

## Jesus' Parting Words.

DECEMBER 21. A.D. 33. LUKE 24: 44-53.

*Golden Text, John 14: 3.*

**C**OMP. Matt. 28: 18-20, Mark, 16: 15-19, John, 20: 21-23. The closing scenes of Jesus' life on earth are told in such a concise manner by Luke, that one might think that all the events here related happened at not more than one day's interval from the resurrection. But by turning to his second book, that of Acts, we see in ch. 1: 3, that not less than forty days elapsed between the resurrection and the ascension. Luke does not say anything of the disciples meeting Jesus on the shore of the lake of Tiberias, nor of the miraculous catch of fishes there, John, 21: 1-14. This occurrence must be placed after the 49th verse of this chapter. V. 44. The Law, the Prophets and the Psalms, were the three Jewish divisions of the Old Testament. In each of these may be found prophecies of the Messiah, of his coming, his sufferings, his death and his resurrection. A striking prophecy of this last event is that in Ps. 16: 10. Comp. with Acts. 2: 24-32, 13: 35, 37. V. 45. *Opened their understanding*—Enabled them to understand these prophecies. V. 46. *It is written*—In Is. 53: 3, 5, that the Christ should suffer. The discourse of Jesus on this occasion must have been, in a certain measure, a repetition of what he had told Cleopas and his friend, v. 27. *It behoved*—It was proper. V. 47. *Repentance*—A change of mind, leading men to forsake their evil ways and to be penitent for their sins. *Remission*—Forgiveness of sin, the penalty being remitted for the sake of Christ. *In His name*—The only one given to men, whereby they must be saved, Acts 4: 12. *Beginning at Jerusalem*—This was obeyed by the apostles, Acts 3: 26, 13: 46. V. 48. *These things*—Christ's works, sufferings, death and resurrection. V. 49. *The promise*—Of the Comforter, the Holy Ghost. See John, 14: 16, 17, 26. It was fulfilled on the day of Pentecost, Acts 2: 4. *Power from on High*—The Spirit give them courage and utterance. They spoke in other tongues, Acts 2: 4. V. 50. *Bethany*—On the Eastern slope of Mount Olivet, Acts 1: 12, the town of Martha and Mary, John 11: 1. *He blessed them*—The words of the blessing accompanied probably the giving of the commission. The words in Matthew 28: 20: I am with you always, etc., being in themselves a blessing. See also Mark 16: 15-18. *Carried up into Heaven*—Acts 1: 9. V. 52. *Worshipped him*—The first religious homage given to the absent Saviour, after the ascension, showing it to be right to worship Jesus, our Divine Master. *With great joy*—The Lord's promise given in John 16: 20, 22, was then fulfilled. V. 53. *The temple*—Preparing by prayer for the reception of the Holy Ghost. Mary, the mother of Jesus, and the other holy women were with them, Acts 1: 14.

## The Kingdom Divided.

JANUARY 4. B. C. 975. 1 KINGS, 12: 1-17.

*Golden Text, Prov. 16: 18.*

**S**IN, soon or late, brings its punishment, Num. 32: 23. Solomon had grievously sinned, when in defiance of God's law he married heathen women, Deut. 7: 3. The kind of training such mothers gave their children is illustrated in Rehoboam's haughty pride and narrowness of mind. Solomon himself seems to have realized this when it was too late to mend it, Eccl. 2: 18, 19, and when it struck him that a wise man may have a fool for a son. Rehoboam was born during the first year of Solomon's reign. His mother was an Ammonitess, named Naamah, 1 Kings 14 21. From 2 Chron. 13: 7, it appears that he was a man of little strength of character. He was forty-one years old when he began to reign. V. 1. *Shechem*—Same as Sychar, 40 miles from Jerusalem, John 4: 5. *All Israel*—The public representatives of the people, 1 Sam. 8: 4-7. *Make him king*—Renew the conditions of his authority over them as in 1 Sam. 10: 25. V. 2. *Jeroboam*—1 Kings, 11: 28, 31, 40. V. 3. *Sent*—By this it appears that a regular conspiracy had been organized against Rehoboam, and that the demand in v. 4, was only a pretext for rebellion. V. 4. *Our yoke*—Our service, heavy taxes, compulsory labour, ch. 5: 13. The Israelites seem to have been more sensitive by far, to resent inroads on their pockets, than on their conscience. They never complained of Solomon's idolatries but only of his exactions. V. 6. *The old men*—With the ancient wisdom, Job. 12: 12, for experience of life is a good teacher. V. 7. *Good words*—This had also been Solomon's advice in Prov. 15: 1. But Rehoboam evidently did not care to "hearken to the father that begat him," Prov. 23: 22. He consulted with the young men, boon companions and flatterers, as foolish as he was himself. V. 9. *My little finger*—Proverbial expression meaning: I have greater power than my father ever had. V. 11. *Serpents*—Thongs set with hard knots and points, used to flog slaves. He would treat his people as his slaves, an answer so wanting even in common sense, that it is evident that Rehoboam was struck with judicial blindness, comp. v. 15, 24. The pride here manifested is that which goeth before destruction, Prov. 16: 18. He did not even soften the expression of his harsh refusal to accede to their petition, he answered "roughly," v. 13. V. 15. *By Ahijah*—Ch. 11: 29. V. 16. *What portion have we in David?*—Although provoked, what they did was a great sin. God had given the kingdom to David, 2 Chron. 13: 5, 8, a fact of which Hosea afterwards reminded Israel, Hos. 8: 4. Judah and Benjamin remained faithful, and it does not appear that Rehoboam was really as tyrannical as he had said he would be. We learn here that Pride is a bad counsellor.