

Sabbath School.

BIBLE LESSONS.

Lesson 8.—Feb. 20.

Luke 4: 14-21.

THE PREACHING OF JESUS.

GOLDEN TEXT.

He hath anointed me to preach the gospel to the poor.—Luke 4: 18.

TOPIC.—The Son of Man preaching grace.

DAILY READINGS.—Monday, Feb. 14: Luke 4: 14-21. Tuesday, Pas 51: 1-8; Wednesday, Pas. 51: 9-19; Thursday, 1 Kings 17: 1-15; Friday, John 16: 1-13; Saturday, Dan 6: 16-23; Sunday, Eph. 2: 4-13.

NOTES BY A. C. KENDRICK, D.D. LL. D.

VS. 14.—JESUS RETURNED. This return did not, as it might appear, follow immediately on the baptism and temptation. Between verses 13 and 14 intervenes a long series of events (John 1: 35-41). Jesus had gone into Galilee to the wedding of Cana, thence down to Capernaum, thence to the Passover at Jerusalem, where he cleansed the temple, and had his interview with Nicodemus; thence had gone into the Judean country near the Jordan, where John was baptizing, and thence, after the imprisonment of John, returned through Samaria and Galilee. This return (John 4: 1; Matt. 4: 12) is identical with this of Luke. In this return Jesus had his interview with the woman of Samaria. IN THE POWER OF THE SPIRIT. Filled with his influence alike for teaching and miracles, since his descent upon him at the baptism. A REPORT. Partly at the return of him of whom the Galileans had already heard so much; but a report now growing daily with his renewed wonders of wisdom and power.

VS. 15.—HE, STRICTLY HIMSELF, IN PERSON, IN CONTRADICTION TO THE EMPLOYMENT OF HIMSELF. Taught: went to teaching, kept teaching, marking what he did habitually. IN THEIR SYNAGOGUES. He was recognized at least as a gifted public teacher, and was extolled, held in high repute and honor by all.

VS. 16, 17.—He came, among other places, to the home of his childhood, and youth, Nazareth, and here also, as he was wont, entering on the Sabbath into the synagogue, BECAME UP TO READ. They read standing in the synagogue, hence at this indication of his purpose, the scroll was put into his hands. The reading from the Law had perhaps already been gone through, and that from the Prophets was now in order. UNROLLING, HE FOUND. Apparently accidentally, but in reality by divine ordering. The passage from Isaiah 61: 1, 2, given freely after the Septuagint, is characteristically messianic.

VS. 18.—THE SPIRIT OF THE LORD IS UPON ME. A formula for expressing the descent of the Spirit upon the prophet, inspiring him for his prophetic vocation. In the historical connection the prophet is summoned and inspired of God to proclaim to God's excited and captive people the breaking of their bonds of imprisonment, and a restoration of their theocratic privileges and blessings. The fulfillment of the prediction and the realization of the glorious picture is to be found only in the Messiah. ANOINTED ME: with an inward, spiritual anointing, of which the prophets' external and literal anointing was a symbol (1 Kings 19: 6). THE POOR, THE CAPTIVE, THE BLIND, THE CRUSHED: These terms are all to be taken in the New Testament sense, of spiritual poverty, servitude, and wretchedness. Yet the idea of spiritual is not to be wholly disinterested from that of temporal suffering and destitution. The gospel is emphatically a message of gladness to the poor, the down-trodden, the afflicted of earth. It takes under its special protection those whom men oppress or despise, while it teaches the powerful and the proud the lesson of their nothingness before God. The whole passage is a beautiful description of both the material and the spiritual aspects of the Messiah's ministry. (The clause of the English version "to heal the broken-hearted" is wanting in the best manuscripts. The clause "to send forth in freedom them that are crushed" rendered in the common version "to set at liberty them that are bruised" is taken by Luke, not from Isaiah 61, but from Isaiah 58: 6, where it reads, "to let the oppressed go free." The evangelist citing from memory, has, by a natural law of association, brought together passages of kindred import.

AN ACCEPTABLE YEAR OF THE LORD. A year of good pleasure belonging to Jehovah; a year, a season which Jehovah will embrace for showing his good pleasure to his people. Historically, that is, in the original prophecy, this was the happy future that awaited the chosen people restored from their exile. In the full and final sense it is the happy era ushered in by the spiritual deliverance wrought by the Messiah. This is Jehovah's accept 1 year for showing favor to his people. The "year" stands for an indefinite period, yet refers, no doubt, to the "year of jubilee" (Lev. 25: 9), Jehovah's appointed season for opening many prison doors, and lifting many heavy burdens of debt and servitude. This year typifies the messianic epoch.

VS. 20.—He sat down; took his seat. They read from the Scripture standing; they subsequently taught sitting. THE EYES OF ALL WERE FASTENED ON HIM: Alike the remarkable contents of the passage read, and the impressive solemnity of his manner, combined with their previous knowledge of him as having been reared among them, united to concentrate upon him a fixed, silent, and doubtless expectant attention. They waited in silent wonder at what would follow such an opening. On the one hand, they must have known something, perhaps much, of his remarkable boyhood and youth; on the other, their familiarity with his family would be in the way of their readily acceding to any extraordinary claims which he might make upon their regard.

VS. 21.—HE BEGAN TO SAY. The words mark a formal and impressive opening. TO-DAY HATH THIS SCRIPTURE BEEN ACCOMPLISHED. Not that the whole work here recorded has been actually wrought to-day; but he, and by whom all this is accomplished, to-day stands before you. The time has now come in which all these blessed promises are to find their realization. A virtual declaration that he was the Messiah. ACCOMPLISHED IN YOUR EARS: That is, so accomplished that the voice of him of whom the prophet spake, and by whom all these wonders are to be wrought, has sounded in your ears. A pregnant expression for "The voice of him in whom these predictions are accomplished, sounds to-day in your ears."

LIGHT FROM BIBLE LANDS.

BY REV. GEORGE E. POST, M.D., BEIRUT, SYRIA.

JESUS JOURNEYING (LUKE 4: 14).—The route of Jesus would be through Bethel, and Shechem, and Samaria. Galilee was a more fertile and populous district than Judea, and more accessible from without, as well as more easily traveled. These considerations doubtless had weight with Christ in leading him to give so much of his time to this region.

THE BOOK (V. 17) WAS A ROLL. It is strange that the ancients so long adhered to this most inconvenient form of manuscript. The Arabs long since abandoned it. The Samaritans and Jews however still make use of rolls of the law in their synagogues. To find the place one might have to unroll the whole papyrus.

BENEDICTION OF CHRISTIANITY.—The allusion "the acceptable year" (v. 19), is to the Jubilee. Christianity still pleads in evidence of its divine mission its human sympathy. It is the religion which is in an emphatic manner the solace of the poor, the broken-hearted, the captive, the blind, the bruised (v. 18). Wherever it prevails in its spirit and power it establishes hospitals, alms-houses, asylums, reformatories, refuges, and no other religion does this. We make it our boast, and a boast borne out visibly by the facts. In all Syria there is not, with the exception of military hospitals, a Moslem dispensary, hospital, insane asylum, blind asylum, reformatory or other eleemosynary institution to dispute this claim and dim the glory of Christ's love. We have Christ's authority and example to justify the devotion of so much time and strength to these aspects of our work. And the results in opening prejudices, allaying hostility, and opening a direct way to the hearts of men, justify the wisdom of that example and our assiduity in following it.

BOOK OF REMEMBRANCE.—If the earthly history of some of our brethren were written down; if a faithful record were kept of the way they spend their time; if all the hours of idle vacancy or idler occupations were put together, and a very small amount of a useful diligence deducted, the life of a bird or a quadruped would be a nobler one, more worthy of its powers and more equal to its Creator's end in forming it. Such a register is kept. Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They find their indelible place in that book of remembrance with which human hand cannot tamper, and from which no erasure save one can blot them. They are noted in the memory of God. And when once this life of wondrous opportunities and awful advantages is over, when the twenty or fifty years of probation are fled away, when moral existence with its facilities for personal improvement and serviceableness to others is gone beyond recall, when the trifer looks back to the long pilgrimage, with all the scenes of hope and usefulness, past which he skipped in his frisky forgetfulness,—what a gush will it move to think that he has gambolled through such a world without salvation to himself, without any real benefit to his brethren, a busy tifer, a vivacious idler, a clever fool!

HOLIDAY ADVICE TO THE RISING GENERATION.—The venerable and philosophical editor of the Bay City Tribune gives this excellent advice to the young: "Young men who adopt the following golden precepts as their rule of conduct when entering on the journey of life, are on the high road to fame and fortune: Boys, do you wish to make your mark in the world? Do you wish to be men? Then observe the following rules: Hold integrity sacred; Observe good manners. Endure trials patiently. Be prompt in all things. Make few acquaintances. Yield not to discouragements. Dare to do right; fear to do wrong. Watch carefully over your associations. Fight life's battle bravely, manfully. Consider well, then decide positively. Sacrifice money rather than principle. Use all your leisure time for improvement. Attend carefully to the details of your business."

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