

## LESSON I—April 5th, 1896.

### Warning Against Sin. LUKE 13: 22-30.

(Commit to memory verses 24, 25).

GOLDEN TEXT: "Strive to enter in at the strait gate." Luke 13: 24.

PROVE THAT—We all have sinned. Rom. 3: 23.

SHORTER CATECHISM. Quest. 53. Which is the third commandment? A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

LESSON HYMNS. *Children's Hymnal*—Nos. 27, 51, 84, 164.

DAILY PORTIONS. *Monday*. Warnings against sin. Luke 13: 22-30. *Tuesday*. Known by fruit. Matt. 7: 13-27. *Wednesday*. Hearers but not doers. Ezek. 33: 30-33. *Thursday*. Fate of the fruitless. Luke 13: 1-9. *Friday*. Fear of failure. Heb. 4: 1-11. *Saturday*. Winning the prize. 1 Cor. 9: 19-27. *Sabbath*. A sure entrance. 2 Pet. 1: 1-11. (*The I. B. R. A. Selections*).

### HELPS IN STUDYING.

INTRODUCTORY. The words of our lesson were spoken somewhere in Perea (Mark 10: 1) during our Lord's last journey to Jerusalem. There is no parallel passage in the other evangelists.

LESSON PLAN. I. The Strait Gate. vs. 22-24. II. The Closed Door. vs. 25-27. III. The Last First. vs. 28-30.

22. *Toward Jerusalem*—Jesus knew that he was going to his crucifixion (ch. 9: 51; 12: 50). With what earnestness he must have spoken his last message. 23. *That he saved*—Lit. "who are being saved." The rabbis said "salvation is of the Jews," but Jesus' parables in verses 18-21 seemed to warrant a "larger hope." 24. *Strive*—Strain every nerve (Matt. 7: 13, 14; 1 Tim. 6: 12). *The strait gate*—R. V. "the narrow door." We do not use the word "strait" now except in such words as "strait-laced," "straits of Gibraltar," &c. *Many will seek to enter in*—But they do not "strive." They wish for heaven but will not deny themselves and take up their cross and follow Jesus (ch. 9: 23) or they put off too long (Prov. 1: 28, 29; Isa. 1: 15; John 7: 34; Heb. 12: 17). There is but one door of salvation (John 10: 7; 14: 6). 25. *Hath shut to the door*—At death the door is shut to everyone who has not accepted Christ, and at the day of judgment final sentence will be pronounced. Make haste to enter before it is too late (Ps. 32: 6; Isa. 55: 6; Matt. 25: 10). *I know you not*—I do not recognize you as my friends (Matt. 7: 22, 23; 25: 12; Luke 6: 46). *Whence ye are*—*i. e.* of what family; you claim to be children of Abraham but are not really so (Rom. 9: 6; Gal. 3: 7, 29). 26. *In thy presence*—As guests and companions. Jesus often sat at meat in the houses of various persons who were not disciples and he fed the multitude on two occasions (Matt. 14: 19-21; 15: 32-39). No matter how regular we have been in the outward duties of religion, or how much we study our Bibles, if we do not give our hearts to

Christ he will not acknowledge us. 27. *Ye workers of iniquity*—The words mean that those who reject Christ are the servants of sin and receive its wages (Rom. 6: 16, 23; Matt. 25: 41). 28. *Weeping and gnashing of teeth*—The signs of despair and rage (Acts 7: 54). This terrible formula is repeated six times in Matthew's Gospel (8: 12; 13: 42, 50; 22: 13; 24: 51). It expresses the utter and hopeless misery of those who are shut out from heaven at last. *When ye shall see Abraham, &c.*—Being descendants of these will avail you nothing if you are not like them in faith and obedience. Having pious parents, and being baptized into the Christian church, will give us no claim upon God's mercy if we reject Christ. We are only the less excusable and deserve to be "beaten with many stripes" (ch. 12: 47; Luke 3: 8; 16: 23). *Cast forth without* (R. V.)—Thrust back when confidently attempting to enter. 29. *They shall come from the east, &c.*—This was a doctrine most displeasing to the Jews (Eph. 3: 6; Isa. 45: 6; 49: 12). For uttering it Jesus was rejected at Nazareth and Paul at Antioch (Acts 13: 44-52). As a commentary on this verse read Romans 11: 1-36; then Rev. 5: 9-11; 7: 9. *Shall sit down*—Lit. "shall recline as at a banquet." The representation of the heaven-life as a feast was familiar in Jewish literature (Isa. 25: 6; Rev. 19: 7, 9). 30. *And behold*—This sometimes means "strange as it may seem." There are last which shall be first—This proverb was used on two other occasions (Matt. 19: 30; 20: 16). Compare Matt. 21: 31; Rom. 9: 30. God's judgment will often reverse that of man.

LESSONS. 1. Avoid questions prompted by mere idle curiosity. 2. Our first duty is to enter into the kingdom of God. 3. We are apt to suppose ourselves to be true disciples when we are not. 4. The true Israel will embrace all nations.