



SALT LAKE VALLEY.

LESSON NOTES.

THIRD QUARTER.  
STUDIES IN THE LIFE OF JESUS.

LESSON X.—SEPTEMBER 2.  
THE SEVENTY SENT FORTH.

Luke 10. 1-11, 17-20. Memory verses, 2-6.

GOLDEN TEXT.

The harvest truly is great, but the labourers are few.—Luke 10. 2.

OUTLINE.

1. The Commission, v. 1-11.
  2. The Report, v. 17-20.
- Time.—Probably November, A.D. 29.  
Place.—Probably in Perea.

LESSON HELPS.

1. "After these things"—Christ's farewell to Galilee and departure for the feast of tabernacles at Jerusalem. Or, according to another view, at the commencement of a journey in Perea. The chronology of this period is exceedingly difficult. "Other seventy"—In addition to the twelve. (Luke 9. 1-6.) "The number had evident reference to the elders of Moses (Num. 11. 16), where there is the same variation; the Sanhedrin; and the Jewish belief (derived from Gen. 10) as to the number of the nations of the world."—Farrar. The kingdom of Christ aggressive, progressive, expansive. First, 12 apostles; then 70 preachers; then 500 brethren; then thousands!—Van Doren. "Two and two"—As with the twelve. (Mark 6. 7.) For mutual advice and encouragement; because of their different personalities and methods of work; and because the word of two witnesses is confirmatory. "Reformers in different ages seem to come in pairs, as Moses and Aaron, Elijah and Elisha, Huss and Jerome, Luther and Melancthon; and we may add, in a later reformation, Wesley and Fletcher."—Whedon. Learn here the value of co-operative work. "They were to preach unto two, Jew and Gentile; out of two, law and Gospel; the love of two, God and man; by two works, doctrine and life; the two tables of the law; to save two, body and soul; to join two, heaven and earth, God and man."—Austin. "Before his face"—As forerunners. His own remaining time for work was short. "Every city and place"—In Perea, presumably, the seventy preached both in the cities and unwallied towns, Christ following with his personal ministry chiefly in the former. It is not probable that he went into every place where his heralds went.—Abbott.

2. "The harvest"—A figure already employed. (Matt. 9. 37, 38; John 4. 35, 36.) "Few"—In proportion to the work. "Send forth labourers"—"God alone can do this."—Benson.

3. "Your ways"—Thirty-five different pairs of disciples went out in thirty-five different directions.

4. "Carry neither purse," etc.—"Set out just as you are, God will provide for all your wants."—Goet. "Salute no man"—Because of the time consumed. "It is said that a complete formal salutation between two orientals may consume from one to three hours."—Abbott.

5. "Into whatsoever house"—"The law of hospitality allows a traveller to stay three days in a house to which he comes for entertainment without disclosing even his business."—Hall. "Peace," etc.—The ordinary Jewish salutation.

6. "If the son of peace," etc.—"That is, if the people respond in the spirit of your salutation, making your mission

welcome, then let your blessing rest there. If not, your prayer shall return into your own bosom."—Cowles.

7. "In the same house remain"—Content with its hospitality. According to oriental customs, a stranger is invited to dine at many houses. This "consumes much time, causes unusual distraction of mind, leads to levity, and every way counteracts the success of a spiritual mission." "Eating"—(1 Cor. 10. 27.) "Is worthy"—His support "is not a charity, but a debt."

8. "Whatsoever city"—As in a private house.

9. "Heal the sick"—These miracles were in part the credentials of their divine mission.—Cowles. "It is remarkable, however, that the seventy, on their return, speak of no other healing of the sick than the casting out of the demons."—Lange. "And say"—"Miracles are the ringing of the great bell of the universe to call attention to the doctrine."—Foster. "The kingdom"—"Conquerors take away kingdoms; the heralds of Christ offer a kingdom."—Van Doren.

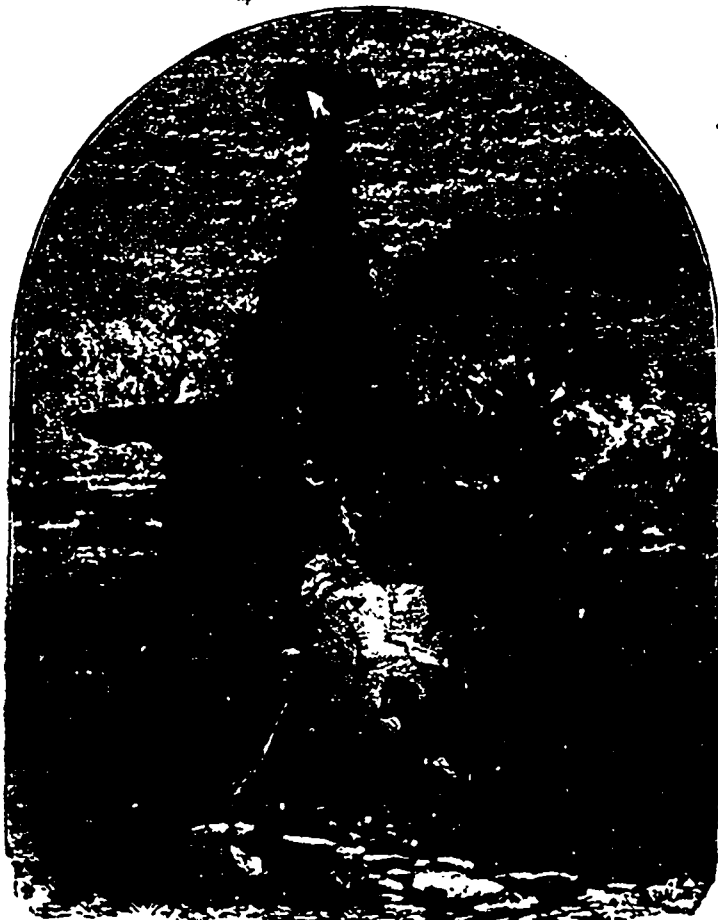
11. "Even the very dust"—A symbolic action. The strict Jews did this in leaving a heathen city. So Paul, at An-

F. Missionary work.—Acts 14. 19-28.  
S. The Gospel preached.—Rom. 15. 15-21.  
Su. Labourers with God.—1 Cor. 3. 1-11.

QUESTIONS FOR HOME STUDY.

1. The Commission, v. 1-11.  
How many did the Lord choose to herald his coming?  
How were they to go?  
Where were they to go?  
What instruction did Christ give?  
Compare their position with that of the missionary of to-day.  
Had Christ's coming ever been heralded before?  
What was the Eastern custom in regard to this?  
Where was Christ's kingdom to be?  
What journey of Christ's was this?  
What preparation were the seventy to make for their own welfare on this journey?  
Was this a Jewish custom?  
What was the Jewish law regarding the labourer, the oxen, etc.?  
What did Christ say in regard to the labourer?  
Why were they to "salute none by the way" ?  
What do you infer by this?  
What did Christ say about the harvest?  
Golden Text.  
Is this true of to-day.  
Who is responsible?  
What salute was to be given as they entered the home?  
Was this the usual custom?  
What is it typical of?  
What were they commanded to do where they were not received?  
What were they to announce in every instance?

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ROCK FORMATIONS IN THE BAD LANDS, UTAH.

tioc. (Acts 13. 51.) It was a Jewish maxim that the very dust of such a city was defiling. "Is come nigh"—Surely, lovingly, repeatedly. Life is crowded with opportunities to enter the kingdom.

17. "Returned again with joy"—Delighted by their supernatural power.

18. "I beheld"—"I was beholding." While they were rejoicing over the small triumphs of the present he was con-heaven"—Not from the abode of the future. "Satan as lightning fall from heaven"—Not from the above of the blessed, but from his position of power, the complete overthrow of badness.

19. "Nothing shall by any means hurt you"—"Man is immortal till his work is done."

20. "In this rejoice not"—Eternal salvation is more to be desired than a transitory possession of power. "Your names are written in heaven"—It is possible for every person to insure a record of his name.

HOME READINGS.

- M. The seventy sent forth.—Luke 10. 1-16.  
Tu. The seventy sent forth.—Luke 10. 17-24.  
W. Sending the twelve.—Mark 6. 7-13.  
Th. Shaking off the dust.—Acts 13. 44-52.

- What does knowledge bring?  
2. The Report, v. 17-20.  
How did the seventy return?  
What did they report?  
How should this encourage Christian workers?  
What did Christ say to them? Verse 18.  
What do you understand by this?  
What power did he give to them?  
What is Christ's opinion of earthly power?  
What is the only worthy cause for rejoicing?  
What lesson did Christ constantly teach?

PRACTICAL TEACHINGS.

Where in this lesson do we learn—  
1. That Christians in this world are like lambs among wolves?  
2. That Christians in this world are citizens in the kingdom of God?  
3. That the greatest cause for joy is that our names are written in heaven?

Nearly Ten.

When a body comes to be nearly ten, Ah! all sorts of troubles beset her then. At least, if the body happens to be The eldest of all in the family, Whose mother's at work the whole of the day;  
And I'm that body, I may as well say.  
There isn't a baby in all our street Who's nearly as pretty, or half as sweet As our little Sally; but, oh, dear me! It's strange how heavy that baby can be. And Tommy's a wonderful boy, I know; But sometimes that child does bother me so.  
It's "Hush-a-bye, body," and off she goes; But, if I put her down, that baby knows. And, as soon as she's fast asleep, Then down on the floor our Tommy will creep.  
And it's—"Don't wake baby, be quiet, do;"  
Or—"Tommy, you'll pull that cat's tail in two."  
But, perhaps, when a body's worn out quite, Her dear little mother will come in sight. Then it's—"Polly, my pet, what should I do If I hadn't a good little girl like you?" And, somehow, a body feels glad just then She's a grown-up girl of nearly ten!

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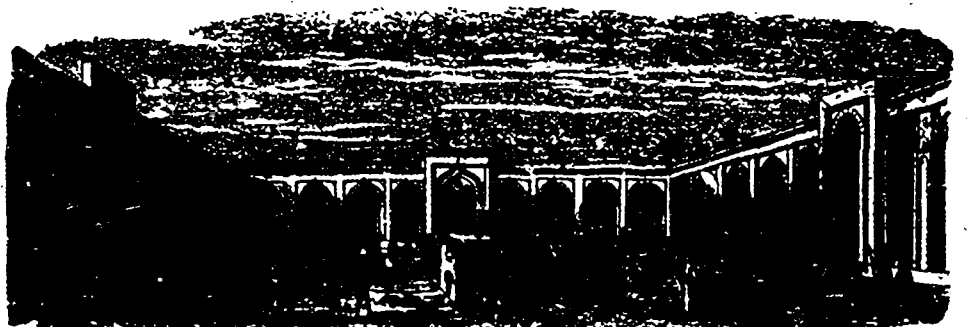
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