



FORD OF THE JORDAN.—TRADITIONAL SCENE OF THE BAPTISM OF JESUS.

**LESSON NOTES.**

**FIRST QUARTER.**

**STUDIES IN THE LIFE OF JESUS.**

**LESSON IV—JANUARY 28**

**THE BAPTISM AND TEMPTATION OF JESUS.**

Matt. 3. 13 to 4. 11. Memory verses 16, 17.

**GOLDEN TEXT.**

This is my beloved Son, in whom I am well pleased. Matt. 3. 17.

**OUTLINE.**

1. The Baptism of our Lord, v. 13-17.
  2. The First Temptation, v. 1-4.
  3. The Second Temptation, v. 5-7.
  4. The Third Temptation, v. 8-11.
- Time.—A.D. 26.
- Places.—1. The country about Jordan. 2. The wilderness, probably directly west of the north end of the Dead Sea.

**LESSON HELPS.**

13. "Then cometh Jesus"—While all Israel was pouring forth to hear John in the wilderness. "To be baptized"—As a sign of his settled purpose to live up to the ideals John held up.

14. John forbade him—"Sought to hinder him, feeling a measureless inferiority to Jesus."

15. "It becometh us to fulfil all righteousness"—It is our duty to obey every requirement of the law, to indorse every movement toward goodness.

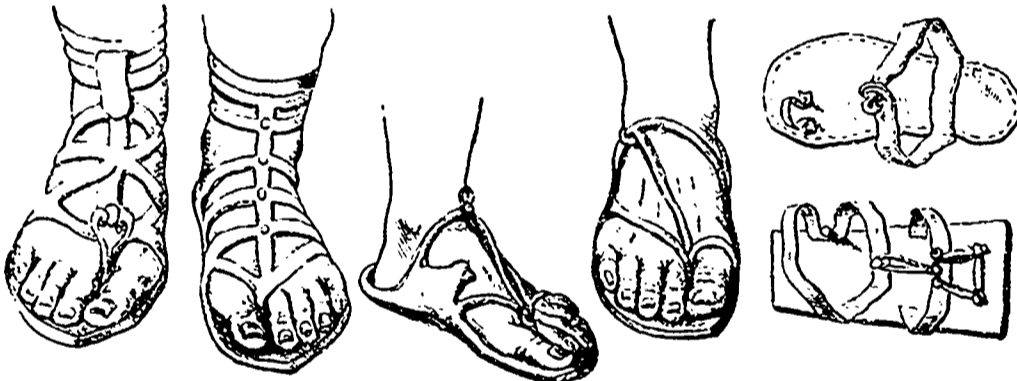
16. "When he was baptized"—Luke says that while being baptized he was praying. "The heavens were opened unto him"—And probably to none but him and John. Then he saw "the Spirit of God descending like a dove," not a dove, but descending like one, although Luke says, "in a bodily shape." The dove was at this time recognized as the national symbol of Israel, and its descent upon a man would be generally regarded as an omen, marking him as the Messiah.

17. "A voice from heaven"—From that heaven where God dwells. "In whom I am well pleased"—In whom I take great delight." (See Isa. 42. 1.)

1. "Led up of the Spirit"—Which had descended upon Jesus at his baptism. "To be tempted"—There could be no overwhelming of evil except by personal contest. "We learn from the Bible that 'the devil' is a created being of a higher order than man, that he originated sin, that he is an adversary, accuser, and tempter of God's people; that in the strength of God the redeemed are fully able to conquer him, as their Redeemer did; that he still rages on earth and persecutes, that he is the father and patron of lies, leathenish and all other; and that, together with everything anti-Christian, he shall be delivered up to eternal punishment." Butler.

2. "Forty days and forty nights"—This is to be understood literally. Forty days were spent by Moses in the wilderness (Exod. 34. 28), and by Elijah (1 Kings 19 8).

3. "The tempter"—The same evil spirit who had tried and overthrown the first Adam. "Stones be made bread"—Satan knew the power of hunger. "He appeals to the animal nature first."—Whedon.
4. "It is written"—In the Holy Scriptures, which are my law of action. "Not live by bread alone"—Man lives two lives, a physical and a spiritual. Obedience is better than sustenance for the body. (See Deut. 8. 3.)
5. "The holy city"—This had become the favourite name of Jerusalem, and is its Arabic name to-day, El Khuds. "Pinnacle of the temple"—Some lofty point of the edifice.
6. "Cast thyself down"—A temptation to presumption, or abuse of God's care. "It is written"—A quotation from Psa. 91. 11, 12. "The history of sects and parties and churches and men of high re-



"SHOES, LATCHETS."

ligious claims shows us that thousands who could not sink into the slough of sensuality have yet thrust themselves into needless perils, and been dashed into headlong ruin from the pinnacle of spiritual pride."—Farrar.

7. "Thou shalt not tempt"—To tempt God here means to offend him by presumption or running needlessly into danger (Deut. 6. 16).

8. "High mountain"—Perhaps Mount Quarantania, near Jericho. "Showeth him"—By a vision or a glowing account. "Kingdoms of the world"—China and India were then in their glory. Rome ruled every nation that bordered on the Mediterranean (northern Africa was then nearly as populous as southern Europe), and many other nations. Persia rivalled Rome in power. Some such vision came in later days to Napoleon Bonaparte.

9. "Will I give"—It will explain much that follows in Christ's life, and render the whole story very complete and consistent, if we suppose that what he was tempted to do was to employ force in the establishment of his Messianic kingdom." Seeley. "Fall down and worship"—Render homage, as to a king.

10. "Get thee hence"—He commanded the tempter as a conqueror commands a captive.

11. "Leaveth him"—"For a season," says Luke.

**HOME READINGS.**

- M. The baptism.—Matt. 3. 13-17.  
 Tu. The temptation.—Matt. 4. 1-11.  
 W. The Father's testimony.—Mark 1. 1-13.  
 Th. The Son of God.—John 1. 29-34.  
 F. Enduring temptation.—James 1. 12-20.  
 S. Highly exalted.—Phil. 2. 5-11.  
 Su. Able to help.—Heb. 2. 10-18.

**QUESTIONS FOR HOME STUDY.**

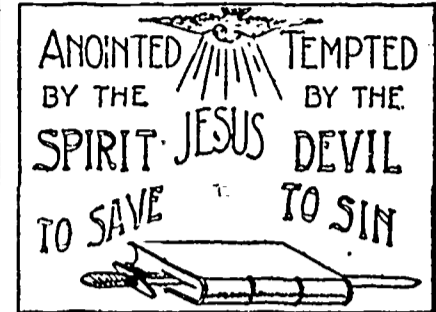
1. The Baptism of our Lord, v. 13-17.  
 What unexpected applicant for baptism came to John?  
 What journey had Jesus taken?  
 What shows John's surprise?  
 How did Jesus remove John's scruples?  
 As Jesus came up from his baptism what opened to him?  
 What wonderful vision had John?  
 What did he subsequently say of this vision? John 1. 33, 34.  
 Whence did John hear a voice?  
 What did it say to him?  
 From whom did the voice proceed?  
 On what other occasion was similar testimony heard? Luke 9. 35.
- When again did the Father testify to his Son? John 12. 28.
2. The First Temptation, v. 1-4.  
 Under what guidance did Jesus go to the wilderness?  
 For what purpose did he go?  
 What preliminary trial did he undergo?  
 What doubt did the tempter first suggest?  
 What test did he propose?  
 What did Jesus say as to the true source of life?
3. The Second Temptation, v. 5-7.  
 On what journey did the devil take Jesus?  
 What seat was given to Jesus?  
 What risk of life was he urged to take?  
 With what weapon did Jesus repel the tempter?  
 Whom may we never tempt?

**PRACTICAL TEACHINGS.**

Where in this lesson are we taught—

1. The duty of baptism?
2. The divinity of Christ?
3. The source of temptation?
4. How to resist temptation?
5. Where we may get help in temptation?

What a scene that was when Jesus, after the holy anointing of the Spirit, was led up into the wilderness to be tempted of the devil! He upon whom the Spirit rested that he might save the world was tempted in all points of hu-



man frailty, yet without sin. The prince of this world came, and had nothing in him; all his wily assaults were futile against the word of God, the sword of the Spirit, by which Jesus prevailed. Baptized by the Spirit and armed with his quick and powerful weapon—"It is written"—we too may repel the tempter without argument or compromise.

**"WHOSE SHOES, LATCHET I AM NOT WORTHY TO UNLOOSE."**

A sandal was the article ordinarily used by the Hebrews for protecting the feet. It consisted simply of a sole attached to the foot by thongs. We have express notice of the thong—(Authorized Version, "shoe-latchet")—in several passages, notably Gen. 14. 23; Isa. 5. 27; Mark 1. 7. Sandals were worn by all classes of society in Palestine—even by the very poor; and both the sandal and the thong, or shoe-latchet, were so cheap and common that they passed into a proverb for the most insignificant thing.—Gen. 14. 23; Eccles. 46. 19. They were dispensed with in-doors, and were only put on by persons about to undertake some business away from their homes. During meal-times the feet were uncovered.—Luke 7. 38; Ex. 3. 5; Josh. 5. 15. It was also an indication of violent emotion, or of mourning, if a person appeared barefoot in public.—2 Sam. 15. 30. To carry or to unloose a person's sandal was a menial office, betokening great inferiority on the part of the person performing it.—Matt. 3. 11.

"The lamp of genius, though by Nature lit, If not protected, pruned, and fed with care, Soon dies, or runs to waste with fitful glare."  
—Wilcox.

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all that may achieve and cherish a just and lasting peace among ourselves and with all nations."—Lincoln.



THE TEMPTATION OF JESUS.