

## The Sunday School

### BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1905.

JULY TO SEPTEMBER.

Lesson III—July 16.—The Suffering Servant.—Isaiah 52: 13-53: 12.

#### GOLDEN TEXT

The Lord hath laid on him the iniquity of us all.—Isa. 53: 6.

#### EXPLANATORY.

**STROPHE I. CHRIST'S COMING TRIUMPH.**—Isa. 52: 13-15. The verses selected for our study may well be considered the culmination of the Old Testament, and one of the noblest of inspired utterances. Our chapter divisions, made by modern editors, have stupidly divided the prophecy, which consists of the last three verses of chapter 52 and all of chapter 53, thus constituting a symmetrical whole, clearly set off from the preceding and following passages.

**13. BEHOLD, MY SERVANT SHALL DEAL PRUDENTLY.** R. V., "wisely, margin, 'skillfully'." The Hebrew verb, "the most practical in the whole language," has no equivalent in English; it means "to prosper because of wise dealing." This line is the title of the strophe, and its key-note, but the passage "the servant of the Great Passion" sums up all that is to follow.—The Servant's humiliation as well as his exaltation and ultimate triumph. This Servant, who is to ride in the nation, is, next to Jehovah, the most important figure in the book. "At first apparently identified with the entire nation, gradually he emerges as the representative of the people, suffering in their stead, their atoning sacrifice for sin. Every particular of these prophecies regarding the Servant is verified in the life of God's 'holy servant Jesus.' And as the Servant in Isaiah's prophecies is first the people, and then narrows down to the one Redeemer, so in

the New Testament, reversing the order, Christ's followers are to imitate their Master, becoming such "servants" and "slaves" as Paul was (Phil. 2: 1). HE SHALL BE EXALTED AND EXTOLLED (R. V., "lifted up"). Jehovah himself is thus described in Isa. 63: 1; 57: 15. The Servant's exaltation is more fully pictured in Strophe Five (Isa. 53: 10-12). Paul applies the prophecy to Jesus (Phil. 2: 6-11), and the ever-growing triumphs of modern missions are verifying it.

**14. AS MANY WERE ASTONISHED AT THEM.** What follows is parenthetical, and is so printed in the R. V. Men were astonished to see the world's Deliverer so lowly and so abused. The emphasis and contrast are based upon the word "many": Many were astonished at the Servant's humiliation; many shall be astonished at his exaltation. His visage was so marred more than any man. Better, as in R. V. margin, "from that of man."

**15. SO SHALL HE SPRINKLE (R. V., margin "stattle") MANY NATIONS.** The verb means to spurt, to leap, and so came to mean either sprinkle, as in a sacrificial purification, or make to leap from surprise and astonishment. If we translate sprinkle, the thought is of the apparently unclean Messiah ("another Job"), who yet as high priest purifies the nation; if we translate stattle, the contrast is with the were astonished of v. 14. THE KINGS SHALL SHUT THEIR MOUTHS AT HIM. In reverential awe, as the princes before Job and Job before Jehovah (Job 29: 9-40: 4). THAT WHICH HAD NOT BEEN TOLD THEM. An "unheard of thing." Paul uses the expression to describe the way the gospel came to the Gentiles (Rom. 15: 21).

**STROPHE II. THE REJECTION OF CHRIST.**—Isa. 53: 1-3. "The second strophe (along with the third) is the answer of conscience to God. The prophet merges himself in his people, and expresses the penitent sorrow that all men will feel when they come to see what a Saviour they have rejected."

**1. WHO HATH BELIEVED OUR REPORT?** R. V. margin, "that which we have heard." THE ARM OF THE LORD. His power, since it is chiefly through the arm that one exercises strength. Compare Isa. 51: 9; 52: 10. THE MESSIAH IS GOD'S ARM, stretched out to dress royalty and save his people.

**2. FOR, GIVING THE REASON WHY THEY DID NOT BELIEVE IN CHRIST.** "He (the servant) SHALL GROW UP (R. V., "grow up") BEFORE HIM (Jehovah) AS A TENDER PLANT." A sapling, "a slender plant, thin and insignificant." Though overshadowed by men, the little twig was nurtured by God, was "before him." AND AS A ROOT (springing) OUT OF DRY GROUND. "The shoot or sprig which springs from the root stump remaining in the ground after the tree has been felled." The dry ground symbolizes the untoward circumstances in which Christ was born, of an obscure family, of a despised town, at a time when his nation was corrupt and enslaved. HE HATH NO FORM NOR COMELINESS. This does not deny the Servant's personal beauty and attractiveness, but pictures his lowly and unattractive state,—no rich robes or diadem, or tincture of flowers.

**3. HE IS R. V. "was" DESPISED AND REJECTED (R. V. "forsaken") OF MEN.** Not all men forsook him, but the majority did,—the rich, the learned, the powerful, the masses, and even at times his own disciples. "No prophecy was ever more strikingly fulfilled." A MAN OF SORROWS. The plural, because of their number. AND HE DID AS IT WERE OUR PAIN FROM HIM. R. V., "As one from whom men hide their face he was despised." Men turned their backs upon him, in disgust and rejection. WE ESTEEMED HIM NOT. To one like the Messiah longing for love, the refusal of it, without active enmity, is the bitterest woe of all.

**STROPHE III. CHRIST SUFFERING FOR OUR SINS.**—Isa. 53: 4-6. The heart of the prophecy is in this strophe, with its unequalled presentation of the atonement (vs. 4, 5) and the need for it (vs. 6). Again, the key note and title are the first line, "Surely our iniquities are before him."

**SURELY HE HATH BORNE OUR GRIEFS.** Hebrew, "sorrows," as in vs. 3. "This is the first of five distinct assertions, in this chapter, of the various character of the sufferings of the Servant." CARRIED OUR SORROWS. Our pains, the result of the "sickness." Matthew (8: 17) applies this prophecy to the Lord's sympathy with which Christ healed the sick. Yet, though it was for us he was suffering, WE DID ESTEEM HIM STRICKEN (R. V., "smitten") OF GOD, AND AFFLICTED (degraded). Men's first thought of suffering is that God has sent it as a punishment for sin. (St. Job's friends judged him, and these speakers tell us they had at first judged the Servant.)

**5. BUT WE HAVE LEARNED OUR ERROR, FOR HE WAS WOUNDED FOR OUR TRANSGRESSIONS.** HE WAS WOUNDED. "Crushed," is wounded means "pierced." "No stronger expression for indignant and excruciating death could be found in the language." TRANSGRESSIONS. Cheyne translates rebellions. South craves, outw. "on while iniquities means go it upward sin." THE CHASTISEMENT (Delltsch, punishment; Smith, discipline)

OF OUR PEACE (Orelli, well-being). "The chastisement by which our peace is won." THE NEED OF THE ATONEMENT. 6. ALL WE. All mankind. LIKE SHEEP. Christ uses the same comparison in John 10: 1-16. HAVE GONE ASTRAY. "Sheep without a shepherd that have lost their way, and that in a country where flocks are exposed to the ravages of wild beasts, are the very picture of helplessness." EVERY ONE TO HIS OWN WAY. The way of his own pleasure, doing what he chooses and not what God would choose for him. THE LORD HATH LAID ON HIM. Literally, "made to light on him." THE INIQUITY OF US ALL. The sorrow and penalty due to our iniquity. In laying this upon Jesus, God was really bearing it himself, since Jesus and his Father are one.

**STROPHE IV. CHRIST'S HUMILITY.**—Isa. 53: 7-9. The first line is again the key-note of the strophe: "He was oppressed, yet he humbled himself." The preceding verses picture Christ's sufferings; this section shows how he bore them. Probably the prophet himself is speaking, and no longer the penitent people.

**7. HE WAS OPPRESSED.** His sufferings were oppression, i. e. unjust and not his due. HE WAS AFFLICTED. Rather as in R. V., "yet he humbled himself," he submitted himself to affliction. OPENED NOT HIS MOUTH. "Silence under suffering is a strange thing in the Old Testament—a thing absolutely new. Christ was silent because he had no sin to bewail, and he trusted his Father. As A LAMB. The R. V. gives the true rendering, as a sheep led to be sheared or a lamb to be slain is dumb."

**8. HE WAS TAKEN FROM PRISON, etc., R. V., "By oppression and judgment he was taken away." TAKEN AWAY. Violently killed. WHO SHALL DECLARE HIS GENERATION?** "Generation" may mean contemporaries. In any case, the thought is of the loneliness, the isolation of the sinless Redeemer.

**9. AND HE (R. V., "they") MADE HIS GRAVE WITH THE WICKED (plural) AND WITH THE RICH (singular, a rich man) IN HIS DEATH (when he was dead). BECAUSE (R. V., "although") HE HAD DONE NO VIOLENCE.** He did not deserve to be classed with the wicked. He was sinless.

**STROPHE V. GOD'S VICTORIOUS PURPOSE IN CHRIST.**—Isa. 53: 10-12. We have heard the awful tragedy. Is there an explanation for this suffering of the Sinless One? The explanation is God's longing for the salvation of the world, and to that purpose and its coming accomplishment the last strophe of the wonderful poem is devoted.

**10. YET IT PLEASED THE LORD TO BRUISE HIM.** The key-note of the strophe. WHEN THOU SHALT MAKE HIS SOUL AN OFFERING FOR SIN. The true rendering is probably that of the R. V. margin, "When his soul (i. e., his life) shall make an offering." When this atonement is completed, HE SHALL SEE HIS SEED, his spiritual children, those who through the new birth have entered into his divine life. HE SHALL PROLONG HIS DAYS, rising from a premature grave to an endless life in heaven with the Father and on the earth with his children, the church; AND THE PLEASURE OF THE LORD. God's promise for the blessedness of men, returning to the opening thought of the verse, SHALL PROSPER IN HIS HAND, in his life through his agency.

**11. HE SHALL SEE OF THE TRAVAIL (the pain of labor) OF HIS SOUL, AND SHALL BE SATISFIED WITH ITS RESULTS.** "This is the grandest promise in the Bible with reference to the number of the saved." If the loving Christ is satisfied, we shall be. BY HIS KNOWLEDGE OF THE FATHER AND HIS PURPOSES, or, perhaps, by man's knowledge of the Servant. SHALL MY (Jehovah is speaking) RIGHT-EOUS SERVANT JUSTIFY MANY. Make them righteous, as he is righteous. And those thus saved shall not be few, but many. FOR (R. V., "and") HE SHALL BEAR THEIR INIQUITIES. "An emphatic reassertion of the vicarious atonement as the foundation of his righteous making work."

**12. THEREFORE, BECAUSE HE SUFFERED FOR MEN.** WHEN I (Jehovah) DIVIDE HIM A PORTION WITH THE GREAT. "Through his sacrificial death, the kingdom of God enters into the rank of world-conquering powers." AND HE SHALL DIVIDE THE SPOIL WITH THE STRONG. "To divide spoil is a figurative and proverbial expression for victory or success (Prov. 16: 10)." BECAUSE HE HATH POURED OUT HIS BLOOD, representing his life. The matchless picture closes with the greatest thought to which it has risen, the climax of revelation, the prophecy of the atonement. Through Christ and him crucified, God's purpose for the world will be accomplished.

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## THE CANADIAN NORTH-WEST.

### HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

#### ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

#### HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or as adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2), (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

#### APPLICATION FOR PATENT

should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

#### INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

W. W. CORY,

Deputy Minister of the Interior.

N. B.—In addition to the Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.



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