

HOME STUDY LEAFLET.

LESSON I.

OCTOBER 7th, 1894.

4th QUARTER.

Jesus at Nazareth: Luke 4: 16-30.

GOLDEN TEXT: "See that ye refuse not him that speaketh." Heb. 12: 25.

COMMIT TO MEMORY verses 16-18. Children's Hymnal 83, 69, 87, 38.

PROVE THAT—The Scriptures are the word of God. 2 Tim. 3: 16.

SHORTER CATECHISM—Quest. 96. What is the Lord's Supper?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Luke 4: 16-30	Mark 6: 1-6	Isa. 61: 1-6	John 5: 39-47	John 7: 10-18	Prov. 1: 24-33	Deut. 18: 15-19

To the Teacher—Do not credit any Scholar with having prepared the Lesson who does not at least try to answer the questions. Take the leaflet home and assign a value to each answer, announcing the result on the following Sabbath. Take, or send, the Leaflet to absent scholars.

Always bring your Bible and Shorter Catechism to the Sabbath School.

HELPS IN STUDYING.

INTRODUCTORY.—Jesus remained two days at Sychar and then came into Galilee. His fame had preceded him and he was cordially welcomed. At Cana he healed the son of a nobleman who lived at Capernaum, and in his progress through the cities of Galilee comes once more to the town in which he had spent his childhood. He is now entering upon the second year of his ministry, the year of his greatest popularity. About this time, John the Baptist was thrown into prison, and his work as Christ's forerunner came to a close.

LESSON PLAN. I. Reading the Bible. vs. 16-20. II. Explaining its Meaning. vs. 21-27. III. Rejected by the People. vs. 28-30.

I. READING THE BIBLE. 16. Nazareth—Compare a similar incident in Matt. 13: 53ff; Mark 6: 1ff. Jesus must have longed to tell those whom he had known from boyhood the glad news of salvation. If we really love him we should try to get our friends to love him too. As his custom was—He had attended that synagogue ever since he could walk. We never love another church quite so well as the one we went to in our youth. Church going habits ought to be kept up. Young people who stray about from one church to another, or stay away altogether, are not following Christ's example, and they are sowing seed that will bring forth sorrow by and bye. Stood up to read—There was no regular preacher in the synagogues, but the elders could invite any one that was competent to explain the portion of Scripture appointed for the day. 17. The book—this was a roll of manuscript containing the prophecy of Isaiah. He found the place—Isa. 61: 1, 2. We would most naturally think that Jesus took this text purposely. 18. The prophet was preaching good tidings to the people of his time, and foretelling that God would restore them from their captivity, but the words had a fuller meaning when applied to Christ, who adopted them and proclaimed deliverance from sin's bondage. The poor—not only the literally poor, but all who need our compassion Matt. 5: 3. The brokenhearted—Matt. 5: 4; Rom. 8: 28. Captives—The gospel is like the sound of the Jubilee trumpets (Lev. 25: 10.) Compare John 8: 32-36; Rom. 6: 16-18. Blind—We perceive the real evil of sin and our danger from it only when the gospel of Christ has touched our hearts. Ps. 119: 18; Prov. 4: 19; Acts 26: 18; Eph. 4: 18. Bruised—(Isa. 58: 6.) Matt 11: 28-30; Isa. 55: 1-4. Those who are crushed under the sad burdens which sin imposes. 19. The ac-

Published weekly at 5 cents a year, for the Sabbath School Committee of the Presbyterian Church in Canada, by Rev. T. F. Fotheringham, M. A., Coventry, St. John, N. B.

ceptable year—The year of jubilee which was a type of the gospel dispensation. A time in which God will shew his willingness to accept those who come to him through Christ (2 Cor. 6: 2; Isa 49: 8; Eph. 1: 6. 20.) **The minister**—R. V. "the attendant." He rolled up the scroll and handed it to the officer whose duty it was to take care of the sacred volumes. **Sat down**—all stood while the scriptures were being read, but teachers sat while addressing their audience. Every eye was fixed on Jesus with the greatest interest.

II. EXPLAINING ITS MEANING. 21. Fulfilled—His words shewed that he was indeed anointed by the Holy Spirit to proclaim this gracious message in its true and deeper meaning. **22. Words of grace** (R. V.)—He spoke with wonderful sweetness and majesty. Compare John 8: 46; Ps. 45: 2. **Wondered**—They wondered where he could have learned to speak like that (Matt. 13: 54; Mark 6: 2; ch. 2: 47; John 6: 42). One may admire an eloquent sermon yet have no heart for the gospel that is preached. **23. Heal thyself**—"Don't spend all your favors on strangers but do something for your own people here where you were brought up." This taunt was thrown at him when on the cross. Jesus would not work miracles to satisfy curiosity, or convince unbelief. Read Matt. 13: 58; Mark 6: 5. **24.** Jesus often referred to this fact which is as true now as it was then. Matt. 13: 37; Mark 6: 4; John 4: 44. **25.** Jesus justifies his refusal to work miracles in Nazareth by the example of two of the greatest prophets whose most wonderful miracles

were wrought for those who were outside of Israel altogether. The humble-minded receive blessings which the proud and self-sufficient cannot get. Those who feel their own unworthiness most are most worthy in God's sight. **Elijah**—see 1 Kings 17: 9; 18: 1; Jas. 5: 17. **26. Sarepta**—Zarephath (1 Kings 17: 10.) Our Saviour means to say, "We do not read of his being sent to any others." **27. Elisha**—2 Kings 5: 14. The Israelites of those days did not receive these blessings because their hearts were estranged from God, so their unbelief led Jesus to refuse to meet the wishes of his old fellowtownsmen who were thinking slightly of him.

III. REJECTED BY THE PEOPLE. 28. Filled with wrath—Compare Acts 17: 22. They were angry at the tone of authority that he, the former carpenter, had assumed; they were highly indignant at being compared to Phoenician widows and Syrian lepers, and that to their disadvantage: their religious intolerance was aroused by the suggestion that favors refused to Jews would be bestowed upon gentiles. **29. Brow of the hill**—Nazareth was built on the slope of the mountain, the precipice was a short distance out of the town, and is some 40 or 50 feet high. The same spirit as here displayed animated the mob who cried "crucify him!" Every time we get angry at unwelcome truth we share their guilt. **30.** The escape of Jesus was miraculous. They had no power over him because his hour was not yet come. He restrained and over-awed them as on other occasions. (John 8: 59; 10: 39; 18: 6.)

To the Scholar.—Study the lesson carefully, turning up the marginal references and reading the "Daily Portions." Then close your Bible and try to answer in writing the questions following *without accepting aid from any quarter* after you have begun to write. Then bring this leaflet to Sabbath School with you on the day of its date. If you cannot come, fill out the blank and send the leaflet (with the answers written out) to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

- 1.—What was Jesus accustomed to do on the Sabbath day? (3)
- 2.—From what text did he preach? (3)
- 3.—What was the effect of his sermon upon the people? (4)
- 4.—What two instances of God's mercy to gentiles did he quote from the Old Testament? (5)
- 5.—Why were the people angry? (5)
- 6.—What did they do and how did Jesus escape? (5)

Name

Dear Teacher.—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the
"Daily Portions" and answered the questions as well as I could. I have committed Questions in the Cate-
to memory verses in addition to the Golden Text, and
chism and have recited them I was at church
I send with this my Weekly Offering of cents.