

## Dec. 24. THE GREAT INVITATION.

Les. Rev. 22 : 8-21.

Gol. Text, Rev. 22 : 17.

Mem. vs. 16 : 17.

Catechism Q. 79-81.

## HOME READINGS.

- M. Rev. 22 : 1-21 ..... The Great Invitation.  
 T. Luke 13 : 24-30 ..... The Saviour's Warning.  
 W. Matt. 11 : 20-30 ..... The Saviour's Call.  
 Th. Matt. 12 : 35-50 ..... The Saviour's Assurance.  
 F. Matt. 12 : 1-14 ..... The Saviour's Threat.  
 S. Luke 12 : 31-44 ..... The Saviour's Admonition.  
 S. Isa. 55 : 1-13 ..... The Saviour's Appeal.

HELPS—8. *I fell down*—from the words of the angel, he thought he was in the presence of his Lord. 10. *He*—the angel speaking for Jesus. *Seal not the sayings*—do not keep them secret, but publish them. 11. *He that is unjust*—words of warning; “Go on in your wicked course if you will : be sure the time of settlement is at hand.” Compare Eccles. 11 : 9. *He that is righteous*—words of consolation : “Be faithful in the right, though called to endure fiery trials; your trials will soon be over.” 12. *Behold I come quickly*—compare 1 Pet. 4 : 7. 13. *That do his commandments*—Revised Version, “That wash their robes.” 17. *The Spirit*—the Holy Spirit. *The bride*—the church. *Come*—to Jesus and be saved. *Let him that heareth say, Come*—let the one hearing and heeding the invitation of the Spirit and the bride take it up and repeat it. *Let him that is athirst*—that feels his need of salvation. *Whosoever will*—no matter how sinful and unworthy. 18. *Testify*—solemnly declare. *This book*—this book of the Revelation. *The plagues*—the fearful doom here denounced against the enemies of Christ. 10. *Out of the book of life*—Revised Version, “from the tree of life.” 20. *He which testifieth these things*—the Lord Jesus. *I come quickly*—to call each of you to the rewards and retributions of eternity. *Amen, Even so, come, Lord Jesus*—thus the prophet responds to the assurance of his Lord. 21. *Be with you all*—Revised Version, “be with the saints.”

## QUESTIONS.

What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Last Coming*, vs. 8-12.—What was John about to do? How was he prevented from doing this? What was John forbidden to do? What warning was given? How was it enforced? What coming of Christ is here meant? In what other New Testament passages is it foretold?

II. *The Last Invitation*, vs. 13-17.—What does John say of himself? Whom does he pronounce blessed? Who are shut out from the heavenly city? Whom does Jesus declare himself to be? What last invitation is here given? Of what Old Testament invitation is this the repetition?

III. *The Last Blessing*, vs. 18-21.—What is threatened against the one who adds to the things written in this book? What against the one who takes from them? What last promise does Jesus give? What is John's response to this promise? What is the last benediction?

## LESSONS.

1. All are invited to come and partake of the privileges of the gospel.
2. Since it is so free, how great the guilt of those who reject it.
3. Every one who hears the gospel invitation should repeat it.
4. We must receive God's word just as he gives it, neither adding to it nor taking from it.
5. To Christ's promise of coming let every one respond, “Amen. Even so, come, Lord Jesus.”

Westminster Question Book.

## Jan. 7. THE FIRST ADAM.

Les., Gen. 1 : 26-31 ; 2 : 3.

Gol. Text, Gen. 1 : 27.

Mem. vs. 1 : 26-23.

Catechism Q. 82, 84.

The lessons for the first six months of the year are from Genesis and Exodus. Those for the last six months are from the gospels.

The lessons of the first quarter and several of the second quarter are from Genesis. The book of Genesis was written by Moses. What part of it may have been given to him by direct revelation from God, and what use he may have made of tradition, or of accounts previously written, we cannot know; suffice it for us that Christ ascribes the book to him, and that Moses, as one of the Holy men of old, spake as he was moved by the Holy Ghost. Placed beside the other fabulous, foolish, mythological, stories of creation, it is simple, grand, sublime, while, lighted up by the most recent discoveries of science its truth shines out ever more plain and clear.

In the first verses he describes the first five stages of creation, and in the lesson he tells of the completion of that great work in the sixth and final stage, the creation of man, and then the stage of rest,

I. *Man Created*, vs. 26, 27. *Let make us* :—This is generally supposed to intimate the fullness of the Godhead, the persons of the Trinity. This doctrine is not clearly and fully taught until the New Testament, but in the light of the New Testament, we can see it taught in the Old. *Image and Likeness* :—Supposed by many that—image—means the idea which God had in mind, while—likeness—refers to the taking shape of that ideal, as seen in man. Man was created in God's likeness in character, and whatever hint there may be as to bodily form, we know that the second person of the Trinity has always appeared in the form in which he created man. That image has been marred by sin. In Christ it was seen in its beauty and He came to restore it again in man. In the one who has been “born again” we see the begun restoration of that likeness which, by the Spirit's agency, goes on until at last we shall be again “like Him.”

II. *Man blessed*, vs. 28-31. This did not mean spiritual blessing, for man was in God's likeness, and could have no more. It refers to the following, dominion over all creatures, and possession, for his use, of all earth's products. Man's conquest of creation is still going on, and his use of earth's products ever increasing. *Very good* :—How could it be otherwise, when it came from God's hand. How good and fair it would be to-day, were there no selfishness or sin.

III. *God resting*, vs. 1-3. The great creative periods of the world were past. God's plan in creation was complete. His resting does not imply weariness but cessation from work. God's Sabbath rest is now going on. On that He based man's six days labor and seventh day of rest, a type on a very small scale of God's great working and resting periods; when man, pausing every seventh day, could also cease from work and be calmed by holding fellowship with the resting Creator. Later on, this Sabbath was included among the laws given to the Jews, and, later still, it was made a memorial of Christ's finished work and His resurrection from the dead.

1. What a blessed world it must have been when, even God could say of everything, “very good.”

2. What grand characters our first parents must have been, when, in them, God's pure eye saw no fault.

3. The Sabbath is not merely for physical rest, but for the purpose of drawing men's restless minds to God and His rest, and hence Sabbath keeping is incomplete without worship.