

LESSON X—March 10th, 1895.

The Rich Young Ruler. MARK 10: 17-27.

(Commit to memory verses 21-22.)

GOLDEN TEXT.

"Seek ye first the kingdom of God."
Matt. 6: 33.

PROVE THAT

Self-sacrifice is the way of life. Matt.
16: 24.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 21, 36,
105, 141.

SHORTER CATECHISM.

Quest. 12. *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

DAILY PORTIONS. *Monday.* The Rich Young Ruler; Mark 10: 17-27. *Tuesday.* Hindrance of Riches; Matt. 6: 19-24. *Wednesday.* Temptation of Riches; 1 Tim. 6: 9-19. *Thursday.* How to Follow Christ; Matt. 16: 24-28. *Friday.* Heirs of Eternal Life; Titus 3: 1-8. *Saturday.* Foolish Trust; Luke 12: 13-21. *Sabbath.* What to Seek First; Luke 12: 22-31. (*The I. B. R. A. Selections.*)

NOTES AND EXPLANATIONS.

INTRODUCTORY. The incident in our lesson occurred during our Lord's ministry in Perea about a month before the crucifixion. The excitement produced by the raising of Lazarus was so great that Jesus could not safely remain near Jerusalem. He, therefore, removed to Ephraim, in the north of Judea, and after a few weeks returned to Perea, where he healed ten lepers (Luke 17: 12-19), and blessed little children. Read Luke 17: 12; 18: 17. Parallel passages, Matt. 19: 16-30; Luke 18: 18-30.

LESSON PLAN. I. An Earnest Seeker. vs. 17-20. II. A Severe Test. vs. 21, 22. III. Our Only Hope. vs. 23-27.

I. AN EARNEST SEEKER. 17. Gone forth into the way—He left the house where he had blessed the little children. "This can mean no other than the final departure from Perea to Jerusalem." (Lange.) There came one—Luke mentions that he was "a ruler," or elder of the synagogue. Matthew adds that he was a "young man," probably under forty. He was eager and respectful. Mark alone mentions (1) his "running and kneeling;" (2) the expressions "take up thy cross," "defraud not;" (3) that Jesus "loved him;" (4) that the ruler was "sad;" and (5) our Lord's looking thrice. (Lindsay.) Good master—"This title was never given by pupils to their teachers, and indicates, some have thought, a tone of patronage" (Lindsay), as we sometimes say "my good man." Hence our Saviour's gentle rebuke. Rather, we think, he correctly perceived the moral excellence of Christ. What shall I do? In Matt. "What good thing shall I do?" The same question was asked in Lessons III and VII. He thought that eternal life was to be gained by some very meritorious action. Not what we *do* but what we *are* counts with God. By using the word "inherit" he discloses the fact that he conceives of eternal life as a personal right in virtue of his Jewish descent. Christians regard themselves as "joint heirs" with Christ

(Rom. 8: 16, 17.) "Jesus saw that he was putting all upon moral goodness; some higher virtue to be reached by his own efforts entitling him to eternal life." (Hanna.) "He had lived externally a blameless life; but yet he was not at peace; he was anxious and he came to ascertain what, in the view of Jesus, was to be *done*, that his righteousness might be complete." (Barnes.) He looked upon Jesus as a pre-eminently "good" man, and therefore as one who likely possessed the secret of that peace which he sought for in vain. Jesus told him the secret. Let us read it for ourselves, and teach it to our scholars to-day.

18. Why callest thou me good?—The young man recognized in the blameless life of Christ, illuminated by his marvellous teachings and gracious acts of beneficence, a higher standard than he had been able to attain. He would fain know the secret of it. But he regards Jesus as a man only. He was wrong here, and Jesus gently reminds him that such perfection of character is to be found in God only. Hence he must look to something higher than human ability for what he seeks. Christ does not disclaim the title of "good," but he would turn the thoughts of the young man to the only source of eternal life, namely, God himself, and surrender of self to Him. The mind of the young man was not yet prepared