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BIBLE LESSONS.

FIRST QUARTER.

(Condensed from Peloubet's Notes.)

Lesson I. Jan. 3. Isa. 11: 1-10.

THE KINGDOM OF CHRIST.

GOLDEN TEXT.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72: 8.

THE PROMISED MESSIAH AND HIS TIMES.

I. HIS ORIGIN.—1. *And there shall come forth a rod* (a new shoot) *out of the stem* (the stock or stump left when the tree has been cut down) *of Jesse* (the family of David, from whom the Messiah should spring). The Messiah was to come when the kingdom was greatly humiliated; its powers, its glories, its prosperity, and its kingly family cut off, like the branches and ascending stem of a tree. But it would not be wholly destroyed; for a stump or a stock would be left, from which a new shoot would spring and flourish more luxuriously than the original tree.

II. HIS CHARACTER.—Vers. 2, 3. Deserting the figure, the prophet proceeds to describe the character, gifts and public conduct of the Messiah. He is to be David and Solomon in one, equally great in knowledge and in practice. His qualities are arranged in three pairs, but all spring from one source, the Spirit of Jehovah which rests permanently upon Him.

THE SEVEN SPIRITS OF GOD UPON HIM are illustrated by the Golden Candlestick of the temple. "The Spirit of God is absolutely the heart of all; it corresponds to the shaft of the seven-flamed candlestick, and the three pairs of arms that stretched out from it. In these seven forms the Holy Spirit descends upon the Second David for abiding possession. . . . The seven torches before God's throne in Rev. 4: 5 (cf. 1: 4) burn and illumine in His soul. The seven spirits are His seven eyes (Rev. 5: 6)." This gift of the Holy Spirit was accomplished in Christ (John 1: 32; 3: 34).

The Spirit of the Lord is more than the sum of the spiritual gifts bestowed by Him. There is a personal power beyond all words and gifts. *The spirit of wisdom and understanding.* The first pair denote intellectual strength and ability; clear discernment of truth in its broadest relations. *Counsel and might* are the ability to plan and the ability to execute, neither of which can avail without the other. *Of knowledge and of the fear of God.* That is acquaintance with the true will of God, combined with the determination to carry out that will to the full (John 4: 34; Luke 12: 42; Heb. 10: 7).

THE HOLY SPIRIT will produce these same effects in us, in our degree. In proportion as we live in the Spirit and open our hearts to His vivifying influences, will these fruits of the Spirit be wrought in us.

3. *Of quick understanding in the fear of the Lord.* The Revised Version translates, "His delight shall be in the fear of the Lord." Delitzsch says, "that fear of God when He perceives it in men is fragrance to Him." Several (as Ewald, Cheyne) regard the phrase as meaning, "He shall draw His breath in the fear of the Lord." "A most expressive definition of sinlessness."

III. HIS GOVERNMENT.—Vers. 3-5. The qualities of character just described fit the Messiah to be a true king. 3. *He shall not judge after the sight of His eyes,* etc. Brilliant or repellant external qualities do not determine His favor or disfavor. He is not misled by outward appearances or popular opinions.

4. *With righteousness shall He judge the poor,* the weak, the helpless, "who have no means of commending themselves to the eye." *And reprove:* do justice against the wicked on behalf of *the meek*, the humble, the afflicted, who cannot plead for themselves in His ear. The Beatitudes express Christ's fulfilment of this. *He shall smite the earth;* the anti-christian world. The embodiment of the forces that are opposed to God and righteousness, equivalent to *the wicked* at the end of the clause. *Rod* (sceptre) *of His mouth . . . breath of His lips.* Jesus, as the Word of God, is to conquer the world. His Word is the Sword of the Spirit. He gains His victories not by worldly weapons, but by the word of His mouth. The history of all true Christian progress is the record of the fulfilment of this prophecy.

5. *Righteousness shall be the girdle of His loins.* The girdle is mentioned as an essential part of oriental dress, and that which keeps the others in their proper place, and qualifies the wearer for exertion. *Faithfulness.* Absolute truth to His principles and His promises.

THE IDEAL GOVERNMENT. The picture here filled out and completed in other parts of the Scriptures is the ideal for all governments. As far as they realize this ideal, they are on the way to prosperity. So far as they depart from it, they are defying God's own principles, and are on the high road to ruin.

IV. THE PEACE AND PROSPERITY OF HIS REIGN. We now have a vision of the golden age, which shall be the result of the Messiah's kingdom when it has fully come; but which began when He first appeared and the angels sang "Peace on earth good will to men," and is now in the process of gradual fulfilment.

6. *Wolf, . . . lamb,* etc. It has been pointed out (Rev. J. G. Wood, "Bible Animals," p. 35) that whilst the *wolf*, as a rule, attacks sheep-folds, a *leopard* can follow the goat along precipices, where no wolf would venture; and the *lion* will carry off oxen, which neither leopard nor wolf could move.

8. *Asp:* a small, very poisonous serpent. *Cockatrice:* the great viper, "a large yellow one called *Daboia Xanthina* (Tristram), one of the most beautiful but venomous of the vipers of Palestine."

9. *They shall not hurt nor destroy.* Everything injurious or harmful shall be either removed or changed into something helpful and blessed. *In all My holy mountain.* Either Mount Zion, the type of the church, or the mountain region which covers the most of Palestine, as a type of the kingdom of God. In that day the mountain of the Lord shall fill the whole earth (see Dan. 2: 35). *The knowledge of the Lord:* both theoretical and practical, both of the mind and of the heart. *As the waters cover the sea:* filling every part, so that no cave or recess so dark, no depths so low, no places so distant, that the knowledge of God and His service shall not reach and fill to overflowing. "This knowledge shall be as wide and deep as the ocean."

V. A SOURCE OF BLESSING TO ALL NATIONS. Ver. 10. *And in that day* (which he saw in His far off vision) *there shall be a root of Jesse:* that is the plant springing from the root as 53: 2. There is a special reason for the phrase here; it emphasizes the contrast between the outwardly mean origin and the ultimate greatness of the Messiah. So in Rev. 22: 16 the Messiah says, "I am the root, even the offspring of David." *Shall stand for an ensign:* a banner, a signal seen from afar as a rallying point, for the nations to come, to join His kingdom, to pray, and to worship. *His rest:* His resting-place. The land where He rules, the church with which He abides, the soul which He fills, *shall be glorious*, with the glory of God's character, His love and righteousness. Here will be the centre of rest and blessedness.

Called to be Saints.

BY MARY L. T. WITTER.

Noah was called of God to build an ark for the preservation of himself and family when all others were drowned.

Abraham was called out of his country and from his kindred; and from him sprang a great nation who were the conservators of truth for some two thousand years.

Moses was called to deliver Israel from Egypt, to lead them through the wilderness, and to give them a ritual which would continue till the Christ should come.

Aaron was called to "offer both gifts and sacrifices," and thus point to Him, who in the fulness of time would "by one offering perfect for ever them that are sanctified."

David was called to rule over God's chosen people and to be an ancestor of Christ our Lord.

Isaiah, Jeremiah, Daniel and many others were called to warn, exhort, and comfort God's people and to predict future events.

The apostles were called to learn of Christ, and to be His witnesses of what they had heard and seen.

Paul was called to preach to the Gentile the unsearchable riches of Christ.

All these and many others were called of God to do special work; but besides this they received a higher call in which, the humblest believer shares equally with kings, prophets or apostles—"Called to be saints."

God desires our holiness much more than He desires our happiness, and sacrifices this if it interferes with that. Christ died to save us from sin rather than to save us from suffering. If He gave Himself for us it was "that He might redeem us from all iniquity, and purify a people for His own possession zealous of good works." If He fore-ordained us it was that "we might be conformed to the image of His Son." And if God chose us in Christ before the foundation of the world, it was for the purpose "that we should be holy and without blame before Him in love."

But while happiness must be sacrificed, if need be, to the attainment of holiness, holiness secures happiness. The consciousness of God's favor is joy; a sense of His displeasure is misery. "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory"—worketh glory for us, because it worketh purity in us. In this world we have not fulness of joy because we are not wholly sanctified. Our deepest joy here is but feasting on the grapes of Eschol; "over there" it will be "the marriage supper of the Lamb."

Prayer in a Thunderstorm.

I was once preaching in a country district, and after the service I had to go twenty miles before I reached the farmhouse where I was staying. The night was very stormy, and as we went along the farmer's son who was driving would exclaim after each vivid flash of lightning, "Lord, protect us."

"No, Lord," I rejoined, "keep on thundering."

"Why do you say that?" the young man asked, in a trembling voice. "Do you not want the storm to stop?"

"Yes," I replied, "but I wish much more that you might keep on praying."

On our arrival at the house, the farmer's wife was glad to see us safe home.

"Yes, I am right glad to be home," I said; "yet I would not have missed that storm for a good deal. Do you know, it made your son pray? and I hope that, having approached God in the time of trouble, he will stay there all his life; for there, there alone, is perfect peace and safety."

The young man did accept Christ as his Saviour. How many of us never think of God until the time of adversity—until the arm of flesh has failed us.—*Richard Weaver.*

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The Duty of Labor.

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Mary and Her Dog.

Such a pretty story I read the other day about a little girl, named Mary, who lives in Pennsylvania! In some way she fell and broke her arm, and had to keep in bed for a long while. Her playmates came to see her, and often brought her beautiful flowers, of which she was very fond. There was something else, too, which Mary loved dearly, and that was her dog, whose name was Bob. He seemed to feel very sorry for his little mistress, and he noticed how happy the flowers always made her. So he thought he would give her a bouquet too. Away he went into the yard, and plucked a mouthful of plantain leaves. Then he hurried back to Mary, put his forepaws on her bed, dropped the leaves, and wagged his tail, saying as plainly as any dog could: "Don't you think my flowers are pretty too?"—*Selected.*

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