

even from distant parts of the land, followed Him. What a wonderful picture of sermon and miracle, is given in verses 7-12; thronging crowds bringing their sick, continual miracles of healing, demon possessed ones crying out, "Thou art the Son of God," and that Blessed One, with look and voice, and touch, dispensing health and joy on every hand.

III. CHOOSING THE DISCIPLES. vs. 13-19.—He feels the great importance of what He is about to do, and, see Luke, spends the whole night in prayer. Find how often Jesus is spoken of as praying. He was really man as well as truly God, and is a perfect pattern for us in our need.

In the morning, He is on a small, double topped, saddle shaped hill, that rises a little west of the Lake of Galilee. The people, after their night's rest, have gathered to Him. Going up one of the small hills, He calls twelve of those who have followed Him. Half of them had been previously chosen, now He chooses the remainder, calls the twelve around Him, and solemnly ordains them, sets them apart to their life work.

What a solemn scene? What an eventful one in the history of the Church and of the world.

He chose plain common men, of good ability, from different walks of life. Why did He choose a traitor? Probably on his profession and apparent zeal, as men have to do now, and also to give a lesson to all future ages, against hypocrisy.

Having chosen the twelve who were to perpetuate His kingdom, He immediately proceeds to lay down the principles of that Kingdom, by preaching "The sermon on the mount." See text lesson.

LESSONS.

1. Men who are at enmity on all other points often unite in opposing what is good.
2. People go where their souls are fed, their wants supplied.
3. We should pray for guidance in every step of life.
4. We may be officers in the Church and traitors to Christ.
5. Humble calling no barrier to Christ's service.

18. Nov.

The Sermon on the Mount.

Les. Luke 6: 20-31.

Gol. Text, Luke 6: 31.

Mem. vs. 27-31.

Catechism Q. 102.

Review Christ's work as given in last lesson.

This lesson is on the same mountain as the last, The Horns of Hattin, and on the same morning. The ordaining of the twelve apostles, to carry on His Kingdom (see last lesson) was immediately followed by laying down the principles of that Kingdom in this sermon. It has been called His "inaugural address"; also, "The opening lecture in this course of instruction to the twelve." The subject of it is "The righteousness of the Kingdom of Heaven." Luke gives it in short summary, read it, more at length in Matthew.

There are four things here mentioned which are usually thought most undesirable, but Christ here says that those with whom these things are present, are blessed, favored. There are other four things, of an opposite kind, which seem most desirable, but Christ says that those with whom they are present are in a most undesirable condition.

The "Blesseds" and "Woes" are not benedictions, or curses, pronounced by Christ upon those things, but simply statements of fact regarding them. Place them over against each other.

The "Blesseds."

Poor.
Hungry.
Weeping.
Despised.

The "Woes."

Rich.
Full.
Laughing.
Bepraised.

I. THE "BLESSEDs."

1. The *Poor*, in spirit, says Matthew. Those who feel their own unworthiness, and trust for mercy only through what Christ has done for them. See Pharisee and Publican, Luke 18: 9-14; also Rev. 3: 17-18.

2. The *Hungry*, after righteousness, Matt., who hunger to be free from all power and taint of sin.

3. The *Weeping*. Many may have to weep on account of seeming earthly ill, but with those who have Christ, when these ills are past the weeping is past for ever.

4. The *Despised*, for Christ's sake. In some circles, the young Christian is jeered at, but no matter who scorns, if Christ approve.

II. THE WOES.

1. *Rich*, those who have lived for riches, set their heart upon them and rejected Christ.

2. *Full*, the world is their portion, they are filled with hopes and aims about it, and it satisfies them.

3. *Laugh*, 'tis well to laugh, but the idea is the careless, thoughtless spirit which rejoices in its world portion with not a thought beyond.

4. When all *speak well* of you. If all, even the wicked, spake well of these newly chosen Apostles, it would be a token that they were not faithfully doing their duty in condemning sin.

III. CHRIST'S LAW OF LOVE.

Christ here teaches the law of His Kingdom with regard to others, and it too is very different from men's ideas.

1. *Love to enemies*, 27-29, see also Prov. 25: 21, 22; and Rom. 12: 20. "Bless them that curse you." See Luke 23: 34; 1 Pet. 2: 21-24; Rom. 12: 20, 21; 1 Cor. 4: 12; 1 Pet. 3: 9. "Offer other cheek." Forgive, rather than resent, the little slights and wounds, of every day life. Whatever the effect upon the forgiven, it will make the forgiving one nobler and better. "Take coat also." Suffer loss rather than have quarrelling, revenge, lawsuit, &c.

2. Love applied to giving, 30. Not to give indiscriminately to all that ask, but to take all the asking that comes into careful consideration, to see what can be done for it. And if giving would be helpful, do it. Even if things are taken, rather bear and suffer than revenge. There are times when the safety of the community and the good of the individual requires him to be curbed, but so far as the individual heart is concerned, bearing, forgiving, is to be the rule.

3. The *Golden Rule*. v. 31.

LESSONS.

1. How different Christ's judgment from that of man as to what is desirable, and as to who are the happy ones.

2. How blind we are. We chafe at and complain of things at which we should rejoice, and seek for and rejoice in that which is not for our good.

3. Judge not by present appearances. Look at the end of all things.

4. We should think humbly of ourselves.

5. We must forgive others if we would have God forgive us.