

## June 19. QUARTERLY REVIEW.

Golden Text, Ps. 119 : 105.

## June 26. MESSIAH'S REIGN.

THE QUARTERLY MISSIONARY LESSON.

Lesson, Ps. 72 : 1-19. Golden Text, Ps. 72 : 11.  
Memory vs. 7-8. Catechism Q. 82.

This Psalm was written by Solomon probably about 1015 B.C., soon after he began his reign. It was a prayer for himself and his kingdom, and in line with that prayer which he offered when he began to reign, 2 Kings 3 : 16. In the light of the great things which had been told of him, and the marvellous prosperity which had come to the kingdom, he thought that the promised glory of the Messianic age would be realized in his reign and of that he speaks. But as he is borne onward in prayer and prophecy, he utters that which is fulfilled only in the kingdom of David's greater Son. It is a prophecy of the kingdom of Christ. The Psalm is the closing one of the second book of the Hebrew hymnal. The doxology vs. 18-19 belongs to the whole second book from Ps. 42 to 72. This Psalm tells that the kingdom of Christ shall be.

- I. Just and right, vs. 2-4.
- II. Eternal, vs. 5-7.
- III. Universal, vs. 8-11.
- IV. Blessed, vs. 12-16.

I. *Give the King*—Solomon, myself. *Thy judgments*—Wisdom to judge wisely as Thou dost. *Thy Righteousness*—Help him in aim and work to avoid wrong as Thou dost. *King's Son*—David's Son and heir, myself. *Judge thy people*—Solomon regarded himself as ruling God's people. *Mountains*—Such right and wise rule will make a land of peace. *The poor and needy*—In eastern lands the rich who can bribe get favors, the poor suffer. Justice is rare. Right rule cares for the weak. The Christ-like man is no respecter of persons, James, 1 : 3. *Break in pieces*—No matter how rich or great the oppressor must go down where Christ reigns.

II. vs. 5-7. *They shall fear*—Reverence, not familiarity is the attitude of all true Christians toward God. *Sun Endureth*—A type of eternity. *Like Rain*—Grass roots newly cut and exposed to the sun are cheered by the rain, so Christ cheers the worn and weary when their worldly comforts are removed. *Righteous flourish*—A mark of the reign of justice.

III. vs. 8-11. *Sea to sea*. Christ's Kingdom shall extend everywhere. *In the wilderness*—The far off savage. *Lick the dust*—All that refuses to yield lovingly to Christ must go down. *Tarshish-Sea*—Far off lands that have no knowledge of Christ. *All Kings—All Nations*—Blessed promise, what cheer for all workers.

IV. vs. 12-17. *Needy—poor*—The world favors the rich and great. Their requests are attended to and the poor are often neglected. Not so Christ. *Pray for Him*—Christians pray for Christ's work. *Abundance of corn*—The land a rich corn field even up the mountain sides to their very summits. *Shake like Lebanon*—The waving corn like the waving and rustling of a cedar forest. *Shall be Blessed*—The Christian is blessed in many ways. Even the wicked share the peace, safety, and prosperity which Christianity brings.

V. vs. 18-19.—The Benediction which closes book II. of this old Hebrew hymnal.

Blessed are the pure in heart for they shall see God.

## July 3. THE ASCENSION OF CHRIST.

Lesson, Acts 1 : 1-12. Golden Text, Acts 1 : 9.  
Memory vs. 8-11. Catechism, Q. 83.

The book of Acts in which the lessons will be for the next six months, was written at Rome by Luke, who wrote the third gospel, and it tells the story of the Christian church up to the time it was written, about 63 A. D., at the end of Paul's two years imprisonment at Rome. It should be called Acts of Apostles. It was merely some acts of some Apostles, not the acts of the Apostles.

The time of this lesson, the ascension, was Thursday, May 18, 30 A. D. Parallel accounts :—Matt. 28 : 16-20 ; Mark 16 : 9-20 ; Luke 24 : 36-53 ; John 21 : 1-22.

- I. Giving proof of His resurrection, vs. 1-3.
- II. Giving promise of the Spirit, vs. 4-8.
- III. Ascending to Heaven, v. 9.
- IV. Promise of return, vs. 10-12.

I. vs. 1-3. *The former treatise*—The Gospel by Luke (Luke 1 : 1-4.) *Theophilus*—The same friend to whom Luke was addressed. *Most excellent*—A title of rank. *Theophilus* was no doubt a convert of rank or position. *Began*—Christ's teachings from the beginning "until the day He was taken up." *Given Commandments*—What were they? *Infallible*—The strongest possible proofs. *Forty days*—At intervals, not all the time. *Speaking of the things*—Truths which they could not understand before His death they could receive now.

II. vs. 4-8. *Not depart*—remain together. 1. They would thus express the unity of the church. 2. It was most fitting that this greatest work of Christ's power should be displayed where his greatest humiliation had been. 3. It would be the next great festival after the crucifixion, and as from the feast of the Passover the gathered multitudes had carried everywhere the tidings of Christ's death, so now at the next great feast, Pentecost, multitudes would carry everywhere the news of the wonderful gift of the Spirit. *Promise of the Father*—In Joel 2 : 28-29 ; Isaiah 44 : 3, etc. *Hear a of me*—Especially just before his death, John 14 : 16-26 ; 15 : 26 ; 16 : 7, etc. *Shall be baptized*—The Holy Spirit had been working with men previously, but this was to be a special manifestation. *Not many days*—Ten days. *Come together*—Probably two or three days later. *Restore again the Kingdom*—They still looked for an earthly kingdom, thought that the promised land should be given again to Israel. *Not for you to know*—But ye shall receive power and ye shall be my witnesses. They were curious to know the future. Christ tells them that all this is hidden, that it belongs to God. What He wants them to do is to witness for Him and the Spirit will give them power for that. What a lesson for us! *Uttermost part*—Our duty to begin at home and carry the gospel everywhere.

III. v. 9. *While they beheld*—So that they might have the fullest proof of the reality of what was done.

IV. vs. 10-12. *Looked steadfastly*—Gazing with intense wonder. *Two men*—Angels in human form. *White apparel*—Like the angel in Matt. 28 : 2-5, and Luke 24 : 4. *Why stand ye*—Probably straining to catch another glimpse of Him. *Shall so come*—No time mentioned. It is not for you to know the times, etc., v. 8. *Returned*—As commanded, to wait and pray. *Sabbath day's journey*—According to the Talmud about three-fourths of a mile.

I go to prepare a place for you that where I am there ye may be also.