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Sabbath School.

BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN.

Third Quarter.

Lesson V. August 1. John 21:1-10.

JESUS HONORED.

GOLDEN TEXT.

Hosanna: Blessed is the King of Israel that cometh in the name of the Lord—John 12:13.

I. JESUS ANNOUNCE AT A SUPPER IN BETHANY. 1. Then Jesus six days before the passover. The exact date to a day is uncertain, because it is impossible to know whether the first and last days are inclusive or not, or whether they are counted from the 14th or 15th of Nisan.

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IV. THE TRIUMPHAL PROCESSION. 12. On the next day. After the supper, Sunday (the day after his Sabbath), April 1. It is probable that the Jews, especially the Galilees, who had known much about him and his work there. Jesus was coming to Jerusalem. Jesus leaves Bethany by the southern path over Olivet, and he draws near to Bethpage (house of figs or fig-trees), a small town near Jerusalem, that Bethany. Here he stops and sends his disciples for an ass (ver. 14), on which to ride into Jerusalem, as foretold in Zech. 9:9. This procured he advances toward Jerusalem, and meets the great company of people from the city, who had come to meet and to welcome him.

13. Took branches of palm trees. There were then very many palms growing on that road. The palm was the emblem of triumph (Lev. 23:40; Rev. 7:9). And cried. Combining the four accounts, we get the following picture: Some took off their outer garments, the burse, and bound it on the ool; as a kind of saddle; others cast their garments in the way, a mark of honor to a king (2 Kings 9:13); others climbed the trees, out from the branches, and strewn them in the way (Matt. 21:7); others threw leaves of twigs and rushes. And all shouted with a loud voice, praising God for the mighty works they had seen. Hosanna is a rendered into Greek letters of the Hebrew words, "Save, we pray." (Ps. 118:25). Blessed is the name of Jesus. They expected their Messiah to be a king, and now they would welcome him as the promised king.

14. As it is written. Zech. 9:9; see above, and Mark 11:1-7. 15. For not. It was the very thing to which you are alluding. As they each the summit of the Mount of Olivet, the glories of Jerusalem in all its splendor burst upon his view. Here, according to Luke (19:39-44), though others shouted, his own soul was filled with sorrow, and the wept over the city. (1) On account of its sins; (2) because of the sorrow and desolation that were to come upon it. "He was crossing the ground, which, a generation later, the tenth Roman legion would be encamped, as part of the besieging force, destined to lay all the splendor before him in ashes."

16. These things understood not his disciples at the first. What was it that the disciples did not understand at the time? The true application of the prophecy of Zechariah was pointed out? Certainly not. It was the events themselves now occurring that were dark to them. But when Jesus was glorified, then remembered they. The ignorance of the disciples was corrected by experience. What they did not understand now, they understood when the Resurrection and Ascension had taken place.

Frank Edgeway's Miracle.

Little Mrs. Edgeway lay upon her dainty pillow in a delirium that her doctors said would end in death; and just outside of the door a pale, haggard man stood and begged for admission, but no, it was other hands that smoothed the dying pillow, it was other hands that held the hand of the dying woman, it was other hands that held the hand of the dying woman, it was other hands that held the hand of the dying woman.

"Mrs. Edgeway," said a preacher who stood beside her bed, "God is so loving and so merciful that He readily forgives you all your sins; that you must forgive your husband."

"I am a sinner," said she, "I could easily forgive an earthly wrong, but that man out yonder ruined my soul. Five years ago, before I gave myself to that man, I loved my Saviour more than anything, and I tried to give my love to Him by keeping my sins in all the writings and sayings of His dear Son, Jesus Christ."

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have to complain of me again. I have been a fool, and tried to win you away from your Saviour has been the greatest mistake of my life. "I should have gone to hell if I had died then, Frank. It seemed to me I hated everybody in very desperation."

"Not another word," said the doctor, stepping forward and administering a soothing cordial. "If your life recovers, you may consider it a miracle, I can understand it in no other way. Now go away, and I think she will come around all right."

Readers, do you think this is an overdramatic picture? Not one bit of it. Hundreds of wives have strayed away from their God to serve worldly husbands, and have lost their souls forever. Christian women should never marry unconverted men at all, for they will find it very hard to go one way while he goes another by the law of his lands; the leader, goes another. But God's laws are just as binding and severe as God rather than the man, even if that man be your husband.

"Keep Short Accounts With God." If there is the smallest sin upon the conscience there can be no peace. Every sin has its shadow, and the shadow cast by our God to serve worldly husbands, and have lost their souls forever. Christian women should never marry unconverted men at all, for they will find it very hard to go one way while he goes another by the law of his lands; the leader, goes another. But God's laws are just as binding and severe as God rather than the man, even if that man be your husband.

We are not inclined in these days to regard confession in its true light. We look upon it as a mere and unwelcome duty, and seldom, if at all, consider it the privilege which it really is. The result is, we shrink from availing ourselves of it and allow sins to accumulate on our conscience until their shadows grow into a thick cloud, completely hiding the father's face. This should be so serious, we think, partly from the fact that we are apt to attach too large a meaning to the word itself. Confession means, simply, to admit, to acknowledge, to disclose; nothing more; whereas many seem to regard it as also implying deep sorrow for sin, self-abasement before God—in other words, a certain condition of soul which must be arrived at, and for which they require a certain amount of time.

The consequence is that, instead of taking each sin at once, as soon as they are aware of it, and transferring it from themselves to the great Sinner-bearer, they wait with its heavy load upon them, for a more convenient season, afraid and unable, meanwhile, to look up into their Father's face without painful and without his smile. "O child of such a Father resolve to keep 'short accounts' with him! Let the moment when his Spirit within you tells you of a faint sin be the moment for saying, 'I will arise, and go unto my Father, and say unto him, I have sinned.' That very sin has been forgiven by him, who laid by him upon Christ, but he wants you to judge it and lay it upon Christ yourself. And the very moment you do this, 'as far as the east is from the west' so far do they remove that transgression from you, and pronounce you clean."

"Yes, 'keep short accounts with God.' 'Let your garments be always white' 'for then shall thou lift up thy face without spot,' and shall 'have confidence, and not be ashamed before him.'—Paris Visitor.

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