

The Sunday-School.

SECOND QUARTER.
LESSON IV.—April 24.

THE MISSION OF THE SEVENTY.

Luke 10: 1-16.

The lesson includes a brief view of the completion of the Galilean ministry, and the beginning of the Perea ministry; and the mission of the seventy (Luke 10: 1-24), and the partial parallel in Matt. 11: 20-27. Compare the instructions to the twelve in Matt. 10: 5-42.

GOLDEN TEXT.—*Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.*—Luke 10: 2.

HISTORICAL SETTING.—*Time.*—November or December, A. D. 29, several weeks after the last lesson.

Place.—Northern Perea, beyond Jordan; on Jesus' last journey from Galilee to Jerusalem.

Place in the Life of Christ.—The close of his Galilean ministry (his second great ministry), and the beginning of his Perea ministry. Four or five months before the crucifixion.

Learn by heart Luke 10: 2; Matt. 10: 7, 8, 16.

From the Transfiguration Jesus returned to his teaching and his labors of love. He repeats his lesson to his disciples on his death and resurrection (Luke 9: 43-45). He gives his blessing to children, and teaches a lesson of humility (Luke 9: 46-48). In October he goes to the Feast of Tabernacles at Jerusalem, and proclaims himself the source of living water, of the light of the world, and of spiritual freedom (John 7). Returning to Galilee he starts on his final journey through Perea toward Jerusalem.

After these things, recorded in Luke 9. *The Lord appointed other seventy also.* Besides the twelve apostles. *And sent them two and two,* as he had formerly sent the twelve. This made thirty-five missionary operations carried on at once.

Before his face. In advance of his coming. *Into every city and place.* Walled towns and country villages without distinction. *Whither he himself would come.* The time was short and the field was large; therefore the people should be prepared for the brief visits Jesus would be able to make. *Therefore.* Because they were about to set out Jesus gives to the seventy the same command he gave to the twelve when he sent them through Galilee. *The harvest truly is great.* Great multitudes were to be won to Christ, and they were in a condition to be won. *But the laborers are few.* Compared with the greatness of the harvest and the importance of the work. *Pray ye therefore.* The laborers themselves, and those who ought to be laborers, were the ones instructed to pray for more laborers. They felt the need and would, therefore, pray with heart and soul. *Lord of the harvest.* God, who sends the sun and the rain that changes the seed into a harvest. *That he would send forth laborers into his harvest.* God gathers his harvest by human instrumentality. Never have the fields been so white to the harvest as they are today. The whole world is open for Christian work, and great numbers everywhere are hungering and thirsting for the bread and water of life.

Go your ways. To the places where you are to work. *I send you forth as lambs among wolves.* Unarmed, defenceless. *Carry neither purse.* A small leather bag for carrying money. *Nor scrip.* Travelling bag, used for carrying provisions. *Nor shoes.* In addition to the sandals they were wearing. *And salute no man by the way.* They were to be polite and give greetings, as in v. 5, but were not to stop by the way to interchange small gossip. *Into whatsoever house ye enter.* The people were accustomed to entertain travellers. *First, say, Peace be to this house.* The common form of salutation. *If the son of peace.* One favoring your work. *Your peace shall rest upon it.* Your coming will bring new peace and blessing to that home. *If not, it shall turn to you again.* As if it had been unspoken. *In the same house.* Where you have been welcomed. *Eating and drinking such things as they give.* They are to make no trouble for their entertainers. *For the laborer is worthy of his hire.* And you bring to the house much more than you receive from it. There are many persons whose presence in our homes is a great blessing. *Go not from house to house.* They would receive many invitations, which would take up their time. They were to give their whole time and strength to their mission.

Into whatsoever city ye enter. The same principle applies to the city as to a private house. *Heal the sick.* Every miracle was an object lesson and a parable. *And say . . . The Kingdom of God is come nigh unto you.* It was a peculiarly favorable time for the people to enter the kingdom of God. The Saviour himself was soon coming with all his attractive powers.

If they receive you not, go your ways out into the streets. (1) Because you have not time nor strength to contend with them. (2) Because the best way to reach such opposers is by letting them see the effects of the gospel in other places. (3) Your Christian meekness, forbearance, and love under injuries will best touch their hard hearts. *Even the very dust of your city . . . do we wipe off against you.* It was a symbolic act, indicating that they renounced all responsibility for them.

Third.—Still tell them there is good news awaiting them if they will repent, and urge them to repentance by a picture of the kingdom of God . . . come nigh unto them. In these cities Jesus did not enter, but passed by them, showing how nigh the kingdom of God had come to them.

WARNINGS TO THOSE WHO REJECT CHRIST.—Vs. 12-16. These warnings served as a motive to the people to turn them from their sins, and as a motive to the seventy disciples to do all in their power to save the people.

It shall be more tolerable in that day. The day of judgment. *For Sodom.* Whose very name is a synonym for the vilest sensuality and wickedness. *Than for that city.* The cities named that rejected Christ were swept out of existence. *Woe unto thee.* Not a wishing of woe to them, but a statement of the fact that woe must come. Men ring the fire bell not to burn the people, but to warn them. Chorazin. The site of this city is uncertain, but it was not far from Capernaum. Bethsaida. Near the mouth of the Jordan. These cities and Capernaum had already rejected him. *If the mighty works . . . which had*

been done in you had been done in Tyre and Sidon. Two large and wealthy Gentile cities on the coast of the Mediterranean Sea. *They had a great while ago repented, sitting in sackcloth and ashes.* An Oriental expression for the deepest sorrow. *It shall be more tolerable for Tyre and Sidon at the judgment.* Those who sin against greater light and opportunities have the greater guilt. *And thou, Capernaum.* Jesus' home for several months. *Which art exalted to heaven.* In privileges and opportunities. *Shalt be thrust down to hell.* Shalt be utterly destroyed; there is left of the city but a heap of ruins. As applied to individuals, the reference is to future punishment. Matt. 23: 46.

He that heareth you heareth me. Because these disciples were the representatives of Jesus. For the same reason whoever despiseth (rejecteth) Jesus despiseth (rejecteth) him that sent Jesus. The evangelists returned to Jesus, probably not all at the same time, and probably going out and returning more than once. They were full of joy at their success.

THE HEART OF THE LESSON.

The mission of the seventy belongs to laymen as well as to ministers. All Christians should learn of Christ, be so filled with his spirit, that he can send them out on his work.

Those who cannot go far away can also help to send the gospel to all parts of the world.

I said, I will walk in the fields. God said, Nay, walk in the town. I said, there are no flowers there. He said, No flowers, but a crown.

I said, but the fogs are thick, And clouds are veiling the sun. He answered, but hearts are sick, And souls in the dark undone.

I said, but the skies are black, There is nothing but noise and din. And he wept as he led me back, There is more, he said, there is sin.

I said, I shall miss the light, And friends will miss me, they say. He answered, choose ye tonight, If I must miss you, or they.

I pleaded for time to be given, He said, Is it hard to decide? It will not seem hard in heaven, To follow the steps of your guide.

You Have Indigestion

And conclude of course that the stomach is at fault. So it is; but there is a cause away back of the stomach that must be reached before the stomach can be made to do its work. The cause is nerve disturbance or nerve debility. First get the nerves in shape and then the stomach will be right also. Ferrozone has accomplished this for thousands of people whose digestion was completely gone. Ferrozone is food for the nerves and works wonders in stomach trouble. Where digestion, appetite and assimilation are faulty just try Ferrozone. It cures thoroughly. Price 50c at druggists.

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