

III. THE AUTHORITY OF THE LAW.

Whoever shall break... least in... kingdom. v. 19.
 "Cursed... that confirmeth not all." Deut. 27. 26.
 "Offend in one... guilt of all." James 2. 10.

IV. THE HONOR OF THE LAW.

Do and teach... great in the kingdom. v. 9.
 "Blessed... do his commandments." Rev. 22. 14.
 "The wise [mag., teachers]... as the brightness."
 Dan. 12. 3.

V. THE STANDARD OF THE LAW.

Your righteousness exceed... scribes. v. 30.
 "Pharisees make clean the outside." Luke 11. 39.
 "Thou shalt love the Lord thy God." Matt. 22. 37.

VI. THE INTERPRETATION OF THE LAW.

I say unto you, v. 21, 22.
 "Grace and truth come by Jesus Christ." John
 1. 17.
 "God... spoken unto us by his Son." Heb. 1. 1, 2.
 VII. THE PENALTIES OF THE LAW.
 Judgment... council... hell-fire. v. 22.
 "The lake which burneth." Rev. 21. 8.
 "The wages of sin is death." Rom. 6. 23.

THOUGHTS FOR YOUNG PEOPLE.

Concerning God's Law.

1. God's law is in its nature everlasting and unchangeable. What is right is right for all men, and is right forever. Men's laws change according to their varying opinions, but God's law never changes. v. 17, 18.
2. We should seek with all our mind to know what God's law is, with all our heart to obey it, in all our life to do it, and with all our power to teach it to others. v. 19.
3. God's law looks deeper than the outward act; it goes down to the heart. Let us try to keep our hearts right before God. v. 20.
4. Let us beware of bad passions toward others. Anger has in it the germ of murder; and many a man has killed another in a moment of passion. v. 21, 22.
5. God's law has its punishments. There are prisons on earth, but there is a worse prison hereafter. v. 22.
6. God loves us, but while we are against him he is our adversary, and we should seek to be reconciled to him speedily. v. 23, 26.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

In building a house, a scaffolding is erected around it. When the house is finished, the scaffolding is taken down. The old law was the scaffolding, the new law is the house... Explain *law*, *prophets*, *Jot*, *little*, *least in the kingdom*, *scribes*, *Pharisees*, *Judgment*, *council*, *Raca*, "thou fool," etc., etc.... The outline in the Analytical and Biblical Outline will be a good one to use in teaching the lesson to older scholars.... With younger scholars, emphasize the following teachings: 1. The value of the Bible. 2. Doing and teaching. 3. Serving God from the heart. 4. The danger of evil tempers. 5. The guilt of unkind words. 6. Punishment hereafter. 7. Reconciliation with enemies.... Give illustrations of the Pharisees' righteousness in contrast with Gospel righteousness.... A man about to be hanged for murder said: "It was only a minute. I was very angry, and did not know what I was doing. How I wish that I had learned to control my temper!" ... Somebody said to an old colored woman, "How

can there be brimstone enough to keep up an everlasting fire?" She answered, "Every one will bring his own brimstone with him."

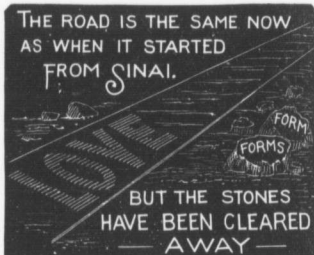
References. FREEMAN Ver. 17: The law and the prophets, 834. Ver. 18: Jot and tittle, 639. Ver. 23: Agreeing with an adversary, 640. Ver. 26: The farthing, 742.

CATECHISM QUESTION.

10. What was the humiliation of Christ?
 He was made man, and lived a life of poverty, suffering, and neglect.
 Isaiah liii. 3; Philippians ii. 7; Matthew xx. 28.

Blackboard.

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This diagram represents a road on which we all must travel if we obey God. The road was started at Sinai, and it is the same now as then, so far as obedience to the law is concerned. It runs out straight before us; there is no deviation and no cross cut. Under the old dispensation there were many forms and ceremonies, which the Jews by false interpretations made into stumbling-blocks. These, under the new dispensation, have been set aside, and, like stones in the road, have been cleared away. In their place is written the word "Love," showing that the spirit of the fulfilling of the law is obedience to all its commands through love of the right.

Lesson Word Pictures.

As the Saviour speaks there comes before the minds of men the old, far-away scene of the giving of the law. Sinai rises up before them, shadows thickening about its gray, desolate crags, the thunder pealing above while the people are gathered in awe below. Moses is there. He brings to Israel the solemn commandments of the law. Does Christ mean to set them aside? No. As the Saviour speaks the prophets of olden time seem to return. There is Elijah standing by the altar drenched with water, his face lifted heavenward as he invokes an answer by fire to prove that Jehovah is God and Baal is only an idol. There is Daniel kneeling in prayer, his face toward Jerusalem, though the king of Babylon threatens to throw him into a den of lions. There is Jeremiah, a prisoner for truth's sake, and they are letting him down with cords into the filthy old dungeon where he sinks in a bed of mire. Does Christ mean to set aside the principles for which lived prophets of old, and for which they were willing to die? Not to destroy truth given by Moses and the prophets.