

What ground of confidence in God's promises have we? (2 Cor. 1. 20.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. When we should seek God?
2. How to seek God?
3. The blessedness of seeking God?

### Home Work for Young Bereans.

Find what Hezekiah did to give good water to the thirsty citizens of Jerusalem.

Think why figures borrowed from agriculture are so frequently used, and figures borrowed from commerce so seldom used, by God's prophets.

Write down the names of some Bible characters to whom God was very near who did not "seek him" nor "call upon him," and from whom he withdrew.

### QUESTIONS FOR YOUNGER SCHOLARS.

What did we learn in the last lesson? **That Jesus died for us.**

What does this lesson teach us? **That Jesus calls us.**

What is his call? **"Come unto me."**

Who told this long before Jesus came? **Isaiah.**

Who gave him these words to speak? **The Lord.**

Whom does Jesus call? **All the hungry and thirsty.**

Who are they? **All who want to know God.**

What does God offer to those who come? **All good things.**

How does he give? **Freely and gladly.**

When should we seek God? **When we hear his call.**

What must we forsake? **Anything that is wrong.**

What must we give to God? **Our hearts.**

What will he give to us? **His forgiveness.**

What will this do for us? **Make us safe and happy.**

Why should we come to God when young? **Because it is easy then.**

What makes it easy? **Sin has not hardened the heart.**

### Words with Little People.

Suppose a rich and good king should ask a poor boy to come and live with him and be his child, and the boy should refuse!

It is like this when God calls us and we stay away from him!

### Whisper Call.

"Come ye, buy, and eat."

### General Statement.

The kingdom of Israel has passed away, and Judah, under the scepter of Hezekiah, is trembling at the advance of the Assyrian power. The prophetic vision of Isaiah penetrates the darkness gathering over Zion, and beholds the glories of Messiah's kingdom centuries distant. He presents the gospel invitation to the hungry and thirsty sons of men who have vainly sought to satisfy themselves with the pleasures of earth. The divine covenant with David is repeated, and its promises are declared to be everlasting. The prophet calls upon all men to seek the Lord, leaving their own ways of evil and calling upon God for pardon. A free salvation, a full salvation, a salvation for all mankind, is proclaimed in the name of the Lord.

### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. Thirsteth.** Thirst is one of the keenest and most imperative of the physical appetites, and is used to represent that yearning of the higher nature which only God can satisfy. (1) *There is an inner life which craves for the water of life.* **Come ye.** (2) *Those who would drink at God's fountains must act for themselves and come.* **To the waters.** Water is every-where employed in Scripture to represent God's grace, which, like water, is (1) free, (2) abundant, (3) refreshing, (4) satisfying, (5) essential to life. **Hath no money.** In Oriental countries water is scarce, and sold by carriers in the streets; but the fountains of God's grace are abundant and free. **Buy, and eat.** The prophet thus represents salvation as a feast as well as a fountain. **Wine.** Wine is every-where mentioned in Scripture as among the commonest articles of drink. There is reason for believing that the wines so highly commended among the ancients belonged rather to the class of syrups

or preserved grape-juice than wines proper, as they were sweet, and scarcely, if at all, fermented. **Milk.** The beverage most esteemed in Oriental lands is milk, which, however, is never used until it has become sour, a change which takes place very soon in warm climates where no artificial methods of cooling are employed. **Without money.** (3) *None are so poor that they cannot obtain salvation, and none so rich as to be able to pay for it at its true value.* (4) *Men may set a price on privileges; God gives.*

**2. Spend money.** Literally, "weigh money," as anciently the precious metals were not coined, but cut up into small pieces and weighed, rather than counted, in commercial transactions. **That which is not bread.** Literally, "the no-bread," a strong expression to indicate the unsatisfying character of the objects for which men spend their strength and life. (5) *How many are trying to feed upon the "no-bread" while their*