

Sunday School Lesson

May 26th, 1946

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FINDING A NEW SENSE OF VALUES (Temperance Lesson)

Lesson: Luke 2:19-20; 18:24-30; 1:10

Golden Text: The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Romans 14:17.

COMMENTS ON THE LESSON

The Scriptures chosen for our lesson today are almost exclusively related to the subject of money. They shew that whoever trusts only in material values is insensible to spiritual values. This being so, we need to be equally careful of our attitude toward money as our attitude toward intoxicating drink.

I. A RICH MAN'S CONFIDENCE: Luke 12:19. **Take thine ease, eat, drink and be merry**—Regardless of what good things man may have to eat and drink they come far short of satisfying his soul.

20. **Thou fool, this night thy soul shall be required of thee**—This man is called a fool because he only makes preparation for this life.

II. A RICH MAN'S SLAVERY: Luke 18:24. **How hardly shall they that have riches enter into the kingdom of God**—"With how hard a struggle do the possessors of riches ever enter the kingdom of God."—Weymouth.

25. **For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God**—A proverbial expression to designate an impossibility. The needle's eye as used here is said to mean a surgeon's needle and not a little hole in a wall.

27. **The things which are impossible with men are possible with God**—"God alone can take the love of the world out of the human heart. Therefore, the salvation of the rich is represented as possible only to him: and indeed the words seem to intimate that it requires more than common exertion of omnipotence to save a rich man."—Dr. Clarke.

III. A RICH MAN CONVINCED: Luke 19:1. **Jesus entered and passed through Jerich**—On his last journey to Jerusalem to the Passover.

2. **The chief among the publicans**—Zacchaeus was at the head of the customs department at Jericho. The Roman government raised its taxes by a system of bids and contracts. The amount of money which should be raised was determined for each territory and then that territory was sold for a stated amount or perhaps to the highest bidder. Some rich men would pay in advance into the Roman treasury the entire amount of the tax for the territory, then these men would have the right to tax the people, not only to repay the tax they had advanced, but also to pay them a handsome profit. They overcharged wherever they had an opportunity.

3. **He sought to see Jesus who he was**—Reports about Jesus were given by the people passing through Jerich on their way to Jerusalem. Zacchaeus had heard about Jesus and wanted to see him.

4. **He ran before, and climbed up into a sycamore tree**—Note some reasons for his seeking Jesus (1) Probably curiosity (2) awakened conscience, as he was a Jew and knew what was right (3) longings for a better life (4) dissatisfied with riches.

5. **Today I must abide at thy house**—Jesus knew that Zacchaeus was hungry for salvation.

6. **Received him joyfully**—Every sinner is joyful when he turns from sin and receives Christ.

7. **They all murmured**: Because Jesus went to the home of a despised publican or tax gatherer.

IV. A RICH MAN MAKES RESTITUTION: Luke 19:8—**Half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold**—Zacchaeus wanted to undo fully and freely what he had done. This was the only course to follow and be clear before God and men. See Exodus 22:1-4, also Ezekiel 33:15.

V. A RICH MAN SAVED: 9 **This day is salvation come to this house**—He gave several proofs that he was saved:—(1) repentance and confession (2) restitution (3) devotion of his property to God and man.

QUESTIONS AND THEMES FOR DISCUSSION

1. Why is the rich man in today's lesson called a fool?
2. Is it necessary for a rich man to be a slave to money?
3. Why was Zacchaeus so anxious to see Jesus?
4. What evidence have we that Zacchaeus got saved?
5. What are you doing in your Sunday School to promote temperance?

June 2nd, 1946 FRIENDS AT BETHANY

Lesson: Luke 10:38-42; Mark 14:3-8

Golden Text: Let us love one another: for love is of God—I. John 4:7.

COMMENTS ON THE LESSON

Both incidents of our lesson today take place in Bethany, just a short distance from Jerusalem. Each portion of scripture is full of interest but they are not given in their chronological order. Taking the lesson in the order of time, we are first introduced to Mary and Martha. In this family is a brother, named Lazarus. These three were among the most intimate of Jesus' friends. Here Jesus could retire and feel at home.

I. TWO SISTERS: Luke 10:38—**He entered into a certain village**—The village was Bethany and the home was that of Lazarus, Mary and Martha.

39. **Heard his word**—Both Mary and Martha were accustomed to hearing his word.

40. **Martha was cumbered about much serving**—Martha was serving well, but this is a case where good service becomes an enemy of the best service; **Lord, dost thou not care that my sister hath left me to serve alone**—Martha evidently was more concerned about giving fine entertainment than she was in receiving spiritual help.

41. **Martha, Martha, thou art careful and troubled about many things**—She was unduly anxious about the dinner she was preparing.

42. **One thing is needful**—While food for the body is essential, yet food for the soul is most essential.

II. DEVOTION DISPLAYED: Mark 14:3—**In Bethany in the house of Simon the leper**—Jesus doubtless healed Simon of his leprosy or he could not have entertained guests. **There came a woman having an alabaster box of ointment of spikenard very precious**—The woman referred to was Mary. The cost of the ointment represented about a year's wages of a laboring man.

III. DEVOTION CRITICISED: 4 **There were some that had indignation within themselves**—Covetousness was the reason for the indignation.

5. **They murmured against her**—Judas was the chief complainer. See John 12:5. Self centered or carnal people often find fault with those that are 100% for Christ.

IV. DEVOTION DEFENDED: 6 **Jesus said let her alone**—Jesus saw that Mary's motive was genuine and Judas' was not.

7. **Ye have the poor with you always**—Judas was not so concerned about the poor as he was in having the money. This scripture also implies that in this present world order we will always have poor people regardless of the kind of government administered.

8. **She hath done what she could**—When Mary looked upon her brother Lazarus and

realized what Jesus had done for him in raising him from the dead, she could do nothing less than shew her appreciation by breaking the alabaster box.

9. **Throughout the whole world**—Jesus knew that the gospel would be proclaimed through all the world.

QUESTIONS AND THEMES FOR DISCUSSION

1. Distinguish between the two sisters, Mary and Martha.
2. Why did Jesus rebuke Martha?
3. What were some immediate reasons for Mary's devotion to Jesus?
4. Suggest some reasons why carnal people find fault with consecrated Christians?

THE WORLD'S BIBLE

"Present your bodies . . . which is your reasonable service."—Paul.

Christ has no hands but our hands
To do His work today,
He has no feet but our feet
To lead men in His way,
He has no tongue but our tongues
To tell men how He died,
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read,
We are the sinner's Gospel
We are the scoffer's creed,
We are the Lord's last message,
Given in deed and word.
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Annie Johnson Flint

STIR ME, O LORD

Stir me, oh, stir me, Lord I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray—
Stir till the Blood-red banner be unfurled
O'er deserts where no Cross is lifted high—
Till the sweet Story is told to all the world.

Stir me, oh stir me, Lord, till all my heart
Is fill'd with strong compassion for lost souls,
Till Thy insistent "must" drives me to prayer;
Till Thy constraining love reach to the poles
Till North and South, in burning, deep desire,
Till East and West are caught in Love's great fire!

Stir me, O Lord! Thy heart was stirred
By Love's intensest fire, till Thou didst give
Thine only Son, Thy best-loved one,
E'en to the dreadful Cross, that I might live;
Stir me, to give myself so back to Thee
That Thou canst give Thyself again thro' me.

Stir me, oh stir me, Lord; for I can see
Thy glorious triumph-day begin to break;
The dawn already gilds the eastern sky—
O Church of Christ, awake! Awake!
Oh, stir us, Lord, as heralds of that day!
The night is past—the King is on His way!
—Author Unknown