

Notes on the Lessons.

LESSON I—July 7th, 1895.

The Ten Commandments. EXODUS 20: 1-17.

(Commit to memory verses 3-17.)

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27.

PROVE THAT—"Willing obedience will be rewarded." Isa. 1: 10.

SHORTER CATECHISM: Quest. 27. *Wherein did Christ's humiliation consist?* A. Christ's humiliation consisted in his being born, and that in a low condition made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

LESSON HYMNS: *Children's Hymnal*—Nos. 16, 72, 74, 116.

DAILY PORTIONS. *Monday.* The Ten Commandments. Ex. 20: 1-7. *Tuesday.* The Ten Commandments. Ex. 20: 8-17. *Wednesday.* The commandments written. Deut. 27: 1-10. *Thursday.* God's law perfect. Ps. 19: 7-14. *Friday.* Delight in the law. Ps. 119: 1-16. *Saturday.* Christ's summary. Mark 12: 28-34. *Sabbath.* Love proved by obedience. 1 John 2: 1-11. (*The I. B. R. A. Selections*).

NOTES AND EXPLANATIONS.

INTRODUCTORY. Our last lesson twelve months ago left the Israelites singing their song of triumph on the East side of the Red Sea. Their probable place of encampment is still called "The wells of Moses." Journeying along the west side of the Peninsula of Sinai they rested at Marah, where the bitter waters were miraculously sweetened, and at Elim, with its palm trees affording a grateful shade, "Bread from heaven," manna was given them and man did eat "angel's food." At Rephidim the smitten rock supplied them with water and the prayers of Moses gained for them their first victory on the field of battle. In the third month after leaving the land of Egypt, May B. C. 1491, they pitched their camp in the plain Er Rahah before the peak Ras-Safsafah which towered 2900 feet above them and is still called the "Mount of Moses." Here God entered into a solemn covenant with his people and these "ten words" constitute the sum of its terms. See also Deut. 5: 6-21.

LESSON PLAN. I. The Preface. vs. 1, 2. II. Duties Godward. vs. 3-11. III. Duties Manward. vs. 12-17.

I. THE PREFACE. 1. God spake—A supernatural voice was audible to the more than two millions of people assembled at the base of Sinai (Deut. 5: 4, 22; Heb. 12: 26). Angels were also present (Deut. 33: 2; Ps. 68: 17; Acts 7: 53; Gal. 3: 19; Heb. 2: 2). But we are not told whether they were visible or what the nature of their service was. The speaker is also called the angel of the covenant (Acts 7: 38; Isa. 63: 9; Ex. 14: 19) a name denoting the Lord Jesus before he came to earth as man. **Thes words—**In Ex. 34: 28 and Deut. 4: 13, they are called "Ten Commandments," or literally, "ten words," hence our term "Decalogue," they are therefore not so much laws laid down by the authority of the supreme law giver, as words "or truths" which carry their own sanction with them and are selfevident to every moral being.

2. The Lord—Jehovah, the covenant God of Israel is the only living and true God. Whilst all the world owe fealty to him, he places himself in a special relation to his people, in order that through them there might be a Saviour for all men. (Ex. 19: 5). **Which brought them out (R. V.)—**God often appeals to the love and gratitude of his people (Lev. 16: 13; Deut. 5: 6; Ps. 81: 10). He

claims our love and service because he has redeemed us from sin's slavery. (1 Pet. 1: 18, 19).

II. DUTIES GODWARD. 3. Thou shalt have no—Lit. "let there not be to thee." Jehovah alone had existence. False gods were to be to the Israelites as non-entities. **Before me—**"before my face," "as worshipped along with me, in my presence." He is to have our exclusive reverence, affection and obedience. This commandment is a prohibition of polytheism. That is our God to which we give the supreme devotion of our hearts and lives. While calling ourselves Christians we may set ambition, or love of wealth, or pleasure, or pride and many other objects, side by side with Christ and permit them to control our lives much more than his spirit.

4. Any graven image—any representation of deity in wood or stone. God was not seen at Sinai under any visible form (Deut. 4: 12, 15, 23). For instances of the violation of this command see Ex. 32: 4; 1 Kings 12: 28; Judges 17: 3, 13, compare Acts 17: 24, 25; Rom. 1: 25. **In heaven above—**(Deut. 4: 15-19). The stars and constellations. **On the earth—**Inferior living creatures. **The water under the earth—**Fishes and marine monsters. The water is described as "under