

# HOME STUDY LEAFLET.

LESSON 7.

NOVEMBER 18th, 1894.

4th QUARTER.

## The Sermon on the Mount. LUKE 6: 20-31.

(Commit to memory verses 27-31.)

### GOLDEN TEXT.

"As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

### PROVE THAT

God's people may expect persecution. John 15: 20.

### SHORTER CATECHISM.

Quest. 102. *What do we pray for in the second petition?* In the second petition (which is, *Thy kingdom come*) we pray, that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

### LESSON HYMNS.

CHILDREN'S HYMNAL, Nos 143, 72, 101, 134.

### DAILY PORTIONS.

(The Selections of the I. B. R. A.)

MONDAY—The Sermon on the Mount.

Luke 6: 20-31.

TUESDAY—The Sermon continued.

Luke 6: 32-38.

WEDNESDAY—Matthew's Narrative.

Matt. 5: 1-12.

THURSDAY—Humility and Gladness.

Ps. 69: 29-36.

FRIDAY—Bearing Reproach.

1 Pet. 2: 17-25.

SATURDAY—Coals of Fire.

Prov. 25: 14-22.

SABBATH—The Golden Rule.

Matt. 7: 1-12.

## HELPS IN STUDYING.

INTRODUCTORY—After spending the night in prayer, Jesus selected and appointed his twelve apostles. He then descended to the plain at the foot of the mountain and healed the multitudes who had come thither from all quarters. He then, from the mountain-side, addressed to his disciples and to the assembled people the discourse commonly known as the Sermon on the Mount. Of this our lesson is a brief synopsis. It is given more fully in Matt. chaps. 5-7, and should not only be read but committed to memory by every scholar.

LESSON PLAN. I. Love in the Heart. vs. 20-26. II. Love in the Life. vs. 27-31.

I. LOVE IN THE HEART. vs. 20-26.  
**20. Lifted up his eyes**—One can almost see the grave, earnest, sympathizing, holy look of Jesus as he opened his mouth to utter these words of blessing. **His disciples**—He spoke to all who followed him. Moses gave the Ten Commandments from Mt. Sinai to Israel, and now Jesus gives the laws of his kingdom to his people from this mountain. He spoke in the hearing of the multitude and what he said was meant for them too. (Luke 7: 1). **Blessed**—This means more than "happy." Those are "blessed" whom God loves and cares for. These blessings are called "The Beatitudes." **Poor**—Matthew says "poor in spirit." Unless poor people are pious we have no reason to call them blessed. Poverty itself is not a blessing. But whether rich or poor those who are humble and grateful have God's blessing. (Isa. 57: 15; 66: 2). Yet those who are poor have special reason to be thankful for the gospel.

(Matt. 11: 5; Jas. 2: 5). It helps them to bear their privations, gives a contented spirit, teaches industry and virtue, assures them of God's fatherly care (Rom. 8: 28), and makes them heirs of heaven at last. **The kingdom of God**—Heaven and all its glories. This carries with it heaven's joy in the heart now. **21. Ye that hunger**—"Hunger and thirst after righteousness" (Matt. 5: 6); those who earnestly desire to have their sins pardoned and their hearts made pure. (Isa. 5: 5; John 7: 37). Christ bore the punishment of sin for all such, his righteousness is counted to them, and his Holy Spirit sanctifies their hearts. **Ye that weep**—We must understand this to mean those that are mourning for sin. (Isa. 61: 3; Rev. 7: 17). Yet sorrow, if in a right spirit, brings a blessing. (Rom. 5: 3-5; 2 Cor. 4: 17; Heb. 12: 11; Jas. 1: 12). **Laugh**—"Be comforted" (Matt. 5: 4), expressing the joy of those whose sins are blotted out for Christ's sake. **22. Hate**

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**you**—For being good and doing what is right. (1 Pet. 2: 19; 3: 14; 4: 14). **Separate you**—(John 16: 2; 9: 22). Expel you from their churches, as was done to many by the Jewish synagogues and to the protestants by the church of Rome. **Reproach you**—“revile you” (Matt. 5: 11) say bitter and unkind things about you. **Cast out your name**—“Say all manner of evil against you” (Matt. 5: 11). Make your name a bye-word of shame and dishonor. **For the Son of man’s sake**—There is no blessing promised to those who for their wickedness, deserve the dislike and contempt of others, but only to those who are thus treated because they are christians. (John 15: 18-20). **23.** (Isa. 51: 7; Acts 5: 41; 16: 25; Col. 1: 24; Jas. 1: 2). Heaven will more than make up for all that christians can be made to suffer on earth. You shall share the blessedness of prophets, martyrs and saints in glory. **24. You that are rich**—(Luke 12: 21; Amos 6: 1; Jas. 5: 1). If is no sin to be rich, but those who live for riches and find all their satisfaction in them, will have no comfort from them when death comes. (Luke 12: 16-21; Matt. 5: 19-21; Luke 18: 24, 25; 12: 33, 34; 1 Tim. 6: 17-19). Notice some others who “have their reward” in this life. (Matt. 6: 2, 5, 16). **24. Yet that are full**—are quite satisfied with the good things of this life and have no longing for spiritual blessings. (Luke 1: 53; 16: 19, 24, 25). **Ye that laugh**—are happy and careless, living in frivolity and with no anxiety about your souls. (Prov. 14: 13; Ecc. 7: 6). **26.** Jas. 4: 4; John 15: 19; 1 John 4: 5. **False pro-**

**phets**—Jer. 5: 31; Isa. 30: 9, 10. Wicked people do not like those who tell them of their sins. They would rather have preachers who would flatter them.

**II. LOVE IN THE LIFE. 27. I say unto you**—Compare Ex. 23: 4; Prov. 25: 21; Matt. 5: 44; Rom. 12: 17, 19-21. A revengeful spirit is most hateful in God’s sight. **28.** Return good for evil. See Christ’s example, Luke 23: 34; 1 Peter 2: 21-24, and compare Acts 7: 60; Rom. 12: 20, 21; 1 Cor. 4: 12; 1 Pet. 3: 9. **Despitefully use you**—Insult and abuse. **29. Offer the other also**—(Matt. 5: 39). We need not do this literally, but we are to submit meekly to wrong rather than return it; but respectful and manly remonstrance is not contrary to the spirit here taught. Compare the examples of Jesus (John 18: 23) and of Paul (Acts 23: 3). Nor are we forbidden to defend ourselves and those under our protection when attacked by violence. **Cloke**—“cloak,” the outer garment, the *abbas*, shaped like a plaid. **Coat**—a tunic, fitting close to the body. We are to suffer unjust loss rather than stand upon our rights sometimes (1 Cor. 6: 7). Matt. 5: 39. **30**—The general meaning of this verse is—Never refuse to help another when you can, and if he can’t pay back your assistance, or is not willing to do so, don’t cast it up to him and refuse to help him next time. (Deut. 25: 7, 8, 10; Prov. 3: 27; Matt. 5: 42.) **31**—This is the “GOLDEN RULE.” Compare Matt. 7: 12; Phil. 4: 8. See the ROYAL LAW (Jas. 2: 8).

- 1—What is meant by “the poor”? (4)
- 2—What is meant by “the hungry”? (4)
- 3—Why are Christians to rejoice when hated and persecuted? (5)
- 4—How should Christians treat their enemies? (4)
- 5—How should they act towards those that need their help? (4)
- 6—Give the “Golden Rule” and the “Royal Law.” (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.