

HOME STUDY LEAFLET.

LESSON 7.

AUGUST 12th, 1894.

3rd QUARTER.

Temptation of Jesus. Matt. 4: 1-11.

GOLDEN TEXT: "In all points tempted like as we are, yet without sin." Heb. 4: 15.

COMMIT TO MEMORY verses 1-4. Children's Hymnal 40, 148, 102, 116.

PROVE THAT—We should search the Scriptures. John 5: 39.

SHORTER CATECHISM—Quest. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Matt 4: 1-11.	Deut 8: 1-6	Ps. 91: 9-16	Deut 6: 12-19	Jas 1: 12-21	Heb 2: 9-18	Heb 4: 11-16

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. The temptation of Christ followed immediately upon his baptism. (Mark 1: 12.) Adam, the sinless man, was tempted and fell; Christ, "the second Adam," the sinless Saviour, in like manner met man's arch-enemy and vanquished him. As the garden was a fitting type of Adam's innocence, so the wilderness in which Christ met Satan, corresponded to man's condition of moral desolation through sin. The temptation of Christ was as real as that of our first parents. Read parallel accounts and note variations. Mark 1: 12, 13; Luke 4: 1-13.

LESSON PLAN. I. The First Temptation. vs. 1-4. II. The Second Temptation. vs. 5-7. III. The Third Temptation. vs. 8-11.

I. THE FIRST TEMPTATION. 1. Then—Immediately after his baptism. Mark 1: 12. Led up—from the banks of the Jordan to the mountainous and barren district between Jericho and Jerusalem. The traditional place is called *Quarantania*, from a Latin word meaning "forty," in reference to the time of our Saviour's fast. Of the Spirit—He was constrained by the Holy Spirit to go. Luke says that he "was full of the Holy Spirit," and Mark that "The Spirit driveth him." While we pray "Lead us not into temptation," we should never shrink from danger if the Spirit bids us face it. He will "carry us through." Mark says that he "was with the wild beasts." This made his solitude all the more dreadful. It was "A pathless desert, dusk with horrid

shades." Name some others who were led away by the Spirit. (1 Kings 1: 18; 2 Kings 2: 16; Ezek. 3: 14; Acts 8: 39.) To be tempted—The "second Adam" must shew that he can stand where the first Adam fell. Heb. 4: 15. The devil—"The Slanderer," that is what the name means. He is the prince of evil spirits. He took the form of a serpent when tempting Eve, but we do not know what form he assumed to Christ. He could not have concealed his real nature from him. 2. Fasted—Luke says, "he did eat nothing." Compare Ex. 34: 28; Deut. 9: 9; 1 Kings 19: 8. He was too much absorbed in his spiritual conflict to feel hunger. Luke seems to say that the temptation was going on all this time. The three given in our lesson

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may have been the three last and hardest. **3. Command that these stones be made bread**—The stones were in the shape of the loaves generally used in Palestine, and looked not unlike them. The temptation was to use his miraculous power to satisfy his personal wants, and so shew distrust of his Father's care. Since he had voluntarily undertaken to become a man, he must submit to all human wants without any other relief than other men have. **4. Man shall not live by bread alone**—Deut. 8: 3. Man needs something more than food. He needs an obedient and submissive heart. To eat food obtained by wrong means is to die spiritually; to starve rather than do wrong is to live forever.

II. THE SECOND TEMPTATION. 5. Taketh him up—Luke makes this the second temptation. The order is a matter of little consequence. Satan may not have been visible to others, or he may have seemed to them like a human companion, as they travelled to Jerusalem and entered the temple. Jesus was willing to go with him, for he was ready to be tested to the utmost. **The holy city**—Neh. 11: 1, 18. The Arabic name of Jerusalem is *El Kuds*, or "the Holy." **The pinnacle of the temple**—lit. "the wing." Probably the roof of "Herod's Portico," overlooking the valley of Kedron at a height of 600 feet. **Cast thyself down**—The temptation here was to put God's loving care to the test without good reason. It was a demand that he should make an unwarranted use of God's gracious promises. **It is written**—Ps. 91: 11, 12. Notice what words Satan leaves out. **7. It is written**

again—Deut. 6: 16. We can get the true meaning of a text only when we compare it with others. **Thou shalt not tempt**—We must not expect that God will protect us if we rush into dangers unnecessarily. The words also contain a rebuke to Satan for tempting Christ, who was God.

III. THE THIRD TEMPTATION. 8. An exceeding high mountain—We are not told where this mountain was. **All the kingdoms of the world**—This would have been impossible in a literal sense. Some very high mountain is meant, from which the prospect would afford a suitable basis for an eloquent description in words of the glories of temporal supremacy over them. Satan, as the Prince of this world, describes his empire. **9. All these things will I give thee**—"I will be your friend and not your enemy, if you will give me a formal acknowledgement of superiority." According to Luke, Satan asserted his right to give these things to whomsoever he would. The temptation here was to gain his kingdom by the help of Satan instead of through the cross and the grave—to use unlawful means to gain a right end. **10. Get thee hence**—"Begone." **Satan**—"Adversary." **Thou shalt worship**—Deut. 6: 13; 10: 20; Josh. 24: 14; 1 Sam. 7: 3. No success is real that does not come through God's blessing, and obedience to him. **11. The devil leaveth him**—Jas. 4: 7. Luke adds "for a season," he came back again. **12. The devil leaveth him**—Jas. 4: 7. Luke adds "for a season," he came back again. **13. Angels came**—and supplied him with food and comfort. Compare 1 Kings 19: 5; Heb. 1: 14.

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.—Where and by whom was Jesus tempted? (3)
- 2.—What was the first temptation? (3)
- 3.—Why would it have been wrong for Jesus to do it? (6)
- 4.—What was the second temptation? (3)
- 5.—Why would it have been wrong for Jesus to do it? (6)
- 6.—What was the third temptation? (4)

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 _____ to memory _____ verses in addition to the Golden Text, and _____ Questions in the Catechism and have recited them to _____ I was at church _____ I send with this my Weekly Offering of _____ cents.