

LESSON VIII—May 24th, 1896.

Jesus Teaching in the Temple. LUKE 20: 9-19.

(Commit to memory verses 15-16).

GOLDEN TEXT: "The stone which the builders rejected, the same is become the head of the corner." Luke 20: 17.

PROVE THAT—Our hearts are deceitful. Jer. 17: 9.

SHORTER CATECHISM. Quest. 60. *How is the Sabbath to be sanctified?* A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

LESSON HYMNS. *Children's Hymnal*—Nos. 29, 111, 69, 113.

DAILY PORTIONS. *Monday.* Jesus teaching in the temple. Luke 20: 9-19. *Tuesday.* An unprofitable vineyard. Isaiah 5: 1-7. *Wednesday.* Despising warning. 2 Chr. 36: 11-21. *Thursday.* God's message unheeded. Jer. 25: 1-11. *Friday.* The servant rejected. Jer. 26: 8-15. *Saturday.* The Son rejected. John 11: 47-57. *Sabbath.* Day of Pentecost. Acts 2: 1-21. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. On the day following his triumphal entry, Jesus drove out the profaners of the temple for the second time, and received the Greeks who came to see him (John 12: 20-50). Our lesson is one of a series of parables spoken in the temple on Tuesday. This was our Lord's last public discourse. Parallel passages. Matt. 21: 33-46; Mark 12: 1-12. Read the whole narrative in Matt. 21: 1-25; 46; Mark 11: 12-13; 37; Luke 19: 45-21: 38.

LESSON PLAN. I. The Rejected Servants. vs. 9-12. II. The Rejected Son. vs. 13-15. III. The Rejected People. vs. 16-19.

I. **THE REJECTED SERVANTS.** 9. The Sanhedrim having put forth the plea of ignorance respecting "the baptism of John," Jesus declined to answer in a direct way their question bearing on his "authority," and at once proceeded to speak a parable in which the answer is implied. **A certain man**—Householder (Matt. 21: 33), representing God himself. **A vineyard**—He employs a well-known figure, and seems to say "listen to Isaiah's well-known story of the vineyard of the Lord of Hosts, which is the house of Israel, I will expand it a little and shew you how it stands with you as regards this matter of authority, that we may see whether you have as much respect for the ascertained will of God as you pretend, so that you should be sure to submit to me if only you were satisfied that I was an accredited Messenger of God." (Bruce). By the "vineyard" we understand God's church in the world. **Husbandmen**—It was quite a usual thing in the east, as indeed it is among ourselves, for estate holders to rent their lands to tenants, for the use of which they received a certain annual rental in kind. The reference is undoubtedly to the Jewish nation, to whom the interests of the church or kingdom were entrusted. The vineyard was thoroughly equipped with everything necessary for its profitable management, hedge, winepress, tower. **Far country**—"Another country" (R. V.) God is (figuratively) represented as withdrawing for a season and entrusting the guidance and rule of the nation to his prophets, priests and faithful servants, unto whom "are committed the oracles of God" (Rom. 3: 2). **A long time**—The period that elapsed be-

tween the giving of the law at Sinai until Christ was made manifest in the flesh was about 1500 years. **10. At the season**—No season in particular, but at different times, and on different occasions during the Mosaic economy. **A servant**—The servants represent the prophets and holy men of old, whom God sent, time after time, to reprove and reform the nation. **Fruit**—Fruit-bearing is an essential characteristic of true discipleship (John. 15: 8). God has a right to expect fruit at the hands of all his people. "He looked that it (vineyard) should bring forth grapes, and it brought forth wild grapes" (Is. 5: 2). **Beat**—The hatred and violence of the husbandmen become more and more intensified, and the reception accorded the servants becomes more shameful and cruel: apt illustration of the character of the ungodly—standing—walking—finally at ease in the seat of the scornful (Ps. 1: 1). **Empty**—"Having nothing," disappointed, rejected, ill-treated. **11. He sent another**—"He added to send another." Great indeed was the forbearance and long suffering of the owner of the vineyard towards the wicked husbandmen. "When the servants came for fruit they were simply surprised. Fruit! did you say? We have occupied the position of vine-dressers, and duly drawn our wages; what more do you want? (Bruce). They cared nothing for the vineyard or its owner; their only concern was to make sure of their own position and wages. The fault lay not in the vineyard, but in the unfaithfulness of the husbandmen. How many of the prophets were in one way and another ill-treated by the Jews? Think of the noble