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LESSON NOTES.

LESSON I.—JANUARY 3, 1897. CHRIST'S ASCENSION.

Acts 1. 1-14. Memory verses, 7-9. GOLDEN TEXT.

While he blessed them, he was parted from them, and carried up into heaven.— Luke 24. 51.

Time.—According to the usual reckoning Jesus rose from the dead on April 9, A.D. 30 (which day we would call Sunday), and ascended to heaven forty days later, May 18.

Place.—The lesson circles around the Mount of Olives near Bethany, whence our Lord ascended.

Christ Ascending.—(Under this head we may have two minor divisions:

1. Christ leaving the earth.—Picture the scene: the eleven (as is probable) in that upper room where they ate the paschal supper, and which became the headquarters of the infant church (see 13th verse); then Jesus coming and "leading them out" (Luke 24. 50) by the old familiar road, over the Kedron, past Gethsemane, up Olivet, over toward Bethany; his farewell instructions—in

when he was born on earth; but how much more now!—Stock.

Christ Ascended.—Notice the four aspects in which his mediatorial work at God's right hand is regarded in Scripture.

1. Our High Priest.—The Jewish high priest went once every year within the veil, into the Holy of Holies, taking with him (1) the blood of the great sin offering of the Day of Atonement; (2) incense to burn before God. A vivid picture of Christ's work. See Heb. 4. 14; 6. 19, 20; 8. 1; 9. 11, 12, 24; 10. 12. He offered himself, the "one sacrifice for sins," and then went into the presence of God for us, to present, as it were, (1) his blood, and (2) the incense of his intercession.

2. Our Advocate.—We are like prisoners at the bar of justice. Satan, the accuser of the brethren (Zech. 3. 1; Rev. 12. 10), lays grievous charges against us, and we have no answer to them, for we are verily guilty. But Christ is our Advocate, and pleads our cause; and he cannot fail, for he has himself paid the penalty. See 1 John 2. 1; Heb. 7. 25.

3. Our Elder Brother.—Heaven is called the inheritance of God's children (Col. 1. 12; 1 Peter 1. 4). How comes it to be theirs? It is for the help and his brethren. Jesus is the help (Heb. 1. 2).



WINTER SPORTS.

connection with which their peculiar functions as "witnesses unto him" (Acts 1. 8); and then his sudden rising into the air, wafted upward from their midst, and lost in the encircling clouds. The prediction of the angels will be specially noticed (verse 11)—"shall so come in like manner as ye have seen him go." In what manner? (1) With clouds (see Rev. 1. 7); (2) Blessing his people (see Luke 24. 51; Matt. 25. 31, 34).

2. Christ entering heaven.—Can we dare to picture that? Well, we have an inspired picture of it. See Psalm 24. 7-10. The ascension took place quietly enough on Olivet. The great men of Greece and Rome knew nothing of it. Even close by, in Jerusalem, Pilate, Herod, Calaphas, little dreamed what was going on. But in heaven it was a grand event. The Son of God had come back! Yes, and more than that; he did not return to heaven as he left it. He left it as God; he returned as both God and man. He had stooped to be "lower than the angels;" now he was exalted "far above all principalities and powers, and every name that is named." See Heb. 2. 9; 1 Peter 3. 22; Phil. 2. 7-11;

He is "not ashamed to call us brethren" (Heb. 2. 11); so we are joint heirs (Rom. 8. 17; Gal. 4. 7). And he, the Elder Brother, has gone before to take possession to "prepare a place for us."

4. Our King.—He is upon his throne. His proclamation has gone forth, with the promise of free pardon to all rebels who will return to their true allegiance. Have we yielded up ourselves, our souls and bodies, to our King? And are we doing what we can to extend his kingdom?

Husband.—"There is one thing I can say for myself, anyway; I have risen by my own efforts." Wife—"Never in the morning, John. I notice that it takes two alarm clocks and all the members of the household to get you up then."

"What I want, father," said the young man with the college medal, "is a wide field."

"Good!" exclaimed the old gentleman. "I always said you had horse sense, John. Take the blind mule and ten

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