

LESSON VI—February 9th, 1896.

The Sermon on the Mount. LUKE 6: 41-49.

(Commit to memory verses 47-49).

GOLDEN TEXT: "Why call ye me, Lord, Lord, and do not the things which I say." Luke 6: 46.

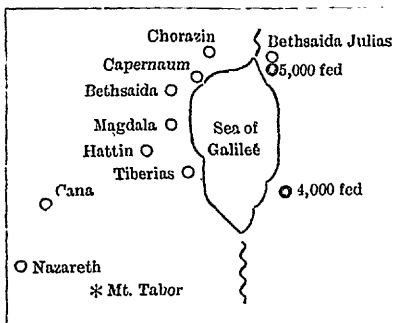
PROVE THAT—Our conduct shews our belief. Jas. 2: 20.

SHORTER CATECHISM. Quest. 45. *Which is the first commandment?* A. The first commandment is, Thou shalt have no other Gods before me. Quest. 46. *What is required in the first commandment?* A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

LESSON HYMNS. *Children's Hymnal*. Nos. III, 115, 145, 146.

DAILY PORTIONS. *Monday*. The Sermon on the Mount. Luke 6: 20-26. *Tuesday*. The Sermon on the Mount. Luke 6: 27-38. *Wednesday*. The Sermon on the Mount. Luke 6: 39-49. *Thursday*. Blessing of Godliness. Psalm 1. *Friday*. Known by its fruit. Matt. 12: 31-37. *Saturday*. Reaping what is sown. Gal. 6: 1-10. *Sabbath*. The rock foundation. 1 Cor. 3: 8-15. (*The I. B. R. A. Selections*).

INTRODUCTORY. Shortly after healing the



paralytic, we called Matthew to become his disciple. (Mark 2: 14). We next read that he went up to a feast at Jerusalem (John 5: 1), probably the passover. Here he healed the infirm man at the pool of Bethesda, and in his discourse following, asserted his equality with the Father, and invited all to come to him that they might have life. He justified his disciples for plucking and eating the ears of corn on the Sabbath day, and, on the Sabbath, cured the man with a withered hand. (Luke 6: 1-11). Returning to Galilee, he continued his ministry, and formally set apart the twelve apostles (Mark 3: 1-19), after which he delivered the Sermon on the Mount, part of which forms our lesson. The "mount" was the double-peaked "Horns of Hattin," so called from the village at its base. Parallel

passage Matt. 7: 1-20; 21-29.

LESSON PLAN. I. Motes and Beams. vs. 41-42. II. Trees and Fruit. vs. 43-45. III. Rock and Sand. vs. 46-49.

41. Beholdest thou—The word means to see at a glance. Perceivest not—i. e., after careful inspection. Mote—The word means a stalk, or chip. It means here a very slight moral defect. Beam—representing some very great fault. 42. We should correct our own faults before we set ourselves to reform our neighbors. We cannot excuse our own errors by pointing out those of others. Thou hypocrite—"How dare you condemn others when you are so much worse yourself." (Prov. 18: 17; Rom. 2: 1, 21-23). 43—(Matt. 7: 16-17)—If you would *do* good, you must *be* good. You must give your own heart to Christ before you have much influence in bringing others to him. 44—(Matt. 12: 33)—Our "fruits" are our words and actions. These shew whether we should be called "thorns" and "brambles," or "fig trees" and "grape vines." 45—(Matt. 12:

35)—If we cherish evil thoughts we will certainly betray them in what we say and do. But if we try to think only what is good and kind and pure our lives will reflect our thoughts. (Isa. 32: 6; Jer. 13: 23; Prov. 4: 23; 23: 7). 46. Lord, Lord—(Matt. 7: 21). We have no right to call ourselves "Christians" if we are not trying to be like Christ. (Mal. 1: 6; Matt. 25: 11-12; Luke 13: 25). 47. And doeth them—(See Jas. 1: 22, 25; John 13: 17). 48-49—The "house" is our character and hopes for eternity; the "rock" is Christ and his teachings (1 Cor. 10: 4); the "flood" and "storm" are the trials of life and the day of judgment (1 Cor. 3: 11-15); the "earth," or "sand," means outward profession of Christ without giving the whole heart to him, and striving every day to do what we think he would like to have us do. (1 Sam. 2: 30; Prov. 12: 7).

LESSONS. 1. We should be more careful to correct our own faults than to point out the faults of others. 2. Our conduct shews what we really are. 3. We should be careful not to allow evil thoughts to stay in our minds. 4. If we really love Christ we will try to do what he wishes. 5. The storms of life test character.