

Lesson VIII.

WORLD'S TEMPERANCE LESSON

November 24, 1901

Isaiah 5: 8-30. Only vs. 11-17, 22, 23 printed, as recommended by the International Lesson Committee. Commit to memory vs. 11, 12. Read Prov. 8: 1-36.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the 2 viol, the tabret, and 3 pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither 4 consider the operation of his hands.

13 Therefore my people are gone into captivity, 5 because they have no knowledge; and their honourable men are famished, and their multitude 6 dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.

Revised Version—1 Tarry late into; 2 Lute; 3 The pipe; 4 Have they considered; 5 For lack of knowledge; 6 Are parched; 7 Her desire; 8 Rejoiceth among them descend into it; 9 Is borne down; 10 Great man is humbled; 11 Are; 12 Is; 13 The Holy One is; 14 As in their pasture; 15 Wanderers; 16 A.

GOLDEN TEXT
Isa. 5: 22. Woe unto them that are mighty to drink wine.

DAILY READINGS
M.—Isaiah 5: 8-19. } Temperance Lesson.
T.—Isaiah 5: 20-30.
W.—Lev. 10: 1-11. Nadab and Abihu.
Th.—Isaiah 28: 1-7. Source of woe.

F.—Prov. 4: 14-27. Caution.
S.—Matt. 24: 42-51. Reward and punishment.
S.—1 Thess. 5: 4-11. Children of light.

CATECHISM
Q. 103. What do we pray for in the third petition?
A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*) we pray, That God, by his

15 And the mean man 9 shall be brought down, and the 10 mighty man shall be humbled, and the eyes of the lofty 11 shall be humbled:

16 But the Lord of hosts 12 shall be exalted in judgment, and God 13 that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed 14 after their manner and the waste places of the fat ones shall 15 strangers eat.

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for 16 reward, and take away the righteousness of the righteous from him!

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EXPOSITION

Introduction—This chapter is a severe rebuke of the prevalent sins of Israel and enumerates the judgments that must be inflicted upon the people in consequence. The lesson is taught as a parable (vs. 1-7), with its commentary (vs. 8-30). The vineyard had received the best nurture, but disappointed all expectation by producing bad fruit, sin of six different kinds, upon each of which a special woe is pronounced. The consequent devastation is stated in terms of unrelieved gloom, without a ray of promise.

I. The Covetous, 8-10.

V. 8. Woe to them that join house to house, etc.; in opposition to Jewish law, (Num. 27: 1-11; 33: 54). The jubilee restoration of possessions (Lev. 25: 13) was intended as a guard against such avarice. That they may be placed alone in the midst of the earth. Great land-owners dwell alone, having driven their neighbors out to make room.

Vs. 9, 10. Ten acres of vineyard shall yield one bath. Land hunger will be cursed with barrenness of the soil, and ruinous failure of the crops. A bath was about eight gallons. The seed of an homer—nine bushels—shall yield an ephah—three and one half pecks.

Ten seeds sown would produce only one at harvest—a complete failure of crops.

II. The Drunkard, 11, 12.

V. 11. Woe unto them that . . . follow strong drink. Drunkenness is the second sin against which woe is pronounced. That rise up early in the morning. An early thirst is one of the plagues of the inveterate drinker.

V. 12. The harp, and the viol, the tabret, and the pipe. The harp, dulcimer, tamborine and flute were instruments of music used to entertain men so as to induce the highest revelry. They regard not the work of the Lord. Owing to the deadening of their moral nature they disregard the manifestations of God's purposes of grace and wrath.

III. The Strong and Holy God, 13, etc.

V. 13. Therefore my people are gone into captivity. The "ten tribes" were carried into captivity by the Assyrians, while the prophet was preaching to Judah. The prophet views the captivity of Judah as already begun. The tense is "the perfect of prophetic certainty." (Cheyne). Because they have no knowledge. Wilfully ignorant, they cannot foresee what is coming. Their honorable men; their men of distinction. Their