

## FOR THE SABBATH SCHOOL

### International S. S. Lesson.

LESSON II.—SUFFERINGS OF JESUS FORETOLD.—APRIL 10.

(Matt. xvi: 21-28)

GOLDEN TEXT—"He was bruised for our iniquities."—Isa. liii. 5.

TIME AND PLACE.—Late Summer, A.D. 29. Sea of Galilee to Caesarea Philippi.

LESSON OUTLINE.—I. Death and Resurrection. II. Peter's Mistake. III. The Law of the Cross.

INTRODUCTION.—Our present lesson belongs to the same period of retirement as the last. This period was spent partly in the journey to Tyre and Sidon, and thence to Decapolis, and partly in Galilee. During this time, our Lord seems to have sought seclusion, and to have attempted to avoid the throng that so constantly followed Him. At this particular time He was moving northward toward Caesarea Philippi, giving instruction to His disciples on the way.

VERSE BY VERSE.—21. "From that time forth."—The time was about the middle of the third year of Jesus' ministry. "Began Jesus to show unto his disciples, etc."—The disciples, apparently, were not prepared until now to receive and understand their Master's teaching in regard to His sufferings. "Suffer many things."—In His arrest, trial, scourging, crucifixion. "Elders and chief priests and scribes."—The three classes that composed the Sanhedrim. The scribes were rabbis, teachers of the law; the chief priests were the heads of the twenty-four classes into which the priesthood was divided, while the elders were rulers of the people. "Raised again."—Referring to His resurrection from the dead.

22. "Took him."—Took him aside to speak to him privately. "Rebuke."—The word is used in the sense of *remonstrate*. "Be it far from thee."—This was directly contrary to all the ideas which the disciples entertained of Christ's kingdom.

23. "Get thee behind me, Satan."—Jesus recognized this as a temptation of Satan through Peter. "An offense."—A stumbling-block; a hindrance in the great work before Him. "Savorest not."—Revised Version, *Mindest not*. "The things that be of God."—The Messiah's work in the great salvation. "But those that be of men."—The ideas that the Jews, and men generally, entertained of the kingdom of the Messiah.

24. "Come after me."—Become my disciple. "Deny himself."—Give up self; choose Christ. "Take up his cross."—The cross stands for duty, burden bearing, anything which is borne for Christ's sake. "Follow me."—As teacher, guide, example.

25. "Save his life."—Who seeks to save his life from sacrifice, cross-bearing, suffering, even to the death. "Lose it."—Shall lose that which is best in life, and finally the life itself. "Shall lose his life."—*i. e.*, in the sense of verse 24, sacrificing it for Christ's sake. "Shall find it."—Shall gain all that is best in life and the eternal life.

26. "What is a man profited."—What real gain is there? "Gain the whole world."—The pleasures, wealth, honors, which the world gives. "Lose his own soul."—The soul is the life, enduring forever.

27. "The Son of man."—He is called the Son of God, but here in connection with His teachings as to His sufferings and death He brings to view His humanity. "In the glory of his Father."—The glory which He had with the Father before the world was. The coming here referred to is His coming in the great day of judgment. "According to his works."—This is made the basis of reward, because works, the life, is the index of character.

28. "The Son of man coming in his kingdom."—His disciples and others would see the beginning of His kingdom, when having died for man and risen again, He should begin to reign spiritually in the hearts of men.

## CHRISTIAN ENDEAVOR.

### DAILY READINGS.

First Day—"Who say ye that I am?"—Matt. xvi. 1-20.

Second Day—Sufferings of Jesus Foretold.—Matt. xvi. 21-28.

Third Day—"He was wounded for our transgressions."—Isa. liii. 1-12.

Fourth Day—"I lay down my life for the sheep."—John x. 7-21.

Fifth Day—He was made sin for us.—2 Cor. v. 1-21.

Sixth Day—"And after three days rise again."—Mark viii. 27-34.

PRAYER MEETING TOPIC, April 10.—"Conquering the fear of death."—John viii. 51-54; 1 Pet. i. 21-26.

### TOPIC THOUGHTS.

Conquer the fear of death by Christ, who conquered death itself.

Why fear the door by which we enter life?

Death's sting has been drawn by Christ; the believer should no more fear it than the child should dread the butterfly.

To fear death is to doubt Christ.

The rolling away of the stone from that sepulcher long ago has let an Easter radiance into all Christians' graves.

Death is the gate, on the other side of which stands Christ.

We do not know the full sweetness of Easter until we can look on death without a tremor.

Through the open grave faith beholds the resurrection.

The more we think of Christ's words about life the less we fear death.

When for us to live is Christ, then to die is gain.—*Christian Endeavor Manual*.

Conquer fear with love: the fear of death with the love of the God of life.

Scarcely a year of our lives but we suffer pains greater than the physical pain of death.

If you fear death, commit to memory the last chapters of Revelation.

Live a spiritual life, and you will not fear the spirit world.

Let your life be hid with Christ in God, and they may hide your body where they will.

The greatest insanity in life is not to prepare for death.

Death is the door to all noble ambitions, the satisfaction of all highest desires, the most lordly of palaces, the most homelike of homes.—*Endeavorers Daily Companion*.

Kings have offered their crowns and the rich their treasures if only the dread approach of the death angel might be stayed by ever so little. Warriors have cried out like babes before the drawing near of this unseen and inevitable messenger from the unknown. The great have not counted it a shame to shrink in terror from the presence of this supreme mystery. The fear of death is almost universal. Even Christians are not always free from it. The lives of many who truly love the Lord are forever haunted by this black shadow. What shall we say to all this? Simply that there is naught to fear in death, for it is a captive and a slave of the conquering Christ. It stays when He bids it stay, and it can go forth only at His command. It has no power over the believer, and only comes near him to open wide the gates of life eternal.

The Christian lover to linger at the cross, to look upon Him who was pierced; to behold the wounds that are forever the memorials of infinite love, and to gaze in adoring rapture upon the Saviour's tender smile of compassion which bespeaks a world's pardon. Yet we should also go often to the garden wherein was a new sepulchre. When our eyes behold the open tomb and the stone that was rolled away—death's eternal defeat—and when our ears hear the Easter message: "He is not here; he is risen," we should join in the redeemed's shouts of triumph, "O death, where is thy sting? O grave, where is thy victory?"

The grave is no longer dark since the Sun of righteousness once dwelt therein.

No man understands death, though all understand that it is sure. The Christian knows this, however, and the knowledge should strengthen him to meet it with unblanched cheek and tearless eye; death is only the servant sent to conduct us to Christ. So why fear that which means bliss unutterable and inconceivable?

Thousands of men have braved the dangers of mountain and precipice and avalanche and hunger and snow and ice and rocks and rapids for the sake of reaching the barren north where gold lies buried. If for earthly treasure they lightly esteem those perils, shall we, before whom is set eternal riches, shrink from the swift passage which men call death, into that better country, where alone true riches abound?

Physicians say that nature usually prepares the body for its final dissolution, so that in most cases physical death is painless and unconscious. Thus God saves His children from bodily suffering while they are leaving this house of clay. If, then, our peace has been made with God, so that the soul's life is assured, what possible cause is there for brooding over a death that is without pain or fear?

Our hearts ought to burn within us as we think of the glories of the life beyond. We should meditate upon the sweetness and bliss of being with our Saviour and of holding converse and fellowship with Him. If heaven is thus a very real and longed-for home to us, we shall have no fear of the door by which we must enter it.

We have no right to use the word death. The believer, our Master Himself says, "shall never see death." His life here ends, not in death, but in life, rich full and eternal.—*Forward*.