

## The Judgment.

MAY 6.

A.D. 30.

MATT. XXV : 31-46.

Golden text, Matt. 25 : 46.

IN the parable of the talents, Jesus had said that the Master would return to reckon with His servants, v. 19. He now describes the sublime scenes of that return. The disciples had asked him about the end of the world, ch. 24 : 3; our lesson is the answer. V. 31. *When the Son of Man*—after such a long time, v. 19, that many will scoff at the promise of His coming, 2 Pet. 3 : 3, 4, Luke 2 : 7. *Sit on the throne*—as King and Judge of the world. His first coming was in deep humiliation, Phil. 2 : 7, 8, Luke 2 : 7. V. 32. *All nations*—All men that lived on the earth, or will be living then. This implies a general resurrection, John 5 : 28, 29, the dead in Christ, rising first, 1 Thess. 4 : 16. *He shall separate*—by the ministry of His holy angels, Matt. 13 : 39, 49. V. 33. *The sheep*—God's people, John 10 : 14, 16. *The goats*—the wicked, Ezek. 34 : 17; *the right*—the place of honour, Ps. 110 : 1; *the left*—place of dishonour. V. 34. *The King*—The Lord Jesus Christ, Rev. 17 : 14. *Blessed*—by adoption, 1 John 3 : 1; *inherit*—as sons of God, 1 Pet. 1 : 3, 4; *prepared for you*—in accordance with God's eternal and unchangeable purpose, Rom. 8 : 29, 30. V. 35. *I was an hungred*—Jesus considers himself one with his people, v. 40, John 17 : 23. *Ye gave me drink*—Matt. 10 : 42. *A stranger*, Heb. 13 : 2. V. 36. *Naked*—Insufficiently clothed, Ezek. 18 : 7; *sick*, Jas. 1 : 27; *in prison*, 2 Tim. 1 : 16. V. 40. *One of the least*—the poorest, most neglected of Christians. Jesus is not ashamed to call them brethren, Heb. 2 : 11. V. 41. *Ye cursed*—condemned of God, Gal. 3 : 10; *fire*—symbol of grievous suffering, 1 Pet. 4 : 12; *prepared for the devil*—Jude 6, Rev. 12 : 8, 9. If men choose to live according to the suggestions of the evil one on earth, they must share his doom in a future life. V. 44. *When saw we Thee*—Many may think that they would not refuse kind offices to Jesus, if he was on earth, who daily are unkind and hostile to his disciples, 1 John 3 : 17. If we love Jesus, we will also love the friends of Jesus and try to be of service to them, for His sake. 1 John 3 : 14. V. 46. *Everlasting*—R. V. Eternal. The same word is used here in relation to punishment and to Life. The natural inference is that they are equal in duration. It will be noticed that in this lesson Jesus mentions only the fruits of faith. Yet he does not mean that men are saved by them without faith, Rom. 3 : 20, Eph. 2 : 8, 9. Their existence is proof of the presence and reality of saving faith, Jas. 2 : 17, 18. As Jesus said,—The tree is known by its fruits, Matt. 7 : 17, 20. Hence the exhortation in 1 Cor. 15 : 58. These parables present a striking figure of that great day in which we must all stand before the judgment seat of Christ and receive the sentence that will fix our everlasting destiny—that day of days when the righteous shall enter into the joy of their Lord, v. 34.

## The Lord's Supper.

MAY 13.

A.D. 30.

MATT. XXVI : 17-30.

Golden text, 1 Cor. 5 : 7.

COMP. Mark 14 : 12-26, Luke 22 : 7-23, 1 Cor. 11 : 23-25. From the Mount of Olives Jesus had gone to Bethany, where he spent two days, ch. 26 : 1-6. The events of this lesson took place on the 6th of April, or 14th of the Jewish month, Nisan. It was the first day of the Passover feast, which lasted seven days, Exod. 12 : 13. V. 17, of *unleavened bread*—See Exod. 12 : 20. On that day the Paschal lamb was to be slain and eaten. *The Passover*—name applied here to the lamb itself, not to the feast. Christ is called "our Passover," 1 Cor. 5 : 7, being the sacrifice for our sins. V. 18, *the city*—Jerusalem—to such a man—Jesus did not name him, but said the disciples would meet him, bearing a pitcher of water. See Mark and Luke. Only two disciples were sent, Peter and John, Luke 22 : 6. The man showed them into a large upper room, where they made ready the Passover, Luke 22 : 12. V. 21, *As they did eat*—Jesus was troubled in spirit, on account of the greatness of the crime of Judas, who betrayed him. V. 22. *Is it I?*—John said; Lord, who is it? and Jesus, by giving Judas a sop dipped in the dish, pointed him out as the traitor, John 13 : 21-26. After Judas took the sop, Satan entered into him, and he went out, John 13 : 27-30. V. 24, *goeth*—to his death, as it is written—Is. 53 : 4-9, *it had been good*—If there was to be no future punishment, Jesus would not have said this, if this punishment was ever to be remitted, Christ's words here would not be true. It follows that it must be eternal. V. 26, *blessed it*—gave thanks to God for it, *brake it*—in token of his body about to be broken or wounded for the sins of men. *This is my body*—represents my body. Comp. Exod. 12 : 11. The bread was to be partaken of "in remembrance of Jesus," 1 Cor. 11 : 24. V. 27. *Drink ye all of it*—all who are Christ's disciples. V. 28. *This is my blood*—This represents my blood, soon to be shed for the remission of sins. *New Testament*—R. V. New Covenant, which God was now making with men, through Christ the Saviour, Ps. 50 : 5. Covenants were ratified by a sacrifice. *In my Father's Kingdom*—In heaven, meaning that there He would partake of joy with his friends. The fruit of the vine being a symbol of that joy. Heaven is often described under the image of a feast, Rev. 19 : 9. Every true lover of Jesus should partake of the Lord's Supper with deep humility and love, with sincere repentance for past sins, and true consecration to God. See 1 Cor. 11 : 28, 29. Eating the same bread and drinking at the same cup, show the union of Christian brethren in Christ. They are members of His body, and of one another. Eph. 4 : 25 ; 5 : 30. Yet we must not suppose that partaking of the sacrament of the Lord's Supper will save us from our sins; nothing but faith in Christ can do that. See Shorter Catechism, Que. 96.