Chaldæa, what was happening in his own land? Who was king there? What was his end? See Jer. 52 : 11. What did all these prophets tell the Jews and the world about? (*The true "salvation of the Lord," — that is, the Messiah.*) What was the salvation that God said he should bring? ("*He shall save his people from their sins.*")

Persons Mentioned in the Lessons. — Where is the name of Jesse mentioned? In what connection? How was his family to become glorious at last? Who were the "drunkards of Ephraim"? Why were they called so? Who was Hezekiah? Was he a good king or a bad one? What letter troubled him? What did he do about it? How did the Lord help him? What allusions are made to David in the lessons? What scribe was told that he had better go and hide himself? Why was he in danger? What other scribe is mentioned as having stored a "roll" for safe keeping? Who came and took it out of his room? By whom was he sent? What three men begged a king not to do a wicked act? What was it? What prophet wrote the words of his prophecies in a book twice over? Why did he have to do it? By whom was Jeremiah once falsely accused of being a deserter? Who took him out of prison and put him into a better one? What did he order to be given to him every day? Do you know what became of this king? How did he go down to Babylon and yet never see it? What great king conquered Jerusalem? Do you know anything more about this king? (See Bible Dictionary.)

Places. — What frequent mention is made of the land of Assyria? Why does it come so much into the history of the Jewish people? Who was king of it in Hezekiah's time? Where did he go when the Lord drove him away from Hezekiah's country? What happened to him there? By whom was Jerusalem taken? What prophet was arrested in the land of Benjamin? What was he trying to do there? Who was the king of Babylon at that time? Whose army was he pretending to be afraid of? Why? Who was deceived by it? What was the result to him? Where was he taken prisoner? Where were his eyes put out? Where was he made a slave?

A SHORT REVIEW ON EACH LESSON

LESSON I

Give Title; Topic; Golden Text. What picture is here given to show the peace of Christ's kingdom? Why is Christ said to be both a root and a branch? How can he be called a "shoot from the stock of Jesse"? What spirit was promised to rest upon him? How would he judge the people?

LESSON II

Title; Topic; Golden Text. Where should this song be sung? What was to be their strong city? Who now may say the same thing? Whose mind can be kept in perfect peace?

LESSON III

Title; Topic; Golden Text. What was one of the great sins of the people of Samaria? Whom did God send to punish them? Whom did he save and call his people? What did he say he would be to them? Had he any complaint to make of these also? What was it? What had strong drink done even to their priests and prophets? What do you think this lesson teaches about the use of strong drink?

LESSON IV

Title; Topic; Golden Text. From what danger did God deliver Hezekiah? Tell how Hezekiah asked his help. What became of the proud king who had said such boastful things against God?

LESSON V

Title; Topic; Golden Text. Who is meant all through this chapter? Why was Jesus called a man of sorrows? Whose sorrows did he carry? What did men think? Whose sins were laid upon him? When did he begin to be no longer our suffering, but our triumphant, Saviour? How did he conquer death? How can we share in that victory?

LESSON VI

Title; Topic; Golden Text. Who are called? To what are they called? Is anybody left out? What about the wicked? Can anybody say he is left out of *that* call? Is there anybody who has n't some "wicked way" to forsake before the Lord will receive him?

LESSON VII

Title; Topic; Golden Text. Of what return from exile was this a prophecy? How were they to have new cities and new houses for those which had been burned? What did God promise for their waste fields and farms? What better thing than all the rest did he promise? Could they have enjoyed all these other things without his forgiveness and favor? What did he say to show how sure his promise was?

LESSON VIII

Title; Topic; Golden Text. What made king Jehoiakim angry? What did he do that was very wicked? Whose words were those in the roll? Whose did Jehoiakim seem to think they were? What did he try to do to both Jeremiah and his scribe? Why was he not able to do them any harm? What good did his burning up the roll do? What did God tell Jeremiah to do? What worse words than before were put in it? Did they all come true?

LESSON IX

Title; Topic; Golden Text. Why did Jeremiah try to go down into the land of Benjamin? What happened to him? What was done with him? When was he taken out of prison? What for? What did he beg of the king? Was it granted? What besides was given to him? What does this lesson show about the way God helps his faithful servants out of trouble?

LESSON X

Title; Topic; Golden Text. Who took Jerusalem? In whose reign was it? For what was it a punishment? How had it been foretold? How long was Sennacherib about it? To what did it finally yield? How did the king try to escape? How was he taken? What was finally done with him? What curious prophecy was fulfilled in this? What should this lesson teach us to think about the truth of God's word?

LESSON XI

Title; Topic; Golden Text. What people was comforted by this prophecy? Where were they? Why did God promise them such things? How did he say he would make them fit to dwell in their beautiful land again? What would all the heathen round them think when they saw it? Does God promise a new heart to all who will receive it? What do you mean by a new heart? How is it different from the old one?

REVIEW SEARCH QUESTIONS

1. What is Christ called in Is. 9: 6? Prince of what?
2. In what psalm is the Lord called "our dwelling place"?
3. Who advises men not to look on wine when it is red? (Prov.)
4. What great boaster lost his head because he "defied the armies of the living God"? (Sam.)
5. Who called Jesus the Lamb of God? (John.) Why?
6. What parable about invited guests did Jesus speak? What happened to those who made excuses?
7. How many Bible verses can you find about forgiveness?
8. What does "Wisdom" say of those who refuse to turn at her reproof? (Prov.)
9. To whom did God send an angel to take them out of prison? (Acts.)
10. Which is the longest psalm? What are all its verses about? How many of them speak of the certainty of God's word?
11. What does the Bible say about the way to be "a new creature"? (2 Cor. 5.)

THE BLESSINGS OF THE GOSPEL

(The Quarterly Missionary Lesson)

GOLDEN TEXT. — The glory of the Lord shall be revealed, and all flesh shall see it together. — Isaiah 40: 5

LESSON TOPIC. — The Coming of the Lord

LESSON WORK FOR THE WEEK

Monday. Read **the lesson, Is. 40: 1-10.** Learn the Golden Text and memory verses.
Tuesday. Read **Mal. 3: 1-6; 4: 1-6.** Name some of the blessings that attend Christ's coming. Read Word and Phrase Studies.
Wednesday. Read **Luke 1: 5-17,** also look at **Luke 5: 57-80.** Who was Christ's immediate Forerunner? Look up Marginal References.
Thursday. Read **John 1: 6-28.** What was the mission of John the Baptist? Answer Lesson Questions.
Friday. Read **Matt. 11: 1-19.** What things were told to John as the blessings of the gospel?
Saturday. Read **Is. 40: 10-31.** How does Christ care for his people? Answer Search Questions.
Sunday. Read **John 10: 1-18.** Who and what are Christ's sheep?

Lesson Introduction. — The first meaning of this lesson is the plain one of Israel's return from bondage. But it is of course to be applied, in nearly all the words of it, to that fuller redemption from worse slavery which began to be "revealed" in Bethlehem. Christ has come, and "all flesh" has begun to see God's glory.

TIME. — This portion of Isaiah is usually assigned to the latter half of the reign of Hezekiah; by some, however, to a "greater Isaiah" in the period of the captivity. RULERS. — Hezekiah, king of Judah (B.C. 726-697; corrected to B.C. 715-686); Sennacherib, king of Assyria (B.C. 705-682); Tirhakah, Ethiopian king of Egypt (B.C. 693-666, according to Brugsch), possibly associated with his father Shabataka.

LESSON TEXT — Commit verses 3, 4

COMMON VERSION

1. Comfort ye, [1] comfort ye my people, saith your God.
2. Speak ye [2] comfortably to Je-ru'sa-lem, and cry unto her, that [3] her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand [4] double for all her sins.
3. ¶ The [5] voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.
4. Every valley [6] shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:
5. And [7] the glory of the Lord shall be revealed, and all flesh shall see *it* together: for the mouth of the Lord hath spoken *it.*
6. The voice said, Cry. And he said, What shall I cry? All flesh [8] *is* grass, and all the goodliness thereof *is* as the flower of the field:
7. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people *is* grass.
8. The grass withereth, the flower fadeth: but [9] the word of our God shall stand for ever.
9. ¶ O Zi'on, that [10] bringest good tidings, get thee up into the high mountain; O Je-ru'sa-lem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be [11] not afraid; say unto the cities of Ju'dah, Behold your God!
10. Behold, the Lord God [12] will come with strong *hand,* and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

MARGINAL REFERENCES. — [1] Ps. 94: 19; Is. 49: 13; John 14: 26; 2 Cor. 1: 3, 4. [2] Is. 66: 13. [3] Is. 65: 16; Rev. 21: 4, 5. [4] Is. 61: 7; 2 Cor. 4: 17, 18. [5] Mal. 3: 1; Luke 1: 76, 77; Matt. 3: 1-3. [6] Is. 35: 8; 42: 16. [7] Num. 14: 21. [8] Job 14: 2; Ps. 103: 15; 1 Pet. 1: 24, 25. [9] Is. 55: 10, 11; Matt. 24: 35; John 10: 35. [10] Is. 52: 7. [11] Eph. 6: 18, 19. [12] Matt. 25: 31; Jude 14, 15; Rev. 19: 15.

REVISED VERSION

1. Comfort ye, comfort ye my people, saith your God.
2. Speak ye [1] comfortably to Je-ru'sa-lem, and cry unto her, that her [2] warfare is accomplished, that her [3] iniquity is pardoned; that she hath received of the Lord's hand double for all her sins.
3. The voice of one [4] that crieth, Prepare ye in the wilderness the way of the Lord, make [5] straight in the desert a high way for our God.
4. Every valley shall be exalted, and every mountain and hill shall be made low: and [6] the crooked shall be made straight, and the rough places [7] plain:
5. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.
6. The voice of one saying, Cry. And [8] one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:
7. The grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it: surely the people is grass.
8. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.
9. ¶ [9] O thou that tellest good tidings to Zi'on, get thee up into the high mountain; [10] O thou that tellest good tidings to Je-ru'sa-lem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Ju'dah, Behold, your God!
10. Behold, the Lord God will come as a mighty one, and his arm shall rule for him: behold, his reward is with him, and his recompence before him.

[1] Heb. *to the heart of.* [2] Or, *time of service* [3] Or, *punishment is accepted* See Lev. xxvi. 43. [4] Or, *that crieth in the wilderness, Prepare ye the way &c.* [5] Or, *level* [6] Or, *the uneven shall be made level* [7] Or, *a plain* [8] The Sept. and Vulgate have, *I said.* [9] Or, *O Zion, that bringest good tidings* [10] Or, *O Jerusalem, that bringest good tidings*

LESSON STUDIES

WORD AND PHRASE STUDIES. — (1) **Comfort ye:** Not with words only. God's comfort is always with real help. It was such "comforting" as he gave the children of Israel under Pharaoh (Exod. 3: 7-10). **Saith your God:** See his promise, Lev. 26: 44; and Gen. 17: 8. (2) **Comfortably to:** Or, to the heart of. Her heart was troubled; God would take away her fears. Compare Jesus' words to his disciples: "Let not your heart be troubled." So Joseph spoke to his brethren when they were afraid of him (see Gen. 50: 21, margin). **Cry unto her:** With the shout of a herald. **Warfare:** See marginal reading. Their slavery was over. **Her iniquity is pardoned:** Look here also at the margin. It is explained by the reference to Lev. 26: 43. When they owned that they had sinned, God was all ready to forgive them. It was all that he had waited for. **Double for all her sins:** When you "double" a sheet of paper you do not make it twice as large, or when you meet your "double" you do not meet one twice your size. "Double" here means the exact counterpart in punishment of

the sins. (3) **The voice of one that crieth:** This makes one think of the command at creation — "Let there be light! And there was light." The obedience here was as prompt and ready. **In the wilderness:** Recall Bunyan's words, "In the wilderness of this world." **Make straight:** Or, level. **A high way for our God:** A "highway of the heart." This use of a royal phrase, showing a royal custom, is very picturesque. The "way" of this King of glory was rough and rugged and uneven; it was choked with the tangle and undergrowth of sin; it was not fit for any "royal progress." The rubbish must now be cleared away, and a straight, plain road prepared. (4) **Every valley shall be exalted:** As in making a road hollow places are filled up. **Every mountain and hill shall be made low:** That is, level with the rest. But this was a real road of earth and stones that the prophet is talking about, the road up from Babylon with Jehovah for leader. What does it mean when we are talking about our hearts? Compare chap. 2: 12–14, and see also what John the Baptist meant by the words of our lesson in his day. **The crooked shall be made straight,** etc.: The same thought repeated. (5) **The glory of the Lord shall be revealed:** The coming of Christ is the event referred to. **All flesh shall see it:** Not the Jews only. The "it" spoken of is the glory of the Lord or the "salvation of the Lord" as in Luke 3: 6. **The mouth of the Lord:** God had said it long ago. See Num. 14: 20, 21. (6) **The voice of one saying, Cry:** The prophet speaks as though he were listening and heard some one giving a command. It was probably the voice of the Lord himself. **And one said:** Either Isaiah or some other herald. **All flesh:** All mankind. See chap. 51: 12; Ps. 90: 5, 6. **All the goodliness:** Beauty or worth or goodness. We speak of "good" kings and "bad" kings. But they had all come short somewhere. (7) **The people is grass:** Israel or all mankind. They are frail and quick to perish like grass. The prophet seems to wonder how such a people is ever to see the glory of the Lord. But the answer comes, from his own lips or some others — (8) **The word of our God shall stand:** He will trust God's word about it, no matter how things seem. (9) **O thou that tellest good tidings:** The true name of the Church in all ages. Zion and Jerusalem are here meant, to whom the good news first literally came in the birth of the Saviour. **Get thee up:** To be seen and heard better. (10) **His arm:** The arm of the Lord is sometimes used as if it were another name for Christ. The idea is that of power. **Reward . . . recompence:** Christ's reward is his people. "The Lord's portion is his people." They are with him and he cares for them and is satisfied with them. See chap. 53: 11.

TOPIC STUDIES. — Preparing for God's Coming: This is the work of his special messengers, as ministers and evangelists; of the Church, who echoes what she hears; and of the people themselves, who, hearing the cry, are to rouse themselves to do the work commanded. **The Actual Coming:** The Lord comes into the hearts as a King or not at all. He is there to rule. An obedient and loyal people is the only reward that can satisfy him.

SIDE LIGHT STUDIES. — Clearing the road: "When one of the Russian grand dukes was traveling in the Holy Land lately, the so-called road between Jerusalem and Nablûs, a distance of forty miles, usually rough beyond description, was repaired throughout. The stones were gathered out, the sides built up where they had given way, and earth strewn on the bare sheets of rock, over which till then the traveler had the greatest difficulty in passing safely. When Consul Rich was passing through Koordistan, ten or fifteen peasants accompanied him to act as pioneers in repairing bridges and smoothing rough places." — *Geikie.*

LESSON QUESTIONS

I. **The Message of the Lord** (vs. 1, 2). — What was the message? Who sent it? To whom did he say this? Why did his people need comforting? Where were they? What brought them down there? Why does he still call them "my people"? Where had he promised not to cast them off?

How were they to speak to Jerusalem? What was ended and over? What had caused God to put an end to it? Why had he not done it before? Can he pardon till the sin is acknowledged? From whom had she received her punishment? What is meant by receiving "double"? What was the old law about it?

II. **The Way of the Lord** (vs. 3, 4). — What voice was heard by God's heralds? What are heralds? What did the voice say? Was the wilderness and the desert the usual route to come up to Jerusalem from Babylon? (*No; and the words here are not intended to describe the exact journey taken. There was no actual clearing of roads for God to walk in; no visible leadership, even as in the desert; for all that, God did lead them.*)

What is the sense of the words as John the Baptist used them? How does the fourth verse describe what is really done in the East even to-day for great personages? What is their meaning as applied to the heart?

III. **The Glory of the Lord** (v. 5). — What is said of the glory of the Lord? Who is meant? Who shall see it? What is meant by all flesh? Who had said that this should come to pass? When?

IV. **The Word of the Lord** (vs. 6–8). — What else did the Voice say? What did one of the heralds answer? What was the reply?

Why is man said to be like grass or a flower? What is "goodliness"? What becomes of the grass and the flowers? How is man like that?

What is spoken of in strong contrast? Why did the prophet believe God's word even if he could n't see a reason for it? Does the reasonableness of a thing need to appear to his servants? Does he always take pains to let it?

V. **The Coming of the Lord** (vs. 9, 10). — What call is made to Zion? To what part of the world did the good news come first? What do we often mean by Zion? (*The Church.*) Why is she bidden to get up to the high mountain, and to "lift up the voice"? What was she to say? To whom? How was the Lord coming? What was said to be with him? What reward is meant? What is said to be "the Lord's portion"? (*His people.*)

LESSON THEMES

PREPARING THE WAY. — How can one help to prepare Christ's way now? Whose business is it? Whom does he call to do it? What would he have cleared out of the way? Have we any part in this work ourselves?

THE COMING. — How does Christ come? What is his kingdom? Where does he rule? What part have we in making that rule wider? How does money given for missions do this? What is missionary work?

RECALLED — REDEEMED!

"On the mountain's top appearing
Lo! the sacred herald stands,
Welcome news to Zion bearing —
Zion, long in hostile lands:
Mourning captive!
God himself shall loose thy bands."

SEARCH QUESTIONS

1. When was an angel the herald of a great joy? (Luke.)
2. To whom did Paul say he came bringing good tidings? (Acts xiii.)
3. What prophecy about glad tidings is quoted in Romans x?
4. What is said, in Isaiah lii, about the "feet of him that bringeth good tidings"?
5. Give a similar reference in Nahum i.
6. Who said he was anointed to preach good tidings? (Isaiah; Luke iv.)

BIBLE DICTIONARY OF THE LESSONS

Ab'de-el (*the servant of God*). — Father of Shelemiah.

A-dram'me-lech (*king of fire*). — Son of Sennacherib, who joined his brother Sharezer in assassinating their father.

A'moz (*strength*). — Father of the prophet Isaiah, of whom nothing more is known.

Ar'a-bah (*barren*). — The valley of the Jordan and its continuation south of the Dead Sea. It is translated *plain* in the A. V.

Ar'a-rat (*holy land* or *high land*). — A mountain range in the east-central part of Asia Minor. The range gave name to a section of the country which we call Armenia. It was here that the sons of Sennacherib found refuge after murdering their father.

Ar-me'ni-a. — Translation (in A. V.) of the Hebrew *Ararat.*

As-syr'i-a. — A kingdom centering east of the river Tigris, its capital being at first Nineveh, then Babylon after its conquests had extended more widely. It received its name from its founder Asshur (Gen. 10: 11, where the A. V. is to be followed). In the time of Hezekiah its authority extended from his kingdom to the river Euphrates.

Az'ri-el (*the help of God*). — Father of Seraiah.

Bab'y-lon. — The second and more splendid capital of the Assyrian Empire, situated on both sides of the river Euphrates. The Hebrew name is Babel, which signifies in the Chaldæan language *gate of God.*

Ba'ruch (*blessed*). — Son of Neriah, who served as amanuensis to Jeremiah, and published his discourses on several occasions.

Ben'ja-min (*son of the right hand*). — Youngest son of Jacob and Rachel. His descendants formed one of the smallest tribes of Israelites. Its territory lay north and northeast of Judah.

Chal-dæ'ans. — The inhabitants of Babylonia, at first subject to Assyria, but afterward subduing their masters and giving their own name to the empire.

Da'vid (*beloved*). — Youngest son of Jesse, born at Bethlehem of Judah and anointed by Samuel king of Israel (1 Sam. 16: 13). He became king at Hebron after the death of Saul, and later, having captured Jerusalem from the Jebusites, he reigned in that city. He found favor with God, who pledged to his posterity a kingdom that should not pass away (2 Sam. 7: 13–16).

Del'a-i'ah (*Jehovah hath saved*). — Friend of Jeremiah and prince of Judah.

E'gypt. — The Greek name of the land in northeastern Africa watered by the Nile. The Hebrew name was Mizraim, which probably signifies *shut in.* The Hebrews came into contact with the Egyptians both through alliance and in war.

E-lish'a-ma (*my God has heard*). — Secretary to King Jehoiakim, probably having charge of military matters. He belonged to the party, or group, who favored Jeremiah.

El'na-than (*God hath given*). — A prince of Israel, friendly to Jeremiah.

E'phra-im (*double fruitfulness*). — The tribe named for and descended from Ephraim, the son of Joseph. It was the greatest rival of Judah, the strongest tribe in the northern kingdom.

E'sar-had'don. — The successor of his father Sennacherib as king of Assyria. He was one of the greatest of the monarchs of that country.

Gem'a-ri'ah (*Jehovah hath completed*). — A prince of Judah who interceded with Jehoiakim not to burn the book of Jeremiah.

Ha'math (*fortress*). — A city on the river Orontes, 100 miles north of Damascus. It was the capital of a province.

Ham'me-lech (*the king*). — The name of the father of Jerahmeel, translated as a common noun by the R. V.

Han'a-ni'ah (*Jehovah is gracious*). — Grandfather of Irijah.

Hez'e-ki'ah (*the strength of Jehovah*). — The twelfth king of Judah, who ascended the throne at the age of twenty-five years, in B.C. 715 (Bible margin 726), and reigned twenty-nine years. He was a religious man, and introduced reforms which were greatly needed on account of the wickedness of his father, Ahaz (2 Chron. 29: 3). He was often threatened during his reign by the Assyrian army, which had taken Samaria twenty years before and carried away the nobles of the northern kingdom. He succeeded, however, in retaining his independence.

I-ri'jah (*Jehovah sees*). — Captain of the guard at the gates of Jerusalem, who arrested Jeremiah on a charge of desertion.

I-sa'iah (*the salvation of Jehovah*). — Son of Amoz, called to be a prophet near the end of the reign of Uzziah (B.C. 780–739) and continuing his ministry nearly or quite through that of Hezekiah. Tradition gives an account of his cruel execution by being sawn asunder during the reign of Manasseh.

Is'ra-el (*fighter with God*). — The name given to Jacob after his wrestling with the angel (Gen. 32: 28). It was applied especially to the ten tribes which formed the northern kingdom.

Je-hoi'a-kim (*Jehovah hath set up*). — Nineteenth king of Judah. He was son of Josiah and originally known as Eliakim (*my god hath set up*). He was a man of passionate temper, and shows very few good qualities.

Je-hu'di (*Jew*). — A servant employed as messenger by Jeremiah's friends (Jer. 36: 14) and afterward by King Jehoiakim. He is thought to have been a proselyte, as the name of his grandfather (Cushi) means *Ethiopian.*

Je-rah'me-el (*God hath taken pity*). — A courtier, and possibly a relative, of Jehoiakim, sent by him to capture Jeremiah.

Jer'e-mi'ah (*Jehovah establishes*). — A priest of Anathoth, son of Hilkiah. He was called to prophesy in the thirteenth year of Josiah (B.C. 628) and continued after the final capture of Jerusalem under Zedekiah (B.C. 588). He is sometimes called "the weeping prophet."

Je'ri-cho (*fragrant*). — A city of Benjamin on the west bank of the river Jordan. Its name was given it on account of the balsam, which grows in profusion near it.

Je-ru'sa-lem (*dwelling of peace?*). — The capital of the Jewish kingdom from the seventh year of the reign of David. It was a very strong city, built on two high hills and surrounded by heavy walls. It was captured and devastated by the army of Nebuchadnezzar, B.C. 588.

Jes'se (*Jehovah exists?*). — A resident of Bethlehem, the father of eight sons, the youngest of whom was David.

Jon'a-than (*Jehovah hath given*). — A secretary of Zedekiah, whose house was used as a prison during the siege of Jerusalem.

Ju'dah (*praise*). — 1. The descendants of the fourth son of Jacob and Leah, one of the most powerful tribes of the Israelitish nation, from which came the royal line of David. 2. The kingdom ruled over by the Davidic kings, consisting of the tribes of Judah and Benjamin, with some from the other tribes.

Leb'a-non (*white mountains*). — The highest range of mountains known to the Hebrews, lying at the extreme north of Palestine, and forming part of the boundary between Israel and Phœnicia. It was especially noted for its large cedar trees.

Neb'u-chad-nez'zar (Chald. *Nabû-kudur-usur; Nebo, protect the crown*). — Associate and afterward successor of Nabopolassar, king of Assyria. He reigned alone forty-three years, and was successful both in extending his conquests and in making Babylon one of the most glorious capitals the world has ever seen.

Neb'u-chad-rez'zar. — See **Nebuchadnezzar.**

Neb'u-zar-a'dan (*Nabu-zir-iddina; Nebo gives posterity*). — The captain of Nebuchadnezzar's bodyguard, sent to take charge of Jerusalem after its capture. One of his first acts was to release Jeremiah from imprisonment (Jer. 39: 11).

Ner'gal-sha-re'zer (*Nergal-sar-usur; Nergal, protect the king*). — 1. Chief officer of the army that captured Jerusalem, B.C. 588. 2. Chief of the magians (Rabmag), an officer of the Babylonian monarch.

Nin'e-veh (*dwelling of Nin?*). — The capital of the Assyrian Empire. In the time of Shalmaneser and Sennacherib it was a city of great size and splendor. It was destroyed by the Medes and Babylonians in 625 B.C.

Nis'roch (*great eagle?*). — A deity worshiped by Sennacherib. Nothing is known of this god, though some identify him with a winged figure which appears on the Ninevite inscriptions.

Pha'raoh. — The title of the monarch of Egypt, always used in Scripture, sometimes with the personal name of the ruler.

Rab'mag. — Title of an officer in the court of Nebuchadnezzar. The term probably signifies chief of the magicians.

Rab'sa-ris. — The untranslated title of the chief of eunuchs in the Babylonian court.

Rib'lah (*fruitfulness*). — The headquarters of the Babylonian king during the siege of Jerusalem. It was on the river Orontes, about one third of the way from Jerusalem to Babylon.

Sam'gar-ne'bo (*Be gracious, Nebo!?*). — A prince of Nebuchadnezzar, a member of the board of generals that took possession of Jerusalem in the king's name.

Sar'se-chim. — Chief of eunuchs in the court of Nebuchadnezzar, and one of his chief generals.

Sen-nach'e-rib (Hebrew form of *Sin-ahi-irib; the moon-god sent many brothers*). — Son of Sargon, king of Assyria, who succeeded his father B.C. 705. He made an attempt to reduce Hezekiah to vassalage, which was defeated in answer to the prayer of the Jewish king.

Ser-a'iah (*Jehovah hath striven*). — One of the messengers sent by the king to take Jeremiah and Baruch prisoners.

Shar-e'zer (*prince of fire*). — Son of Sennacherib. He assisted his brother Adrammelech in the assassination of their father in the temple of Nisroch at Nineveh.

Shel'e-mi'ah (*Jehovah hath prospered*). — 1. A member of the party of three sent by Jehoiakim for Jeremiah's capture. 2. Father of Irijah, the captain of the guard.

Zed'e-ki'ah (*righteousness of Jehovah*). — The last king of Judah, son of Josiah, and uncle of Jehoiachin, whom he succeeded. He reigned from B.C. 599 until 588, when he was blinded and carried to Babylon.

Zi'on (*mountain peak*). — The original (Jebusite) name for Jerusalem, applied after the conquest of the city to the eastern hill. It came to be used of the whole city, and symbolically of the whole people, whose religious and political life centered there.

QUARTERLY SERMON RECORD AND SUNDAY-SCHOOL ATTENDANCE

DATE	TEXT	SUBJECT	MINISTER	S.S. ATT.
Jan. 3				
Jan. 10				
Jan. 17				
Jan. 24				
Jan. 31				
Feb. 7				
Feb. 14				
Feb. 21				
Feb. 28				
Mar. 6				
Mar. 13				
Mar. 20				
Mar. 27				

Y. P. S. C. E. PRAYER-MEETING TOPICS

Jan. 3. — Week of Prayer. Thy kingdom come. Is. 11 : 9; John 17 : 18–23.

Jan. 10. — How to obtain peace. Is. 26 : 3; John 14 : 27.

Jan. 17. — The foolishness of intemperance. Is. 28 : 7; 1 Cor. 6 : 10.

Jan. 24. — Special answers to prayer. Give Bible and other instances. Ps. 3 : 4; Ex. 14 : 15, 16.

Jan. 31. — Christ died for you. Are you living for him? Christian Endeavor Day. Is. 53 : 4–9; Rom. 12 : 1.

Feb. 7. — Seek ye the Lord. When? How? Is. 55 : 6, 7; Luke 13 : 24.

Feb. 14. — God's promise of forgiveness. Jer. 31 : 34; Ps. 32 : 1, 2; 1 John 1 : 9.

Feb. 21. — God's Word. How do you receive it? Jer. 36 : 21–25; Mark 16 : 15; Deut. 30 : 11–14. (Missionary Meeting — optional.)

Feb. 28. — A good man in trouble. Why? Jer. 37 : 15–21; Job 23 : 10.

Mar. 6. — Punishment for sin. Its certainty. Jer. 39 : 1–10; Dan. 9 : 11; Heb. 10 : 26–29.

Mar. 13. — What is God's covenant with us? Ezek. 36 : 27, 28; Heb. 8 : 8–12.

Mar. 20. — Praise service. Is. xii; Eph. 5 : 19.

Mar. 27. — Preparing the way of the Lord. Is. 40 : 3–5; Luke 3 : 10–14.

ANSWERS TO THE SEARCH QUESTIONS IN THE FOURTH QUARTER, 1891

I

1. Mark 12 : 18.
2. Luke 14 : 14.
3. Acts 2 : 31.
4. Acts 17 : 18.

II

1. Acts 9 : 7.
2. Matt. 17 : 5.
3. Dan. 4 : 31.

III

1. Luke 7 : 44.
2. Gen. 18 : 4.
3. Gen. 43 : 24.
4. Gen. 24 : 32.

IV

1. Is. 9 : 6.
2. Phil. 4 : 7.
3. Gal. 5 : 22.
4. Matt. 5 : 9.

V

1. Hos. 10 : 1.
2. Song of Songs 2 : 15.
3. Matt. 21 : 19.
4. Is. 5 : 2.

VI

1. Acts 26 : 10.
2. Matt. 5 : 12.
3. John 12 : 42.

VII

1. Matt. 6 : 9.
2. Acts 20 : 36.
3. Heb. 7 : 25.

VIII

1. Prov. 27 : 6.
2. 2 Sam. 20 : 9.
3. 2 Sam. 15 : 5.
4. 2 Kings 10 : 19.
5. Job 6 : 15.
6. Job 6 : 27. R. V.
7. Zech. 13 : 6.

IX

1. Luke 16 : 19.
2. Judg. 8 : 26.
3. Esth. 8 : 15.

X

1. Acts 1 : 26.
2. Num. 26 : 56.
3. Prov. 18 : 18.
4. 1 Chron. 24 : 5.

XI

1. Luke 9 : 29.
2. Acts 1 : 10.
3. Rev. 3 : 5.
4. Dan. 10 : 5.
5. Ps. 104 : 2.
6. Rev. 3 : 4.
7. Rev. 7 : 14.

XII

1. Luke 5 : 9.
2. Matt. 17 : 27.
3. Luke 24 : 43.

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