

## LESSON NOTES.

## SECOND QUARTER.

## STUDIES IN THE NEW TESTAMENT.

A.D. 30] LESSON I. [APRIL 1

## THE MARRIAGE FEAST.

Matt. 22. 1-14. Memory verses, 11-14

## GOLDEN TEXT.

Blessed are they which are called unto the marriage supper of the Lamb. Rev. 19. 9.

## OUTLINE.

1. The Feast.
2. The Guests.
3. The Garment.

TIME.—30 A.D.

PLACE.—Jerusalem.

RULERS.—Same as in lessons of last quarter, which see.

CONNECTING LINKS.—There is no break in the story since the last lesson of the previous quarter. This is the last parable of the three which our Lord uttered in reply to the attack of the Pharisees and officers of the Jews contained in the questions of v. 23, chap. 21, "By what authority doest thou these things?" The attack was parried, and they withdrew to devise a new way to entrap him.

EXPLANATIONS.—*Parables*—Illustrations of truths. *The kingdom of heaven*—The power or the sway of truth in the universe. *Made a marriage*—That is, provided all the festivities accompanying a marriage, which in the Orient are very many and long continued. *To call them that were bidden*—"An Oriental custom: the first invitation was general, the second announced the beginning of the feast." *Have prepared my dinner*—There were a series of wedding feasts; this was the introductory one. *Into the highways*—That is, beyond the city, into the country roads. *Both bad and good*—All classes, irrespective of previous life, are offered the Gospel, and all who accept come to the feast. *Not having a wedding garment*—Or a garment suited to the time and place such as all were expected to provide, or to obtain from the master of the feast. He had not taken the care that was required and expected. Protestants generally understand this to be symbolic of faith.

## QUESTIONS FOR HOME STUDY.

## 1. The Feast.

To what did our Lord here liken the kingdom of heaven?  
What Oriental custom is suggested by the action mentioned in v. 3?  
Who were the ones that had been bidden, whom Christ had in mind?  
What had occurred in past history which v. 7 vividly suggests?  
What classes of people are portrayed by v. 5?

What was the character of this feast? v. 4.

## 2. The Guests.

What reason does the king give for the lack of guests at his feast?  
What means were taken to provide guests?  
What is meant by the gathering of "bad and good"?  
Of what is this class of guests a prophecy?  
Would a Pharisee understand the meaning of this language?  
What only preparation was expected of the guests?

## 3. The Garment.

What evident custom was alluded to in v. 11?  
How was the guest to obtain a wedding garment?  
What was perhaps meant by the wedding garment in this parable?  
What did the lack of it show in regard to the man himself?  
What did the king's question show concerning his attitude toward his guests?  
What is the application of the parable?

## PRACTICAL TEACHINGS.

The grace of God provides the best things possible for us freely.

The love of God calls us over and over again to come, for all things are ready.

But his grace and love compel no one to come.  
Here is a prophecy of the wrath of God against sin. The Scriptures surely teach this doctrine. Do you believe it?  
Have you accepted the invitation?

How wide is God's grace? It takes in the world.

No wedding garment. Then it is possible to be in the company of the redeemed and still be unsaved.

This man was simply not prepared. He was cast out. Are you prepared? Speechless; bound; taken away; cast out; in the darkness; weeping. What a picture of a lost soul!

## HINTS FOR HOME STUDY.

1. Find the different characters who act in this parable, and make a list of them: for example, "a king," "his son," "his servants," etc.
2. Now write the persons or things represented by them: for example, "a king" represents God; "his son" represents Jesus, etc.
3. Find all the parables that you can which are about "the kingdom of heaven."
4. Read in the fourteenth chapter of Luke a similar parable about a supper.
5. Compare this with our lesson and see how they agree and how they differ.

## THE LESSON CATECHISM.

1. Who were first told that the time had come for the marriage feast of the king's son? "Them that were bidden." 2. Whom did Christ mean to point out by this description? The Jews, God's chosen people. 3. How did the king treat their refusal to come, and their wicked violence? He utterly destroyed them all. 4. Who then received of his boundless bounty? All that could be found. 5. What was the only condition of their presence at the feast? Having on the wedding garment. 6. How does our GOLDEN TEXT describe the condition of these guests of the king? "Blessed are they," etc.

DOCTRINAL SUGGESTION.—The grace of God.

## CATECHISM QUESTIONS.

17. Is this the reason why we believe the Old Testament?

There are many other reasons, but this is the chief reason. Our Lord honoured the Old Testament, and we must honour it, and receive it as the word of God.

18. How does the New Testament teach his religion?

It contains the history of his life and death, the record of his teaching while he was among men, and the doctrine which he taught the Apostles by his Spirit after he ascended into heaven.

A.D. 30] LESSON II. [APRIL 8

## CHRIST'S LAST WARNING.

Matt. 23. 27-39. Memory verses, 37-39

## GOLDEN TEXT.

Create in me a clean heart, O God; and renew a right spirit within me. Psa. 51. 10.

## OUTLINE.

1. The Final Warning.
2. The Final Woe.

TIME, PLACE, RULERS.—All, same as in last lesson.

CONNECTING LINKS.—Foiled in the attempt first made, as told in last lesson, three more attempts to entrap him in his words, and to find a ground of accusation against him, are made on this same day: the first of these was by the Herodians, on the question of the tribute money; the second, by the Sadducees, on the question of the resurrection; and the third, by the Pharisees, concerning the binding force of the law. Jesus having silenced them all, turned upon them with awful denunciation for their sins, and pronounced in course of it this last warning, which is our lesson.

EXPLANATIONS.—*Hypocrites*—Men who not only pretend to be what they are not, but who do it with the deliberate purpose of deceiving. An old illustration says they are like "looking-glasses, which present the faces which are not in them." *Whited sepulchres*—The graves were every year, on the 15th of March, whitened with a kind of chalk, that they might be easily seen and avoided, as to touch one was ceremonial defilement. *Build the tombs of the prophets*—The thought which likened the Pharisees to sepulchres leads Jesus to speak of the past history of their ancestors, which was a history of crime. *Fill ye up then*—Or, "ye will fill up the measure," a prophecy of the fact that they were soon to put him to death. *Wherefore behold I send*—Not that Jesus

would send, but he quotes the substance of past history as if it were a prophecy, and goes into the future, and foretells vaguely the destruction of Jerusalem, which was to come so soon. *Your house is left*—Jesus now for the last time leaves the temple and the people; his public teaching was done. *Ye shall not see me*—A prophecy of the final conversion of the Jews.

## QUESTIONS FOR HOME STUDY.

## 1. The Final Warning.

Unto whom was the denunciation of this lesson addressed?  
What position did they occupy in the Old Testament Church?  
What was it that made them hypocrites?  
What was the pretense that they made?  
What is the thought that connects vs. 30 and 31?  
What is the meaning of v. 32?  
How did they accomplish this?  
What is the warning that is implied in these words of Christ?

## 2. The Final Woe.

What woes actually came upon the Jews in less than half a century from the time of this lesson?  
What is meant by the term "whited sepulchres," which is used in connection with the first denunciation of woe?  
Did Jesus mean that he really would send prophets and others as told in v. 34?  
What was the house which was left desolate?  
Did Jesus ever visit the temple again after this leaving?  
Who was the Zacharias who was slain?  
Where in the lesson is Christ's tender heart shown?  
What is the danger which to-day threatens the Christian?

## PRACTICAL TEACHINGS.

Appearing to be a true servant of God, and being so, are vastly different.

Profession is easy; confession is very hard. These Pharisees made loud professions; no one of them would confess himself a sinner.

Art, not heart, characterized these Jews. They could build tombs and garnish sepulchres; they could also kill and crucify prophets and wise men.

Dear student, do you appear to be, or are you, a Christian? Have you confessed Christ as well as professed? Is your religion one of heart, or one of art? Which?

Christ left the temple forever. "Ye are the temple of the Holy Ghost." Has he left you? What a desolation that will be, when Christ leaves you!

## HINTS FOR HOME STUDY.

1. Find from a Bible dictionary all that you can about the burial customs of the Jews.
2. What prophets had been put to death by the ancestors of these Jews?
3. Read the whole of this twenty-third chapter, and note how many woes Christ pronounced upon the Pharisees.
4. Find the first sermon preached, and see how it differs from this one.
5. Find from Roman history when and how "these things" came upon them.

## THE LESSON CATECHISM.

1. Against whom did Christ pronounce this final woe? Against the scribes and Pharisees. 2. Why did he pronounce these woes upon them? Because they were hypocrites. 3. What else did he call them? Serpents, a generation of vipers. 4. What words of Christ teach us to-day our danger? "Except ye repent, ye shall likewise perish." 5. What should be our prayer that we may escape the sin of hypocrisy? "Create in me a clean heart."

DOCTRINAL SUGGESTION.—The fulfilment of prophecy.

## CATECHISM QUESTIONS.

19. How does the Lord teach us by his Spirit?

All the Scriptures were written under the Holy Spirit's inspiration; and he who inspired them will show their meaning to such as humbly ask him.

20. What do you mean by the Holy Spirit's inspiration?

That he put it into the minds of holy men to write, and instructed them how to write.

"The heart of childhood is all mirth;  
We frolic to and fro  
As free and blithe, as if on earth  
Were no such things as woe."  
—Kebler.

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