CHURCH OF CHRIST SERIES

ELAM'S NOTES

ON

Bible School Lessons

1928

Seventh Annual Volume
(Improved Uniform International Series)

E. A. ELAM, Editor

PRICE

Single copy, postpaid, 95 cents
Five or more copies to same address, 85 cents each, net

ORDER FROM
GOSPEL ADVOCATE COMPANY
NASHVILLE, TENN.

NOTICE.

As a foreword I cannot do better than to repeat that which I have said in the beginning of other volumes.

The Bible text and quotations used in this volume are taken from the Standard American Edition of the Revised Version (copyrighted, 1901, by Thomas Nelson & Sons), and used by permission.

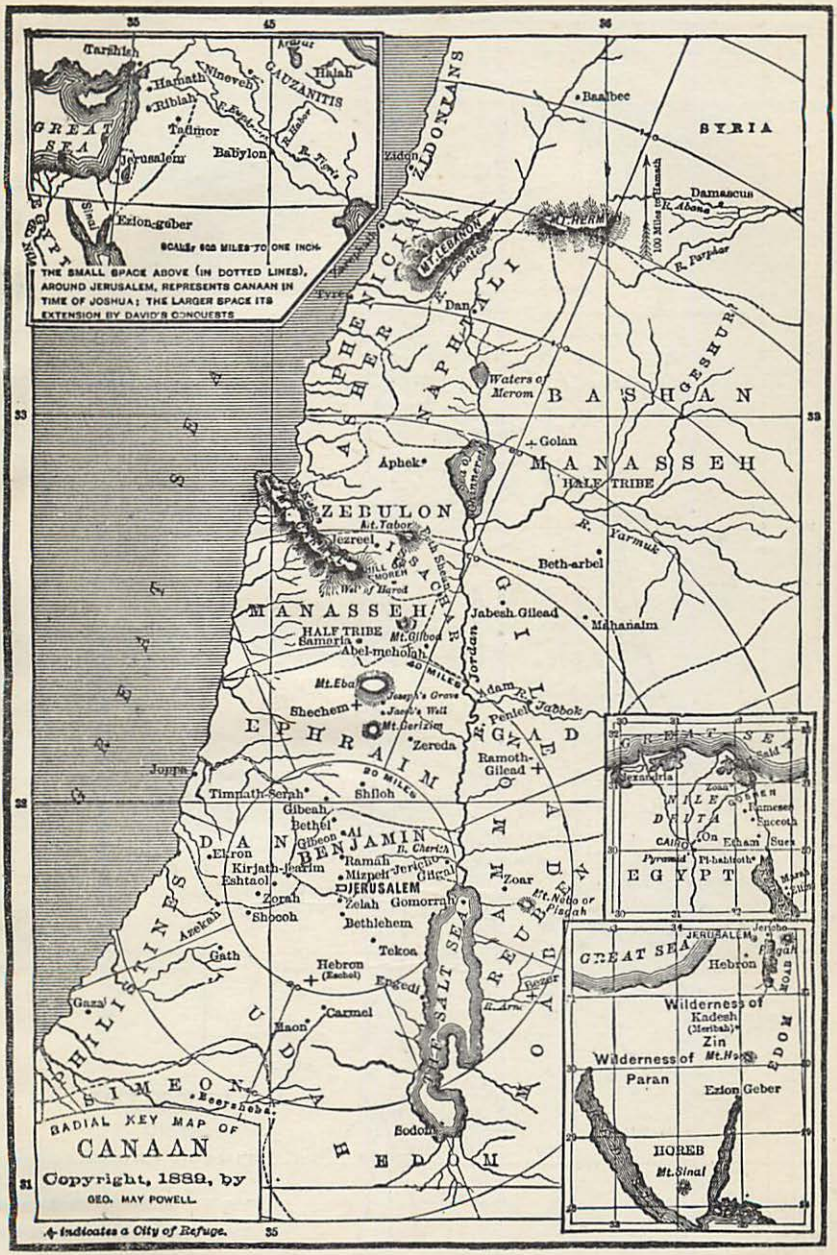
In preparing the lessons of this book and also his Bible lessons for twenty-nine years past—his first lessons were written in 1900—the author has drawn valuable information from all available commentaries, histories, dictionaries, chronological tables, etc., and has endeavored to give due credit in proper form for all direct quotations; but he wishes further to acknowledge his indebtedness to all these for information he has expressed in his own language.

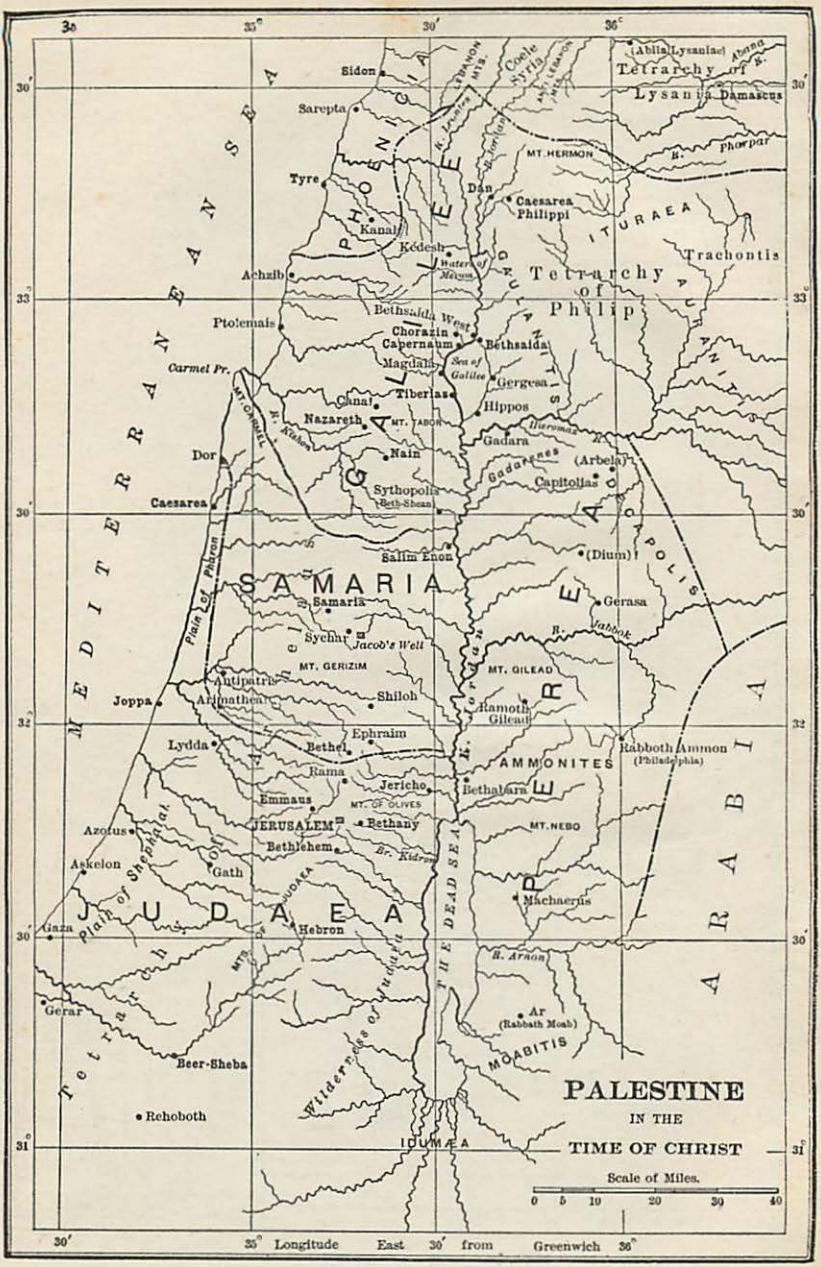
Above all, he is greatly indebted and most grateful to that thoroughly conscientious and most profound teacher of the word of our God, Brother David Lipscomb, now resting from his labors, while his work lives after him.

Copyright, 1928, by
E. A. ELAM.

GOSPEL ADVOCATE COMPANY, Publishers,
NASHVILLE, TENN.

Printed in United States of America,
November, 1927.


Tarshish
Hamath
Nineveh
Riblah
Tadmor
Babylon
Jerusalem
Halah
GAUZANITIS
GREAT SEA
Ezion-geber
SCALE: 600 MILES TO ONE INCH.
THE SMALL SPACE ABOVE (IN DOTTED LINES), AROUND JERUSALEM, REPRESENTS CANAAN IN TIME OF JOSHUA; THE LARGER SPACE ITS EXTENSION BY DAVID'S CONQUESTS
Baalbec
SYRIA
Damascus
Hermon
Mt. LEBANON
Tyre
Dan
Waters of Merom
BASHAN
Golan
MANASSEH
HALF TRIBE
Aphek
ZEBULON
Mt. Tabor
Jezreel
ISSACHAR
HILL MOREH
Well of Harod
Beth-arbel
Jabesh Gilead
Mahanaim
MANASSEH
HALF TRIBE
Samaria
Mt. Gilboa
Abel-meholah
Jordan
Mt. Ebal
Joseph's Grave
Jacob's Well
Shechem
Mt. Gerizim
Zereda
Adam
Penuel
Jabbok
GILEAD
Ramoth-Gilead
EPHRAIM
Joppa
Timnath-Serah
Shiloh
Gibeah
Bethel
Gibeon
Ai
DAN
BENJAMIN
Ekron
Kirjath-Jearim
Eshtaol
Ramah
Mizpeh
Jericho
Gilgal
JERUSALEM
Zorah
Zelah
Gomorrah
Shocoh
Bethlehem
Azekah
Gath
Tekoa
Hebron
(Kadesh)
Engedi
Gaza
Carmel
Maon
SALT SEA
Zoar
Mt. Nebo or Pisgah
Beer
Beersheba
SIMEON
Sodom
EDOM
GREAT SEA
Zoan
Pyramid
Pi-hahiroth
Succoth
Sues
EGYPT
JERUSALEM
Jericho
Hebron
Wilderness of Kadesh (Meribah)
Zin
Wilderness of Mt. Hor
Paran
Ezion Geber
HOREB
Mt. Sinai
RADIAL KEY MAP OF
CANAAN
Copyright, 1889, by
GEO. MAY POWELL.
indicates a City of Refuge.


PALESTINE
IN THE
TIME OF CHRIST
Scale of Miles.
0 5 10 20 30 40
Longitude East from Greenwich
MEDITERRANEAN SEA
PHŒNICIA
GALILEE
Tetrarchy of Philip
ITURAEA
Trachontis
Tetrarchy of Lysanias Damascus
(Abila Lysaniae)
Abana R.
Pharpar R.
MT. HERMON
Sidon
Sarepta
Tyre
Dan
Caesarea Philippi
Kanah
Kedesh
Waters of Merom
Achzib
Ptolemais
Bethsaida
Chorazin
Capernaum
Magdala
Sea of Galilee
Gergesa
Tiberias
Hippos
Nazareth
MT. TABOR
Gadara
Hieromax R.
Nain
Gadarenes
(Arbela)
Capitolias
Sythopolis
Beth-Shean
Carmel Pr.
MT. CARMEL
Kishon R.
Dor
Caesarea
Salim Enon
(Dium)
SAMARIA
Samaria
Gerasa
Jabbok R.
Sychar
Jacob's Well
MT. GERIZIM
MT. GILEAD
Plain of Phæron
Antipatris
Joppa
Arimathea
Shiloh
Ramoth Gilead
Lydda
Ephraim
Bethel
Rama
Jericho
Bethabara
AMMONITES
Rabboth Ammon (Philadelphia)
Emmaus
MT. OF OLIVES
JERUSALEM
Bethany
MT. NEBO
Azotus
Bethlehem
Br. Kidron
Askelon
Gath
Plain of Shephelah
Machaerus
JUDÆA
Gaza
Hebron
THE DEAD SEA
Arnon R.
Gerar
Ar (Rabbath Moab)
MOABITIS
Beer-Sheba
Wilderness of Judæa
Rehoboth
IDUMÆA
ARABIA

ST. PAUL'S JOURNEYS
AND THE PLACES MENTIONED IN THE ACTS AND THE EPISTLES.
2nd Journey
3rd Journey
Voyage to Rome
SCALES
ROMAN 100 50 0 100 MILES
ENGLISH 100 50 0 100 MILES
Longitude East from Greenwich
ROME
Three Taverns
Appii Forum
Puteoli
(Brindisium)
Lissus
Appolonia
ILLYRICUM
EPIRUS
MACEDONIA
ACHAIA
ITALIA
TYRRHENIAN SEA
CORCYRA (CORFU)
Nicopolis
Berea
Amphipolis
Philippi
Neapolis
THRACIA
Byzantium
Bosporus
PONTUS EUXINUS
PAPHLAGONIA
Amisus
BITHYNIA
PROPONTIS
Nicaea
Ancyra
Halys
GALATIA
PONTUS
Tavia
Mt. Olympus
Troas
Assos
Adramyttium
Pergamos
Pessinus
CAPPADOCIA
Caesarea (Mazaca)
Mt. Argaeus
Mytilene
CHIOS
Smyrna
Sardis
Philadelphia
Hierapolis
Antioch
Iconium
Derbe
Lystra
Tarsus
CILICIA
PISIDIA
PAMPHYLIA
TAURUS
Ephesus
Laodicea
Colossae
Tralles
CARIA
Miletus
Cnidus
COOS
PATMOS
LYCIA
Attalia
Patara
Perga
Myra
SEA OF CILICIA & PAMPHYLIA
Rhodes
RHODES
Seleucia
Antioch
Laodicea
Salamis
CYPRUS
Paphos
Phoenice
CRETE
C. Salmone
Fair Havens
MELITA (MALTA)
Syracuse
SICILIA
Rhegium
ADRIA OR IONIAN SEA
MEDITERRANEAN SEA
Cyrene
LIBYA
Alexandria
EGYPT
Sidon
Sarepta
Tyre
Ptolemais
Nazareth
Samaria
CAESAREA
Antipatris
Joppa
Lydda
JERUSALEM
Gaza
JORDAN
DEAD SEA
MASADA

For truth and right always the same,

E. A. ELAM.

1928 LESSONS.

FIRST QUARTER.

THE GOSPEL OF THE SON OF GOD.

Studies in Mark.

(First Half of a Six-Months' Course.)

I	January	1.—John the Baptist and Jesus	Mark 1: 1-11
II.	"	8.—Jesus and the Sick	Mark 1: 21-34
III.	"	15.—Jesus and Sinners	Mark 2: 3-12, 15-17
IV.	"	22.—Jesus and the Law (Temperance Lesson)	Mark 2: 18-22; 3: 1-6
V.	"	29.—The Growing Fame of Jesus	Mark 3: 7-12; 6: 53-56
VI.	February	5.—Jesus Misunderstood and Opposed	Mark 3: 19b-27; 6: 1-6
VII.	"	12.—Jesus Pictures the Kingdom of God	Mark 4: 26-34
VIII.	"	19.—Two Miracles of Power	Mark 4: 35-41; 5: 15-19
IX.	"	26.—Other Mighty Works of Jesus	Mark 5: 22-27, 32-36, 41, 42
X.	March	4.—Jesus and the Twelve	Mark 3: 13-15; 6: 7-13
XI.	"	11.—Jesus Feeds the Multitudes	Mark 6: 31-44
XII.	"	18.—Jesus Teaches Sincerity	Mark 7: 1-13
XIII.	"	25.—Review: Jesus Proclaims the Kindgom of God	

SECOND QUARTER.

THE GOSPEL OF THE SON OF GOD.

Studies in Mark.

(Second Half of a Six-Months' Course.)

I.	April	1.—Jesus the Suffering Messiah	Mark 8: 27-37
II.	"	8.—The Resurrection. (Easter Lesson.)	Mark 16: 1-8, 19, 20
III.	"	15.—Transfiguration and Service	Mark 9: 2-8, 17, 18, 25-29
IV.	"	22.—Jesus and the Home	Mark 10: 2-9, 13-16
V.	"	29.—The Cost of Discipleship	Mark 10: 17-27; 12: 41-44
VI.	May	6.—Greatness through Service	Mark 10: 35-45
VII.	"	13.—Jesus Enters Jerusalem	Mark 11: 1-10, 15-18
VIII.	"	20.—Jesus Teaching in the Temple	Mark 12: 13-17, 28-34
IX.	"	27.—The Wicked Husbandmen. (May be used with Temperance Applications.)	Mark 12: 1-12
X.	June	3.—Jesus Facing Betrayal and Death	Mark 14: 17-25, 32-36
XI.	"	10.—The Arrest and Trial	Mark 15: 1-15
XII.	"	17.—The Crucifixion	Mark 15: 22-26, 33-39
XIII.	"	24.—Review: Jesus the Savior	

THIRD QUARTER.

LIFE AND LETTERS OF PAUL.

(First Half of a Six-Months' Course.)

I.	July	1.—The Early Life of Saul	Deut. 6: 4-9; Phil. 3: 4-6; Acts 22: 3, 27, 28
II.	"	8.—Saul and Stephen	Acts 7: 54—8: 3; 22: 19, 20
III.	"	15.—The Conversion of Saul	Acts 22: 6-16
IV.	"	22.—Saul's Early Ministry	Acts 9: 19b-30; 11: 25, 26
V.	"	29.—The First Foreign Missionaries	Acts 13: 1-5, 13-15, 44-49
VI.	August	5.—Paul in a Pagan Country	Acts 14: 8-20
VII.	"	12.—The Council at Jerusalem	Acts 15: 1-11
VIII.	"	19.—Paul Carries the Gospel into Europe	Acts 16: 9-15
IX.	"	26.—Paul in a Roman Prison	Acts 16: 19-34
X.	September	2.—Paul in Thessalonica	Acts 17: 1-12
XI.	"	9.—Paul in Athens and Corinth	Acts 18: 1-11; 1 Tim. 2: 3-7
XII.	"	16.—Paul Writes to his Friends in Corinth	1 Cor. 1: 10-13; 3: 5-11, 21-23
XIII.	"	23.—The Christian Basis of Total Abstinence (Temperance Lesson)	1 Cor. 8: 1-13
XIV.	"	30.—Review: Paul the Missionary	

FOURTH QUARTER.

LIFE AND LETTERS OF PAUL.

(Second Half of a Six-Months' Course.)

I.	October	7.—Paul in Ephesus	Acts 19: 8-10, 18-20; Ephesians 4: 11-16
II.	"	14.—Spiritual Gifts	1 Corinthians 12: 4-7, 31; 13: 1-8, 13
III.	"	21.—Christian Stewardship	2 Corinthians 8: 1-9; 9: 6, 7, 15
IV.	"	28.—Paul's Last Journey to Jerusalem	Acts 20: 17-21, 28-38; 2 Cor. 11: 28
V.	November	4.—World's Temperance Sunday	Romans 13: 1-10, 13, 14
VI.	"	11.—Peace and Good Will among Men	Romans 12: 1, 2, 9-21
VII.	"	18.—Paul's Experiences in Jerusalem	Acts 21: 27—22: 1, 22-29
VIII.	"	25.—The Prayers of Paul. (May be used as Thanksgiving Lesson)	Acts 20: 36-38; Ephesians 1: 15, 16; 3: 14-21
IX.	December	2.—Paul before his Judges	Acts 24: 24-27; 26: 19-29
X.	"	9.—Paul Goes to Rome	Acts 28: 11-24, 30, 31
XI.	"	16.—Paul and his Friends	Philemon 8-21
XII.	"	23.—Paul's Last Message	2 Timothy 4: 1-8, 16-18
XIII.	"	30.—Review: Paul, the World Christian	

CHRONOLOGICAL TABLE

FROM THE CREATION TO THE BIRTH OF CHRIST

ACCORDING TO USSHER'S CHRONOLOGY

Period	B. C.	Event	Scripture Reference
I From the Creation to the Deluge	4004	The Creation	Gen. 1, 2
	4002	Birth of Cain	Gen. 4: 1
	4001	Birth of Abel	Gen. 4: 2
	3875	Death of Abel	Gen. 4: 8
	3874	Birth of Seth	Gen. 5: 3
	3382	Birth of Enoch	Gen. 5: 18
	3317	Birth of Methuselah	Gen. 5: 21
	3074	Death of Adam	Gen. 5: 5
	3017	Enoch translated	Gen. 5: 24
	2948	Birth of Noah	Gen. 5: 28, 29
	2348	Death of Methuselah	Gen. 5: 27
II From the Deluge to the Call of Abraham	2348	Noah enters the ark	Gen. 7: 6, 7
	2347	Noah goes forth from the ark	Gen. 8: 18
	2234	Building the tower of Babel	Gen. 11: 1–9
	1998	Death of Noah	Gen. 9: 29
	1996	Birth of Abraham	Gen. 11: 26
III From the Call of Abraham to the Exodus	1936	Removal of Abraham from Ur to Haran	Gen. 11: 31
	1921	Abraham called to Canaan	Gen. 12: 1–5
	1913	Abraham's rescue of Lot	Gen. 14: 1–24
	1910	Birth of Ishmael	Gen. 16
	1897	Renewal of God's covenant with Abraham	Gen. 17, 18
	1897	Destruction of Sodom	Gen. 18, 19
	1896	Birth of Isaac	Gen. 21: 1–5
	1871	Abraham's faith tested	Gen. 22: 1–19
	1859	Death of Sarah	Gen. 23: 1, 2
	1856	Marriage of Isaac and Rebekah	Gen. 24
	1836	Birth of Jacob and Esau	Gen. 25: 24–26
	1821	Death of Abraham	Gen. 25: 7, 8
	1760	Jacob's flight to Padan-aram	Gen. 28–30
	1746	Birth of Joseph	Gen. 30: 22–24
	1729	Joseph sold into Egypt	Gen. 37
	1716	Joseph honored in Egypt	Gen. 41
	1706	Jacob's removal to Egypt	Gen. 43–47
	1689	Jacob's death	Gen. 49
	1636	Joseph's death	Gen. 50: 26
	1574	Birth of Aaron	Ex. 6: 20
	1571	Birth of Moses	Ex. 2: 1–10
	1531	Moses' flight to Midian	Ex. 2: 11–22
	1491	Moses commissioned to deliver Israel	Ex. 3, 4
IV From the Exodus to the Division of the Kingdom	1491	Crossing the Red Sea	Ex. 14, 15
	1491	Giving the law at Sinai	Ex. 19–40
	1452	Death of Aaron	Num. 20: 27–29
	1451	Death of Moses	Deut. 34
	1451	Joshua, Moses' successor	Deut. 34: 9
	1451	Crossing the Jordan	Josh. 1–4
	1443	Death of Joshua	Josh. 24
	1155	Birth of Samuel	1 Sam. 1: 20
	1095	Saul anointed king of Israel	1 Sam. 10, 11
	1055	Death of Saul	1 Sam. 31
	1055	David made king of Judah	2 Sam. 2: 4
	1048	David made king of all Israel	2 Sam. 5: 1–5
	1033	Solomon's birth	2 Sam. 12: 24
	1015	Solomon made king	1 Kings 1
	975	Revolt of the ten tribes	1 Kings 12

Period	B. C.	Kings of Judah	Kings of Israel
V From the Division of the Kingdom to the Captivity of Judah	975	Rehoboam	Jeroboam
	958	Abijah, or Abijam	
	955	Asa	
	954		Nadab
	953		Baasha
	930		Elah
	929		Zimri
	929		Omri
	918		Ahab
	914	Jehoshaphat	
	897		Ahaziah
	896		Joram, or Jehoram
	892	Joram, or Jehoram	
	885	Ahaziah	
	884	Athaliah	Jehu
	878	Joash, or Jehoash	
	856		Jehoahaz
	839		Jehoash
	839	Amaziah	
	825		Jeroboam II
	810	Uzziah, or Azariah	
	784		(Interregnum)
	773		Zachariah
	772		Shallum
	772		Menahem
	761		Pekahiah
	759		Pekah
	758	Jotham	
	742	Ahaz	
	730		Hoshea
	726	Hezekiah	
	721		(Captivity of Israel)
	697	Manasseh	
	642	Amon	
	640	Josiah	
	609	Jehoahaz	
	609	Jehoiakim	
	598	Jehoiachin	
	598	Zedekiah	
	587	Captivity of Judah	

VI From the Captivity of Judah to End of Old Testament History	587	Destruction of Jerusalem	2 Kings 25: 8, 9
	538	Capture of Babylon by Cyrus	Dan. 5: 31
	536	Cyrus permits Jews to return	Ez. 1: 1–4
	536	Return under Zerubbabel	Ez. 2: 1, 2
	534	Foundation of second temple laid	Ez. 3: 8–13
	521	Building of temple stopped	Ez. 4: 24
	520	Building of temple resumed	Ez. 6: 14
	520	Appeals of Haggi and Zechariah	Ez. 6: 14
	515	Second temple dedicated	Ez. 6: 16–22
	478	Esther made queen by Xerxes	Es. 2: 17
	473	Haman's plot fails	Es. 7: 10
	458	Ezra given a commission	Ez. 7: 11-26
	445	Nehemiah governor of Jerusalem	Neh. 2
	432	Second visit of Nehemiah to Jerusalem	Neh. 13: 4–7

VII From the Close of Old Testament History to the Birth of Christ	335	Alexander the Great becomes monarch of the East
	320	Ptolemy Lagus surprises Jerusalem
	277	Septuagint Version of the Scriptures ordered
	170	Antiochus Epiphanes, the Syrian, captures Jerusalem
	166	Jews revolt and Judas Maccabeus becomes governor of Jerusalem
	63	Jerusalem becomes a Roman province
	40	Herod made king
	28	Augustus Cæsar becomes emperor of Rome
	18	Herod's temple begun
	4	Birth of Christ

NOTE—Old Testament dates cannot be given with exactness. Some of the dates are uncertain.

CHRONOLOGICAL TABLE

From the Birth of Christ to His Accension and Harmony of the Gospels

COPIED FROM OXFORD BIBLE

B. C.	EVENTS	LOCALITY	MATT.	MARK	LUKE	JOHN
	The DIVINITY of CHRIST					1: 1-5
	Preface				1: 1-4	
5	Annunciation of the birth of John the Baptist	Jerusalem			1: 5-25	
	Espousal of Virgin Mary	Nazareth	1: 18		1: 27	
	The Annunciation of the birth of Jesus	Nazareth			1: 26-38	
	The visitation of Mary to Elizabeth	Hebron, or Juttah			1: 39-55	
	Her return to Nazareth				1: 56	
	Joseph's vision	Nazareth	1: 20-25			
	Birth and infancy of John the Baptist	Hebron			1: 57-80	
4	Birth of Jesus	Bethlehem			2: 1-7	
	Adoration by shepherds	Bethlehem			2: 8-16	
	Circumcision	Bethlehem	1: 25		2: 21	
	Presentation and purification	Jerusalem			2: 22-29	
	Genealogies		1: 17		3: 23	
3	Adoration by the wise men	Bethlehem	2: 1-12			
A.D.	Flight into Egypt	Egypt	2: 13-15			
	Massacre of the Innocents	Bethlehem	2: 16-18			
1	Return to Nazareth	Nazareth	2: 19-23		2: 39	
	Childhood of Jesus	Nazareth			2: 40	
7	With the doctors in the temple	Jerusalem			2: 46-50	
7–26	Youth of Jesus	Nazareth			2: 51	
	MISSION OF JOHN THE BAPTIST					
26	Ministry of John the Baptist	Bethabara	3: 1-4	1: 1-8	3: 1-6	1: 6-15
	Baptisms by John the Baptist	Bethabara	3: 5	1: 5	3: 7	
	Witness to Christ by John the Baptist	Bethabara	3: 11, 12	1: 7, 8	3: 15-18	
	Baptism of Jesus by John the Baptist	Bethabara	3: 13-17	1: 9-11	3: 21, 22	
	Temptation of Jesus	Wilderness of Judaea	4: 1-11	1: 12, 13	4: 1-13	
	John the Baptist's second testimony	Bethabara				1: 19-35
	Call of first disciples (five)	Bethabara				1: 37-51
	CHRIST'S FIRST APPEARANCE					
27	First miracle, at Cana	Cana				2: 1-11
	Visit to Capernaum	Capernaum				2: 12
	First PASSOVER; first cleansing of temple	Jerusalem				2: 13-23
	Discourse with Nicodemus	Jerusalem				3: 1-21
	The Baptist's last testimony	Aenon				3: 25-36
	Christ's visit to Samaria	Sychar				4: 1-42
	Christ's return to Cana	Cana				4: 43-46
	Christ's healing of nobleman's son	Cana				4: 46-54
	FIRST PUBLIC PREACHING					
27	Imprisonment of John the Baptist	Machaerus	4: 12	1: 14		
	Christ's preaching in Galilee—					
	Christ's preaching at Nazareth	Nazareth		6: 1	4: 15-30	
	Christ's preaching at Capernaum	Capernaum	4: 13		4: 31	
	Call of Andrew, Peter, James, and John	Capernaum	4: 18-22	6: 16		
	Miracles—Casting out a devil	Capernaum		6: 23	4: 33	
	Healing Peter's mother-in-law	Capernaum		6: 29	4: 38	
	Healing many sick and diseased	Capernaum		6: 32	4: 40	

A. D.	Events	Locality	Matt.	Mark	Luke	John
	First General Circuit					
27	*Preparatory Prayer*			1: 35	4: 42	
	Circuit through Galilee		4: 23-25	1: 39	4: 44	
	Sermon on the Mount	Hill above Gennesareth	5-7: 27			
	Sermon in the boat; miraculous draught of fish	Gennesareth			5: 1	
	Healing of a leper		8: 2-4	1: 40	5: 12	
	Retirement for prayer			1: 45	5: 16	
	Healing of palsied man	Capernaum	9: 2	2: 1	5: 17	
	Call of Matthew (Levi), supper and discourse	Capernaum	9: 9	2: 13-18	5: 27-33	
	Second Year's Ministry					
28	Second Passover	Jerusalem				5: 1
	Miracle at Bethesda, and discourse on it	Jerusalem				5: 2-47
	The Sabbath; plucking corn	Galilee	12: 1	2: 23	6: 1	
	The miracle of the withered hand	Capernaum	12: 10	3: 1	6: 6	
	Opposition of Herodians	Capernaum	12: 14	3: 6	4: 11	
	Retirement for prayer	Capernaum		3: 13	6: 12	
	Ordination of Twelve Apostles	Capernaum	10: 2-4	3: 14	6: 13	
	Sermon In The Plain (of Gennesareth)	near Capernaum			6: 17-49	
	Healing centurion's servant	Capernaum	8: 5-13		7: 1	
	Healing son of widow of Nain	Nain			7: 11	
	Message from John the Baptist; Christ's testimony	Capernaum	11: 2-7		7: 17-24	
	Warning to Chorazin, etc.	Capernaum	11: 20-28			
	Mary Magdalene	Capernaum (?)			7: 36	
	Second General Circuit					
28	Through Galilee	Galilee		3: 19	8: 1-3	
	Healing of a demoniac	Capernaum	12: 22			
	Blasphemy against the Holy Ghost	Capernaum	12: 24	3: 22		
	The unclean spirit	Capernaum	12: 43			
	The interruption of His relatives	Capernaum	12: 46	3: 31		
28	Parables—The Sower	Plain of Gennesareth	13: 1-9 18-23	4: 1, 14 -20	8: 4, 11-15	
	The Tares	Plain of Gennesareth	13: 24			
	The Mustard Seed	Plain of Gennesareth	13: 31	4: 30		
	The Leaven	Plain of Gennesareth	13: 33			
	The Candle	Plain of Gennesareth		4: 21	8: 16	
	The Treasure	Plain of Gennesareth	13: 44			
	The Pearl	Plain of Gennesareth	13: 45			
	The Net	Plain of Gennesareth	13: 47			
	Christ calms the storm	Sea of Gennesareth	8: 24	4: 37	8: 23	
	Christ suffers devils to enter the swine	Gadara	8: 28	5: 1	8: 27	
	Parables—Bridegroom	Capernaum	9: 15			
	New cloth and new wine	Capernaum	9: 16 ,17			
	Miracles—Issue of blood	Gennesareth	9: 18	5: 22	8: 41	
	Jarius' daughter	Capernaum	9: 18	5: 22	8: 41	
	Two blind men	Capernaum	9: 27			
	Dumb spirit	Capernaum	9: 32			

A. D.	Events	Locality	Matt.	Mark	Luke	John
	Third General Circuit					
28	Mission of the Twelve Apostles		10: 1	6: 6-11	9: 1-3	
	Death of John the Baptist	Machaerus	14: 1	6: 14	9: 7	
	Feeding five thousand	Bethsaida	14: 13	6: 30	9: 12	6: 1
	Walking on the water	Lake	14: 25	6: 48		6: 19
	Discourse on the plain and in the synagogue	Capernaum	14: 34			6: 22-70
	Third Year's Ministry					
	Discourse on pollution	Capernaum	15: 1-20	7: 1-23		
	Syrophenician woman	Phenicia	15: 21	7: 24		
	Miracles—					
	Healing of the deaf and dumb man	Decapolis		7:32		
	Healing of many sick	Decapolis	15: 29			
	Feeding four thousand	Gennesaret	15: 32	8: 1		
	Parable of leaven	Gennesaret	16: 5	8: 14		
	Healing blind man	Bethsaida		8: 22		
	Peter's confession of Christ's Divinity		16: 13	8: 27	9: 18	
	Transfiguration	Mount Tabor, or Hermon	17: 1	9: 2	9: 28	
	Healing demoniac child	Mount Tabor, or Hermon	17: 14	9: 14	9: 37	
	Predictions of His passion	Galilee	17: 22	9: 30	9: 43	
	The stater in the fish's mouth	Capernaum	17: 27			
	Lesson on docility		18: 1	9: 33	9: 46	
	Lesson on forgiveness		18: 15	9: 43		
	Lesson on self-denial		18: 18			
	Parable of the unmerciful servant		18: 23			
	The Feast of Tabernacles	Jerusalem				7: 2, 10
	Discourses	Jerusalem				7: 10-46
	Officers sent to arrest Him	Jerusalem				7: 30, 46
	The adultress	Jerusalem				8: 3
	Discourses	Jerusalem				8:12
	Threatened with stoning	Jerusalem				8: 59
	Healing of blind man, and discourses	Jerusalem				9: 1
	Christ the Door	Jerusalem				10:1
	Christ the Good Shepherd	Jerusalem				10: 11
	Feast of Dedication	Jerusalem				10:22
	Christ's oneness with the Father	Jerusalem				10:30
	Christ's retreat across the Jordan	Perea				10: 40
	Christ's raising of Lazarus	Bethany				11: 1
	Christ's retreat to Ephraim	Ephraim				11: 54
	*Christ's repulse by the Samaritans	Samaria			9: 53	
	*Mission of the Seventy	Galilee			10: 1-17	
	*Parable of the Good Samaritan	Jerusalem			10: 30	
	*Visit to Martha and Mary	Bethany			10: 38	
	*The Lord's Prayer	Mount of Olives	6: 9-13		11: 2-4	
	Parable of the importunity of a friend	Mount of Olives			11: 5	
28	The dumb spirit	Jerusalem			11: 14	
	The rich fool	Jerusalem			12: 16	
	God's providence to birds and flowers	Jerusalem			12: 22-30	
	The barren fig tree	Jerusalem			13: 6	
	The woman with an infirmity	Jerusalem			13: 11	
	*The mustard seed	Jerusalem			13: 18	
	*Healing the man with dropsy	Jerusalem			14: 1-4	
	*Lesson on humility	Jerusalem			14: 7	
	Parables—					
	The great supper	Jerusalem			14: 12	

A. D.	Events	Locality	Matt.	Mark	Luke	John
	The lost sheep and piece of silver	Jerusalem			15: 1	
	The prodigal son	Jerusalem			15: 11	
	The unjust steward	Jerusalem			16: 1	
	Dives and Lazarus	Jerusalem			16: 19	
	*The ten lepers	Samaria			17: 11	
	Parables—					
	Importunate widow	Jerusalem			18: 1	
	Pharisee and publican	Jerusalem			18: 9	
	Rich young man	Jerusalem	19: 16	10: 17	18: 18	
	Laborers in the vineyard	Jerusalem	20: 1			
	Ten pounds	Jerusalem			19: 12	
	*Healing blind Bartimeus	Jericho	20: 29	10: 46		
	The Last Passover					
29	The supper in Simon's house	Bethany	26: 6-13	14: 3-9		12: 1
	Mary anoints Jesus	Bethany	26: 7	14: 3		12: 3
	Triumphant entry into the temple	Jerusalem	21: 1-17	11: 1-11	19: 29-41	12: 12-20
	Retirement to Bethany	Bethany	21: 17	11: 11		
	Cursing the fig tree	Mount of Olives	21: 18	11: 12		
	Cleansing the temple	Jerusalem	21: 12	11: 15	19: 45	
	Retirement to Bethany	Bethany		11: 19		
	The withered fig tree and its lesson	Mount of Olives		11: 20		
	Discourses in the temple—					
	The father and two sons	Jerusalem	21: 28			
	The wicked husbandmen	Jerusalem	21: 33	12: 1	20: 9	
	The wedding garment	Jerusalem	22: 1			
	Tribute money	Jerusalem	22: 15	12: 13	20: 20	
	The Sadducees and the resurrection	Jerusalem	22: 23	12: 18	20: 27	
	The great commandment	Jerusalem	22: 34	12: 28		
	The widow's mite	Jerusalem		12: 41	21: 1	
	The eight woes	Jerusalem	23			
	Destruction of Jerusalem and of the world	Jerusalem	24: 1	13: 1	21: 5	
	Parables—					
	Ten virgins	Mount of Olives	25: 1			
	Talents	Mount of Olives	25: 14			
	Sheep and goats	Mount of Olives	25: 31			
	Warning of the betrayal	Bethany	26: 1			
	The counsel of the Sanhedrin	Jerusalem	26: 3	14: 1	22: 1	
	Judas' betrayal	Jerusalem	26: 14	14: 10	22: 3	
	Preparation of the Passover	Jerusalem	26: 17	14: 12	22: 7	
	Washing the apostles' feet	Jerusalem				13: 1-17
	The breaking of bread	Jerusalem	26: 26	14: 22	22: 19	
	"One of you shall betray me"	Jerusalem			22: 21	13: 18
	"Is it I?"	Jerusalem	26: 22-25	14: 19		
	The giving of the sop. "That thou doest, do quickly"	Jerusalem				13: 26,27
29	Departure of Judas	Jerusalem				13: 30
	Peter warned	Jerusalem	26: 34	14: 30	22: 34	13: 36
	The blessing the cup	Jerusalem	26: 28	14: 24		
	The discourses after supper	Jerusalem				14-16
	Christ's prayer for his apostles	Jerusalem				17
	The hymn	Jerusalem	26: 30	14: 26		
	The agony	Gethsemane	26: 37	14: 33	22: 39	18: 1
	His prayer (repeated thrice)	Gethsemane	26: 39-44	14: 36-39	22: 42	
	His sweat, and the angel's comfort	Gethsemane			22: 43,44	

*As an interval of nearly three months occurred between the Feasts of Tabernacles and Dedication, some place the events marked * in that interval, and vary their order, putting the "healing of the ten lepers" immediately after the "repulse by the Samaritans."

A. D.	Events	Locality	Matt.	Mark	Luke	John
29	The sleep of the apostles	Gethsemane	26: 40-45	14: 37-41		
	Betrayal by Judas	Gethsemane	26: 47-50	14: 43,44	22: 47	18: 2-4
	Peter smites Malchus	Gethsemane	26: 51	14: 47	22: 50	18: 10
	Christ heals the ear of Malchus	Gethsemane			22: 51	
	Christ forsaken by his disciples	Gethsemane	26: 56	14: 50		
	Christ led to Annas	Jerusalem				18: 12
	Christ tried by Caiaphas	Jerusalem	26: 57	14: 53	22: 54	18: 15
	Peter follows Christ	Jerusalem	26: 58	14: 54	22: 55	18: 15
	The high priest's adjuration	Jerusalem	26: 63	14: 61		
	Christ condemned, buffeted, mocked	Jerusalem	26: 66,67	14: 64,65	22: 63-65	
	Peter's denial of Christ	Jerusalem	26: 69	14: 66	22: 55-59	18: 17-27
	Christ before Pilate	Jerusalem	27: 1	15: 1	23: 1	18: 28
	Repentance of Judas	Jerusalem	27: 3			
	Pilate comes out to the people	Jerusalem				18: 28
	Pilate speaks to Jesus privately	Jerusalem				18: 33
	Pilate orders Him to be scourged	Jerusalem	27: 26	15: 15		19: 1
	Jesus crowned with thorns	Jerusalem	27: 29	15: 17		19: 2
	Jesus exhibited by Pilate: "Ecce Homo"	Jerusalem				19: 5
	Jesus accused formally	Jerusalem	27: 11	15: 2	23: 2	
	Jesus sent by Pilate to Herod, mocked, arrayed in purple	Jerusalem			23: 6-11	
	"Behold your King"	Jerusalem				19: 14
	Pilate desires to release Him	Jerusalem	27: 15	15: 6	23: 17	
	Pilate receives a message from his wife	Jerusalem	27: 19			
	Pilate washes his hands	Jerusalem	27: 24			
	Pilate releases Barabbas	Jerusalem	27: 26			
	Pilate delivers Jesus to be crucified	Jerusalem		15: 15	23: 25	19: 16
	Simon of Cyrene carries the cross	Jerusalem	27: 32	15: 21	23: 26	
	They give Him vinegar and gall	Golgotha	27: 34	15: 23	23: 36	
	They nail Him to the cross	Golgotha	27: 35		23: 33	19: 18
	The superscription	Golgotha	27: 37	15: 26	23: 38	19: 19
	THE SEVEN WORDS					
	1. *Father, forgive them*	Golgotha			23: 34	
	His garments parted, and vesture allotted	Golgotha	27: 35	15: 24	23: 23-34	19: 23
	Passers-by rail, the two thieves revile	Golgotha	27: 39-44	15: 29-32	23: 35	
	The penitent thief	Golgotha			23: 40	
	2. *To-day shalt thou be with me in Paradise*	Golgotha			23: 43	
	3. *Woman, behold, thy son, etc.*	Golgotha				19: 26,27
	The darkness	Golgotha	27: 45	15: 33	23: 44	
	4. *My God, my God, why hast thou forsaken me?*	Golgotha	27: 46	15: 34		
	5. *I thirst*	Golgotha				19: 28
	The vinegar	Golgotha	27: 48	15: 36		19: 29
	6. *It is finished*	Golgotha				19: 30
	7. *Father, into thy hands I commend my spirit*	Golgotha			23: 46	
	Rending of the veil	Jerusalem	27: 51	15: 38	23: 45	
29	Opening of graves, and resurrection of saints	Jerusalem	27: 52			
	Testimony of centurion	Golgotha	27: 54	15: 39	23: 47	
	Watching of the women	Golgotha	27: 55	15: 40	23: 49	
	Piercing His side	Golgotha				19: 31
	Taking down from the cross, and burial by Joseph of Arimathea and Nicodemus	Golgotha	27: 57-60	15: 46	23: 53	19: 38
	A guard placed at the door, which was sealed	The Garden	27: 65,66			19: 39-42

A. D.	Events	Locality	Matt.	Mark	Luke	John
	The Great Forty Days					
29	Women carry spices to the tomb	The Garden	28: 1	16: 2		
	An angel had rolled away the stone	The Garden	28: 2			
	Women announce the resurrection	Jerusalem	28: 8			20: 1, 2
	Peter and John run to the tomb	The Garden			24: 12	20: 3
	The women return to the tomb	The Garden			24: 1	
	The guards report it to the chief priests	Jerusalem	28: 11-15			
	Appearance of Christ After His Resurrection					
	1. To Mary Magdalene	The Garden		16: 9,10		20: 14
	"All hail! Fear not. Touch me not"	The Garden	28: 9			20: 17
	2. To the women returning home	The Garden	28: 9			
	"Go, tell my brethren that they go into Galilee; there shall they see me."					
	3. To two disciples going to Emmaus	Emmaus		16: 12	24: 13	
	(*Exposition of prophecies on the Passion*).					
	4. To Peter (1 Cor. 15: 5)	Jerusalem			24: 34	
	5. To ten apostles in the upper room	Jerusalem			24: 36	20: 19
	"Peace by unto you. As my Father hath sent me, even so send I you."					
	"Receive ye the Holy Ghost. Whose soever sins ye remit," etc.					
	6. To the eleven apostles in the upper room	Jerusalem		16: 14		20: 26
	"Peace be unto you."					
	To Thomas.					
	"Reach hither thy finger," etc.					
	"Blessed are they that have not seen, and yet have believed."					
	7. To seven apostles at the Sea of Tiberias	Tiberias				21: 1-24
	To Peter.					
	"Feed my sheep. Feed my lambs."					
	8. To eleven apostles on a mountain in Galilee (1 Cor. 15: 5)	Galilee	28: 16			
	"All power is given unto me in heaven and in earth."					
	"Go ye and teach all nations, baptizing them," etc.					
	"Lo, I am with you always, even unto the end of the world. Amen."					
29	9. To five hundred brethren at once (1 Cor. 15: 6)	Galilee, or Bethany				
	10. To James (1 Cor. 15: 7)					
	11. Ascension (1 Cor. 15: 7)	Bethany		16: 19	24: 50,51	
	12. To Paul (1 Cor. 15: 8)	Damascus (?)				

SUPPOSED CHRONOLOGY OF THE ACTS AND EPISTLES

A. D.	
30	Introduction to the Acts of the Apostles (1: 1-14).
30—35	Events till the appointing of deacons (1: 15 to 6: 6).
35—40	Events till the conversion of Cornelius (6: 7 to 10: 48).
40—43	Events till the establishment of the church at Antioch (11: 1-26).
43—46	Events till the end of Paul's first missionary journey (11: 27 to 14: 28).
46—54	Events till the end of Paul's second missionary journey (15: 1 to 18: 22). Epistles—1 Thess. (52); 2 Thess. (53).
55—60	Events till the end of Paul's third missionary journey (18: 23 to 26: 32). Epistles—1 Cor. (57; 2 Cor., Gal. (57); Rom. (58).
60—63	Paul's imprisonment at Cesarea and voyage to Rome (27, 28).
61	James' General Epistle to Jewish Christians.
62	Paul writes his Epistle to Ephesians.
	Timothy and Epaphroditus arrive at Rome, bringing tidings from Colosse (Col. 1: 1-7).
	Paul's Epistle to the Collossians.
	Paul's Epistle to Philemon on behalf of Onesimus, his runaway slave.
63	Paul's Epistle to the Philippians.
	Paul's Epistle to the Hebrews, explaining how the old dispensation is developed into the new.
	Timothy liberated (Heb. 13).
	Paul visits Crete; leaves Titus in charge of church there.
	Peter writes his first Epistle to Jews and Gentiles scattered abroad and persecuted.
64	Paul goes to Macedonia.
	Paul writes first Epistle to Timothy, at Ephesus (1 Tim. 1: 6).
	Paul writes Epistle to Titus.
	Paul winters at Nicopolis, Dalmatia, Troas.
65(?)	Jude writes his Epistle.
65	Peter writes his second Epistle to Jewish and Gentile Christians scattered through Pontus.
	Paul's second imprisonment in Rome; tried before Nero.
66	Paul's second Epistle to Timothy, summoning him to Rome.
	Paul's martyrdom. Peter's martyrdom at Rome.
71	Destruction of Jerusalem by Titus.
	John writes his three Epistles.
75(?)	Jude writes his Epistle.
96	John writes the Book of Revelation.
97	John writes his Gospel.

FIRST QUARTER.

THE GOSPEL OF THE SON OF GOD.

STUDIES IN MARK.

(*First Half of a Six-Months' Course.*)

THE AIM OF THESE LESSONS.

The aim of these lessons is to develop in the minds and hearts of the pupils a higher appreciation of Jesus' character and ministry, a firmer faith in the fact that he is the Christ and the Son of God, and a deeper loyalty to him as Lord and Master.

LESSON I.—JANUARY 1, 1928.

JOHN THE BAPTIST AND JESUS.

Mark 1: 1-11.

1 The beginning of the gospel of Jesus Christ, the Son of God.
2 Even as it is written in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;
4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.
5 And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.
6 And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey.
7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.
8 I baptized you in water; but he shall baptize you in the Holy Spirit.
9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.
10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:
11 And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

GOLDEN TEXT.—"*He must increase, but I must decrease.*" (John 3: 30.)

TIME.—Probably the first of A.D. 27. See what is said of the time of these lessons in the beginning of Lesson I. of the First Quarter of 1927.

PLACE.—The place of baptism was in the Jordan, probably at Bethabara.

PERSONS.—John the Baptist, Jesus, God, and others.

DEVOTIONAL READING.—Ps. 103: 1-8.

ADDITIONAL MATERIAL FOR TEACHERS.—Mark 6: 14-29.

HOME DAILY READING.—

December 26.	M.	John the Baptist and Jesus. (Mark 1: 1-11.)
December 27.	T.	Prophecy Concerning John. (Mal. 3: 1-6.)
December 28.	W.	Testimony of John. (John 1: 19-34.)
December 29.	T.	Character of John. (Luke 7: 18-28.)
December 30.	F.	Death of John. (Matt. 14: 1-12.)
December 31.	S.	Preparing the Way. (Isa. 52: 1-10.)
January 1.	S.	Good Tidings. (Isa. 40: 1-11.)

GEOGRAPHICAL NOTES.

In order to gain correct information concerning the river Jordan, from source to mouth, consult "Lands of the Bible," by McGarvey, or the works of some other accurate man, who has not only seen this river and country, but who was there sufficiently long to take measurements and give accurate accounts of them. (See pages 30-36, "Lands of the Bible." "The central and principal source of the river Jordan" is a large spring, which flows from the western side of a mound on which the ancient town of Dan stood. This stream is about twenty feet wide and from two to two and a half feet deep. This is the middle source of the Jordan. East of Dan, about two and a half miles from the north side of the ruins of Cesarea Philippi, flows another spring, about half the size of the one at Dan. It empties into the former stream about six miles below Dan. This is the eastern source of the Jordan. Another stream about the same size of the one from Cesarea Philippi springs from the western side of Mount Hermon and about twenty miles northeast from Dan. This is the western source of the Jordan, and empties into the one from Dan a short distance below the mouth of the stream from Cesarea Philippi. These three streams, flowing together, form the Jordan. A few miles below the junction of these streams, the Jordan, flowing southward, spreads into a small lake, called "the waters of Merom." The middle stream from Dan to the northern end of Merom is twelve miles. From this lake it is little more than ten miles into the Lake of Galilee and thence sixty-five miles into the Dead Sea. Its length from source to mouth on an air line is less than one hundred miles; but measured the way it runs, it is more than two hundred miles. Its various meanderings from the Lake of Galilee to the Dead Sea are counted two hundred miles. Its average width is thirty feet, and its average depth is from three to twelve feet. From the Lake of Merom to its mouth it falls twelve hundred and ninety-two feet. These springs, its real source, are more than one thousand feet higher. It is a rapid stream in the main, but has many eddies and pools on account of its many turns.

It is not only the most important stream of Palestine, but, on account of its connection with so many sacred facts, it is the most interesting river of earth. It was crossed miraculously by the Israelites (Josh. 3: 17; Ps. 114: 3), and by Elijah and Elisha (2 Kings 2: 8, 14). In it Naaman dipped seven times to be healed of leprosy (2 Kings 5), in it Elisha caused iron to swim (2 Kings 6: 1-7), in it John the Baptist baptized the multitudes, and in it the Son of God and Savior of the world was baptized.

HINTS AND HELPS FOR TEACHERS.

This lesson is in the book of Mark.

Mark is the author of this book.

Mark is first mentioned in Acts 12: 12.

His given name was "John;" he was John Mark.

His mother's name was "Mary," but his father's name is not given. Mary was a good woman. She lived in Jerusalem, and in her house many brethren met and prayed for Peter's deliverance from prison. (Acts 12: 5, 12.)

Mark was nephew or cousin to Barnabas. (Col. 4: 10.)

He was Peter's son in the gospel. (1 Pet. 5: 13.) He probably became a Christian while in Jerusalem.

He accompanied Paul and Barnabas on their return from Jerusalem to Antioch when they visited Jerusalem to take alms to the brethren of Judea. (Acts 12: 25.) Paul and Barnabas took him with them also on their first missionary journey. (Acts 13: 5.) But from Perga on this journey he turned back and "went not with them to the work," returning to Jerusalem (Acts 15: 38), not to Antioch.

For this reason he was not satisfactory to Paul, but Barnabas insisted on taking him the second time. Paul declined so decidedly that he and Barnabas "parted asunder," and Barnabas took Mark and Paul took Silas. (Acts 15: 36-40.)

But Paul and Barnabas were still good men, treated each other as brethren, never criticized each other, and certainly never caused factions and divided congregations over the matter. On the contrary, afterwards Paul affectionately commended both Barnabas and Mark, he and Mark being intimately associated in their work as "colaborers" and Mark proving a "comfort" to Paul while together in prison in Rome. (Col. 4: 10, 11; Phile. 24.)

After this it is inferred that Mark joined Peter in Babylon, and from Babylon probably went to Asia Minor; for Paul, during his second imprisonment, in writing Timothy, exhorted him to take Mark with him to Rome, because Mark was profitable to Paul "for ministering." (2 Tim. 4: 11.)

Mark was not an apostle. It is almost unanimously agreed by early writers that he wrote under the direction of Peter and wrote for Gentile converts, since he often explains Jewish customs.

EXPLANATORY NOTES.

I. The Mission of John the Baptist.

1. "The beginning of the gospel of Jesus Christ, the Son of God." Mark announces in the outset that Jesus is the Christ, the Son of God. John, the apostle, begins the life of Christ by going back of the creation of the earth to that unknown period called "the beginning." (John 1: 1.) Matthew traces his descent from Abraham, showing him to be the seed of Abraham, in whom all the families of the earth are blessed (Matt. 1: 1-16); Luke traces his descent back to Adam, the son of God (Luke 3: 23-38); and Mark begins with his personal ministry, introducing his baptism and work by giving a brief statement of the mission of John the Baptist.

The word "gospel" means "good tidings." Mark relates the "good tidings" of salvation procured by Jesus Christ.

2. The prophecies of this and the next verse refer to the work of John the Baptist. This verse is a quotation of Mal. 3: 1, which see. "The idea is taken from the practice of Eastern monarchs, who, whenever they entered upon an expedition or took a journey through a desert country, sent harbingers before them to prepare all things for their passage, and pioneers to open up the passes, to level the ways, and to remove all impediments." (Clarke's "Commentary.")

These harbingers prepared the way for chariots and armies by filling up valleys, leveling down hills, and making straight roads through the wilderness and mountain passes. (See Luke 3: 3-6.)

3. The statement in this verse was made by Isaiah. (See Isa. 40: 3-5.) John the Baptist was this "voice"—this warning and exhortation—to the people. He was the harbinger of the great King soon to come this way, and was preparing the way for him. (See John 1: 23.) He preached really in the literal wilderness, but he preached to the Jews, who were also "in the desert of sorrow and sin."

John prepared "the way of the Lord" by inducing people to repent and be baptized unto the remission of their sins, and made "his paths straight" by persuading them to forsake their crooked ways.

4. "John came." Read the account of his birth in Luke 1: 5-25, 57-66. He was the son of Zacharias and Elisabeth. One verse tells us all we know of his history from childhood until his public ministry began: "The child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." (Luke 1: 80.) His mission was declared by Gabriel as follows: "And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him." (Luke 1: 16, 17.)

"Who baptized in the wilderness." God sent John to baptize (John 1: 23); hence, those who refused to be baptized rejected the counsel of God against themselves (Luke 7: 29, 30).

The wilderness was not a barren waste, but a thinly inhabited country used for pasture. It lay west of the Jordan and Dead Sea and in the southeastern part of Judea.

"The word of God came unto John" by inspiration, and he went "into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins." (Luke 3: 3.)

John exhorted the people to repent because the kingdom of heaven was "at hand" (Matt. 3: 2) and that they might escape the wrath to come (Luke 3: 7). Jesus told the seventy whom he sent to say, "The kingdom of God is come nigh unto you" (Luke 10: 9), which is equivalent to "at hand."

"Baptism of repentance" is baptism springing from repentance. The people were baptized because they repented and desired to obey God.

II. Repentance.

Repentance is a change of purpose, a change of will, a change of heart, a determination to forsake sin, and an actual turning from sin

to obedience to God. Jesus says that "the men of Nineveh . . . repented at the preaching of Jonah" (Matt. 12: 41); but they turned "every one from his evil way, and from the violence" that was in his hand, and "God saw their works, that they turned from their evil way," and spared the city (Jon. 3: 7-10). Repentance led to baptism, because baptism was the obedience which God required as an expression of repentance. When the people obeyed God, he forgave their sins; hence, it was "the baptism of repentance unto remission of sins."

There are two other passages like this: Christ shed his blood "for many unto remission of sins" (Matt. 26: 28); and, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2: 38). Christ shed his blood, not because sins had been remitted, but that sins might be remitted. "Apart from shedding of blood there is no remission." (Heb. 9: 22.) Then the people to whom John preached repented and were baptized "unto remission of sins"—that is, that their sins might be forgiven, or blotted out.

John did not preach repentance "unto remission of sins" and baptism unto something else. "The baptism of repentance" was "unto remission of sins." So now those who believe in Christ are not commanded to repent "unto remission of sins" and "be baptized unto" something else; but "repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 37, 38.) The people so understood John, for "they were baptized of him, . . . confessing their sins." (Matt. 3: 6.)

III. Confessing Sins.

5. John's preaching and earnest exhortations to repentance greatly interested and aroused the people. Therefore, "there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins." Not absolutely every one was baptized, for Luke (7: 29, 30) says some refused to be.

Among "the multitudes" (Luke 3: 7) who were baptized were "many of the Pharisees and Sadducees," to whom John said: "Ye offspring of vipers, who warned you to flee from the wrath to come?" (Matt. 3: 7).

"Confessing their sins." Truly penitent people are not ashamed to confess their sins. They confess their sins, too, as their own, and do not blame others with them. Baptism is itself a confession of sin and an expression of repentance.

Baptism is a burial in water of one dead to sin. (Rom. 6: 3, 4; Col. 2: 12.) John baptized "in the river Jordan" and "in Ænon near to Salim, because there was much water there;" and the people "came, and were baptized" (John 3: 23), and "went out unto him," and "were baptized," and went "up out of the water" (verse 10; see also Acts 8: 36-39).

IV. John's Habits.

6. John's habits, clothing, and diet were simple. His raiment was "camel's hair, and . . . a leathern girdle"—a loose garment made

of a coarse fabric woven out of the long, rough hair of the camel and fastened "about the loins" with "a leathern girdle." This girdle was worn by any common laborer. The hairy garment was a recognized dress of prophets. (2 Kings 1: 8; Zech. 13: 4.) "And did eat locusts and wild honey." The "locust" was a large insect resembling a grasshopper, which the Jews were allowed to eat. (Lev. 11: 2.) The poor of Arabia, Egypt, and Nubia use locusts still for food. Honey was deposited in rocks by wild swarms of bees. (Ps. 81: 16.) John drank neither wine nor strong drink of any kind, and was filled with the Holy Spirit from his birth. (Luke 1: 15.) Compare this with the law for Nazarites. (Num. 6.)

V. One Mightier Than John.

7. In his preaching John said: "There cometh after me he that is mightier than I." He said this in answer to the question which arose in the hearts of the people whether he was the Christ or not. (Luke 3: 15-18.) This one mightier than John was Christ. He considered himself unworthy to unloose the latchets of Christ's shoes. Unloosing one's shoe latchets was a humble service. Slaves among Jews, Greeks, and Romans put on, took off, and carried the shoes of their masters. It may have been done sometimes as a voluntary and humble service. John was "the friend of the bridegroom," was happy to sustain this relationship to Jesus, and said Jesus must increase, while he must decrease. (John 3: 29, 30.)

"John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus." (Acts 19: 4.)

8. "He shall baptize you in the Holy Spirit." Christ overwhelmed their souls in the Holy Spirit, as John had baptized their bodies in water. This came to pass on the day of Pentecost, just after Christ's ascension (Acts 2), and at the house of Cornelius (Acts 10: 44-47; 11: 15).

Matthew (3: 11, 12) and Luke (3: 16, 17) give a fuller account of John's speech on this point. Matthew and Luke speak of the baptism "in fire." It seems clear, from the fact that the chaff and wheat will be separated and the chaff burned with "unquenchable fire" and from the omission of the baptism "in fire" in the promise of the Holy Spirit when Jesus was speaking to his disciples alone (Acts 1: 4), that burning the chaff with "unquenchable fire" is the baptism "in fire." At the end of the world the good (the wheat) will be gathered into the garner of eternal salvation, and the wicked (the chaff) will be burned in "unquenchable fire."

VI. The Baptism of Jesus.

9. "In those days" means when John was baptizing the people. (See Luke 3: 21.) Jesus went from Nazareth to Galilee to the Jordan (about seventy-five or eighty miles) to be baptized of John—most likely to Bethabara (the house of the ford, or passage), or to "Bethany [which must have been a village whose site is now unknown] beyond the Jordan [on the eastern bank], where John was baptizing"

(John 1: 28); for John baptized in the Jordan, and Jesus was baptized in that river.

John knew Jesus, not as the Christ, but as a good man, better than himself, and, therefore, at first declined to baptize him, saying: "I have need to be baptized of thee, and comest thou to me?" John preached "the baptism of repentance unto remission of sins," and Jesus had no sins of which to repent and to be remitted. John recognized his own unworthiness in the presence of Jesus. All along he sought to honor Jesus. His mission was to prepare a people for him. Now Jesus demands baptism at his hands. He did not see the fitness in baptizing Jesus.

If remission of sins is the only reason for being baptized, there would have been no reason for baptizing Jesus; but there are other reasons.

Jesus said: "Suffer it now: for thus it becometh us to fulfill all righteousness." (Matt. 3: 15.) Then John baptized him. Evidently the greater was baptized by the less.

Jesus came down from heaven to do God's will—all God's will. (John 6: 38.) Had he declined or refused to be baptized, as did the Pharisees and lawyers (Luke 7: 29, 30), he would have been disobedient to God and would not have fulfilled all righteousness. Had Jesus obeyed every command of God except the one to be baptized, he would not have obeyed all of them, and, hence, would not have fulfilled "all righteousness."

To do God's will, whatever it is, is to do righteousness. Since Jesus, the sinless Son of God, traveled so far to be baptized in obedience to God, should we not follow his example? "Thus [like me in this obedience] it becometh [is fitting and proper] us [others besides Jesus] to fulfill all righteousness."

John also baptized that Christ might be made manifest unto Israel. By the descent of the Holy Spirit upon some one John was to know that that one was the Christ, the Son of God and Savior of men. John knew Jesus before this as a righteous and good man, but not as the Son of God and Messiah. (See John 1: 29-34.) Jesus was not baptized, then, into his priestly office. He was not a priest on earth. (See Heb. 7: 12-28; 8: 4.)

10. "Straightway coming up out of the water" after he was baptized, and Luke (3: 21) adds, "and praying," "he saw the heavens rent asunder, and the Spirit as a dove descending upon him." "The Holy Spirit descended in a bodily form, as a dove" (Luke 3: 22), "and it abode upon him" (John 1: 32). When John saw the Spirit descend upon Jesus, he pointed him out as "the Lamb of God, that taketh away the sin of the world." John saw this, and all present must have seen it. Jesus saw it and looked through the open heavens into the glory beyond, for "the heavens were opened unto him." (Matt. 3: 16.) Here he was anointed with the Holy Spirit and power. (Acts 10: 38.) He was full of the Holy Spirit (Luke 4: 1), and had the Spirit without measure (John 3: 30-36).

Talmage baptized a person in the river Jordan. In late years others have done the same. I have baptized persons in rivers, lakes, creeks, ponds, and pools. What was done? What was done when Talmage baptized that person in the Jordan? Every one knows. The same thing was done when John baptized people in the Jordan.

11. "And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." All present must have heard this voice. On two other occasions God spoke aloud from heaven to Jesus—in Jerusalem (John 12: 20-36) and on the mount of transfiguration (Matt. 7: 5).

It is most significant that God sent his Spirit upon Jesus and confessed him before the world as his beloved Son when he was baptized. He acknowledges us as his children and gives us his Spirit when we obey him. (Acts 2: 38; 5: 32.) "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.)

The baptism of Jesus must fill all who consider it with reverence and awe. First, baptism is a command of God; second, God's Son and the world's Redeemer, he who came to be "King of kings and Lord of lords," submitted to it; God, Jesus, and the Holy Spirit were present, and no doubt the angels of God beheld it; and the Father in heaven spoke audibly to all present, and said: "This [the person just baptized and upon whom the Holy Spirit was descending] is my beloved Son, in whom I am well pleased." This may be associated with Moses on Sinai, the transfiguration of Jesus, his ascension, and the descent of the Holy Spirit on Pentecost.

When I see any one baptized, I think of Jesus' baptism; of the fact that the Son of God, "the King of kings and Lord of lords" and Savior of the world, was baptized. I think, too, of the fact that God spoke from heaven and confessed Jesus as his Son, and said he was well pleased with what he had done; and I know that God, his Son, the Holy Spirit, and the angels witness the baptism of every one now who thus obeys God, and that God is well pleased. Then, since God is well pleased, it matters not what the world may think or say.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
Relate the facts in the Geographical Notes concerning the Jordan.
Who wrote the book of Mark?
What was his given name?
Who was his mother?
Whose nephew was he?
Whose son in the gospel was he?
On what journey did he start with Paul and Barnabas?
At what place, and why, did he turn back?
Where then did he go?
Why did Paul and Barnabas separate?
Where was Mark again with Paul?
Where is it supposed he joined Peter?
Where did he go from Babylon?
Under whose directions is it thought he wrote his book?
Was he an apostle?

1 State the different ways in which Matthew, Mark, Luke, and John begin their life of Christ.
What does the word "gospel" mean?

2 To what do the prophecies of this and the next verse refer?
Of what is this verse a quotation?
From what is the idea taken?

3 Who made the prophecy of this verse?
Who was this voice?
How did harbingers of kings prepare their way?
How did John prepare the way of the Lord?

4 Who were John's parents?
Who announced the fact that John would be born?
Where was Zacharias at that time?
Where was John's home, and what did he do until his public ministry began?
What did Gabriel declare John's mission to be?
By whose authority did John baptize?
What did those who refused to be baptized reject?
What and where was the wilderness?
How did the word of God come unto John?
Then where did he go, and what did he do?

Why did he exhort the people to repent?
What does "at hand" mean?
What is meant by "the baptism of repentance?"
What is repentance?
Give an example of repentance.
Why does repentance lead to baptism?
When did God forgive the sins of those to whom John preached?
Give other expressions in the New Testament of "unto remission of sins."
Why did Jesus shed his blood?
Why should those who now believe in Christ repent and be baptized?
What shows that the people to whom John preached understood that they must be baptized in order to be pardoned?

5 What effect did John's preaching have upon the people?
What did they do?
How do we know that not every one was baptized?
What did John say to the Pharisees and Sadducees?
What is "the wrath to come?"
What must be a theme with all preachers?
Who are not ashamed to confess their sins?
Of what is baptism itself a confession?
What is baptism?
What circumstances prove this to be true?

6 What were John's habits, clothing, and diet?
What are "locusts?"
What is "wild honey?"
Who yet eat locusts?
What did John not drink?
With what was he filled from birth?

7 Who did John say would come after him?
What was he not worthy to do for Jesus?
Who performed this service?
What relation did John sustain to Christ?

8 In what would Christ baptize people?
When was this done?
What was the baptism in fire to which Matthew and Luke refer?

9 What is meant by "in those days?"
From what place and how far did Jesus go to be baptized?
Where was John baptizing?
In what river was Jesus baptized?
Why did John decline at first to baptize Jesus?
What other reasons are there for being baptized besides the remission of sins?
Which one did Jesus give?
What would it have been in Jesus had he refused to be baptized?
For what other reason did John baptize?
How did he know Jesus was the Christ, the Son of God?
How do we know Jesus was not baptized into his priestly office?

10 What did Jesus do upon coming up out of the water?
What descended upon him?
Who saw this?
What did Jesus see?
With what was Jesus anointed?

11 What did God say?
Who heard this?
At what other times did God speak to Jesus?
When did God first publicly acknowledge Jesus as his Son?
When will he acknowledge us as his children?
Describe the awe-inspiring scene of Jesus' baptism.
Of whom and of what should we think in witnessing baptism?

'Tis not enough to say
We're sorry, and repent,
Yet still go on from day to day
Just as we always went.

"Repentance" is to leave
The sins we loved before,
And show that we in earnest grieve
By doing so no more. (S. S. T.)

LESSON II.—JANUARY 8, 1928.

JESUS AND THE SICK.

Mark 1: 21-34.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.
22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.
23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out,
24 Saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.
25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.
26 And the unclean spirit, tearing him and crying with a loud voice, came out of him.
27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.
28 And the report of him went out straightway everywhere into all the region of Galilee round about.
29 And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.
30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:
31 And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
32 And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.
33 And all the city was gathered together at the door.
34 And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

GOLDEN TEXT.—*"He hath done all things well; he maketh even the deaf to hear, and the dumb to speak."* (Mark 7: 37.)

TIME.—A.D. 28.

PLACE.—Capernaum.

PERSONS.—Jesus, his disciples, and the variously afflicted.

DEVOTIONAL READING.—Ps. 103: 1-8.

ADDITIONAL MATERIAL FOR TEACHERS.—Mark 7: 24-37; 8: 22-26.

HOME DAILY READING.—

January 2.	M.	Jesus and the Sick. (Mark 1: 21-34.)
January 3.	T.	Seeking Jesus for Healing. (Mark 1: 35-39.)
January 4.	W.	A Leper's Prayer Answered. (Mark 1: 40-45.)
January 5.	T.	Jesus Heals a Nobleman's Son. (John 4: 46-54.)
January 6.	F.	A Palsied Man Cured. (Matt. 9: 1-8.)
January 7.	S.	The Gospel of Health. (Luke 4: 16-24.)
January 8.	S.	Jehovah Heals. (Ps. 103: 1-8.)

GEOGRAPHICAL NOTES.

Capernaum.

Capernaum was one of the chief cities of Galilee, situated on the northwestern shore of the Sea of Galilee, on the border between the

tribes of Zebulun and Naphtali. In Christ's day it is said to have had thirty thousand inhabitants. It had a synagogue of the Jews, built by a Roman centurion (Luke 7: 1-5); a custom station, where Matthew gathered the taxes (Matt. 9: 9); and a Roman garrison. Jesus made his home there, and it was called "his own city." (Matt. 4: 13; 9: 1; Mark 2: 1—margin, "at home.") Its site is now supposed to be Tel Hum.

The Sea of Galilee was formed by a depression in the ground where the river Jordan simply spread out, for it ran into the northern end of the sea and out at the southern end. This was also called "the Sea of Tiberias" (John 6: 1), from the city of that name on its border; "Gennesaret," from the beautiful plain on its northwestern angle called by that name (Luke 5: 1; Matt. 14: 34); "Chinnereth" or "Chinneroth," from a town of that name (Num. 34: 11; Deut. 3: 17; Josh. 11: 2; 12: 3; 13: 27); "the Sea of Galilee," from the province of Galilee. It is thirteen miles long and six miles across in the widest place. The region around was the most densely settled of all Palestine, there being no less than nine cities on its very shores. At Capernaum and around this lake Jesus did most of his marvelous works and spent most of his public life.

HINTS AND HELPS FOR TEACHERS.

After the baptism of Jesus, as stated in Mark 1 (the chapter of this lesson), came the temptation of Jesus.

About a year elapsed between his temptation and the facts of this lesson.

About this time John the Baptist was cast into prison. The preaching and works of Jesus produced a wonderful effect in Galilee, and he was "glorified of all." (Luke 4: 15.) His theme was "the gospel of God"—namely: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."

This "kingdom of God" is the one which God promised to "set up" "in the days of those kings," "which shall never be destroyed" (Dan. 2: 44), over which Christ is King, and to which Paul and others refer (Acts 13: 34; 15: 16-18). To this kingdom Jesus and his apostles referred in their preaching during his personal ministry. He preached, as did John: "Repent ye; for the kingdom of heaven is at hand." (Matt. 4: 17.) So did the apostles (Matt. 10: 7), and so did the seventy (Luke 10: 9, 11).

"At hand" means that it approaches, draws nigh. Matthew says "at hand," and Luke says "is come nigh." These expressions are equivalent in meaning.

After Jesus had died, had arisen from the dead, had been crowned King in heaven, and had sent down the Holy Spirit on Pentecost, the apostles no longer said that "the kingdom of heaven is at hand" or that it "is come nigh;" they preached it as having been fully "set up," and that all Christians were in it. (Col. 1: 13; Rev. 1: 6, 9.) Philip preached the "good tidings concerning the kingdom of God and the name of Jesus Christ." (Acts 8: 12.) People were "born of water and the Spirit" into it. (John 3: 5.) Then it is not yet to come and to be set up; it was set up and put in working order to make the conquest of the world on the first Pentecost after Christ's ascension.

EXPLANATORY NOTES.

I. Amazed at the Teaching of Jesus.

21. Jesus and his disciples went into Capernaum from the sea. As his custom was, he entered into the synagogue in Capernaum on the Sabbath and taught. This was a busy Sabbath day with him. Some of his professed disciples now have "the custom" of forsaking the assembly of the saints on the first day of the week. (Acts 20: 7; Heb. 10: 25.) On this day we should keep busy serving God. The teaching of Jesus was simple, plain, easily understood, direct, positive, tangible, searching, "full of grace and truth," and in striking contrast with the theories and traditions of the scribes. He spoke with the authority of his divine wisdom and majesty, as one who knew, and not with the inferences, guesses, and speculations of the scribes. With a mighty stroke of his divine hand he brushed away the commandments of men and the sayings of "them of old time," and sent the blessed, pure, unmixed truth home to the heart. (See Matt. 5: 21-47; 7: 28, 29.)

22-28. No wonder his audiences were astonished! People yet wonder at the simplicity, beauty, principles, power, and wisdom of the despised Nazarene; besides, his life embodied all his instruction. The burdensome additions of the scribes and Pharisees in the way of "the traditions of the elders" and the commandments of men obscured, and even destroyed, the meaning of the Scriptures; hence, they received such terrible condemnation from Jesus. (Matt. 23.) At this time Jesus cast out of a man an "unclean spirit."

II. Demons.

The "unclean spirit" was a demon who possessed the unfortunate man. This was not simply a mental or physical disorder. Evil spirits, or demons, took possession of human beings then and controlled their actions and their speech and afflicted their bodies. (Matt. 9: 32; 12: 22; Mark 9: 17-27.) Of this fact is offered the following proof: "(1) Supernatural strength (Mark 5: 1-5); (2) mind is not the source of blindness (Matt. 12: 22); (3) insanity cannot divine (Acts 16: 17); (4) demons knew Jesus (Mark 1: 24; (5) Jesus addressed the demons (Matt. 8); (6) demoniacs confessed his control over them (Mark 5: 9, 10); (7) the seventy asserted it (Luke 10: 17); (8) Jesus admitted it (Matt. 12: 28); (9) Peter assures us of it (Acts 10: 38)." (Johnson.) Out of Mary Magdalene Jesus cast seven demons (Luke 8: 2), and a legion out of some (Mark 5: 9). Besides this, demons, cast out of a person, sought the body of hogs and entered into them. (Matt. 8: 31, 32.) McGarvey, in his "Commentary," on Matt. 8: 16, says that "demons," in the Jewish use of the term, is "applied exclusively to the departed spirits of wicked men," and that "this use was adopted by Jesus and the apostles, and consequently all that is said in the New Testament agrees with it." We know demons were evil spirits of some kind. Sin prepared people for the possession of demons, as purity and righteousness prepare one's heart for the indwelling of God's Spirit.

When God worked miracles, it seems that he allowed Satan to do the

same to some extent (see Ex. 7, 8); but God showed his superiority and power over Satan in that Aaron's rod swallowed the others, and Satan could not perform all the miracles which God did. So in Christ's day his power over Satan was demonstrated when he cast out demons. (Matt. 12: 24-39.) In this passage Christ is represented as binding Satan and spoiling his house by casting out evil spirits.

The evil spirit "cried out with a loud voice" (Luke 4: 33) while Jesus was teaching. The teaching of Jesus must have aroused this demon. He said, as in the Authorized Version, "Let us alone"—that is, "Do not trouble us." "Art thou come to destroy us?" The demons realized that the mission of Jesus was to "destroy the works of the devil" (1 John 3: 8), and this is an admission that he will succeed. Wicked men now bent on evil say: "Let us alone; do not disturb our business." Jesus "rebuked him" and commanded him to come out of the man, and would not allow him to confess that he was "the Holy One of God," because he did not want the testimony of devils. Faith in him must rest upon the testimony of better witnesses. There was no friendly relationship between him and Satan. The Pharisees said, anyhow, that he cast out devils through the power of Satan. (Matt. 12: 24.) Demons knew they were doomed to torment, and that Christ would triumph. (Matt. 8: 29.) "The demons also believe, and shudder." (James 2: 19.) Demons, it seems, do not like to be disembodied (Mark 5: 12-14); and on leaving the man, this one gave expression to his malignant rage in a loud cry and by convulsing the one he possessed. Luke (4: 35) says this demon threw the man in the midst of the crowd, but did not hurt him. At other times demons left those possessed by them in a prostrate, and sometimes in a dead, condition. (Mark 7: 29, 30; 9: 26.)

The "authority" with which Jesus taught "astonished" his audience (Mark 1: 22), but he more greatly amazes them now by casting out this demon. Thus he confirms his authority. This is a new thing. It was a natural consequence that the demonstration of such power would immediately spread all over the country; hence, his fame spread abroad.

III. Jesus Heals Peter's Mother-in-Law.

29. From the synagogue Jesus and his disciples went at once "into the house of Simon and Andrew, with James and John." Andrew and Peter were of Bethsaida (John 1: 44), and their house was in Capernaum; hence, we conclude that Bethsaida was either a suburb of Capernaum or these men had removed from the one place to the other since they first met Jesus.

30, 31. Unlike his so-called "successors," the popes of Rome, Peter was a married man, kept house, and his mother-in-law and brother, Andrew, lived with him. (See 1 Cor. 9: 5.) His mother-in-law was sick in bed "with a great fever." (Luke 4: 38.) By the gentle touch of Jesus' hand "the fever left her" immediately; "and she arose, and ministered unto [served] him." (Matt. 8: 15.)

No one could doubt that this was a miracle.

While in mercy Jesus relieved suffering humanity miraculously, yet his miracles were to confirm the truth and to convince the world that he is the Son of God. (John 5: 36; 20: 30, 31.)

IV. Other Afflicted Ones Healed.

32, 33. This was the Sabbath; but at sundown the day ended, and, hence, after sunset they could bear burdens (John 5: 10) and go at their general work. So after sunset on this day "all the city" (comparatively speaking) was gathered at the door of the house where Jesus was, having "brought unto him all that were sick, and them that were possessed with demons." They may have come after sunset, too, because it was cool. From what they had seen and heard, they believed Jesus could heal them all.

34. "He healed many that were sick with divers diseases"—not that he left any unhealed; but there were many, and he healed them all, "and cast out many demons" "with a word" (Matt. 8: 16); but, as before stated, "he suffered not the demons to speak, because they knew him" and his power.

This is a fulfillment of the prophecy of Isaiah: "Himself took our infirmities, and bare our diseases." (Matt. 8: 17.)

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
What and where was Capernaum?
What was its size?
Why was it called Jesus' "own city?"
Where was the Sea of Galilee?
How was it formed?
Give its dimensions.
By what different names was it called, and why?
When did the temptation of Jesus occur?
How much time elapsed between the temptation of Jesus and the facts of this lesson?
Who was cast into prison about this time?
What was the subject of Christ's preaching?
What did John the Baptist, the twelve apostles, and the seventy preach?
What is "the kingdom of heaven?"
What does "at hand" mean?
What is repentance?
After repentance, what were the people to do, and on whom were they to believe?

21 Who went with Jesus into Capernaum?
Into what did they go?
What is the custom of some now?
22-28 What astonished the people?
What was an "unclean spirit," or demon?
Did Satan ever work miracles?
How was God's power over Satan shown?
How was Christ's power over Satan shown?
What did this demon say to Jesus?
Why did Jesus rebuke him?
What did this one do as he came out of the man?
What amazed the people?
29 Where did Jesus and his disciples go from the synagogue?
What was Bethsaida?
30, 31 Who was sick?
What was done for her?
What did she then do?
32, 33 What did all the city do after sunset?
Why was this done after sunset?
34 What did Jesus do for the afflicted?
Why would he not let the demons acknowledge him?
Of what prophecy is this a fulfillment?

My Father, on life's darksome way,
May thy word guide me day by day,
Help me to take all thou hast given—
The light, the toil, the love, the heaven. (Selected.)

LESSON III.—JANUARY 15, 1928.

JESUS AND SINNERS.

Mark 2: 3-12, 15-17.

3 And they come, bringing unto him a man sick of the palsy, borne of four.
4 And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.
5 And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.
6 But there were certain of the scribes sitting there, and reasoning in their hearts,
7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God?
8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?
9 Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?
10 But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),
11 I say unto thee, Arise, take up thy bed, and go unto thy house.
12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

. . . . . .

15 And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.
16 And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, *How is it* that he eateth and drinketh with publicans and sinners?
17 And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

GOLDEN TEXT.—"*I came not to call the righteous, but sinners.*" (Mark 2: 17.)

TIME.—A.D. 28, probably in the summer.

PLACE.—A private house in Capernaum.

PERSONS.—Jesus, the paralytic, and the audience.

DEVOTIONAL READING.—Ps. 32: 1, 2, 5-7, 10, 11.

DAILY HOME READING.—

January 9.	M.	Jesus and Sinners. (Mark 2: 1-17.)
January 10.	T.	The Story of the Prodigal. (Luke 15: 11-21.)
January 11.	W.	A Proud Sinner. (Luke 18: 18-30.)
January 12.	T.	A Penitent Sinner. (Luke 19: 1-10.)
January 13.	F.	A Sinful City Doomed. (Luke 19: 41-46.)
January 14.	S.	Jesus Condemns False Teachers. (Matt. 23: 23-33.)
January 15.	S.	The Blessings of Forgiveness. (Ps. 32: 1-11.)

HINTS AND HELPS FOR TEACHERS.

Read verses 1 and 2.

After his preaching tour throughout all Galilee (Mark 1: 35-45), Jesus "entered again into Capernaum after some days"—that is, when the excitement created over his many miracles of healing and casting out demons had quieted down.

Jesus could not enter into the city, but remained "without in desert places." (Mark 1: 45.) He now entered quietly into Capernaum, for "it was noised [or reported, rumored] that he was in the house." The margin says "at home."

Jesus had no home of his own (Matt. 8: 20); but he dwelt in Capernaum (Matt. 4: 13) in a house occupied by some friend, probably Peter (Mark 1: 29), as at Bethany his home was with Lazarus and his sisters.

How can we now have Jesus in our homes? What a blessing to have him make his home with us! If our hearts are clean and pure, Christ will delight to dwell in them. We can tell how we would treat Christ, if he were here on earth as he was then, by the way we treat the poorest, humblest, and weakest of his disciples. (Matt. 25: 31-46.)

"In order to understand the story that follows, it is necessary to have a clear idea of an Oriental house. The houses are usually one story, with a flat roof and outside stairs to the roof; for during the heat of summer the family always sleep there. The rooms are large. A house of the better class consists generally of a blank wall facing the street, with a narrow doorway in the center, opening into a courtyard, to which there is no other access. Around three sides of this square are attached chambers—sometimes wholly or partially inclosed, sometimes with only pillars supporting the roof, between which curtains may be hung. The principal, or reception, room is on the side facing the entrance. At the farther end of it, against the wall, runs a raised dais, with a few cushions. Besides these, and perhaps a few scraps of carpet, there is rarely any furniture. The poorer houses have no upper story; but whether there is an upper story or not, the roof is invariably flat, covered with earth and lime, whitewashed, and frequently pressed down by the use of stone rollers." This house was covered with "tiles." (Luke 5: 19.) The flat roof was furnished with battlements around the edge (Deut. 22: 8; Judg. 16: 27; 2 Sam. 11: 2) to prevent people from falling off.

As soon as it was understood that Jesus was in the house, great crowds gathered to see and to hear him: "so that there was no longer room for them, no, not even about the door." The room was full, the court was full, and the narrow street into which the gate opened was full.

Among the crowds were "Pharisees and doctors of the law" (scribes), who had "come out of every village of Galilee and Judea and Jerusalem" (Luke 5: 17), attracted by his fame and to inquire into these new and strange things which were taking place.

"And he spake the word unto them" (Mark 2: 2)—the word of God, "the gospel of the kingdom of God." "Repent ye; for the kingdom of heaven is at hand." (Matt. 4: 17.) With this compare Acts 4: 4; 13: 5; 14: 7, 21; 15: 7, 35; 18: 11; 2 Tim. 4: 1.

The pure gospel, which heals the sin-sick soul, is the only thing worthy to be preached to dying audiences.

EXPLANATORY NOTES.

I. Reaching Jesus.

3. "Palsy" is a contraction of "paralysis," and then included more than what we now call "paralysis." It then included catalepsy

(cramps) and tetanus (lockjaw). This poor paralytic could not walk, but four kind friends bore him in arms of love to Jesus.

4. When they approached the house, they could not reach Jesus—"could not come nigh unto him for the crowd." The street about the door being full, they could not reach the door. Finding no other way to reach Jesus, they ascended the outside stairs to the roof, broke it up, or dug through it, and let down the sick man on his bed in the midst of the crowd before Jesus. (Luke 5: 19.) It was not very difficult to lower him through the low, flat roof. If any damage were done to the roof, it could be repaired easily. The one important thing was to reach Jesus.

II. Faith Without Works Is Dead.

5. "Their faith" means the faith of the five persons—the paralytic and the four who bore him.

"Jesus seeing their faith." Then their faith could be seen. It was seen in their efforts to get into the presence of Jesus. They overcame all difficulties. They had all confidence in Christ's power to heal if they could get to him, and they manifested strong faith in surmounting all the difficulties which lay in their way.

"Faith apart from works is barren." (See James 2: 14-26.) This principle of God's dealing with men runs through the whole Bible. Heb. 11 is an illustration of this. Of the long worthy list of the faithful enumerated in that chapter, all did something by faith. When God specifies a certain act in order to a blessing, such as marching around the walls of Jericho, that act by faith must be performed. (Heb. 11: 30.) By faith the bitten Israelites looked upon the brazen serpent and were healed. (Num. 21: 9.) They could not have been healed by looking up a tree or in not looking at all. Their faith must be expressed in the specific act that God required. There was no such act required during Christ's personal ministry on earth in order to be healed or pardoned. Hence, any manifestation of faith in an earnest effort to reach Jesus was acceptable—for instance, touching the hem of his garment (Matt. 9: 20-22; 14: 34-36), or anointing him with ointment and kissing his feet and washing them in tears of humility and penitence (Luke 7: 36-50), or as in this lesson. But faith which did not lead to action did not lead to the blessing. Just before he ascended to heaven Christ ordained certain specific acts in which faith in him is expressed. In partaking of the Lord's Supper, faith in the body and blood of Jesus is shown and his death is proclaimed (1 Cor. 11: 26), and in baptism is manifested "faith in the working of God, who raised him from the dead" (Col. 2: 12). This faith is not manifested in performing some other acts or in doing nothing at all. To be pardoned now, Jesus has ordained that people must believe in him, repent of all their sins, and be baptized in his name. (Mark 16: 15, 16; Luke 24: 44-48; Acts 2: 36-41.) "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) Faith, trust, and confidence in Christ always lead one to do just what Christ demands. Faith never does less or more than God requires. Such is not faith. In disobedience to God, one cannot be saved by faith. People fail to obey God's specific requirements, not because of their great faith, but

because of their lack of faith. Faith takes God at his word. Jesus, full of tenderness and compassion, kindly said: "Son, thy sins are forgiven." He healed him and forgave his sins.

III. Jesus Proves His Power to Forgive Sins.

6, 7. We have already learned that the "scribes" were the teachers and the leaders of the people. They did not speak openly; they remained silent; but, "reasoning in their hearts," they said: "Why doth this man thus speak; he blasphemeth: who can forgive sins but one, even God?" These leaders were naturally more unfavorable to Jesus than others. It is noteworthy that the priests were the last, as a class, to become "obedient to the faith." (Acts 6: 7.) These scribes were watching Jesus, ready to catch up the first thing they could against him. God alone can forgive sins. These scribes, then, were right in this. Therefore, if Jesus be not what he claims for himself, he does blaspheme; for it is blasphemy for a mere man to arrogate to himself the prerogatives and power of God. But Jesus is the Son of God.

8. That he is more than human and has power to forgive sins he proves to them by declaring their thoughts before they had been expressed. Hence, he asks: "Why reason ye these things in your hearts?" More than once he showed his power to read the hearts of men. So now he replies to no open speech, but to the question of their hearts, by asking another question.

9. "Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?" To divine power one is as easy to do as the other or as difficult to do as the other; but to men it would seem easier to say, "Thy sins are forgiven," because no visible results could test the saying. Should he say the latter and the sick man could not arise, he would be covered with defeat and shame. Hence, he proposed to demonstrate his authority to do the former by doing the latter. Healing bodily infirmities and forgiving sins were not necessarily equal to each other. One might be healed and not forgiven or forgiven and not healed. Bodily ailments may be the result of sin, and yet healing and forgiving not be the same. If he could heal the paralytic, he was more than a mere man and God was with him. No man could do these things "except God be with him." (John 3: 2.) This was admitted by a ruler himself. If God was with him, he was divine and was correct in his claim to have authority to forgive sins. Jesus is our only Savior; repentance and remission of sins are preached in his name among all nations (Luke 24: 46, 47); and there is no "other name under heaven, that is given among men, wherein we must be saved" (Acts 4: 12).

10, 11. Therefore, he proposed to demonstrate the matter just then by commanding the poor, helpless, palsied man, who could not walk, to arise, take up his bed, and go home. By doing this, which all could see, he showed his power—his authority—to do that which they could not see, to forgive sins. (See also Matt. 28: 18.) God gave to him this authority. "The works that I do in my Father's name, these bear witness of me." (John 10: 25.) "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is

in me, and I in the Father." (Verses 37, 38.) He calls himself "the Son of man" because he was manifest in the flesh.

12. Before them all, at the command of Jesus, the sick man arose immediately and went forth. The stiff and shrunken limbs became at once alive and supple again, and the vigor and elasticity of youth returned. Making the effort through faith in Jesus, he received strength to arise and walk. That great audience was amazed, and no wonder. Nothing like this had been seen before; hence, they admitted: "We never saw it on this fashion." They "glorified God"—gave him the praise and honor of healing the paralytic. Yet how soon this applauding multitude turned from Jesus and saw him crucified, if not to help do it, for they did not become his disciples!

Note the woes which he pronounced upon Chorazin, Bethsaida, and Capernaum for not repenting. (Matt. 11: 20-24.)

IV. Matthew's Feast.

15. Matthew, who was a publican, made Jesus and his disciples a great feast in his own house, to which a great many publicans and other friends were invited. It seems that Matthew wanted his fellow publicans to hear Jesus.

The call of Matthew to be an apostle and this feast did not occur at the same time. None of the writers give always what Christ did and said in their chronological order. They gathered up incidents sometimes from several parts of Christ's ministry and grouped them together to explain some action of his and to show his authority and power.

Jesus and his disciples attended the feast, and they attended the marriage feast in Cana. It is not wrong for Christians to attend feasts prepared by unbelievers, if, as did Jesus, they seek the good of all and the glory of God. (1 Cor. 10: 27.)

V. The Criticism of the Scribes and Pharisees.

16. We have learned who the scribes and Pharisees were. They were not guests at this feast, but saw Jesus and his disciples there or knew they were there. They were on the watch. In their sight it was wrong for religious teachers to mix with publicans and sinners; and, hence, it was a great shock to their sense of propriety for Jesus to eat with such. By them these publicans and sinners were classed with heathens, and even the other apostles thought Peter did wrong to eat with a Gentile. (Acts 11: 3.) They criticized Jesus to his disciples because he ate with publicans and sinners, putting himself on social equality with them.

This was a taunt thrown into the face of the disciples. Scribes and Pharisees were just as great sinners, if not greater, but in another way. They rejected the commandments of God that they might keep their traditions (Mark 7: 7-9), and rejected Christ, while publicans and harlots went into the kingdom before them (Matt. 21: 31, 32). No greater sins can be committed than Jesus charges them with. (Matt. 23.)

VI. Jesus' Reply.

17. Jesus either heard this through the disciples, who went to him with it, not able, perhaps, to reply to it themselves, or he overheard the scribes and Pharisees when they asked the question.

"He saith unto them, They that are in health have no need of a physician, but they that are sick. I am not come to call the righteous but sinners to repentance." (See Luke 5: 31.) The physically well man does not need the physician; the spiritually whole, the righteous, do not need to repent. Granting that these scribes and Pharisees were all they claimed for themselves—spiritually whole, strong and healthy morally—then they needed not the physician; but, from their own standpoint, these poor publicans and sinners were in great need of relief and of repentance.

Jesus is the great Physician of the soul He went to the sin-sick, to those who felt their need of healing. These self-righteous Pharisees did not realize their own sinful condition, and, hence, felt no need of Christ.

There is much more hope for sinners, however deep in sin they may be, who realize their unworthiness of Jesus and their lost condition without him, than for the self-righteous. One must be humble, meek, and of a broken heart and contrite spirit to be saved. (Ps. 34: 18.)

Matthew gives another reply still to this taunt: "But go ye and learn what this meaneth, I desire mercy, and not sacrifice." (See Hos. 6: 6; Mic. 6: 6-8.) The sacrifices which God required, when offered in submission to him, were always pleasing to him; but even these sacrifices without mercy to men were not enough and were not acceptable. Any sacrifice which God did not require was not acceptable. (1 Sam. 15: 22.) This was a direct condemnation of these self-righteous, unmerciful Pharisees.

We need to study this lesson more ourselves. There is much need of mercy yet. Are you merciful? The more we see of human weakness, frailty, and imperfection, the more we realize the great need of mercy. "Blessed are the merciful: for they shall obtain mercy."

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Daily Home Reading?
What preaching tour did Jesus make at this time?
To what place did he return as home?
How can we have Jesus in our homes?
Describe the houses of that country then.
Who came to hear Jesus?
Who were among the crowd?
What did Jesus preach?
3 Who was brought to Jesus?
What is "palsy?"
How was the palsied man brought?
4 How did they reach Jesus?
5 How could he see "their faith?"
How must faith be shown now?
What did he say to the sick man?
6 What did the scribes say?
How did they say this?
7 Who were the last to obey Christ?
Why did they say Jesus blasphemed?
Would this have been blasphemy in a mere man?
8 What was one thing Jesus did to show his divinity?
9 What did he say in answer to the questions of the scribes?
What does that mean?
10, 11 What did he say to the sick man?
What did this show?
How could it show he had power to forgive sins?
12 What did the man do?
What did the people say?
Did they become disciples of Jesus?
How do you know they did not?
15 For whom did Matthew make a great feast?

Why did Matthew invite so many fellow publicans?
16 Why were the scribes and Pharisees there?
What taunt and criticism did they offer?
17 What reply did Jesus make to this criticism?
What does this reply mean?
What condition of heart is necessary to salvation?
From what prophet did Jesus make this quotation?
What does it mean?
When only were sacrifices required by God pleasing to him?
How should we approach and deal with sinners?

THEN HE WOKE UP.

There was a brother got the thought
  That he was strictly "it;"
Just to get even with the church,
  He quit.

The church folks bore it wondrous well,
  They never wailed, nor moaned, nor tore;
But said, "As you go out, don't slam
  The door."

The brethren round the place
  Did not go moping all that day;
They smiled and said good-by and went
  To pray.

He thought: "They do not realize
  That I have left them to their fate;
So much the better—let them go—
  But wait!"

And then he ambled down the street,
  And confidently told the town:
"Now, fellows, watch and see the church
  Fall down."

Somehow or other it went on—
  The whole thing didn't go to smash.
They just felt sorry that he was
  So rash.

It rather stunned him that the church
  Went calmly on through day and night,
As well as when he used to keep
  It right. (Selected.)

LESSON IV.—JANUARY 22, 1928.

JESUS AND THE LAW.

Mark 2: 18-22; 3: 1-6.

18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?
19 And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.
20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.
21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.
22 And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

1 And he entered again into the synagogue; and there was a man there who had his hand withered.
2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.
3 And he saith unto the man that had his hand withered, Stand forth.
4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.
5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.
6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

GOLDEN TEXT.—*"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill."* (Matt. 5: 17.)

TIME.—A.D. 28.

PLACE.—Capernaum.

PERSONS.—Jesus, his disciples, John's disciples, the scribes and Pharisees, and the man with the withered hand.

DEVOTIONAL READING.—Ps. 119: 33-40.

HOME DAILY READING.—

January 16.	M.	Jesus and the Law. (Mark 2: 18-22.)
January 17.	T.	How Jesus Observed the Sabbath. (Mark 3: 1-6.)
January 18.	W.	Jesus and Personal Purity. (Matt. 5: 27-32.)
January 19.	T.	Jesus and Perjury. (Matt. 5: 33-37.)
January 20.	F.	Jesus and Retaliation. (Matt. 5: 38-42.)
January 21.	S.	Jesus Summarizes the Law. (Matt. 22: 34-40.)
January 22.	S.	Knowing and Obeying the Law. (Ps. 119: 33-40.)

HINTS AND HELPS FOR TEACHERS.

The last lesson closed with the criticism of the scribes and Pharisees of Jesus for eating with publicans and sinners and his reply to them. His reply was: "But go ye and learn what this meaneth, I desire mercy, and not sacrifice." (See Hos. 6: 6; Mic. 6: 6-8.) Refer to comments on this in the last lesson.

Note, too, that Jesus teaches much on mercy. "Blessed are the merciful: for they shall obtain mercy." (Matt. 5: 7.) "For judgment is without mercy to him that hath showed no mercy." (James 2: 13.)

In the spirit and teaching of Jesus we should go to sinners in tenderness and love and firmness and not in the spirit of, "I am holier than thou." (Isa. 65: 5.)

In Luke 15 this same accusation of receiving sinners and publicans and eating with them was brought against Jesus, and he answered at that time in the parable of the lost sheep, the lost piece of money, and the prodigal son.

In this lesson a further criticism is brought against Jesus for feasting while some of John's disciples and the disciples of the Pharisees were fasting. This criticism he answers in verses 18-22.

EXPLANATORY NOTES.

I. Feasting and Fasting.

18. Some of the disciples of John and the disciples of the Pharisees asked the question of this verse. They were "fasting" then, while Jesus and his disciples were feasting—a striking contrast. These disciples of John seemed to stand aloof from Jesus.

19. In this reply and illustration Jesus is the Bridegroom, and his disciples, the friends of the Bridegroom, were with him and could not now fast; it would be incongruous and wholly a meaningless and empty form. Now was the time for them to rejoice.

20. When the Bridegroom is taken away, then his disciples will fast, for they will be full of sorrow, and fasting will be in keeping with the deep emotions of their hearts. Fasting is not a display of piety. (Matt. 6: 16-18.) The Pharisee fasted twice a week. (Luke 18: 12.) It is connected with sorrow and humility. There is no command to fast at stated times and just so long at a time. Fasting grows out of a sense of sinfulness and of dependence upon God and need of his help and a desire to put down fleshly appetites and to draw near to God. In deep anxiety for the church, in sorrow for sin, in contrition and humility, one loses sight of his desire for food and spends the time in prayer to God.

II. New Wine and Old Wine Skins.

21. In this illustration "undressed cloth" is unfulled cloth—cloth not shrunken. To patch an old garment with this would make the hole larger, because by use the new piece would shrink and pull out at the edges all round and leave a worse rent than before.

22. The skins of animals, usually of kids or goats, because tough and light, were taken off whole, properly tanned, and used as vessels for carrying water and other liquids. The neck served as the mouth of the vessel, while the ends of the legs were tied. The skins of larger animals were also used sometimes. They are still in use in Egypt and Palestine. Old, dried skins would burst when the new wine with which they were filled began to ferment, and the wine would be lost

and the bottles become worthless. The new, elastic skins would expand with the fermenting wine and all be preserved.

Jesus does not teach by these parables that there is incongruity between the pure, holy, and righteous law of God (Rom. 7: 12) delivered by Moses and the new principles of his religion, because the law led to Christ (Gal. 3: 24; John 5: 45-47), and he was the fulfillment of the law and the prophets (Matt. 5: 17); but by these he does show the incongruity between the forms, practices, and ceremonies of the old, dried, cracking, decaying, and empty religion of the Pharisees and the new, live, vivifying principles of his religion. The new wine of his religion could not be put in the old wine skins of theirs; these new, higher, deeper, broader principles could not be adapted to their customs or to the practice of these disciples of John.

The time had not come for his disciples to fast. When he died, they would be filled with sorrow, and their fast then would be real and heartfelt; and while he remained away in heaven, his disciples, looking and praying for his return and watching in anxiety, that they may be found of him without spot and blameless when he does come, would continue to fast—not as an empty form at stated times, but as the occasion required. (Acts 13: 2; 14: 23; 2 Cor. 6: 5; 11: 27.)

III. Healing on the Sabbath.

1, 2. Luke (6: 6) says: "On another Sabbath, . . . he entered into the synagogue and taught."

In the article following this lesson is shown the disposition Jesus—and, therefore, the New Testament—makes of the Sabbath. Let us, therefore, study this question.

On the Sabbath of this lesson there was in the audience a man whose "right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the Sabbath; that they might find how to accuse him." (Luke 6: 6, 7.) Matthew says that they asked him: "Is it lawful to heal on the Sabbath?"

3-5. Jesus answered that question by showing them their inconsistency in pulling a sheep out of a pit on the Sabbath, lest they should suffer the loss of a little property, while they objected to his saving human life on that day. Their hypocrisy was glaring and fearful. "Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" (Luke 13: 15.) Yet they were indignant at Jesus for loosing on the Sabbath a poor woman, a daughter of Abraham, bound by Satan with a spirit of infirmity for eighteen years. (Verses 10-17.) They would pull an ox or an ass out of a well on the Sabbath, but persecuted Jesus for saving human life (Luke 14: 5; John 5: 10-18); they circumcised a man on the Sabbath, that the law of Moses might be kept, and yet were wroth with Jesus because he healed on that day (John 7: 22, 23). Inasmuch as man is of infinitely more value than a sheep, he should be healed on the Sabbath. So Jesus says: "Wherefore it is lawful to do good on the Sabbath day."

Then Jesus said to the man: "Rise up, and stand forth in the midst." The man "arose and stood forth." (Luke 6: 8.) This done, he said: "Stretch forth thy hand." In making the effort to obey, the hand was

healed. When man in faith attempts to obey God, God gives him the strength to do it. Jesus healed frequently on the Sabbath.

6. Enraged, as on other occasions when Jesus exposed their hypocrisy, the Pharisees counseled together "how they might destroy [or kill] him." On another occasion Jesus said to them: "Many good works have I showed you from the Father; for which of those works do ye stone me?" (John 10: 32.) He did nothing but good.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
With what criticism of Jesus did the last lesson close?
With what Scripture did Jesus answer this criticism?
Give the teaching of Jesus on mercy.
How should we approach sinners in order to win them to Christ?
How in Luke 15 does Jesus reply to this same criticism of eating with publicans and sinners?
What is the criticism of verses 18-22 of this lesson?
18 What question was asked in regard to fasting?
Who asked it?
What were they doing while Christ was feasting?
19 What reply did Christ make?
20 What does this mean?
When do people now fast, and what is the occasion for it?
21, 22 What two parables did Christ use?
What were wine skins, and how were they made?
Show the application of these parables.
Do we fast now?
1, 2 What did Jesus do on another Sabbath?
Who was in the audience?
Why did the scribes and Pharisees watch Jesus?
What question did they ask him?
3-5 What was Jesus' reply?
Show how Jesus on different occasions exposed the inconsistencies and hypocrisies of the Pharisees.
What then did he tell the man with the withered hand to do?
Why was he placed before all?
When was he healed?
When does God give one strength to obey him?
6 What enraged the Pharisees, and what did they counsel to do?
On a similar occasion what question did Jesus ask his enemies?

THE SABBATH.

The first mention of the Sabbath is in Gen. 2: 2, 3: "And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." "For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." (Ex. 20: 11.) These passages tell why God "blessed the Sabbath day, and hallowed it"—because in six days he created all things and rested on the seventh day.

From this fact it seems that the period of the seven-day week has been observed from Adam until the present time. Mention is made of "the week" in Gen. 29: 27, 28. Those who have investigated the matter say that the observance of this period was common among all the ancient nations of the East.

While all this is true, there is no evidence in the Bible that the Sabbath was in any way observed until the children of Israel were freed from Egyptian bondage. From Gen. 2: 3 there is no reference made to the Sabbath until it is mentioned in Ex. 16: 22-30, where the Israelites were forbidden to go out of their place on that day or to prepare

the manna for eating, because it was "a solemn rest, a holy Sabbath." On the sixth day they were to gather twice as much manna as on the previous days; none fell on the seventh day. The Bible makes no mention before this of any command of God to man to keep the Sabbath or any reference to its observance by the patriarchs. When they came out of Egypt, the children of Israel knew nothing of the Sabbath. God made it known unto them and commanded them to observe it. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments, and madest known unto them thy holy Sabbath." (Neh. 9: 13, 14.) This was done through Moses. The Sabbath was given as a day of rest. The Israelites had suffered in hard, cruel bondage from unremitting labor, and now God gave them an established day of rest. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." (Ex. 20: 8-11.) Deut. 5: 15 adds: "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." This is the reason why the Israelites were commanded to keep the Sabbath day. Menservants, maidservants, and all beasts of burden, as well as their masters, and all strangers must rest.

That God, in his mercy and wisdom, saw fit to sanctify one day in every week as a day of rest for servants, beasts, and strangers, against the greed and rapacity of men, settles the question that one day of rest in every seven is best for man and beast. Men are still greedy and rapacious.

The Israelites on the Sabbath were to remain "every man in his place," and not go out to gather manna (Ex. 16: 23-29); they were to "kindle no fire throughout your [their] habitations" (Ex. 35: 1-3); they were to "bear no burden" and do no manner of work (Jer. 17: 21-27); and it was frequently repeated that "whosoever doeth any work therein shall be put to death" (Ex. 35: 2; see also Ex. 31: 15). The man who gathered "sticks" on the Sabbath was stoned to death after Moses had inquired of Jehovah what to do with him. (Num. 15: 32-36.)

The Sabbath was a sign and a covenant between God and the Israelites. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed." (Ex. 31: 16, 17.) "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them. . . . I am Jehovah your God: walk in my statutes, and keep mine ordinances, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God."

(Ezek. 20: 12-20.) This was the covenant and the sign that they were a people for God's own possession, and that he was their God.

The Sabbath was not given to other nations.

The Sabbath was the positive law of the Ten Commandments. It tested the loyalty of the Israelites to God. Man sees some reason in keeping moral law and some good resulting from it, and, hence, moral law is not such a test of his loyalty to God; there is no reason for keeping God's positive law except regard for his supreme authority, and, hence, positive law is a supreme test of faith in God and loyalty to him. In keeping the Sabbath the Israelites honored God, and in breaking it they rebelled against him. Among all their sins for which they were condemned, breaking the Sabbath was kept prominently before them as one which showed that they had rejected God. (See Neh. 13: 15-22; Isa. 1: 13; 56: 4; Jer. 17: 21-27; Ezek. 20: 12-20; Hos. 2: 11.)

Christ's teaching in regard to the Sabbath and the perpetuity of it is given in the New Testament. He kept the Sabbath, met with the people in their synagogues, taught them, healed the afflicted, cast out demons on that day, and showed that performing deeds of mercy on that day was not desecrating the Sabbath.

At first the Sabbath was only a day of rest; God gave no order of worship to be observed on that day; later, under the guidance of the prophets, and especially after the return from the Babylonian captivity, it became a day of worship, and synagogues were built for this purpose. "For Moses from generations of old hath in every city them that preach him, being read in the synagogues every Sabbath." (Acts 15: 21; see also Luke 4: 16-21; Acts 13: 15.)

What Jesus Did on the Sabbath.

In this connection read Matt. 12: 1-14. Matthew says: "And his disciples were hungry and began to pluck ears and to eat." They rubbed out the grain in their hands and ate. On any other day the Israelites could eat grapes to their fill or eat of the standing grain in a neighbor's vineyard or field, but could carry none away. (Deut. 23: 24, 25.) Jesus and his disciples did this on the Sabbath. Did they break the Sabbath?

When the Pharisees saw that the disciples of Jesus did this, they complained and said to him: "Behold, why do they on the Sabbath day that which is not lawful?" Doubtless, as some say, the Jews went to extremes in their traditions about keeping the Sabbath, and were quite inconsistent in their practice, as Jesus shows; but Jesus sought not simply to correct these extremes, but to demonstrate that he "is lord of the Sabbath" (Matt. 12: 8) and to show his authority over it.

From all the foregoing regarding the observance of the Sabbath—gathering no manna, kindling no fires, bearing no burdens, and stoning the man who gathered sticks—we see that Jesus and his disciples during his personal ministry did not observe the Sabbath as rigidly as the law required. In this Jesus was teaching and preparing the Jews for the abolishment of the Sabbath, with the first covenant, and the establishment of "the first day of the week" as a day of worship in the second covenant.

Jesus answered this complaint of the Pharisees by citing them to what David and his men did when they were hungry. (See an ac-

count of this in 1 Sam. 21: 1-8.) David told a falsehood to Abimelech, the priest, the son of Abiathar (Mark 2: 26); but Jesus did not justify David in this. David and his men "ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him." For the preparation of the showbread and the law concerning it, see Lev. 24: 5-9. The Pharisees justified David in doing that which was not lawful when he was hungry and in such difficult circumstances, but condemned Jesus and his disciples for rubbing out the wheat and eating it on the Sabbath when they were hungry. Read Matt. 12: 5-7.

According to the law, "the priests in the temple profane the Sabbath, and are guiltless." The priests, by God's authorty, "profane the Sabbath" by preparing and setting in order the showbread (Lev. 24: 8) and by offering the regular burnt offerings on every Sabbath (Num. 28: 9, 10). It was not wrong for the priests to do this; and, hence, this shows that the Sabbath could be set aside by the same divine authority by which it was ordained. Then Jesus, the Son of God, as "lord of the Sabbath," could set it aside. In order to carry out the temple service in obedience to God, the priests prepared the showbread and made these offerings on the Sabbath. But "one greater than the temple is here." Jesus is above the temple, because he is the Son of God, and has authority over the temple service. Since, therefore, the priests "profane the Sabbath" in order to carry out the temple service on that day, Christ's authority over the Sabbath must be regarded, for he is "greater than the temple." Moses was a servant in God's house; but Jesus, as a Son in God's house, "hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house;" and "he that built all things is God." (Heb. 3: 1-6.)

In this, then, of which the Pharisees had accused Jesus and his disciples they were guiltless. Had the Pharisees known what this means, "I desire mercy, and not sacrifice," they would not have condemned Jesus. This is a quotation from Hos. 6: 6. Sacrifices of the kind specified in the law were required, but sacrifices without mercy were an abomination to God. The Pharisees were strongly condemned for lack of mercy. (Matt. 23: 4.) They condemned Jesus for doing deeds of mercy on the Sabbath, while they themselves bound grievous burdens upon the people. We must show mercy and avoid the sins of the Pharisees.

Jesus Is Lord of the Sabbath.

"The Son of man is lord even of the Sabbath." He says: "The Sabbath was made for man, and not man for the Sabbath." (Mark 2: 27.) Since he was "lord of the Sabbath" and "the Sabbath was made for man," he could set it aside when the good of man demanded it. This he demonstrates in Matt. 12: 1-14.

Neither Moses nor any other mortal is called "the lord of the Sabbath." If the priests, in the preparation of the showbread and the sacrifices by divine authority could "profane the Sabbath" and be "guiltless," how much more could Jesus, who is "greater than the temple" and "lord of the Sabbath," set it aside! Thus Jesus showed his authority over the Sabbath.

The Sabbath, as stated above, was a sign and a covenant between God and the children of Israel—"a sign between me and you throughout your generations" and "a sign between me and the children of Israel forever." It was not a sign and a covenant between God and other nations. It was one of the commandments or ordinances of the first covenant, one of the Ten Commandments "written, and engraven on stones," which "came with glory," but "which glory was passing away" in Christ. "For if that which passeth away was with glory, much more that which remaineth is in glory." (2 Cor. 3: 7-11.)

Jesus fulfilled the law of Moses and took it out of the way when he died. (See Eph. 2: 14-18; Col. 2: 14, 15; Heb. 10: 8-10.) Through Jesus Christ, God made "a new covenant with the house of Israel and with the house of Judah." This was not according to "the covenant" which he made when he led "them forth out of the land of Egypt" or gave them the Ten Commandments. "In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." (Heb. 8: 8-13.)

In this "new covenant" God gave the world a new day, with new purposes. Nine of the Ten Commandments are incorporated into this "new covenant." Only the one to observe the Sabbath is left out. It was the positive law of the Ten Commandments. Its observance depended wholly upon the authority of God; and when this authority was withdrawn, there was no authority for man to keep the Sabbath. God, by the resurrection of Jesus Christ, ordained the first day of the week as the day of worship for all his children.

The Sabbath was never changed from the seventh day to the first day of the week. The first day of the week is another day, with different purposes. In the New Testament it is never called "the Sabbath" or "the Christian Sabbath;" it is never observed as was the Sabbath. By divine guidance the apostles taught churches to meet "upon the first day of the week . . . to break bread" (Acts 20: 7) and to otherwise worship God according to his direction in "the new covenant" (1 Cor. 11: 17-34; 16: 1, 2). The apostles met with the Jews in their synagogues on the Sabbath as opportunities to teach the people, but the apostles and church of God observed no day of worship except the first day of the week. From the very first the church observed the first day of the week as a day of worship.

It is not true that the Catholics or that Constantine, the first Roman emperor, who embraced Christianity, changed the Sabbath from the seventh day to the first day of the week. Constantine, having embraced Christianity, made the day which Christians from the beginning had observed as a day of worship a legal day of rest or worship. Our civil authorities now enact Sunday laws; so did Constantine.

Under Moses, circumcision and the Sabbath were God's positive laws; under Christ, baptism and the Lord's Supper are his positive laws. God has changed his positive laws with each dispensation. "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7: 12.) The moral law has never been changed. That a day of rest for man and beast is necessary is seen in the institution of the Sabbath, but the teaching and example of Jesus and the apostles show that the first day of the week is the day which God has appointed and now approves for his worship.

LESSON V.—JANUARY 29, 1928.

THE GROWING FAME OF JESUS.

Mark 3: 7-12; 6: 53-56.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa,
8 And from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.
9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:
10 For he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him.
11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.
12 And he charged them much that they should not make him known.

53 And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore.
54 And when they were come out of the boat, straightway *the people* knew him,
55 And ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.
56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

GOLDEN TEXT.—"*The common people heard him gladly.*" (Mark 12: 37.)

TIME.—A.D. 28.

PLACE.—Galilee.

PERSONS.—Jesus, the ones healed, and the apostles.

DEVOTIONAL READING.—Isa. 60: 1-5, 8, 9.

HOME DAILY READING.—

January 23.	M.	The Growing Fame of Jesus. (Mark 3: 7-12.)
January 24.	T.	Jesus' Fame Fills Galilee. (Mark 6: 53-56.)
January 25.	W.	A Multitude Fed. (Mark 8: 1-10.)
January 26.	T.	A Multitude Taught. (Matt. 13: 1-9.)
January 27.	F.	Many Samaritans Believe. (John 4: 39-45.)
January 28.	S.	The Triumphant Jesus. (John 12: 12-19.)
January 29.	S.	The Messiah's Glory. (Isa. 60: 1-9.)

GEOGRAPHICAL NOTES.

The three provinces of Palestine, extending from south to north, were Judea, Samaria, and Galilee. Consult the map and become familiar with these divisions of this country. Jerusalem, the capital of the nation, was in Judea; the city of Samaria from the day of King Omri was the capital of the province by the same name; and Capernaum was a principal city of Galilee.

Other Geographical Notes will appear in proper order in the body of the lesson.

HINTS AND HELPS FOR TEACHERS.

As we have already learned, Matthew (4: 23-25) says: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan."

Jesus healed the people in body, mind, and soul—all human infirmities.

He is opposed to human suffering.

He healed the people miraculously, but set in motion forces through his teaching or law that would alleviate human suffering and make all wise and good.

Christianity is good for the body, the mind, and the soul. Its principles are healthful and save from intemperance, or self-indulgence of every kind; and its benevolence carries comfort and joy to the variously afflicted of earth. It is aggressive, unselfish, and eminently missionary, seeking to bless and to save the whole world.

EXPLANATORY NOTES.

I. Jesus Teaches and Heals the People.

7, 8. "And Jesus with his disciples withdrew to the sea." After the facts of the last lesson and after the attempt of the Pharisees and Herodians to kill him, Jesus withdrew from the synagogue to the sea. (See Matt. 12: 15, 16.) "Hearing what great things he did," "a great multitude" from the countries and cities named gathered around and followed Jesus.

The Geographical Notes state where Judea, Jerusalem, and Galilee are. We are told that there were two hundred and forty towns and villages in Galilee. "Idumea" was Edom, the country south of Judea. Edomites, or descendants of Esau, inhabited this country. "Beyond the Jordan" meant generally east of the Jordan, and was the country of Perea. "Tyre and Sidon" were rich Phenician cities on the eastern shore of the Mediterranean Sea. Tyre was about thirty-five miles and Sidon was about fifty miles north of Capernaum. For a description of the wealth and influence of these cities, read Ezek. 26-28. They were flourishing seaports during the prosperous reigns of David and Solomon over Israel. Tyre was the leading seaport of the world. They furnished the material and workmen for building David's palace, Solomon's temple, and other buildings in Jerusalem. In return they received wheat, barley, oil, and other things. (See 2 Sam. 5: 11; 1 Kings 5; 7: 13, 14; 9: 11-14, 27; 10: 22; 1 Chron. 14: 1; 22: 4; 2 Chron. 2.) They supplied material, too, for the second temple. (Ez. 3: 7.) The Phenicians were descendants of the Canaanites, and were an intelligent, mercantile and manufacturing people. Being closely allied to the Israelites, they had abundant opportunity for learning the truth and the worship of the true God; but they continued obsti-

nately in idolatry and sin. For their idolatry and wickedness Tyre and Sidon were warned and denounced by the prophets, and were finally destroyed. After the time of this lesson, Jesus went "into the borders of Tyre and Sidon," where he healed the Syrophenician woman's daughter. (Mark 9: 24-30.) The fame of Jesus had reached all these places, and from them many had come to hear him and to be healed. (Luke 6: 17.)

9. There were so many people pressing upon him that Jesus requested his disciples to furnish "a little boat" that he might enter it and push out a short distance from the shore so as not to be thronged. He did this on other occasions. (Mark 4: 1; Luke 5: 3.)

10. They thronged him, because "he had healed many," and all who had plagues wanted to be healed, "insomuch that" they "pressed upon him that they might touch him." To touch him in faith was to be healed. (See Matt. 9: 21; 14: 36; Mark 6: 56; 8: 22.)

II. Jesus Did Not Allow Demons to Confess Him.

11. "The unclean spirits," or demons, whenever they saw Jesus, "fell down before him, and cried, saying, Thou art the Son of God." They did not fall down before him to worship him in spirit and truth. They knew who Jesus was, knew their final doom, and, hence, as James (2: 19) says, "believe, and shudder." Demons, or evil spirits, took possession of human beings and controlled their speech and actions and afflicted their bodies. This, then, was not simply a mental or physical disorder, as is seen from Lesson II., which see.

12. Jesus "charged" the demons "much that they should not make him known." There was nothing in common between Jesus and demons; there was no friendly relationship between him and Satan. He did not need or desire their testimony; faith in him must rest upon better witnesses. The Pharisees said, anyway, that he cast out demons through the power of Satan. They, on the other hand, asked him to let them alone; they did not want to be disturbed by him. (See Luke 4: 34; Matt. 9: 29.)

III. Touching the Border of Jesus' Garment.

Mark 6: 45-56 gives the account of Jesus' walking on the sea. Having rowed almost all night against angry waves and contrary winds—until "the fourth watch of the night"—and having gone only about three or three and one-half miles—that is, twenty-five or thirty furlongs (John 6: 19)—the apostles were distressed. Jesus, from the mountain on which he was praying, saw through the darkness that they were exhausted and helpless, and appeared to them, walking on the sea. At this "they cried out for fear." (Matt. 14: 26.) To allay their fear, Jesus kindly said: "Be of good cheer: it is I; be not afraid. And he went up unto them into the boat." (Mark 6: 50, 51.) But this was not before Peter's request to be commanded to go to him on the water, the failure of his faith, and his rescue by Jesus. To their great amazement, the wind ceased, the rough waves subsided into a calm, "and straightway the boat was at the land whither they were going." On account of this calm they came easily and at once into port.

53-56. Jesus and the apostles landed in the country of Gennesaret. This is a beautiful plain on the western shore of the sea, about four miles long and two or three miles wide. Capernaum was near the northern end of it.

As soon as Jesus landed, the people recognized him, "and ran about that whole region, and began to carry about on their beds those that were sick." Thus they followed him wherever "they heard he was." And wheresoever he went, in the country, villages, or cities, they did this. They besought him "that they might touch if it were but the border of his garment: and as many as touched him were made whole."

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
Give the three divisions of Palestine and their location.
Give the extent of this preaching tour of Jesus and the different ones healed by him.
Of what different afflictions did he heal people?
Of what different afflictions does Christianity heal and bless people now?
7, 8 To what place did Jesus withdraw?
What was the occasion of his doing this?
From what countries had people gathered around him?
Where was Idumea?
What is meant by "beyond the Jordan?"
What and where were Tyre and Sidon?
What did they furnish the Israelites in the days of David and Solomon?
What did they receive in return?
What is said of the Phenicians?
What opportunities had they for learning the truth?
Why were Tyre and Sidon destroyed?
Why did these people come to see Jesus?
9 How did Jesus avoid being thronged by the people?
10 Why did the people press upon him?
11 Why did the unclean spirits fall down before him?
What is ascribed to demons, and what evil things did they do for the people?
What prepared men for the reception of demons?
How did Jesus show his power over demons?
What did demons realize concerning Jesus?
12 What did Jesus charge demons not to do?
Why did Jesus not allow demons to confess him?
When and why did Jesus walk on the sea?
Why did the apostles fear?
Give Peter's request and failure.
How did Jesus rescue him?
What caused the winds and waves to subside?
Into what then did the boat at once come?
53-56 Where did they land?
Describe this plain.
What did the people do?
What did Jesus do for them?

Over the narrow pathway
  That led from my lonely door,
I went with a thought of the Master
  As oft I had walked before.
But my heart was heavily laden,
  And with tears my eyes were dim;
But I knew I should lose the burden,
  Could I get a glimpse of him.

(Margaret Sangster.)

LESSON VI.—FEBRUARY 5, 1928.

JESUS MISUNDERSTOOD AND OPPOSED.

Mark 3: 19-27; 6: 1-6.

19 And he cometh into a house.
20 And the multitude cometh together again, so that they could not so much as eat bread.
21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.
22 And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons.
23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?
24 And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house will not be able to stand.
26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.
27 But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man;* and then he will spoil his house.

1 And he went out from thence; and he cometh into his own country; and his disciples follow him.
2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands?
3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him.
4 And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house.
5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.
6 And he marvelled because of their unbelief. And he went round about the villages teaching.

GOLDEN TEXT.—*"He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name."* (John 1: 11, 12.)

TIME.—A.D. 28, in the fall.

PLACE.—A house in Capernaum.

PERSONS.—Jesus' mother, brothers, friends, and the multitude.

DEVOTIONAL READING.—Isa. 50: 4-9.

HOME DAILY READING.—

January 30.	M.	Jesus Misunderstood and Opposed. (Mark 3: 19-35.)
January 31.	T.	Jesus Despised by His Countrymen. (Mark 6: 1-6.)
February 1.	W.	Jesus Driven from Nazareth. (Luke 4: 24-30.)
February 2.	T.	Jesus Opposed by the Herodians. (Matt. 22: 15-22.)
February 3.	F.	Jesus Opposed by the Sadducees. (Matt. 22: 23-33.)
February 4.	S.	Jesus Opposed by the Pharisees. (Matt. 22: 34-46.)
February 5.	S.	Vindicated by Jehovah. (Isa. 50: 1-9.)

HINTS AND HELPS FOR TEACHERS.

The facts of this lesson occurred during the third general preaching tour Jesus made through Galilee.

We should remember that much of Jesus' work up to this time and much that follows was done in Galilee.

Soon after his baptism and temptation he returned to Galilee, with the few disciples he had at that time, and there at Cana he performed his first miracle, and then made a short visit to Capernaum. (John 2: 1-12.)

That was the first of the year 27. In the spring of that year he attended the passover at Jerusalem, cleansed the temple the first time, preached to Nicodemus, and spent the summer and fall preaching and baptizing in Judea. (John 2: 13 to 3: 24.)

The first of that winter he returned to Galilee, and converted the woman at Jacob's well on the way. (John 4: 1-43.) He remained in Galilee, it seems, until the spring of 28, when he attended a feast at Jerusalem, supposed by many to be the passover. (John 5: 1-47.)

He soon returned to Galilee, was rejected at Nazareth, removed to Capernaum, called his disciples to be fishers of men, did many miracles, and thence made his first general circuit through Galilee. (Matt. 4: 12-25; Mark 1: 39; Luke 4: 4-44.) He spent all that summer at work in Galilee, and in the fall he made another tour through that country. (Luke 8: 1-3.)

He spent all the fall and winter of 28 and 29 in Galilee, which embraces our present lesson.

Mark 3: 13-18 states the fact that Jesus appointed the twelve apostles, "that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons," and gives their names. He sent them out later. (Mark 6: 7-13.)

EXPLANATORY NOTES.

I. Jesus at Home.

19. After the preaching tour mentioned in Luke 8: 1-3, Jesus returned to Capernaum and went "into a house" ("home," says the margin).

Rejected at Nazareth, Jesus made his home in Capernaum. (See Matt. 4: 13; Mark 2: 1.)

20. At home in Capernaum, Jesus entered upon one of the busiest and most eventful days in all his history. This day's work is recorded in Matt. 12: 22 to 13: 53; Mark 3: 19 to 4: 41. Read these references and note the events. Jesus was so engaged there was no time for eating. The multitude came together so soon as they heard of Jesus' return and so pressed upon him that, as this verse states, he and his disciples "could not so much as eat bread." This was not the only time Jesus was too absorbed in doing his Father's will to eat." (See John 4: 31-34.)

II. The Friends of Jesus Thought Him Beside Himself; His Enemies Sought to Kill Him.

21. His friends, including his mother and brethren (see verses 31, 32), said he was "beside himself," and "they went out to lay hold on him."

22. At this time in Capernaum Jesus performed the triple miracle

of healing a man who was blind, dumb, and possessed of a demon. At this and other miracles "the multitudes were amazed" and confessed their faith in Jesus as the Christ by asking: "Can this be the Son of David?" To acknowledge Jesus to be "the son of David" was to acknowledge him as the Christ. That the multitudes were believing in and praising Jesus aroused the jealousy and increased the hatred of the Pharisees. Shortly before this occasion, as at other times, they "took counsel against him, how they might destroy him." (See Matt. 12: 9-36.)

III. Accused of Casting Out Demons by Beelzebub, the Prince of Demons.

Matthew says the "Pharisees," and Mark says the "scribes," made the accusation which follows. The scribes led and were followed by the Pharisees. These scribes were from Jerusalem, and were, no doubt, shrewd and polished. They did not want the multitudes to believe in Jesus; but they could not deny the fact of the miracle, and that fact produced faith. (See John 3: 2; 20: 30, 31.) Hence, they must account for the miracle to the multitudes upon some other ground than the power of God. Demons were under the control of their prince; and if the multitudes could be led to believe that Jesus received the power to cast out demons from Satan, that would show him to be in league with Satan and destroy their faith in him as "the son of David."

"Beelzebub" (in the margin, "Beelzebul") is here called "the prince of demons," and in verses 23, 26 is identified with Satan. "Beelzebub" is a corruption of "Baalzebub," an idol worshiped at Ekron. "It is supposed that this idol was the same with Baalzebub, the fly god, worshiped at Ekron (2 Kings 1: 2), who had his name changed afterwards by the Jews to Baalzebul, the dung god, a title expressive of the utmost contempt. It seems probable that the worship of this vile idol continued even to the time of our Lord; and the title being applied by the Jews to our blessed Lord affords the strongest proof of the inveteracy of their malice." (Clarke's "Commentary.") Some say "Beelzebul" is derived from a word which means "the lord of the dwelling in which evil spirits dwell."

23-26. Jesus knew the thoughts of the Pharisees, as he did on other occasions, and "he called them unto him" (Matt. 12: 25) and exposed their reasoning. He asked: "How can Satan cast out Satan?" The house, city, or kingdom divided against itself cannot stand. "If Satan casteth out Satan, he is divided against himself" and "hath risen up against himself;" "how then shall his kingdom stand?" In this way Satan himself "cannot stand, but hath an end." Jesus does not deny that Satan could cast out demons, but shows that it would be self-destruction for him to do so. Matthew (12: 27) says: "By whom do your sons cast them out?" There were Jews, exorcists, who claimed the power to cast out demons. (Acts 19: 13.) These Pharisees knew this and believed they could do it. Jesus meant these when he said: "By whom do your sons cast them out?" Jesus did not admit by this that these exorcists could do what they claimed; but, granting that they could, as his opponents believed, they cast out demons by the same power by which he did. If he did it by "the prince of demons,"

so did they. The Pharisees could not claim that their "sons" cast out demons by the power of God and that Jesus cast them out by the power of Satan. Matthew (12: 28) states the fact that since Jesus, as he has proved by the two arguments above, cast out demons by the Spirit of God, then the kingdom of God had come upon these Pharisees and they should receive it.

27. Jesus gives another argument to show that he cast out demons by the authority and power of God. One cannot enter the house of a strong man and spoil his goods, except he be more powerful than the strong man and bind the strong man. Then he can spoil, or take away, his goods. (Luke 11: 22.) Satan is the strong man; his house, the bodies of demoniacs; and his goods, the demons themselves. Jesus entered these houses and cast out the demons; hence, he is more powerful than Satan and not in league with him. As he frequently did, Jesus turned the argument of his enemies mightily against them, and proved thereby that he was entering Satan's domain and destroying it.

For the benefit of all present, Jesus then drew the conclusion that none could side with him and the Pharisees at the same time. (Matt. 12: 30.) All who did not take a firm stand with him and go to work for him, or who sympathized with the Pharisees, were against him. As a shepherd, Jesus was trying to gather the people into his blessed fold, while the Pharisees were trying to scatter them; and every one who was not engaged with him in this work of gathering was with his enemies in the work of scattering. There is now, as there has ever been, no middle ground between truth and error, right and wrong, true worship and vain worship. The fact that one endeavors to be noncommittal, "indifferent," or "on the fence," places him on the wrong side. If one is not actively engaged in the service of Christ, he is against Christ. To do nothing is to be against Christ. One must work, climb up, run, wrestle, fight, and prove faithful until life's close to be saved; but he can be lost by doing nothing. He who does nothing is lost. But one of the most dangerous and despicable characters is he who identifies himself with God's true worshipers and friends of the truth, while he works subtly to undermine the truth and to advance false systems of worship.

IV. Jesus a Carpenter.

(Mark 6: 1-3.)

Jesus and his disciples "went out from thence"—from Capernaum after raising Jairus' daughter (Mark 5: 35-43)—and went "into his own country"—that is, to Nazareth. On the Sabbath day he taught in the synagogue, and many heard him and were astonished at his teaching. They could not understand how their fellow countryman could possess such wisdom and do such mighty works as Jesus performed. Instead of receiving him as a prophet, they rejected him, saying: "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?" After Jesus was born, Mary became the mother of at least six other children.

But the main fact of this lesson is, Jesus was a carpenter. He was not a carpenter by accident, but in obedience to God.

God does not command every man to be a carpenter, but to have some useful employment and to eat no man's bread for naught. Jesus knew just what he was to become when he worked at the carpenter's trade. It should deeply impress all that Jesus, the Son of God, the Savior of the world, the Prince of Peace, the King of glory, learned the carpenter's trade. He never refused to work, either, because of all this. He, the very greatest Preacher of the world, who spake as never man spake, never shirked any duty, dodged any responsibility, or refused to assist Joseph and Mary in making an honest living. As a boy and young man, he was submissive to Joseph and Mary, and "advanced in wisdom and stature, and in favor with God and men." (Luke 2: 51, 52.) He was industrious, studious, and most exemplary. When his "public ministry" began, he had to give up his work as a carpenter. He then received support from others. So should any useful preacher of to-day do, and so should be supported. "The laborer is worthy of his hire." But Jesus has dignified and ennobled labor by working with his own hands.

V. Jesus Rejected Through Unbelief.

(Mark 6: 4-6.)

The subject of Jesus' sermon on that day was Isa. 61: 1-5, as quoted by Luke 4: 18, 19. His words were full of mercy, tenderness, truth, and love, filling the afflicted with consolation and hope (John 1: 17); "and all bare him witness" by their countenances and attitudes, showing that they understood him. Perhaps his mother and brethren were present. They all show their astonishment in the question: "Is not this Joseph's son?" How could their fellow townsman—a poor carpenter, a laboring man, and the son of a carpenter—say and do such things? At this their feelings were changed, and they became at once bitter toward him. Jesus replied to this bitterness: "Doubtless ye will say unto me this parable, Physician, heal thyself." This means: Do at Nazareth all the wonderful works which he had done in other places. To this he answered: "A prophet is not without honor, save in his own country, and among his own kin, and in his own house." This he stated as a general truth. It was difficult for them to believe in this greatness and this power of one reared in their midst.

The reason "he did not many mighty works there" was "because of their unbelief." (Matt. 13: 53-58.) He only healed a few that were sick and marveled at their unbelief.

It was at that time that the people rushed upon him, "and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built," intending like a mob to throw him down. But with a dignity and majesty which overawed them, Jesus passed through their midst and went his way. (Luke 4: 28-30.)

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Daily Home Reading?
At what time did the facts of this lesson occur?
Up to this time, where was the most of Jesus' work done?
Give his preaching tours and work in order up to this time.
Why did he appoint the twelve?
When did he send them forth?

19 Where did Jesus make his home at this time?
20 Give the events of this busy day in Christ's history.
Why did Jesus not eat?
21 What did his friends say of him?
22 What miracle did Jesus perform in Capernaum at this time?
What effect did this and other miracles have upon the multitude?
What before this had the Pharisees taken counsel to do?
What increased their hatred of Jesus?
Give the character of the scribes.
Of what did they accuse Jesus?
What did they hope to accomplish by this?
What is said of the origin of Beelzebub?
23-26 How did Jesus know their reasoning?
Give his first argument against this charge.
Give his second argument against it.
Who were meant here by the "sons" of these Pharisees?
Of what truth, then, should the Pharisees be convinced?
27 What was Jesus' third argument against this charge?
What conclusion did Jesus draw?
From what was this figure drawn?
Who are some of the most subtle enemies of the truth?
1-3 From what place and to what place did Jesus and his disciples go?
What astonished the people?
After the birth of Jesus, how many children were born unto Joseph and Mary?
Was Jesus a carpenter by accident or by obedience to God?
How in obedience to God?
How should the fact that the Son of God worked as a carpenter impress us?
In what did Jesus grow?
When did he receive support from others?
What has Jesus done for work?
4-6 What was the subject of Jesus' sermon on that day in the synagogue at Nazareth?
What greatly astonished the people?
What embittered them toward him?
In answer to this bitterness, what question did he say they would ask?
What does this question mean?
What answer did he make to it?
Why could he not do many mighty works there?
What did the people attempt to do to him?
How did he escape?

Thou must be true thyself,
If thou the truth would teach;
Thy soul must overflow, if thou
Another's sould wouldst reach!
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed. (Horatius Bonar.)

LESSON VII.—FEBRUARY 12, 1928.

JESUS PICTURES THE KINGDOM OF GOD.

Mark 4: 26-34.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth;
27 And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.
28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.
29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.
30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?
31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,
32 Yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.
33 And with many such parables spake he the word unto them, as they were able to hear it;
34 And without a parable spake he not unto them: but privately to his own disciples he expounded all things.

GOLDEN TEXT.—*"Thy kingdom come. Thy will be done, as in heaven, so on earth."* (Matt. 6: 10.)

TIME.—A.D. 28, in the fall.

PLACE.—By the Sea of Galilee.

PERSONS.—Jesus, his disciples, and the multitude.

DEVOTIONAL READING.—Ps. 145: 7-13.

HOME DAILY READING.—

February 6.	M.	Jesus Pictures the Kingdom of God. (Mark 4: 26-34.)
February 7.	T.	The Parable of the Sower. (Matt. 13: 1-9.)
February 8.	W.	The Parable of the Tares. (Matt. 13: 24-30.)
February 9.	T.	Parables of the Mustard Seed and Leaven. (Matt. 13: 31-35.)
February 10.	F.	Subjects of the Kingdom. (Matt. 7: 15-27.)
February 11.	S.	The Everlasting Kingdom. (Ps. 145: 1-13.)
February 12.	S.	Joshua Emancipates and Saves Israel. (Josh. 11: 15-23.)

HINTS AND HELPS FOR TEACHERS.

Both Capernaum and the Sea of Galilee have been described in previous lessons.

What Is a Parable?

Jesus now uses a different method of teaching—that of speaking in parables. He draws from the world of nature and from the lives of men facts to illustrate and enforce the truths and principles of his spiritual kingdom. This was not a new method of teaching; it was common among the Jews and in the East. Jesus did not use it, however, at first. At the time of this lesson he gave a series of nine parables—seven in Matt. 13 and the one of the candle and the one of the growing grain in Mark 4: 21, 26-29. All these parables should be read

in connection with this lesson. They illustrate different features of the kingdom of heaven. A parable, literally, is placing one thing by another, and is, therefore, a comparison of two things. A parable is not a proverb, not a fable, not a myth, not an allegory. A parable is based on literal, historic facts, or supposed cases which may occur, which are natural, and with which people are familiar; and why should Jesus use supposed cases when the world was full of real occurrences? Smith's Bible Dictionary enumerates thirty-one parables of the Savior. Look at them all and see if they do not seem real occurrences.

Jesus did not speak to the multitudes in parables because he did not desire them to know the truth; if so, he would not have spoken to them at all. He taught both his disciples and the multitudes alike. Heretofore he had taught in direct, plain, positive precepts, as in the Sermon on the Mount, and the scribes and Pharisees had scoffed at his teaching and rejected it. They had hardened their hearts, stopped their ears, and closed their eyes, as the Jews had done in the days of Isaiah. They were determined not to believe. Now Jesus speaks in parables—not that he does not want all to know the truth, but that those who desire the truth may be separated from those who have rejected it.

God has so arranged it that people must desire the truth in order to receive it, and yet all who desire it—hunger and thirst after it—have the blessed assurance that they can understand and receive it. This is the key to the whole matter.

Neither the multitudes nor the disciples understood the parables. The multitudes went away in indifference and did not want to know, while the disciples went to Jesus and asked an explanation. He explained to all who wanted to know. The explanations have been recorded, and all now who desire to understand them can read them for themselves.

God "is no respecter of persons." The difference is between people themselves. Some desire to know the truth, and they learn it; others have no desire to distinguish truth from error, and never learn the difference; and still others stop their ears and close their eyes against the truth, and are determined not to receive it. That people do not desire the truth and will not receive it is their own fault.

We should not attempt to make a parable teach more than Jesus means by it. When he does not explain a parable, it must be applied in the light of the context. Every detail of a parable is not designed to represent something.

Different parables show in different ways the growth of the kingdom of heaven.

EXPLANATORY NOTES.

I. The Seed in the Earth.

26-29. The one point in this parable is that as a man sows such grain as wheat, barley, oats, etc., and waits, sleeping and rising night and day, until the time of harvest, and as the seed grows, he knows not how, "so is the kingdom of God." The kingdom of God grows in gradual development from the seed, which is the word of God. A man sows the seed in the ground and goes about other duties, not

watching it to see it germinate and grow, and the earth then does the rest, bearing "fruit of herself; first the blade, then the ear, then the full grain in the ear." The earth does not bear "fruit of herself" without the seed and without its having been sown. After a man has done all that he can do in sowing his grain, he must then await the harvest. There are processes about the germination, growing, and development of seed he does not understand; but he understands that the seed must be sown upon the ground, and the harvest is a natural and gradual development. Then, when the harvest comes, he must reap it. So one sows the word of God, the seed of the kingdom; he does all he can in this particular, passes on to other duties, and in due course of time the seed germinates, grows, develops, and produces a harvest. It requires time to produce a harvest.

It is not neglect in the man who sows wheat or other grain and sleeps during the night and is up during the day doing other things until the harvest; neither is it neglect to preach the gospel and await the time for its development in the hearts of the hearers. As the earth must receive the seed and do its part in producing a harvest, so all hearers must receive the word of God and by all processes necessary produce a harvest. The sower must do his duty in sowing and not withhold any of the seed—that is, any part of the word of God; the hearers must do their duty in bearing fruit. Sow the seed, "preach the word." "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." (Eccles. 11: 6.) "Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass." (Isa. 32: 20.) "He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him." (Ps. 126: 6.)

II. The Mustard Seed.

30. Matthew (13: 31) says: "Another parable set he before them." In the present lesson Jesus asks: "How shall we liken the kingdom of God? or in what parable shall we set it forth?" That is, what other parable than the ones already used shall he use showing and enforcing some other feature of "the kingdom of God?"

31, 32. "It is like a grain of mustard seed, . . . sown upon the earth." Matthew (13: 31) says: "Which a man took, and sowed in his field." Luke (13: 18-27) says "his own garden." It is a garden plant. "Less than all the seeds"—that is, the least of all seeds which were sowed in the field or garden in that country, not really the least of all seeds known to botanists. It was proverbially used to denote any small thing. It was the smallest, too, in contrast with the "tree" it produced. From this very small seed grows a very large herb, "greater than all the herbs" grown in that country, "and becometh a tree"—not like the cedar or fir or oak, but so large that birds lodge in its branches.

The points of resemblance in the parable are the smallness of the seed and the greatness of the production from it. So the kingdom of heaven, from an insignificant beginning, has grown to a huge magnitude. From a Babe in a manger has grown this mighty kingdom. The despised Nazarene, with a few unlearned Galileans about him, a

man of sorrows and acquainted with grief, in poverty, and without political or military power, set in operation a kingdom that is destined to fill the world. (See Dan. 2: 25-49.) This is the "stone" of that prophecy which broke in pieces and consumed all other kingdoms and became a huge mountain and filled the whole earth. It is the most powerful and greatest kingdom in the world to-day. "For who hath despised the day of small things?" (Zech. 4: 10.)

The branches of the mustard plant and the birds which lodged in them are not intended to represent anything. Do not strain the parable.

III. Many Such Parables.

33, 34. Jesus spoke all that which he taught on that occasion in parables, and "without a parable" on that occasion "spake he not unto them." In speaking in parables he fulfilled Ps. 78: 2. By his divine wisdom and application of these parables he fulfilled this prophecy. No other teacher has ever done this.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
What different methods of teaching did Jesus now use?
How many parables did he give on this occasion?
What is a parable?
Upon what are parables based?
Why did Jesus then speak in parables?
What condition of heart is necessary to the reception of the truth?
What was the difference between Christ's disciples and the multitude?
What is the difference between people now?
Is every detail of a parable designed to teach some lesson?
26-29 State the facts of this parable.
What lesson does it teach?
Does this parable show any neglect?
Will the earth produce a harvest without seed?
Can there be a spiritual harvest without the word of God?
30 What is meant by the question: "How shall we liken the kingdom of God? or in what parable shall we set it forth?"
31, 32 What parable did Jesus use?
In what respect is the mustard seed "less than all the seeds?"
What are the points of resemblance between this seed and the kingdom of God?
Do the birds and branches signify anything?
How does the gospel spread among all nations?
33, 34 How did Jesus speak all he taught on this occasion?
How did Jesus fulfill Ps. 78: 2?
Has any other teacher ever done this?

He holds me with the billow's might—
  I shall not fall;
If sharp, 'tis short; if long, 'tis light;
  He tempers all.

Safe to the land—safe to the land,
  The end is this;
And then with him go hand in hand
  Far into bliss. (Selected.)

LESSON VIII.—FEBRUARY 19, 1928.

TWO MIRACLES OF POWER.

Mark 4: 35-41; 5: 15-19.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side.
36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.
37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.
38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?
39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
40 And he said unto them, Why are ye fearful? have ye not yet faith?
41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

15 And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid.
16 And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine.
17 And they began to beseech him to depart from their borders.
18 And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.
19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee.

GOLDEN TEXT.—*"Who then is this, that even the wind and the sea obey him?"* (Mark 4: 41.)

TIME.—A.D. 28.

PLACES.—Sea of Galilee and the country of the Gerasenes.

PERSONS.—Jesus, the disciples, the demoniacs, and the people.

DEVOTIONAL READING.—Ps. 104: 1-8.

HOME DAILY READING.—

February 13.	M.	Power Over Nature. (Mark 4: 35-41.)
February 14.	T.	Power Over Human Nature. (Mark 5: 15-20.)
February 15.	W.	Raising the Widow's Son. (Luke 7: 11-17.)
February 16.	T.	The Blind Man Healed. (John 9: 1-12.)
February 17.	F.	Walking on the Sea. (Matt. 14: 22-33.)
February 18.	S.	The Cure at Bethesda. (John 5: 1-9.)
February 19.	S.	The Omnipotent One. (Ps. 104: 1-8.)

GEOGRAPHICAL NOTES.

On this voyage Jesus and his disciples "came to the other side of the sea, into the country of the Gerasenes." Gadara and Gerasa were towns east of the Jordan, and the country surrounding the one, it is supposed, embraced the other and the country surrounding it; hence, Jesus went "into the country of the Gadarenes" as well as into that of the Gerasenes.

EXPLANATORY NOTES.

I. Jesus Needed Rest.

35. "And on that day"—the day on which he spoke the parable of the sower and other parables to the "very great multitude" that gathered about him "by the seaside." (Mark 4: 1-3; see also Matt. 13: 1-36.) Pressed by the large crowd—one of the greatest that had gathered about him—"he entered into a boat, and sat," while the multitudes stood on the beach. This was a very busy day with him.

"When even was come, he saith unto them, Let us go over unto the other side." Matthew (8: 18) says: "When Jesus saw great multitudes about him, he gave commandment to depart unto the other side."

He did this for retirement and rest. It was an easy way to escape from the multitudes. The lake was only six miles wide, and the eastern shore was not thickly settled, as was the western shore.

At other times Jesus crossed this sea for retirement, rest, and prayer. (Matt. 14: 13, 23.) He did not enjoy absolute rest, however, at the end of this journey; for it was then that he healed the man possessed with a legion of demons. (Mark 5: 1-20.) When he returned from this retirement to the western shore, there were great multitudes awaiting him. (Verse 21.)

II. The Proper Use of Our Possessions.

36. After teaching through the day, at Jesus' request, the disciples took him "even as he was, in the boat," without further preparation.

On other occasions Jesus sat in a boat and taught.

Peter, James, and John owned their boats, and Jesus taught from Peter's boat. (Luke 5: 1-11.) The boat used on this occasion was at the disposal of the disciples, and was probably the same one so used at other times. In this boat Jesus and his disciples returned. (Mark 5: 21.)

Peter's example in using his boat in the Master's cause is worthy of emulation, and should teach us a lesson. Our boats, our ships, our cars, our horses, and our buggies should be so used. "And other boats were with him"—boats owned by other disciples, or at their disposal. Matthew (8: 23) says: "His disciples followed him."

In giving the account of this voyage, Matthew tells of the proposition of the "scribe" to follow Jesus whithersoever he might go, and the proposition of another disciple to be allowed to first bury his father before following Jesus. He tells this as between the command of Jesus "to depart unto the other side" and his entering into the boat. (Matt. 8: 18-23.)

Matthew (13: 36) also says that after Jesus spoke several parables to the people on this occasion, "he left the multitudes, and went into the house." This was doubtless the house out of which he went to the seaside to teach the multitudes. It may have been Peter's house, in which Jesus found a home. (Luke 4: 38.) Mark (2: 1), in the margin, says "at home" for "in the house." Into this house the disciples followed him and asked for an explanation of the parable of the tares. After explaining this, Jesus spoke other parables to his disciples. "And it came to pass, when Jesus had finished these par-

ables, he departed thence." (Matt. 13: 36-53.) This may not be the order of these occurrences.

It would seem natural for Jesus and his disciples to take refreshments in the house, after the work of teaching through the day, before starting across the sea. The one purpose, however, of Matthew, Mark, and Luke is to relate the miracle of stilling the tempest, not the order of events preceding it.

III. Stilling Storms.

37. On this short voyage these boats encountered "a great storm of wind." Luke (8: 23) says, "And there came down a storm of wind on the lake;" Matthew (8: 24) says, "There arose a great tempest in the sea." This came up suddenly. "All travelers describe the storms as very sudden and violent, caused by the cold air that rushes down from the mountains into the heated depression of the lake." (Johnson.) This was not a ship; it was a small rowboat; "and the waves beat into" it, "insomuch that" it "was now filling," and was "in jeopardy." (Luke 8: 23.) Matthew says: "The boat was covered with the waves."

38. "And he himself was in the stern, asleep on the cushion." Jesus "fell asleep" as they sailed before this storm arose. He was the only one asleep on the boat. That the noise of the storm and the rocking of the boat upon the rolling waves did not awake him shows into what a deep sleep he had fallen, and this shows how weary and exhausted he must have been. This condition was produced by the constant strain of teaching the multitudes and explaining the parables to his disciples.

Jesus became thirsty, hungry, weary, exhausted, and felt a great need of sleep and rest. What a privilege we should now consider it to be permitted to endure all these for his sake!

The storm greatly frightened the disciples. They went to him, awoke him, and said: "Teacher, carest thou not that we perish?" Matthew (8: 25) says: "Save, Lord; we perish." They were accustomed to the lake and the winds and the waves. This, then, was to them a terrific storm to fill them with such terror. While they were "of little faith," they knew to whom to go for salvation.

39. "And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." He, through whom all things were created, spoke, and the winds and the waves obeyed him.

"Jehovah hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers. . . . The mountains quake at him, and the hills melt; and the earth is upheaved at his presence, yea, the world, and all that dwell therein." (Nahum 1: 3-5.)

To all the storms of trial and wild waves of trouble which disturb those who trust and obey him Jesus says: "Peace, be still." "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." (John 14: 27.) "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Je-

sus." (Phil. 4: 7.) Jesus is on board and mans his church, and it will never go down. "And it shall stand forever." (Dan. 2: 44.)

IV. "Why Are Ye Fearful?"

40. "And he said unto them, Why are ye fearful? have ye not yet faith?" Matthew puts it: "Why are ye fearful, O ye of little faith?" Luke puts it: "Where is your faith?" The rebuke is the same. "The terror of the disciples would have been excusable but for the presence of Jesus. With him in the vessel it argued weakness of faith, because the many miracles which he had wrought should have convinced them that he had power over the winds and the waves. Notice here that fear and faith stand in opposition to each other." (McGarvey.)

41. "And they feared exceedingly"—not with such terror as the storm filled them, but in the presence of One whose voice the wind and the sea obeyed. They "said one to another, Who then is this, that even the wind and the sea obey him?"

Notwithstanding all the other miracles which they had seen Jesus perform, this one filled them with wonder and awe. Since God "gathereth the waters of the sea together as a heap;" "layeth up the deeps in storehouses;" "spake, and it was done;" and "commanded, and it stood fast," why should they marvel that the Son of God stills the tempest?

Jesus worked every variety of miracle to leave even the weakest in faith no room to doubt his divine power, or that he is "the Christ, the Son of the living God."

V. Jesus Cast Out a Legion of Demons.

(Mark 5: 1-14.)

As soon as Jesus had landed in the country of the Gadarenes "there met him two possessed with demons." (Matt. 8: 28.) Mark mentions only one—the fiercer and more noted of the two, and the one who spoke to Jesus. They had their dwelling place in the tombs. They were so fierce that no man could pass by that way. Mark says of the one he mentions: "No man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him." These demoniacs, seeing Jesus, ran to meet him and "worshiped him." This was only an outward act of reverence, and, demonlike, not in spirit and in truth; for he said: "What have I to do with thee, Jesus, thou Son of the Most High God?" Jesus had already commanded these demons to come out of the man. By their request, Jesus permitted the demons to enter into a great herd of swine feeding near by. Whereupon the hogs, maddened by the demons, rushed down the mountain side into the sea and were drowned. The swineherds fled and told everywhere what had happened.

VI. Jesus Besought to Leave the Country.

15. Those who heard the wonderful story of the swineherds "came to see what it was that had come to pass." Matthew (8: 38) says "all

the city came," and Luke (8: 37) says "all the people of the country." When they came to Jesus, they beheld a wonderful sight—the demoniac "sitting, clothed and in his right mind." He was sitting "at the feet of Jesus" (Luke 8: 35)—a position of humility, trust, and security. Luke (8: 27) states that "for a long time he had worn no clothes, and abode not in any house." "They were afraid." They were filled with wonder and awe over the manifestation of such miraculous power.

16. Those who had witnessed what had been done by Jesus declared the facts in detail to the multitude.

17. Then "they began to beseech him to depart from their borders." They were not ready to receive Jesus. They were filled with fear at his miraculous power, and did not appreciate his mercy or understand his mission. Since the destruction of the swine may have been punishment for an unlawful business, they may have feared that Jesus would visit upon them other punishment for their many sins. People must have the right condition of heart to receive the truth, and for their failure to have it they themselves are responsible. The people of Nazareth rejected Jesus because of their lack of faith. Since these people would not receive him, Jesus at once granted their request and departed. (Luke 8: 37.)

VII. The Demoniac Made a Missionary.

18. The man saved from his horrible condition was very different from his neighbors, in that he besought Jesus "that he might be with him." He made this request as Jesus was entering the boat to leave that country. He felt that his only place of safety was in the presence of Jesus. Our only safety from sin and the power of Satan is in the presence of our Redeemer.

19. Jesus suffered not this man to go with him, but said: "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee." Jesus usually forbade those he miraculously healed to publish it abroad. (Matt. 8: 4.) He did this in order to prevent undue excitement and the gathering of such multitudes as would interfere with his work. There was no danger of such things in this case; and since he was leaving the country, it was proper that this man should proclaim his power and mercy. This is the true missionary spirit—tell your friends what great things Jesus has done for you. Does it not seem that every Christian should be glad to do this and that nothing could prevent his doing so?

This man obeyed Jesus. As he went about preaching the power and mercy of Jesus, the people remembered what he had been and saw what he was then—a living monument of what he was proclaiming. He produced so great a change in the people that by the time Jesus went again into that country "great multitudes" gathered about him, and he healed "the lame, blind, dumb, maimed, and many others." The people "glorified the God of Israel," and said of Jesus: "He hath done all things well."

In that country Jesus fed the four thousand. (See Matt. 15: 29-39; Mark 7: 31-37.)

This demonstrates the fact that God is ever ready to bless when people are ready to receive the blessing.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Places, and Persons.
Did you read the Home Daily Reading?
What and where were Gadara and Gerasa and the country of the Gerasenes?
35 On what day and at what time of the day did Jesus and his disciples start across the sea?
Why was Jesus in the boat by the seaside?
Why did he desire to cross over the sea?
Can you give other occasions when he did this?
What did he do for a demoniac when he reached the other side?
36 After teaching all day, did Jesus go across the sea without preparation for food and other refreshments?
Whose boat was this?
What good example does Peter set us in this particular?
What facts are related by Matthew which are not given by Mark?
37 What arose?
Why are these storms sudden and terrific?
What kind of boat was this?
Why was it "in jeopardy?"
38 Where was Jesus in the boat, and what was he doing?
What shows that Jesus was weary and in a deep sleep?
What did Jesus endure in this particular for us?
What should we be glad to do for him?
What effect did this storm have upon the disciples?
What did they say to Jesus?
39 What did he do?
Repeat Nahum 1: 3-5.
What does Jesus now give to all who trust and obey him?
What is the destiny of the church?
40 What did he say to his disciples?
Why did he rebuke them?
In what respect was their faith small and weak?
What should they have known?
41 What did they experience and say when Jesus stilled the tempest?
(1-14) When Jesus landed in the country of the Gadarenes, who met him?
Describe these demoniacs?
Upon meeting Jesus, what did they do and say?
What had Jesus commanded the demons to do?
What request did they make of Jesus?
What became of the hogs?
What became of the swineherds?
15 What effect did their story have upon the people?
Where and in what condition did they find the demoniac?
Why were the people afraid?
16 What was related to the people?
17 What request did they make of Jesus?
Why did they make this request?
Why did Jesus depart?
What is necessary to the reception of the truth?
18 What request did the man saved from the demons make?
Where is the only safety for Christians?
19 What did Jesus tell this man to do?
Why did Jesus forbid some telling what he had done for them and command this man to do so?
What is the true missionary spirit?
What did the man do?
Why did the men marvel?
Did Jesus ever visit that country again?
In what condition did he find the people then?
What produced this change?
What did he do for them?

'Tis easy, when the sea's at rest
And sunshine smiles on rippling plains,
To say, "How could I be distressed
In storms, since God, my Father, reigns?"

But when the sky puts terror on,
And tempests howl, and billows rise,
Our confidence—how quickly gone!
That seemed so strong in tranquil skies. (Selected.)

Mark gives no intervening facts, except that "a great multitude was gathered unto him; and he was by the sea."

EXPLANATORY NOTES.

I. Jairus Besought Jesus to Heal His Daughter.

22. Matthew relates several intervening facts, and from his account it seems that Jesus was talking with the Pharisees and the disciples of John in Matthew's house when Jairus came to him. (Matt. 9: 18.)

The synagogue must have been the one in Capernaum, probably the one built by the centurion of Matt. 8: 5-13, and in which Jairus had heard Jesus preach and had seen him work miracles. (Luke 4: 31-36.)

Jairus was "one of the rulers of the synagogue." He was one of the elders (Luke 7: 3), or presiding officers, who ruled over the affairs of the synagogue. These rulers presided over the assemblies, invited the speakers (Acts 13: 14-16), enforced discipline, which sometimes resulted in the use of the scourge (Matt. 10: 7) and sometimes in expulsion (John 9: 22; 12: 42, 43).

"He falleth at his feet." Matthew says he "worshiped him." He bowed himself before Jesus with his face to the ground, an act of respect and reverence.

23. He was deeply in earnest. He loved his child, and spoke of her tenderly: "My little daughter." She was his only daughter, and was about twelve years of age. (Luke 8: 42.)

"Is at the point of death." Matthew says: "Is even now dead." Luke (8: 49) says: "While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Teacher." Verse 35 states the same. There is no discrepancy. She was "at the point of death" when he left home, and died while he was beseeching Jesus for help, and some one followed and told him of the sad fact. Matthew condenses all into the one statement: "Is even now dead." Frequently one historian does not relate all the facts, while others relate facts which he omits; but all are true. Matthew relates the main one, "Is even now dead," while Mark and Luke go more into detail and relate the condition of the child when Jairus left home and how the fact of her death was made known to him.

Jairus believed that if Jesus could reach her and lay his hands on her before she died, she would recover. He knew Jesus had power to heal the sick.

24. In kindness and mercy Jesus went with this ruler. He was always ready to bless. He is now, although in a different way. (Heb. 4: 14-16.)

A great multitude followed him—some, doubtless, to see what he would do; others, to witness the cure; and others, to receive some blessing.

II. The Woman With an Issue of Blood Healed.

25-27. This woman had suffered this affliction for twelve years. All efforts of the physicians to cure her had failed. They had exhausted both their knowledge and skill. Also she had exhausted her means in

LESSON IX.—FEBRUARY 26, 1928.

OTHER MIGHTY WORKS OF JESUS.

Mark 5: 22-27, 32-36, 41, 42.

22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet,
23 And beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be made whole, and live.
24 And he went with him; and a great multitude followed him, and they thronged him.
25 And a woman, who had an issue of blood twelve years,
26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
27 Having heard the things concerning Jesus, came in the crowd behind, and touched his garment.

. . . . . .

32 And he looked round about to see her that had done this thing.
33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.
34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the Teacher any further?
36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

. . . . . .

41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.
42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

GOLDEN TEXT.—"*Thy faith hath made thee whole.*" (Mark 5: 34.)

TIME.—A.D. 28.

PLACE.—Capernaum.

PERSONS.—Jesus, the damsel, her parents, Peter and James and John, the mourners, and others.

DEVOTIONAL READING.—Eph. 3: 14-21.

HOME DAILY READING.—

February 20.	M.	Other Mighty Works of Jesus. (Mark 5: 22-34.)
February 21.	T.	Jairus' Daughter Raised. (Mark 5: 35-43.)
February 22.	W.	The Price of Greatness. (Matt. 16: 21-28.)
February 23.	T.	The Canaanite's Daughter Healed. (Mark 7: 24-30.)
February 24.	F.	The Deaf and Dumb Man Healed. (Mark 7: 31-37.)
February 25.	S.	The Miraculous Draught of Fishes. (Luke 5: 1-11.)
February 26.	S.	Beyond Our Asking or Thinking. (Eph. 3: 14-21.)

HINTS AND HELPS FOR TEACHERS.

It is not possible and not necessary to know always concerning the many events of Christ's life, just which one came every time before the others. That which he did concerns us most.

Matthew, Mark, and Luke say that Jesus had returned from the country of the Gerasenes before the events of this lesson.

cians, and had spent all that she had, and was nothing bettered, but rather grew worse," not only states her deplorable condition then, but the like condition of not a few afflicted ones now. One with an incurable disease now will seek the aid of all physicians and exhaust all means to be healed.

The mention of this woman's condition, her affliction of such long standing, the failure of the physicians to cure her, but that she grew worse, is made to show that the immediate relief given by Jesus was a miracle of mercy, which is to convince people that he is the Son of God and the Savior of men.

What she had heard of Jesus begot in her the faith that if she could "touch but his garments," she would be made whole. So with this faith and courage, but timidly, she pressed through "the crowd behind" and touched his garment. Immediately she was healed. Perceiving that healing power had gone forth from him, Jesus turned in the crowd and asked who touched his garments. Verse 31 gives the answer of the disciples to this question.

32-34. Jesus knew more about this than his disciples. "He looked round about to see her that had done this thing." It seems that he wanted to make her condition and her faith manifest to the people. "But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth." She told him what her condition had been, what she had suffered, for how long, what she had heard about him, what she believed, and what she had done. Why did she fear and tremble? By reading Lev. 15: 19-25 it will be seen that to touch a woman in her condition was to become unclean. She doubtless feared she had given Jesus no little offense. Yet she frankly confessed that it was she who had touched him. Instead of rebuking her and to allay her fear, Jesus tenderly addressed her as "daughter," saying, "Thy faith hath made thee whole;" and he sent her away in peace.

Her faith was not a passive or inactive one; had it been, she never would have been made whole. It moved her and filled her with courage to press through the crowd and to touch the garments of Jesus.

III. Jairus' Daughter Raised.

35, 36. While Jesus stopped to heal this woman and was talking to her, the messengers came from the ruler's house to inform him of the death of his daughter. By the question, "Why troublest thou the Teacher any further?" is shown their despair. To them it was useless for Jesus to go any farther. All hope was gone.

This was very distressing to Jairus, and to support and encourage his hope Jesus said, "Fear not, only believe;" and Luke adds, "and she shall be made whole." Jesus knew what he intended to do. All that Jairus could do now was to trust to the power of Jesus; he had done all else that he could do.

By "only believe," Jesus does not mean passive faith. The faith of Jairus was very active. He had sought Jesus, leaving his dying daughter at home; had prostrated himself in reverence before him; had besought him to go, and was now returning with him. He could do no more, and Jesus

Mark gives no intervening facts, except that "a great multitude was gathered unto him; and he was by the sea."

EXPLANATORY NOTES.

I. Jairus Besought Jesus to Heal His Daughter.

22. Matthew relates several intervening facts, and from his account it seems that Jesus was talking with the Pharisees and the disciples of John in Matthew's house when Jairus came to him. (Matt. 9: 18.)

The synagogue must have been the one in Capernaum, probably the one built by the centurion of Matt. 8: 5-13, and in which Jairus had heard Jesus preach and had seen him work miracles. (Luke 4: 31-36.)

Jairus was "one of the rulers of the synagogue." He was one of the elders (Luke 7: 3), or presiding officers, who ruled over the affairs of the synagogue. These rulers presided over the assemblies, invited the speakers (Acts 13: 14-16), enforced discipline, which sometimes resulted in the use of the scourge (Matt. 10: 7) and sometimes in expulsion (John 9: 22; 12: 42, 43).

"He falleth at his feet." Matthew says he "worshiped him." He bowed himself before Jesus with his face to the ground, an act of respect and reverence.

23. He was deeply in earnest. He loved his child, and spoke of her tenderly: "My little daughter." She was his only daughter, and was about twelve years of age. (Luke 8: 42.)

"Is at the point of death." Matthew says: "Is even now dead." Luke (8: 49) says: "While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Teacher." Verse 35 states the same. There is no discrepancy. She was "at the point of death" when he left home, and died while he was beseeching Jesus for help, and some one followed and told him of the sad fact. Matthew condenses all into the one statement: "Is even now dead." Frequently one historian does not relate all the facts, while others relate facts which he omits; but all are true. Matthew relates the main one, "Is even now dead," while Mark and Luke go more into detail and relate the condition of the child when Jairus left home and how the fact of her death was made known to him.

Jairus believed that if Jesus could reach her and lay his hands on her before she died, she would recover. He knew Jesus had power to heal the sick.

24. In kindness and mercy Jesus went with this ruler. He was always ready to bless. He is now, although in a different way. (Heb. 4: 14-16.)

A great multitude followed him—some, doubtless, to see what he would do; others, to witness the cure; and others, to receive some blessing.

II. The Woman With an Issue of Blood Healed.

25-27. This woman had suffered this affliction for twelve years. All efforts of the physicians to cure her had failed. They had exhausted both their knowledge and skill. Also she had exhausted her means in seeking relief. That she "had suffered many things of many physi-

cians, and had spent all that she had, and was nothing bettered, but rather grew worse," not only states her deplorable condition then, but the like condition of not a few afflicted ones now. One with an incurable disease now will seek the aid of all physicians and exhaust all means to be healed.

The mention of this woman's condition, her affliction of such long standing, the failure of the physicians to cure her, but that she grew worse, is made to show that the immediate relief given by Jesus was a miracle of mercy, which is to convince people that he is the Son of God and the Savior of men.

What she had heard of Jesus begot in her the faith that if she could "touch but his garments," she would be made whole. So with this faith and courage, but timidly, she pressed through "the crowd behind" and touched his garment. Immediately she was healed. Perceiving that healing power had gone forth from him, Jesus turned in the crowd and asked who touched his garments. Verse 31 gives the answer of the disciples to this question.

32-34. Jesus knew more about this than his disciples. "He looked round about to see her that had done this thing." It seems that he wanted to make her condition and her faith manifest to the people. "But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth." She told him what her condition had been, what she had suffered, for how long, what she had heard about him, what she believed, and what she had done. Why did she fear and tremble? By reading Lev. 15: 19-25 it will be seen that to touch a woman in her condition was to become unclean. She doubtless feared she had given Jesus no little offense. Yet she frankly confessed that it was she who had touched him. Instead of rebuking her and to allay her fear, Jesus tenderly addressed her as "daughter," saying, "Thy faith hath made thee whole;" and he sent her away in peace.

Her faith was not a passive or inactive one; had it been, she never would have been made whole. It moved her and filled her with courage to press through the crowd and to touch the garments of Jesus.

III. Jairus' Daughter Raised.

35, 36. While Jesus stopped to heal this woman and was talking to her, the messengers came from the ruler's house to inform him of the death of his daughter. By the question, "Why troublest thou the Teacher any further?" is shown their despair. To them it was useless for Jesus to go any farther. All hope was gone.

This was very distressing to Jairus, and to support and encourage his hope Jesus said, "Fear not, only believe;" and Luke adds, "and she shall be made whole." Jesus knew what he intended to do. All that Jairus could do now was to trust to the power of Jesus; he had done all else that he could do.

By "only believe," Jesus does not mean passive faith. The faith of Jairus was very active. He had sought Jesus, leaving his dying daughter at home; had prostrated himself in reverence before him; had besought him to go, and was now returning with him. He could do no more, and Jesus assures him that his daugh-

ter shall be made whole. Faith saves the sinner now when it leads him in godly sorrow to repentance, to hearty obedience to God in baptism, and, therefore, in God's appointed way, to Jesus. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.)

"He suffered no man to follow with him" (verse 37) into the ruler's house (Luke 8: 51), save Peter, James, and John, the same three who were with him on the mount of transfiguration and in dark Gethsemane. This was not partiality or favoritism. Peter, James, and John, through their faithfulness and devotion, were prepared for these special privileges.

According to our ideas, it is quite incongruous to have a tumult in or about a house where there is one dead. (Verse 38.) Matthew says there were "minstrels," and the people were "making a noise." Luke says: "All were weeping, and bewailing her." This was mechanical weeping and an empty funeral ceremony. According to the custom, there were hired mourners to wail and minstrels to make plaintive music.

Jesus said: "Why make ye a tumult, and weep?" They should not make "a tumult, and weep," because "the child is not dead, but sleepeth." If she was not literally dead and if Jesus had intended to practice a great fraud in pretending to raise her from the dead, when he really did not, he would not have said she "is not dead," but he would have done all in his power to induce them to believe that she was dead. His declaration that she "sleepeth" emphasized the fact in the minds of all present that she was really dead. He did not mean, either, to deny the fact that she was dead, but to emphasize the truth that death is a sleep.

They understood neither the language nor the power of Jesus to raise the dead; hence, they ridiculed him. Notwithstanding their ridicule, he put them all out, and took the father and mother, Peter, James, and John, in to where the child was. It was necessary to still the tumult and to put the mourners out to avoid confusion of a curious and excited crowd and to furnish the quiet and opportunity necessary for the witnesses to see and know what was done. Five witnesses were sufficient.

41. "Talitha cumi" are words from the language of the people of Palestine, and Mark tells us what they mean: "Damsel, I say unto thee, Arise."

42. She immediately arose and walked. The people were filled more with astonishment now than they were with ridicule a short while ago. While only five witnesses were present when he raised her from the dead, doubtless all the multitude saw her, for she "rose up, and walked;" hence, all are now witnesses, for they were quite sure she was dead.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
Why is it not necessary to know always just the order in which the events in Christ's life occurred?
Where was Jesus at the time of this lesson?
22 Who came to Jesus?
What was he?
What did the rulers of the synagogue do?
Where was Jesus?
What did Jairus do?

23 What request did he make?
How many daughters had he?
How old was she?
What did Jesus do?
How does he help us?
Who went with him?
Why did they go?
24 Why did Jesus go with this ruler?
Why did the multitude follow Jesus?
25-27 What case of healing is here given?
How was this woman afflicted?
Describe her deplorable condition.
How was she healed?
What moved her to touch Jesus' garments?
In such a crowd, how did she reach him?
32-34 What question did Jesus ask?
What answer did this woman give?
Why did she tremble and fear?
What answer did Jesus make to her?
Show how her faith was active.
What news did messengers bring to Jairus?
Did they think Jesus could raise the dead?
36 What did Jesus say to Jairus?
Why did he say this?
Was the faith of Jairus passive or active?
What had he done?
What must faith lead sinners to do now before it saves?
Who went with him into the house?
On what other occasions were Peter, James, and John with him?
Was this favoritism?
Then why take these three?
Whom did Jesus find at the house?
Tell about the custom then of mourning.
If hired mourning is inconsistent with sincere grief, then how about hired praise?
What did Jesus say to these mourners and about the child?
What did he mean?
Did they understand him?
What did they do?
What did Jesus do?
Whom did he take with him into the death chamber?
Why not allow the multitude to remain in the house?
41 What did Jesus do?
What did he say?
42 What did the child do?
What effect did this have?

ONE DAY AT A TIME.

God broke our years to hours and days,
That hour by hour, and day by day,
Just going on a little way,
We might be able all along
To keep quite strong.

Should all the weight of life
Be laid across our shoulders and the future rife
With woe and struggle, meet us face to face,
At just one place,
We could not go; our feet would stop; and so—

God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power,
We only bear the burden of the hour.

(George Klingle.)

LESSON X.—MARCH 4, 1928.

JESUS AND THE TWELVE.

Mark 3: 13-15; 6: 7-13.

13 And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.
14 And he appointed twelve, that they might be with him, and that he might send them forth to preach,
15 And to have authority to cast out demons.

7 And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;
8 And he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse;
9 But *to go* shod with sandals: and, *said he*, put not on two coats.
10 And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence.
11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.
12 And they went out, and preached that *men* should repent.
13 And they cast out many demons, and anointed with oil many that were sick, and healed them.

GOLDEN TEXT.—*"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."* (Mark 16: 15, 16.)

TIME.—A.D. 28 or first of A.D. 29.

PLACE.—Galilee, and from some place in Galilee from which Jesus sent forth the twelve.

PERSONS.—Jesus and the twelve.

DEVOTIONAL READING.—Rom. 12: 1-8.

DAILY HOME READING.—

February	27.	M.	Jesus and the Twelve. (Mark 3: 16-20.)
February	28.	T.	Jesus Ordains the Twelve. (Mark 3: 13-19.)
February	29.	W.	Jesus Commissions and Sends the Twelve. (Mark 6: 7-13.)
March	1.	T.	Jesus Washes the Feet of the Twelve. (John 13: 1-11.)
March	2.	F.	Jesus Eats With the Twelve. (Matt. 26: 20-29.)
March	3.	S.	Jesus Prays With His Disciples. (John 17: 1-10.)
March	4.	S.	The Consecrated Life. (Rom. 12: 1-8.)

GEOGRAPHICAL NOTES.

See on the map the river Leontes. Galilee was bounded on the north by this river and by Samaria on the south, by the Mediterranean Sea on the west and by the eastern coast of the Sea of Galilee on the east. It was about fifty miles from north to south and not so wide by ten or fifteen miles. In it lay the plain of Esdraelon, "the battlefield of Palestine." We are told there were two hundred and forty towns and villages in Galilee.

INTRODUCTION TO THIS LESSON.

In the place of Hints and Helps for Teachers we think it best at this time rather to give a general outline of Jesus' work up to this lesson.

I. Review.

Some of these facts are stated in Hints and Helps for Teachers in Lesson VI.

The third general preaching tour of Jesus through Galilee embraces this lesson.

Soon after his baptism and temptation Jesus returned to Galilee, with the few disciples he had at that time, and there at Cana he performed his first miracle, and then made a short visit to Capernaum. (John 2: 1-12.) That was the first of the year 27.

In the spring of that year he attended the passover at Jerusalem, cleansed the temple the first time, preached to Nicodemus, and spent the summer and fall preaching and baptizing in Judea. (John 2: 13 to 3: 24.)

The first of that winter he returned to Galilee and converted the woman at Jacob's well on the way. (John 4: 1-43.)

He remained in Galilee, it seems, until the spring of 28, when he attended a feast at Jerusalem, supposed by many to be the passover. (John 5: 1-47.)

He soon returned to Galilee, was rejected at Nazareth, removed to Capernaum, called his disciples to be fishers of men, did many miracles, and thence made his first circuit through Galilee. (Matt. 4: 12-25; Mark 1: 39; Luke 4: 4-44.)

He spent all that summer at work in Galilee, and in the fall he made another tour through that country. (Luke 8: 1-3.)

He spent all the fall and winter of 28 and 29 in Galilee, which brings us down to our present lesson.

During this third tour he was rejected the second time at Nazareth. (Matt. 13: 53-58.)

II. Jesus' Teaching and Preaching.

On this tour Jesus did three things. (1) He taught in the synagogues, (2) he preached the gospel of the kingdom, and (3) he healed all the variously afflicted.

There is some difference between teaching and preaching. We have a splendid example of Jesus' teaching in the Sermon on the Mount. (Matt. 5, 6, and 7.) He taught "as one having authority, and not as their scribes." To "preach" means to publish abroad, to make known, to proclaim.

Jesus proclaimed the coming kingdom, saying: "Repent ye; for the kingdom of heaven is at hand." (Matt. 4: 17.)

He showed great generosity in healing all sorts of diseases, but his divine power was manifested in performing these and all miracles to prove that he spoke by divine authority. "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father." (John 10: 37, 38.)

We should learn a lesson from Jesus' example in these three general tours through Galilee. He first sowed the seed, then cultivated it, and returned to reap the harvest.

III. False Shepherds and Scarcity of Laborers.

The last three verses of Matt. 9 are connected with the mission of the twelve.

"But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd."

This shows their spiritual condition. Their pretended shepherds, the scribes and Pharisees, instead of feeding them and preparing them for Christ's coming, had fleeced them, preyed upon them, and laid upon them "burdens grievous to be borne."

In compassion for them, Jesus provides help in sending out the twelve apostles to assist in teaching them correctly.

Note that Jesus "is the good shepherd" (John 10: 11-14), the "great shepherd of the sheep" (Heb. 13: 20), "the chief Shepherd" (1 Pet. 5: 4), and "the Shepherd and Bishop of your [our] souls" (1 Pet. 2: 25).

Note further that Jesus has provided shepherds for his flock. (Acts 20: 28-31; 1 Pet. 5: 1-5.) All should know that shepherds are the elders, or bishops, or overseers of the church in any given place. Elders, overseers, bishops, and pastors are all the same. These shepherds should perform their duty faithfully. The church will never be what God intends for it to be until they do this.

Jesus then changed the figure from that of sheep without a shepherd to a ripe and abundant harvest, with not enough laborers to gather it, and which will be lost if not gathered in.

These two figures represent the same sad condition of the unfortunate people.

The laborers were few, because there were not enough ready and willing to go to the distressed people.

IV. God's Way of Securing Laborers.

The great and crying need of the church as well as of the world is self-sacrificing, consecrated, unselfish, untiring laborers in the field and true shepherds of God's flock, who will lay down their lives for the sheep.

The need was urgent when Jesus was on earth, but it is none the less urgent now. Jesus' way of making elders and preachers then is his way of making them now, just as his way—the only way—of making Christians is always the same. He raised no objection to proper education and strongly taught that "the laborer is worthy of his hire;" but his way of securing more laborers is not "higher education" and "better pay." He never went to the worldly-wise, the highly educated, and the wealthy to select his apostles, and not many such now ever become Christians. Let us commit to memory 1 Cor. 1: 22, 26-31; 2: 1-10; 3: 18-23.

The false teachers and pretended shepherds of Jesus' day asked concerning him: "How knoweth this man letters, having never learned?" (See John 7: 15-18.) What are his college and university degrees? Who licensed him to teach or gave him authority to preach? Not Gamaliel, not the Pharisees, not the Sadducees, not the Herodians. Without leave or license from any ecclesiasticism or degree

from any college of the sects or denominations of his time, he preached the will of God openly and above board. Paul gave up all this in order to become a Christian.

Jesus' answer to their question was: "My teaching is not mine, but his that sent me." He needed the right to teach from God only. Just so it is to-day. When one possesses the qualifications which God himself specifies (be sure to learn what these are), one has God's leave to teach and to preach and God's support in doing so.

Not only so, but Jesus declares that all who will—who purpose and determine—to do God's will—not the theories and notions and commandments of men—shall know that his teaching is from God and not from men.

This is a most serious charge against all who teach their own speculations, theories, doctrines, etc.—that is, they are unwilling to do God's will.

The "laborers"—the elders, preachers, and other teachers so greatly needed to-day—are the ones who have willed with all the power of mind and strength and soul to first do and then to teach God's will. God knows the hearts of men; hence, Jesus teaches and exhorts his disciples to pray God to send the laborers into his harvest. All whom God sends are faithful and true, and he sends them in answer to prayer.

Like Jesus, these apostles and all Christ's disciples must accompany their prayers with earnest work and must go on the mission upon which Jesus sends them.

It distresses all true disciples of Christ for self-constituted censors, who work for their own selfish ends—in education, travel, position, etc.—to point out destitute fields and direct others to work them.

But in this, as in all other things, God's thoughts are not man's thoughts, neither are man's ways of increasing the number of laborers God's ways. (Isa. 55: 8-11.) And no way of God has been any more perverted than this one, especially in later years.

EXPLANATORY NOTES.

I. The Apostles Were Selected and Taught Before They Were Sent Forth to Preach.

(Mark 3: 13-15.)

13. Jesus went up into this mountain and spent the night in prayer. Luke (6: 12, 13) says: "And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles."

Jesus had many other disciples, and of these he chose the twelve apostles.

Since it was necessary for Jesus to pray before taking the important steps of choosing his apostles, how much more is it necessary for us to pray earnestly and to solemnly commit our way to God before making important decisions and moves in life!

There is no ceremony of "ordination" in the word "choose," or "appoint."

14, 15. Jesus appointed the twelve for two reasons—(1) "that they might be with him," and (2) "that he might send them forth to preach" and "to have authority to cast out demons."

These verses and Luke 6: 12, 13 show when the apostles were chosen, or appointed. Mark 6: 7; Luke 9: 1-6; Matt. 10: 1 to 11: 1 show when they were sent forth.

The passage in Matthew gives the selection of the apostles in connection with sending them forth. But they were selected some months before they were sent forth. The reason for this, as given, is "that they might be with him" in training for the great work which he wished them to do.

By this training and development they were prepared to go themselves.

The apostles must be eyewitnesses, too, of the miracles, life, death, and resurrection of Jesus, and, in turn, perform miracles to prove their divine authority to preach and to teach. (Acts 1: 21, 22; 22: 16-18; 1 Cor. 15: 5-9; Heb. 2: 3, 4.)

They must be disciples (learners) first; they must go to school to Christ before they become apostles.

They went forth to do just what Jesus did—to perform deeds of mercy and love, to work miracles attesting their authority to teach, and to preach the gospel of the kingdom.

Matt. 10: 2-4; Mark 3: 16-19; Luke 6: 14-16; Acts 1: 13 give the list of the names of the apostles. The persons are the same in every list, but some are called by different names.

There was not a priest or scribe among the apostles. They were from the ranks of what is called "the common people." Several of them were fishermen, and all practical, industrious business men. Jesus appointed no lazy man an apostle.

II. The Apostles Sent Forth.

(Mark 6: 7-13.)

7. Jesus called "unto him the twelve, and began to send them forth by two and two." Luke mentions the fact that the seventy also were sent out two and two. (Luke 10: 1.) One could encourage and help the other or sympathize with the other.

III. The First Commission, Not to Gentiles, Not to Samaritans.

On this mission the apostles were not to "go into any way of the Gentiles" or "into any city of the Samaritans."

All who were not Jews were Gentiles, and the Samaritans, the inhabitants of Samaria, were a mixed race, who sprang from the few Jews who remained and the Gentiles who were colonized there after the destruction of the ten tribes, or the kingdom of Israel. (1 Kings 17: 24.) They worshiped in Mount Gerizim. (John 4: 20.) The Jews had no dealings with them. (John 4: 9.) A Samaritan village refused the common hospitalities of the country to Jesus.

The apostles were to go only to "the lost sheep of the house of Israel"—that is, to the lost Jews.

Why this difference? Because the preparatory work of the kingdom was still in progress. The kingdom was not yet set up, the new institution had not yet been ushered in, the new covenant had not yet been sealed by the blood of Jesus. (See Heb. 8: 8-13; 9, and especially verses 15-24.) All this took place after the shedding of Christ's blood and his resurrection. The law of Moses, the first covenant, was yet in force; Jesus was born under the law (Gal. 4: 4) and kept it; the apostles lived under it and were subject to it. It was "the middle wall of partition" between Jews and Gentiles. This must be broken down, and "the law of commandments contained in ordinances" must be abolished by the death of Christ, that the Gentiles might be brought nigh by his blood, "that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby." (Eph. 2: 11-18.) The apostles were not to preach that Jesus is the Christ (Matt. 16: 20) until after his resurrection from the dead (Matt. 17: 9).

IV. The Second Commission—This Time to the Whole World.

Contrast this commission here with the commission given to the apostles after Christ arose from the dead. (Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 46-53.) The same Lord gave both.

Jesus gave the apostles authority to cast out demons and to heal all manner of disease and sickness, saying: "Freely ye have received, freely give."

V. No Material Preparation for Their Work.

8-11. They were to provide no money of gold, silver, or brass. The margin puts "girdle" for "purse," because money was carried in girdles. "Wallet" was a traveling bag, used for carrying provisions—more properly, a shepherd's bag, used by the shepherd for carrying food when tending his sheep away from home.

They were "to go shod with sandals." (Verse 9.) "Sandals" were soles of leather, felt, or wood strapped across the feet with thongs. In different countries different materials were used; in Egypt palm leaves and papyrus stalks were used. The word translated "shoe" literally means: "What is bound under, a sandal." (Thayer.) To be "shod with sandals" means to bind on the sandals (Acts 12: 8), or to have sandals for shoes.

As the apostles were not to take "two coats" and only a staff, so they were not to take two pairs of shoes. A second staff was used for carrying a budget; and since they had none, they would not need an extra staff.

The reason given for not making any further preparation is, "The laborer is worthy of his food"—that is, "a living;" but he must be a laborer. God provided this for them, and provides it for those who preach the gospel to-day; but he does it through the hospitality and generosity of worthy people, and not in a mysterious and miraculous way. This is done as follows: "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" (1 Cor. 9:

11.) "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 14.)

Thus the apostles could go free from all anxiety and give themselves wholly to their work, assured of a support. Sometimes Jesus and the apostles carried money with them (John 12: 6; 13: 29); others contributed to their support (Luke 8: 1-3); and sometimes, it seems, they carried bread (Matt. 16: 6, 7).

On another occasion and under different circumstances Jesus gave different instruction: "When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword." (Luke 22: 35, 36.)

This is not contrary to Christ's general instruction to the twelve, and later to the seventy, and throughout the Epistles, that "the laborer is worthy of his hire," and that "they that proclaim the gospel should live of the gospel."

Neither is this instruction to buy a sword contrary to Christ's instructions to feed and clothe, pray for and love one's enemies; to overcome evil with good; to avenge not oneself, but to turn the other cheek; and all his teaching on keeping peace, making peace, and following peace with all men. On the other hand, it is the strongest way possible to condemn the use of the sword, because, when telling his disciples to buy a sword and they said, "Lord, behold, here are two swords," he replied, "It is enough." (Luke 22: 38.) Had he intended for his disciples to use swords, two would not have been enough; but two were enough to serve his purpose, for he condemned just after this the literal use of the sword when he bade Peter put it up and declared the fate of all who use the sword. (Matt. 26: 52-54.) Had the apostles had no sword at all, they could not have attempted to use one. Commanding them to put back into the scabbard the one they did have after they had begun to use it, and at such a trying time, was the very strongest way to condemn its use.

In this way Jesus shows the apostles the trying times which would come upon them—that their enemies would assail them on every side; but however severe the trial or hot the contest, they must not use the sword or engage in carnal warfare.

They went once as sheep among wolves, but now still more trying times were upon them. They must "preach the gospel to every creature" in "all the world," but would have to depend upon their own efforts sometimes, as in Paul's case, for a support, hence would need their "purse" and "wallet." In no wise does Jesus teach here that one may make a bargain for a support before he will preach the gospel, but rather the reverse.

At first when they went into a place they were to "search out who in it is worthy"—that is, who would receive them and extend to them kindness and hospitality, because they were servants of God. "Salute it." "Peace be to this house," was the salutation. (Luke 10: 5.) "And if the house be worthy, let your peace come upon it"—that is, let the blessings of God abide upon it; if not worthy, the blessings of God would be withheld and it would be rewarded according to its sins. In the house that was worthy they were to abide. But should they not be received or heard, as they went out of the house or city they

were to "shake off the dust" of their feet against it, showing they had cleared themselves of all responsibility.

12, 13. As the apostles went, they were not only to heal the sick and cast out demons, but, above all, they were to preach "that men should repent." Matthew (10: 7) says the apostles should preach also: "The kingdom of heaven is at hand." We have before seen that "at hand" means "has come nigh," is near, or has approached. The kingdom had not at that time been inaugurated, but the preparatory work was still going on. John the Baptist preached, "Repent ye; for the kingdom of heaven is at hand" (Matt. 3: 2); Jesus preached the same (Matt. 4: 17); so did the apostles, and so did the seventy (Luke 10: 1-9). It is most significant that, after the resurrection of Jesus and under the second commission, the apostles were not commanded to preach, "The kingdom of heaven is at hand." After this they preached its actual existence, and that people were translated from the power of darkness into it. (Col. 1: 13.) Jesus instructed the apostles to deal with people in prudence and wisdom, and told them of the persecution they had to endure.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
Give the boundaries and dimensions of Galilee.
State the facts which occurred in Christ's life from his baptism to this lesson.
What three things did Jesus?
Give the difference between teaching and preaching.
What did Jesus teach?
Why did Jesus work miracles?
What aroused the compassion of Jesus?
What is meant by the figure, "as sheep without a shepherd?"
Who had been the shepherd of the people?
Who is the good and great Shepherd?
Who are the shepherds in the church to-day?
When will the church be what God intends for it to be?
What other figure did Jesus use to show the need of the people?
What is God's way of increasing the number of laborers?
How does this differ from man's way?
Where did Jesus go to find teachers and preachers?
What is taught in 1 Cor. 1: 2, 26-31; 2: 1-10; 3: 18-23?
What question in John 7: 15-18 did the false teachers ask about Jesus?
Where did Jesus not get his learning, teaching, and license to preach?
What reply did Jesus give to this question?
Whom does God license to preach and teach his truth?
What does Jesus think is necessary in order to learn his teaching, or to see the difference between his and the teaching of men?
Who are true elders and preachers now?
What kind of laborers does God send?
What is deplorable in regard to censors?
13 How did Jesus spend the night before choosing the apostles?
What should we learn from this?
What must we do while we pray?
State the difference between disciples and apostles.
14, 15 Show how first the apostles were selected or appointed and then sent away.
Why must they be with Jesus before they were sent away?
Where are the four lists of the apostles found?
Why were they sent "two by two?"
To whom were they sent, and to whom were they not sent?
Who were Gentiles and who were Samaritans?
Why not go to these?
When were they sent to all nations?
State the difference between the two commissions.
7 What powers did Jesus confer upon them?
8-11 What instructions were given the apostles about making no preparation for their journey?
What were "wallets" and "shoes?"
Why were they not to provide any of these things?

Did Jesus and his apostles ever carry money and bread?
State the provision God makes for the support of preachers of the gospel to-day.
What instruction did Jesus give the apostles later on?
Does Jesus condemn the use of the sword and other carnal weapons?
Show how he strongly condemns it.
Does the Bible teach that works of benevolence and preaching the gospel should be bargained off for so much money?
Where were the apostles to abide?
What salutation was extended to such a house?
What should they do were the house not worthy?
What is the significance of shaking off the dust of their feet?
12, 13 What were the apostles to preach?
What is the significance between that which the apostles preached concerning the kingdom of God and that which they preached in the great commission?

Pour forth the oil, pour boldly forth,
It will not fail until
Thou failest vessels to provide,
Which it may freely fill.

Dig channels for the streams of Love,
Where they may broadly run;
And Love has overflowing streams
To fill them every one.

But if at any time thou cease
Such channels to provide,
The very springs of Love for thee
Will soon be parched and dried.

For we must share, if we would keep,
That good thing from above;
Ceasing to give, we cease to have—
Such is the law of Love. (R. C. Trench.)

For the heart grows rich in giving,
All its wealth is living grain.
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself;
Give, give, be always giving.
Who gives not is not living.
The more we give, the more we live. (Selected.)

LESSON XI.—MARCH 11, 1928.

JESUS FEEDS THE MULTITUDES.

Mark 6: 31-44.

31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.
32 And they went away in the boat to a desert place apart.
33 And *the people* saw them going, and many knew *them*, and they ran together there on foot from all the cities, and outwent them.
34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.
35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent;
36 Send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.
37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat?
38 And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes.
39 And he commanded them that all should sit down by companies upon the green grass.
40 And they sat down in ranks, by hundreds, and by fifties.
41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.
42 And they all ate, and were filled.
43 And they took up broken pieces, twelve basketfuls, and also of the fishes.
44 And they that ate the loaves were five thousand men.

GOLDEN TEXT.—*"I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."* (John 6: 35.)

TIME.—A.D. 29, just before the passover (John 6: 4) and soon after the death of John the Baptist.

PLACE.—"A desert place" near "a city called Bethsaida" (Luke 9: 10, 12)—not Bethsaida near Capernaum, but Bethsaida on "the other side of the Sea of Galilee" (John 6: 1), on the northeastern shore, just east of where the Jordan flows into the sea.

PERSONS.—Jesus, the twelve, and the multitudes.

DEVOTIONAL READING.—Ezek. 34: 11-16.

HOME DAILY READING.—

March 5.	M.	Jesus Feeds the Multitudes. (Mark 6: 31-44.)
March 6.	T.	Jesus Feeds the Four Thousand. (Mark 8: 1-10.)
March 7.	W.	Jesus the Bread of Life. (John 6: 22-35.)
March 8.	T.	Israel's Typical Manna. (Ex. 16: 13-20.)
March 9.	F.	The Parable of the Great Supper. (Luke 14: 15-24.)
March 10.	S.	Jesus Eats With Publicans and Sinners. (Matt. 9: 9-13.)
March 11.	S.	Jehovah's Care for His Flock. (Ezek. 34: 11-16.)

GEOGRAPHICAL NOTES.

"Bethsaida" means "house of fish." There seems to have been two cities by that name—one, on the western shore of the Sea of Galilee,

near Capernaum and Chorazin (Matt. 11: 21; Mark 6: 45-53; Luke 10: 13), the "city of Andrew and Peter" and Philip (John 1: 44); the other, on the northeastern shore, as stated under "Place," near which Jesus fed the five thousand (Mark 6: 31-44; Luke 9: 10-17).

HINTS AND HELPS FOR TEACHERS.

Learn the facts.

Feeding the five thousand of this lesson occurred before feeding the four thousand.

This miracle is the only one recorded by the four writers—Matthew, Mark, Luke, and John. Feeding the four thousand later on is recorded by Matthew and Mark. (Matt. 15: 32-39; Mark 8: 1-10.) Many other miracles are recorded by at least three of these writers.

John wrote after the other three, and passes over much which they had recorded and records much which they had left unwritten.

It must be remembered that when more than one record the same miracle, one may record a fact which the others omit. In such a case we can obtain all the facts only by putting together all that is recorded.

Why Jesus Sought "a Desert Place."

In this miracle recorded by the four we see all the motives which cooperated in prompting Jesus to seek retirement in a desert place over the sea and beyond Herod's jurisdiction—namely, the desire of Herod to see him (Luke 9: 9), which desire he had no intention of gratifying; needed rest for himself and apostles, just returned from toilsome journeys, for "they had no leisure so much as to eat" (Mark 6: 30, 31). Jesus was deeply grieved and the multitudes were greatly enraged over the sad and cruel murder of John.

Herod "feared the multitude," or he would have beheaded John before this. (Matt. 14: 5.) The people were now ready to revolt, and, with their misconceptions of the nature of Jesus' mission, to crown and proclaim him king, which they really attempted, anyway. (John 6: 15.) Hence, Jesus withdrew into privacy for meditation and rest and to allow the excitement among the people to subside.

EXPLANATORY NOTES.

I. The Facts.

31, 32. "In the boat." Peter, James, and John owned their boats, and Jesus taught from Peter's boat. (See Luke 5: 1-11; Mark 3: 9.) The boat used on this and other occasions was at the disposal of the apostles. Peter's example in using his boat in the Master's cause is worthy of emulation. Our boats, ships, cars, horses, and buggies should be so used. Other boats were at the disposal of the disciples. (Mark 4: 36.)

33. The multitudes "from all the cities," intensely interested, "saw them going," recognized them, and followed them, running "together there on foot," and "outwent them." The public roads passed around the head of the sea, and the people took these roads and "outwent"

the boat, which they could see almost all the journey. When the boat landed, they were there waiting for Jesus.

34. Again all opportunity for rest was gone; and again, in his sympathy for the people, Jesus lost sight of his own personal needs. "He came forth" (out of the boat), and, seeing "a great multitude," "he had compassion on them" and "welcomed them," "because they were as sheep not having a shepherd." He taught "them many things" concerning "the kingdom of God, and them that had need of healing he cured." (Luke 9: 11.)

Jesus came from heaven to earth in order to show his compassion and love. He is still compassionate, and has a heart "touched with the feeling of our infirmities." (Heb. 4: 15.) "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing." (1 Pet. 3: 8, 9.) The multitudes followed Jesus "because they beheld the signs which he did on them that were sick." (John 6: 2.)

This was near the passover, and the people were collecting to attend this annual feast at Jerusalem. It was in the spring, when the grass was fresh and green. (John 6: 4, 10.) It seems from John 6: 3 that Jesus retired with the apostles a while into a mountain; but from other writers it appears that the multitudes followed and there was no time for rest, so he spent the day in teaching them and healing the afflicted. By these miracles of healing he showed both his compassion and authority to teach.

35. "When the day was now far spent"—Matthew (14: 15) says "when even was come," and Luke (9: 12) says when "the day began to wear away"—this conversation between Jesus and the apostles about feeding the people took place. Jesus had compassion on them—not only because they were hungry, but because they were destitute of "the bread of life." They had no spiritual food and no shepherds, save the blinded and bigoted scribes and Pharisees.

II. Jesus Feeds the Soul.

36-38. Jesus first asked Philip about feeding the multitude: "Whence are we to buy bread, that these may eat?" (John 6: 5.) All the twelve thought it would be impossible for them to buy a sufficient quantity; hence, they "came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place" (Luke 9: 12), "and buy themselves food" (Matt. 14: 15), or "somewhat to eat." To this question Jesus replied: "They have no need to go away; give ye them to eat." (Matt. 14: 16; Luke 9: 13.) The apostles replied through Philip: "Shall we go and buy two hundred shillings' worth of bread, and give them to eat?" or, "Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little." (John 6: 7.) This was the estimate of the apostles as to how much it would take to buy enough for all to have "a little." A "shilling," or "penny," as in the Authorized Version, was equal to about seventeen cents in our money; hence, "two hundred shillings" would amount to about thirty-four dollars. Money then would buy

five or six times as much as it will now. A "shilling'" was the ordinary price of a day's work by a common laborer. The apostles, it seems, did not have that much money. Jesus then asked: "How many loaves have ye? go and see." They did not know; but when they had ascertained, they reported through Andrew: "There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?" (John 6: 9.)

Thus from all the writers we gather the entire conversation between Jesus and the apostles about how the multitude could be fed. Jesus knew what he would do before he raised these inquiries, but he did this for the spiritual benefit of the apostles—"to prove" Philip. (John 6: 6.) They, like ourselves, were sometimes slow to learn. It seems that they had seen enough already to know that no difficulty could perplex Jesus; yet, as on other occasions, they could see no way out of this one.

These "barley loaves" were plain, common food—the food of the poorer classes. They were all the apostles could command at that time and place.

The multitudes, as well as Jesus and the apostles, were so greatly interested as to lose sight of temporary needs.

By this miracle of feeding their bodies Jesus showed his power to feed their souls, and by thus healing their bodies he showed his power to heal their souls.

That a lad should have the five loaves and two fishes is only a mere incident, from which Jesus draws no lesson, and no one should try to do so. This lad represents no "aid society" to the church. Some spiritual significance might as well be given to the five loaves and two fishes as to the lad. Because he happened to have these he was no better than a thousand other lads.

III. Jesus Gives Thanks.

39, 40. When the five loaves and two fishes were reported, Jesus said: "Bring them hither to me." (Matt. 14: 18.) Then he directed the apostles to seat the men upon the grass in companies of fifties and hundreds. (Matt. 14: 19; Luke 9: 14.) This was orderly, and was done for convenience in waiting upon them. The Jews adopted the custom of the Greeks and Romans in the arrangement of their feasts. Their tables were semicircles, or three-sided squares, with couches (upon which they reclined while at meal) on the outside, while the waiters passed in at the open end and could easily wait upon all at the table. This custom may have been observed on this occasion. It was comfortable as well as convenient to sit upon the ground, for "there was much grass in the place."

The apostles, in obedience to Jesus, although they had asked what were five loaves among so many, went about arranging the companies as he had directed. There "were about five thousand men, besides women and children." (Matt. 14: 21.) No doubt there were not a few "women and children." It was customary then, and is yet, in the East, for men to eat alone, reclining, and for women and children to eat to themselves, sitting. Thus orderly arranged, it was easy to count them.

41. Everything in order, Jesus "took the five loaves and the two

fishes, and looking up to heaven" as the source of all blessings, gave thanks, or "blessed," and broke the loaves, distributing them to the disciples, and the disciples to the multitude; "likewise also of the fishes as much as they would." (John 6: 11.) Jesus gave thanks when he fed the "four thousand men, besides women and children," upon seven loaves and a few fishes (Matt. 15: 32-39; Mark 8: 1-9); Paul gave thanks after the fast upon the ship (Acts 27: 35). If Jesus, who had power to magnify a few loaves and fishes until they fed thousands, first gave thanks to God for them, should not we, in our helplessness and dependence upon God, offer thanks continually for the great abundance which he is every moment bestowing upon us?

On giving thanks, see the following references: 1 Cor. 10: 30; 1 Thess. 5: 18; 1 Tim. 4: 4, 5; Heb. 13: 15; Ps. 107: 8, 15, 21, 31.

God does not ignore means and human effort in blessing men. Jesus could have called down bread from heaven and had the angels to serve it to the multitudes; but here are the five loaves and the two fishes and the disciples, and he uses them all. Let the few loaves and fishes which we have be offered to God, and he will take them and do the rest.

42. All that hungry multitude ate "as much as they would" (John 6: 11), and "were filled."

IV. Jesus Teaches Economy.

43. Jesus directed the disciples to "gather up the broken pieces which remain over," assigning as a reason "that nothing be lost." (John 6: 12.) God teaches economy in nature and throughout the Bible. Jesus could magnify loaves and fishes again; yet God wastes nothing, and teaches us to follow his example. These "broken pieces" would do for food on other occasions. Everything wasted will bring a corresponding want after a while.

Wastefulness is sin. We have read of a young man's buying a nice library with five cents saved every day which others spent for cigars. Only five cents a day is eighteen dollars and twenty-five cents a year. Put that at interest and see what it will amount to in a lifetime. We have seen it stated that our nation smokes up and chews up in tobacco about fifty million dollars and drinks up in intoxicating liquors about eight hundred million dollars every year, to say nothing of the lives and souls that are lost. To take care of our fragments of time and to improve our opportunities is the only way to success and salvation. "Now is the accepted time" in everything. Gathering up the fragments marks the difference between success and failure. Economy is not covetousness, and waste and extravagance are not liberality and generosity. Economy, generosity, and liberality are virtues; while extravagance, waste, and covetousness are sins. There were "twelve basketfuls" of broken pieces of the loaves and also parts of the fishes left after all had eaten.

44. As stated above, "they that did eat were about five thousand men, besides women and children." (Matt. 14: 21.) Jesus not only gave here an object lesson in economy, but by the amount left he showed that this was a miracle beyond all doubt. All present recognized this as a miracle, and said: "This is of a truth the prophet that

cometh into the world." (John 6: 14.) All expected such a prophet. (Deut. 18: 15; Luke 7: 20; John 1: 21.)

V. An Attempt to Make Jesus King.

They misconceived the mission of Jesus and the nature of his kingdom. All, not excepting the apostles, thought that he would reign on earth as a temporal and political king. John (6: 15) says: "Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone." Worked up to a high degree of enthusiasm over Jesus as the Messiah, the people were ready to crown and proclaim him king, raise his standard, and take the country for him. That means, of course, that they intended to fight with carnal weapons to establish his kingdom. There were five thousand men present ready to do this, besides the thousands who would join them in their onward march. To escape this misguided effort, Jesus sent the apostles over the sea, dismissed the multitudes, and retired alone to a mountain to pray.

It should not be difficult for us to see here, as in other places in the Bible, the difference and antagonism between earthly, political governments, with their warlike spirit, and the spiritual kingdom of Christ, filled with the spirit of peace.

It was necessary for Jesus to pray. He needed the strength, wisdom, encouragement, and spiritual blessings which come through earnest prayer. At this time one of his mightiest temptations was again presented, which was to become an earthly king, with immediate success, and to live in ease and splendor, instead of working out the salvation of the race and obtaining a spiritual kingdom through self-denial and death. Besides, John the Baptist had just been beheaded, and Jesus knew that every day carried him nearer to the cross. He needed strength to endure. Jesus set us an example in praying so much, but he did not pray simply to set an example. God heard and blessed him when he prayed. (Heb. 5: 7, 8.) Many instances of Jesus' praying are recorded.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
Where were the two Bethsaidas?
What one miracle do Matthew, Mark, Luke, and John record?
Which one wrote last?
When two or more record any occurrence, how can we obtain all the facts?
What different motives prompted Jesus to go apart into a desert place?
31, 32 How did Jesus and the disciples cross the sea?
Whose boats on different occasions did Jesus use?
What should we devote to the Master's use?
33 From what places were the multitudes?
What did they do?
34 Of what did Jesus lose sight?
How did Jesus receive the multitudes?
What did he teach them?
What did he do for the afflicted?
What is said of his compassion?
Why did the multitudes follow Jesus?
At what time of the year was this?
What did Jesus show by these miracles?
35 When did Jesus propose to feed the multitudes?
Why did he have compassion on them?
36-38 State, in order, the entire conversation between Jesus and the apostles in regard to feeding the multitude.
How much in our money is "two hundred shillings?"
Why did Jesus raise this question, since he knew what he would do?

What kind of bread were the barley loaves?
Why had the multitude not sought food?
How did Jesus show his power to heal and to feed their souls?
39, 40 For what did Jesus then call?
How and where were the multitudes seated?
41 What next did Jesus do?
Who else gave thanks for food?
Give the passages which teach that we should do so.
What means does God use in blessing men?
42, 43 How much was left?
Why did Jesus direct the apostles to gather up the broken pieces?
What lesson does he teach by this?
What is said about the boy and cigars?
About how much does the nation spend for tobacco and whisky?
What must we do with our time and opportunities?
44 How large was the multitude?
What proves this act of Jesus in feeding so many to be a miracle?
What declaration did the multitude make concerning Jesus?
What were the conceptions of the multitude and apostles of the nature of Christ's kingdom?
What did the multitude undertake to do by force?
What did Jesus then do?
Why was this a temptation to Jesus?
Why did Jesus pray?
Why should we pray?

So when two together work, each for each
Is quick to plan, and can the other teach;
But when alone one seeks the best to know,
His skill is weaker and his thoughts are slow.

(Selected.)

APART FROM THEE.

Lord, what are we without thine aid?
Frail barks rough-tossed on Time's dark sea;
The heart grows faint, the soul afraid,
Apart from thee.

A thousand dangers threatening rise,
The star of hope we cannot see,
Thick clouds and darkness veil the skies,
Apart from thee.

What is our life, and where, O where,
Shall we for peace and comfort flee?
We move on wings of dark despair,
Apart from thee.

No soul can e'er be truly blest,
No heart can ever happy be;
The heart is full of sad unrest,
Apart from thee.

Lord, let us feel thy presence near,
So make our spirits glad and free;
No glory crowns our life's career,
Apart from thee.

(John I. Wright.)

LESSON XII.—MARCH 18, 1928.

JESUS TEACHES SINCERITY.

Mark 7: 1-13.

1 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem,
2 And had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands.
3 (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders;
4 And *when they come* from the marketplace, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels.)
5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?
6 And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoreth me with their lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tradition of men.
9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.
10 For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death:
11 But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given *to God;*
12 Ye no longer suffer him to do aught for his father or his mother;
13 Making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

GOLDEN TEXT.—*"Keep thy heart with all diligence; for out of it are the issues of life."* (Prov. 4: 23.)

TIME.—A.D. 29.

PLACE.—Galilee, probably Capernaum.

PERSONS.—Jesus, his disciples, and the Pharisees.

DEVOTIONAL READING.—Ps. 24: 1-6.

HOME DAILY READING.—

March 12.	M.	Jesus Teaches Sincerity. (Mark 7: 1-13.)
March 13.	T.	Jesus Emphasizes the Inner Life. (Mark 7: 14-23.)
March 14.	W.	Jesus Condemns Hypocrisy. (Matt. 6: 1-7.)
March 15.	T.	Corrupt Worship Rebuked. (John 2: 13-22.)
March 16.	F.	Sincerity of Character Rewarded. (Matt. 25: 31-40.)
March 17.	S.	Genuine Friendship Rewarded. (Matt. 26: 6-13.)
March 18.	S.	The Sincere Worshiper. (Ps. 24: 1-6.)

HINTS AND HELPS FOR TEACHERS.

Consult the Introduction to Lesson X.

Call attention now to Lesson XIII as Review, and urge preparation for it as a very important lesson.

On the next morning, after feeding the five thousand and after a day of much labor, a sleepless night of prayer, and walking on the sea, Jesus met the multitudes and began another day of arduous work,

during which he instructed the people concerning "the bread of life." (John 6: 22-71.)

Soon after this discourse upon "the bread of life" came "the passover" mentioned in John 6: 4.

This helps us to understand the time in the Lord's history. If the "feast" of John 5: 1 was a passover, as many suppose, then it has been two years since Jesus attended the first passover at Jerusalem during his public ministry and first cleansed the temple. (John 2: 13-25.) His ministry began some months before this. Just after this he spent a few months teaching and baptizing in Northern Judea. (John 3: 22; 4: 1-4.) Then he returned to Galilee. The next year he attended the passover again at Jerusalem, when he healed the impotent man, and the Jews sought to kill him and seemed determined to accomplish their wicked purpose. (See John 5.) Just after this feast he returned again to Galilee and entered most vigorously upon another year's work. He did not attend the third passover of his ministry. (John 6: 4.)

The Jews at Jerusalem were very bitter against him. John (7: 1) says: "After these things [feeding the five thousand, walking on the water, and the discourse on "the bread of life" in John 6] Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him."

Up to this time he had made but two visits to Jerusalem. The people there were determined not to receive him. He had made several thorough preaching tours through Galilee and performed almost innumerable miracles.

His popularity and fame in that section had reached the Jews at Jerusalem.

Those who attended this third passover (John 6: 4) from Galilee and reported his marvelous works and increasing fame helped to arouse those in authority at Jerusalem.

EXPLANATORY NOTES.

I. The Pharisees and Scribes from Jerusalem Attacked Jesus.

1. "And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem." (See Matt. 15: 1.) These Pharisees and scribes were sent, doubtless by the authorities in Jerusalem, to counteract the widespread influence of Jesus in Galilee. No doubt the shrewdest and most able ones were sent. Sent from the seat of learning and authority, able and shrewd, they were considered better prepared to meet Jesus than the ones who resided in Galilee.

The Pharisees were largely the most numerous sect among the Jews, having the scribes, the learned men, and most of the people. Paul was a Pharisee before he became a Christian. The name was taken from a Hebrew word which means "separated." It was the original purpose of the Pharisees to separate themselves from the national pollutions of the Jews and to restore the pure worship of God; but they soon degenerated into mere pretenders and hypocrites, and were most scathingly denounced as such by our Savior. "Pharisaism" means anything else but "holiness." The Pharisees made clean the outside of the cup and platter, but within were filled with extortion and excess.

(Read Matt. 23.) Let not any of the people now who have undertaken to restore the New Testament order of work and worship degenerate into pharisaism. The Pharisees believed in angels, spirits, and the resurrection (Acts 23: 6-8), and held to "the tradition of the elders."

The scribes not only kept the public records, but transcribed the law and were recognized teachers and interpreters of the law. (Matt. 2: 4; 9: 3; 17: 10.) They looked into the difficult and subtle questions of the law and were skilled in its intricacies. They were among the number who added to God's law decisions of various kinds which were intended to explain and interpret it, but which really made it void.

Because these men were skilled in the subtle and intricate questions of the law they were put forth to openly attack Jesus, to entrap him, and to counteract his influence.

2. These Pharisees and scribes, watching for an opportunity to attack Jesus, found it in the fact "that some of his disciples ate their bread with defiled, that is, unwashen, hands." Mark explains that "defiled" hands are "unwashen hands." This, it seems, was an open and public attack.

3, 4. This parenthetic clause is an explanation of the practices of "the Pharisees, and all the Jews," in regard to the customs mentioned. "All the Jews" is a comparative expression, meaning not literally every one of them, but the most of them; for a few were Sadducees, who rejected the tradition.

II. "The Tradition of the Elders."

What is "the tradition of the elders?" The "elders" were Moses and the prophets, and not the elders at the time this attack was made.

The Jews claim there are two laws—the written law and the oral law. The written law is the law of Moses written in the Bible; the oral law is tradition handed down, they claim, from Moses through Aaron and his sons, the elders of that time, Joshua, and the prophets—from generation to generation successively. They claim that when God gave Moses the written law, he gave him also the tradition, or oral law, as an explanation of the written law. They attached more importance to the tradition than to the law itself, or, human-naturelike, to their interpretations of the Scriptures than to the Scriptures themselves.

A compilation or digest of the tradition is called the "Mishna;" comments upon and explanations of the Mishna is called the "Talmud." Thus the Mishna explains the law and the Talmud explains the Mishna.

The religious practices of the Jews in question are named: washing their "hands diligently" before eating, bathing themselves when they come from the market place before eating, and many other things—"washings of cups, and pots, and brazen vessels." The Authorized Version says, "and of tables."

"The market place" was the broad place or square in the city of public resort, with the market on one side and colonnades, courts of justice, theaters, temples, and baths on the other. To this place people resorted for different purposes. Here children met to play (Matt. 11: 16, 17); laborers, to seek work (Matt. 20: 1-7); the sick, to be healed (Mark 6: 56); and philosophers, to discuss grave and great

questions. In the market place in Athens, Paul discussed the resurrection with the Epicurean and Stoic philosophers. (Acts 17: 17, 18.) The Pharisees loved the "salutations in the market places." (Mark 12: 38.) There at Philippi, Paul and Silas were dragged before the rulers. (Acts 16: 19.) The market place was the forum of the Romans and the agora of the Greeks.

The law of uncleanness is plainly stated in the law of Moses, but these practices of the Jews were not parts of that law; they were tradition, extensions of the law by human wisdom and authority, "doctrines" and "the precepts of men." (Matt. 15: 9.) Washing the hands, different vessels, and tables in order to cleanse them of dirt was not peculiar to the Jews. Others did that then and do it now. And this was not the practice which Jesus condemns. He condemns all kinds of filthiness. However free from dirt their hands, vessels, tables, and they themselves were, when the Pharisees considered themselves ceremonially unclean, they performed these acts, nevertheless; they performed them as religious service, or ceremonies, or rites. They washed their hands "with the fist" (margin), or "diligently," and immersed their vessels, their tables, and themselves. The law required the unclean to bathe themselves (Lev. 14: 9; 15; 16: 24-28; 17: 15; Num. 19: 7, 8, 19), but the Pharisees by their theories had added to the word of God and were punctilious in performing ceremonies which the law did not require.

Let us beware of "the leaven of the Pharisees, which is hypocrisy." (Luke 12: 1.) By our own theories, "logical deductions," and traditions, it is possible for us to become pharisaical.

III. The Charge Against Jesus.

5. It was impossible for these Pharisees and scribes to deny the miracles of Jesus, but they could and did accuse his disciples of transgressing "the tradition of the elders;" and since they considered the tradition of equal authority with the law of God, this to them was a very grave wrong. The Jew who refused to perform this rite was considered worse than a heathen and was excommunicated. Hence, to convict Jesus and his disciples of doing this was to convict them of a great sin. What more did they need to do?

IV. The Most Fearful Charge of Jesus Against His Accusers.

6-9. Jesus did not deny this charge, but virtually acknowledged its truth.

He came down from heaven, not to do his own will, but the will of God who sent him (John 6: 38), and not, therefore, "the tradition of the elders." "The precepts of men" are no part of the will of God. Jesus did not keep them, because they were not commandments of God.

In reply to this accusation, Jesus attacked tradition itself and charged his accusers with three things: (1) Hypocrisy, because they pretended to honor God with their lips, when their hearts were far from him; (2) worshiping God in vain, because they taught "as their doctrines the precepts of men;" (3) rejecting the commandment of God in order to keep their tradition. He applied the declaration of Isaiah (29: 13) to them. Isaiah says: "And their fear of me is a

commandment of men which hath been taught them." The commandment of men never inspires the fear of God. The fear of God springs from the word of God; the word of God inspires reverence and awe for him, but the precepts of men inspire reverence for the wisdom of men. God cannot be honored through the precepts and religious institutions of men. The heart, when it offers such worship to God, is far from him. This is vain worship and hypocrisy.

In this connection and referring to the teaching of the scribes and Pharisees, Jesus says of "the tradition of the elders," of "the precepts of men," and of all religious institutions growing out of them, "Every plant which my Heavenly Father planted not, shall be rooted up," and that the scribes and Pharisees were "blind guides." (Matt. 15: 13, 14.)

Jesus declares that his accusers left the commandment of God and held to their tradition. He makes this still stronger by saying: "Full well do ye reject the commandment of God, that ye may keep your tradition." Jesus, then, as stated, replied to the accusation of these scribes and Pharisees, not by denying it, but by attacking their tradition and showing that they were the real sinners.

In this public controversy the scribes and Pharisees accused Jesus of transgressing the "tradition" or "precepts of men," and he accused them of rejecting the commandments of God. Which was right?

V. On Which Side Are You?

On which side of this controversy, reader, are you? You have before you the will of God and the will of man, the wisdom of God and the wisdom of man, the way of God and the way of man, the commandments of God and the theories and precepts of man. Which will you do? You cannot do both; you must reject the one or the other. The application to-day of the teaching of Jesus is as easy and as plain as it was then: (1) The hearts of all to-day who are seeking to worship God through the wisdom and precepts of men are far from him; (2) all to-day who teach "as their doctrines the precepts of men" worship God in vain; (3) all to-day who so teach and worship are "blind guides," and teachers and the taught will both fall into the ditch; (4) none can worship God to-day after the tradition and wisdom of men without rejecting the commandments of God; (5) none can worship God to-day according to his commandments without rejecting all traditions and precepts of men; (6) there are no little things with God. So seemingly small a thing as washing the hands, which within itself is not morally right or wrong, as a religious service or an act of worship, when not commanded by the Lord, is vain worship and rejection of God's commandments.

The all-important question, then, for us to decide concerning all acts of worship and religious service is: Does God command them? If not, they must be rejected. Since Jesus would not do and would not teach seemingly so small an act as washing the hands as a religious rite because God does not command it, his disciples cannot do so to-day. If God commands, for instance, the sprinkling of infants as a religious act, it must be done in obedience to his will; if he does not command it, it must not be done, and cannot be done without the rejection of his commandment to baptize, upon their own responsibility

and love for God, all who believe in Christ and repent of their sins. If God commands the rendition of instrumental music as religious service, it must be offered as a part of true worship; if he does not command it, it cannot be so rendered without the rejection of his commandment to speak "one to another in psalms and hymns and spiritual songs, singing and making melody with" the "heart to the Lord." (Eph. 5: 19; Col. 3: 16.)

VI. God's Command to Honor Father and Mother Is Set Aside by Tradition of Men.

10-13. In these verses Jesus showed the Pharisees and scribes by an example how they had rejected the commandment of God for their tradition. The example does not touch uncleanness, but is against tradition, and is the stronger because it proves that all tradition is not only without authority, but sets aside the command and authority of God.

With their tradition and uncleanness just mentioned, the Pharisees and scribes had one in regard to supporting and otherwise caring for parents. God's commandment is: "Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death." (See Ex. 20: 12; Deut. 6: 16; Ex. 21: 17; Lev. 20: 9.)

To honor father and mother is to give them the attention, care, and support necessary in their old age or affliction. God teaches that children who have widowed mothers and grandmothers should "learn first to show piety toward their own family, and to requite their parents;" that this service is acceptable in his sight; and that all who refuse to render it deny the faith and are worse than unbelievers. (1 Tim. 5: 4-8.) Under the law of Moses, whoever cursed father or mother by casting them off and refusing to care for and support them when necessary to do so was put to death. There is in genuine piety much hard work and daily and loving service of the old, of the afflicted, and of the needy; and there are many pious frauds and religious hypocrites.

One of the most general and popular evils of the day is neglect of the old, disregard for parents, and throwing off home duties and restraints. This is not taught at home, in school, or from the pulpit as it should be.

God emphasizes the duty of learning this kind of piety *first.* To honor father and mother is "the first commandment with promise," and the promise is great—"that it may be well with thee, and thou mayest live long on the earth." (Eph. 6: 1-3.) Nothing can take the place of this, and it cannot be set aside for anything else. To pretend to be Christians while neglecting these home duties is to be pharisaical and worse than infidels. There is such a thing as being worse than an infidel, and this is it. There is too much self-denial, hard work, and home-keeping in Christianity to suit the Pharisees of the present or of any age.

So the Pharisees had a tradition which set aside this command of God. They taught that a son could say to his aged and dependent parents that whatever of his earnings or estate was necessary to support them was "Corban"—that is, "Given to God"—and be free from this duty. They may have proposed to honor God by pretending to vow to him that which should be given to their needy parents, while they in-

tended to use it upon themselves, and thus have been hypocrites; but had they really intended to give it to God in some other way, they could not have done so and he would not have accepted it, because the only way to honor God with their money and other goods was to use them as he directs. There is but one way to be pious, and that is to discharge in the fear of God all home duties and all daily duties of life; there is but one way to honor God with money and all earnings and estates, and that is to use them as he directs. Whatever of self-denial and privation there may be in using money in some other way than God directs, such use does not honor him.

After giving this example, Jesus made the application: "And many such like things ye do."

Following this stern and severe rebuke to these scribes and Pharisees, Jesus delivered a sermon to the multitude on purity, showing that it is not what one eats that defiles him, but the condition of his own heart.

When the disciples reported that the Pharisees were offended at what he had said, he replied not only that every plant which God has not planted shall be rooted up, but also: "Let them alone: they are blind guides." (See Matt. 15: 10-20; Mark 7: 14-23.) The apostles were not to cease to oppose the errors of these blind leaders, but were to preach the truth right on, regardless of the offense it gave them and regardless of their criticisms. Trying to teach them was casting pearls before swine. Preaching the truth offends some to-day; still it must be preached. We must be sure that it is *the truth* and not the *manner* of preaching it which causes the offense.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
What did Jesus do on the next morning after feeding the five thousand?
What helps to determine the length of Christ's personal ministry and the time when different events occurred?
Give the passovers of his ministry.
When did his ministry begin?
What part of the time did he spend in Jerusalem and Judea?
Why did he not spend more time there?
What aroused the authorities at Jerusalem?
1 What was done to counteract the influence of Jesus in Galilee?
Why do we suppose these men were shrewd and the ablest to be found?
Why were Pharisees so called?
What was their original purpose?
State their belief, practices, and character.
Who were the "scribes?"
Why were they put up to publicly attack Jesus?
2 On what ground did the Pharisees and scribes attack Jesus?
3, 4 Why this parenthetic clause?
How are we to regard the expression, "all the Jews?"
Who were "the elders" referred to here?
What was "the tradition of the elders?"
How did the Pharisees regard the tradition?
What is the "Mishna?"
What is the "Talmud?"
What practices of the Jews were mentioned?
What was the "market place?"
What was done there?
What was peculiar to the Jews in washing hands, vessels, tables, and bathing themselves?
What in this did Jesus condemn?
Since the law required the unclean to bathe themselves, why did Jesus condemn these Pharisees?
Of what should we beware?
In what may we become pharisaical?
5 Of what were Jesus' disciples accused?
Why was this to the Pharisees such a sin?
What was done with the Jew who broke this tradition?

6-9 Why did Jesus not keep the tradition?
How did Jesus meet these accusations?
Of what three things did he accuse them?
What never inspires the fear of God?
What does?
What do the commandments of men inspire?
Through what cannot God be honored?
What does Jesus say shall become of "the tradition of the elders," "the precepts of men," and all religious institutions springing from them?
What does he say of the Pharisees and scribes as guides?
What did they reject in order to keep their tradition?
In this discussion and in these accusations, who was right?
On which side of this controversy do you stand?
Give the application to-day of this teaching of Jesus.
Show wherein seemingly so small a thing and so harmless a thing as washing hands as a religious rite is wrong.
What command of God is made void by infant sprinkling?
What command is made void by the use of instrumental music in worship?

10-13 By what example did Jesus show the Pharisees that traditions, or "the precepts of men," make void the commandments of God?
What is it to honor father and mother?
What was done with all who refused to do this?
Where must children learn to first show piety?
How is this done?
Who denies the faith and is worse than an infidel?
What "is the first commandment with promise?"
What is the promise?
Can anything set aside this command?
How did the Pharisees set it aside or make it void?
In what did their hypocrisy consist?
In what way only can God be honored with money and other possessions?
In what way only can one be truly pious?
What sermon after this did Jesus deliver to the multitude?
What really defiles one?
How did Jesus say his disciples should treat the Pharisees?
If preaching the truth offends people, what must be done?

SUCCESS AND FAILURE.

I do not think all failure's undeserved,
And all success is merely some one's luck;
Some men are down because they were unnerved,
And some are up because they kept their pluck;
Some men are down because they chose to shirk;
Some men are high because they did their work.

I do not think that all the poor are good,
That riches are the uniform of shame.
The beggar might have conquered if he would;
And that he begs, the world is not to blame.
Misfortune is not all that comes to mar;
Most men themselves have shaped the things they are.

(Edgar A. Guest.)

LESSON XIII.—MARCH 25, 1928.

REVIEW—JESUS PROCLAIMS THE KINGDOM OF GOD.

GOLDEN TEXT.—"*Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.*" (Matt. 9: 35.)

DEVOTIONAL READING.—Mal. 3: 1-6.

HOME DAILY READING.—

March 19.	M.	John the Baptist and Jesus. (Mark 1: 1-11.)
March 20.	T.	Jesus and the Sick. (Mark 1: 21-34.)
March 21.	W.	Jesus and Sinners. (Mark 2: 3-12.)
March 22.	T.	Jesus and the Law. (Mark 2: 18-22.)
March 23.	F.	Jesus Misunderstood and Opposed. (Mark 3: 19-35.)
March 24.	S.	A Miracle of Power. (Mark 4: 35-41.)
March 25.	S.	Jehovah's Messenger. (Mal. 3: 1-6.)

HINTS AND HELPS FOR TEACHERS.

The Review should be considered and studied as one of the most important lessons of the quarter.

The Home Daily Reading for this lesson will help much in preparing for this Review.

"The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1: 1), and "the gospel of the kingdom" should be emphasized by the teacher. John the Baptist, then Jesus, then the twelve, and then the seventy preached, "Repent ye; for the kingdom of heaven is at hand"—that is, it has approached, it has come nigh.

This quarter shows especially the wonderful works of Jesus in healing all manner of diseases, his great compassion in doing so, and his preaching tours—all this to convince people that he is the Christ, the Son of God, and the Savior of the world.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Did you read the Home Daily Reading?
What is the special purpose of the lessons of this quarter?
Of what is the book of Mark with these lessons the beginning?

LESSON I.

Give the subject.
Repeat the Golden Text.
Who was John the Baptist?
(a) His parents;
(b) His tribe of Israel;
(c) Where reared;
(d) His food and raiment and habits of life;
(e) Especially his mission;
(f) His relationship to Jesus.
What did he preach?
How did he prepare a people for the Lord?
What did John say of himself and of Jesus?
Relate the facts of Jesus' baptism and how John knew him to be "the Lamb of God" and the Messiah.

LESSON II.

Give the subject.
Repeat the Golden Text.
What followed the baptism of Jesus?
What occurred on the Sabbath day of this lesson?
Who were the "unclean spirits," or demons?

LESSON III.

Give the subject.
Repeat the Golden Text.
Why did Jesus remain without in desert places?
What occurred when it was understood that he was again in Capernaum?
Give the construction of Oriental houses of that day.
How did the friends of the palsied man reach Jesus?
How did Jesus prove that he had power to forgive sin?
Who made Jesus a great feast?
What was the criticism of the scribes and Pharisees?
What was Jesus' reply?

LESSON IV.

Give the subject.
Repeat the Golden Text.
What would Jesus have the ones to learn who criticized him for eating with publicans and sinners?
What should all now learn—that is, practice?
What is the lesson to be learned from putting new wine in old bottles?
What disposition does Jesus, and therefore the New Testament, make of the Sabbath?

LESSON V.

Give the subject.
Repeat the Golden Text.
What forces has Jesus set in motion to alleviate human suffering?
Why did the Pharisees seek to kill Jesus?
What attracted great multitudes to him?
And from what countries?
Why did Jesus not allow demons to confess him?
Relate the story of Jesus' walking on the sea.
After landing, who met him, and what occurred?

LESSON VI.

Give the subject.
Repeat the Golden Text.
Where was Jesus' home at this time?
On account of his great zeal, what did his friends think of Jesus, and what accusations were made by his enemies?
How did Jesus meet this accusation?
Why was Jesus rejected at Nazareth?

LESSON VII.

Give the subject.
Repeat the Golden Text.
What is a parable?
What parables did Jesus give in this lesson?
Give the meaning of each.

LESSON VIII.

Give the subject.
Repeat the Golden Text.
What two miracles of astonishment did Jesus perform in this lesson?
What great good came from casting out the legion of demons?
What lesson should we learn from this?

LESSON IX.

Give the subject.
Repeat the Golden Text.
Relate the facts of Jesus' healing the woman with an issue of blood of twelve years' duration.
Relate the facts of raising Jairus' daughter.

LESSON X.

Give the subject.
Repeat the Golden Text.
What is said of the scarcity of laborers?
What of false shepherds?
What is God's way of securing or increasing the number of laborers?
Why did Jesus keep the apostles with him a while before sending them forth to preach?
Why did Jesus pray before selecting the apostles?
When did he then send them forth?
What were they to do?

LESSON XI.

Give the subject.
Repeat the Golden Text.
Where did Jesus feed the five thousand?
Why were so many present?
Relate, in order, the conversation between Jesus and the apostles in regard to feeding so many.
Relate, in order, the facts of feeding them.
What great lesson should it not be difficult for all to learn from Jesus' refusal to allow this multitude to make him king?

LESSON XII.

Give the subject.
Repeat the Golden Text.
State the difference between worshiping God *in vain* and in spirit and truth.
How does Jesus show that the Pharisees rejected the commandment of God in order to keep their tradition?

SECOND QUARTER.

THE GOSPEL OF THE SON OF GOD.

STUDIES IN MARK.

(*Second Half of a Six-Months' Course.*)

LESSON I.—APRIL 1, 1928.

JESUS THE SUFFERING MESSIAH.

Mark 8: 27-37.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?
28 And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.
29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.
30 And he charged them that they should tell no man of him.
31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.
32 And he spake the saying openly. And Peter took him, and began to rebuke him.
33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.
34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.
35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.
36 For what doth it profit a man, to gain the whole world, and forfeit his life?
37 For what should a man give in exchange for his life?

GOLDEN TEXT.—"*If any man would come after me, let him deny himself, and take up his cross, and follow me.*" (Mark 8: 34.)

TIME.—A.D. 29, in the autumn.

PLACE.—Near Cesarea Philippi.

PERSONS.—Christ and his disciples.

DEVOTIONAL READING.—Isa. 63: 7-9.

HOME DAILY READING.—

March 26.	M.	Jesus the Suffering Messiah. (Mark 8: 27-37.)
March 27.	T.	The Chosen Servant. (Heb. 6: 13-20.)
March 28.	W.	The Courageous Sufferer. (Isa. 50: 4-11.)
March 29.	T.	The Savior Forsaken. (Matt. 26: 36-46.)
March 30.	F.	The Comforting Savior. (John 16: 25-33.)
March 31.	S.	The Compassionate Friend. (John 11: 33-44.)
April 1.	S.	The Sympathizing Savior. (Isa. 63: 1-9.)

GEOGRAPHICAL NOTES.

Cesarea Philippi, originally Paneas, was enlarged and adorned by Philip, tetrarch of Trachonitis, and named for Tiberius Cæsar and

himself. It was situated on the eastern source of the Jordan, at the foot of Mount Hermon, which rises seven or eight thousand feet above it. It was built on a ledge of limestone rock, and was strongly fortified. It was the northern extremity of Palestine, and was twenty-five or thirty miles northeast of the Sea of Galilee. It is a small town now of about fifty houses, but with many ruins of towers, temples, columns, and the most remarkable castle of the Holy Land.

HINTS AND HELPS FOR TEACHERS.

Following the discussion of Jesus with the scribes and Pharisees, sent from Jerusalem by the Jews to counteract his influence in Galilee, concerning vain worship and worship acceptable to God, Lesson XII of last quarter, is his discussion on purity. (Matt. 15: 10-20; Mark 7: 14-23.)

Wearied by these contentions and the importunate multitudes which thronged him everywhere, depriving him of sleep, rest, and repose, Jesus sought again solitude for this purpose, for communion with God, and for a convenient season to further instruct the apostles. When he went over the sea to "a desert place," the people followed and interfered. (Mark 6: 31-34.) This time he went in quite a different direction—"into the borders of Tyre and Sidon" (probably into the hills east of these cities), beyond the limits of Galilee and upon Gentile soil. This is the first recorded instance in the history of Jesus when he went out of Palestine.

Here Jesus healed the daughter of the Syrophenician woman of an unclean spirit.

"From the borders of Tyre" Jesus went through Sidon "unto the Sea of Galilee" and "through the midst of the borders of Decapolis." Here he healed a deaf and dumb man. (Mark 7: 31-37.) Trace his route.

On a near-by mountain he healed many and fed the four thousand, besides the women and children, on seven loaves and a few small fishes. (Matt. 15: 29-38.)

From this place he recrossed the sea in the vicinity of Magadan and Dalmanutha (Matt. 15: 39; Mark 8: 10), which were on the western shore.

He was again attacked by the Pharisees—this time in company with the Sadducees, and he reproved their hypocrisy.

Again he crossed the sea to Bethsaida, where previous to this he fed the five thousand, warned his disciples against the teaching of the Sadducees and Pharisees, and healed a blind man. (Matt. 16: 5-12; Mark 8: 13-26.)

Thence it is probable he went "into the parts of Cesarea Philippi."

EXPLANATORY NOTES.

I. "What Think Ye of Christ? Whose Son Is He?"

27. "Jesus went forth, and his disciples, into the villages of Cesarea Philippi." "Parts," as Matthew (16: 13) puts it, means the country surrounding this city. Jesus went through the towns of that country, no doubt, teaching the Jews. Again, Mark says, "and on the way;" and Luke (9: 18) states that Jesus was alone praying with his

disciples when he asked the question: "Who do men say that the Son of man is?" (Matt. 16: 13).

In his humility and because he was in the flesh, he calls himself "the Son of man." He frequently thus spoke of himself.

All the miraculous, benevolent works of Jesus were to convince the world that he is the promised seed of Abraham, the long-looked-for Messiah, the Christ, the Son of the living God. If he is not this, he is false, a blasphemer, and an impostor.

The multitudes had flocked to him by the thousands and had seen and enjoyed his various and numerous miracles. Now what do they say of him? He knew, of course; but he desired an expression from the apostles and to bring out and to strengthen their faith.

28. "John the Baptist." This was the opinion of Herod Antipas and of some others. (See Matt. 14: 1-12; Mark 6: 16-29.) Herod thought John had risen from the dead. Elijah, of old, had restored the true worship of God, and his return to the earth was expected. (Mal. 4: 5; Matt. 17: 10.) Others said he was "Jeremiah, or one of the prophets." (Matt. 16: 14.) They thought he was one of the old prophets risen from the dead. They all classed him with the prophets, which was a high honor, but not yet sufficient honor for Jesus. He was much more than this. But for their misconceptions and preconceived erroneous opinions as to what the Messiah was to do and to be, they doubtless would have accepted him as the Son of God and the Christ.

All his disciples, with the apostles, had these erroneous conceptions; but they were willing to learn, and did learn, of him until they were led into the clear sunlight of the true nature of his spiritual kingdom. If one will only study and learn, one can come to the knowledge of the truth.

II. The Confession.

29. He then asked an expression from the apostles themselves. He asked them all: "Who say ye that I am?"

Peter—not pert, but impulsive, decisive, bold, and courageous—answered at once. There was no hesitancy or delay. He spoke his sincere and deep conviction, but he answered for all the rest: "Thou art the Christ, the Son of the living God." (Matt. 16: 16.) He is not only Jesus of Nazareth, a carpenter, and the son of Mary, but the Son of God and the Christ.

Other men were named "Jesus" (Acts 13: 6; Col. 4: 11), but there is only one Jesus, the Christ, the Son of God. "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) Paul says "that this Jesus [who was crucified and raised from the dead], whom, said he, I proclaim unto you, is the Christ." (Acts 17: 3.)

Two propositions concerning Jesus of Nazareth are true and must be believed—(1) that he is the Christ, and (2) that he is "the Son of the living God."

"The living God" is no false and lifeless God, but the "I Am that I Am." (Ex. 3: 14.) "Even from everlasting to everlasting, thou art God." (Ps. 90: 2.)

The Word, which was with God in the beginning and which was God, "became flesh, and dwelt among us." (John 1: 1-14.) "In him

dwelleth all the fullness of the Godhead bodily." (Col. 2: 9; see also Col. 1: 15-17.)

This proposition shows the relationship of Jesus to God, and, therefore, his divinity.

"Messiah" is the Hebrew word and "Christ" is the Greek word for "anointed." It shows the work or office of Jesus Christ. Prophets, priests, and kings were anointed. (Lev. 8; 1 Sam. 16: 12, 13; 1 Kings 19: 15, 16.) Jesus was anointed with the Holy Spirit and power (Acts 10: 38), and is Prophet, Priest, and King. He was "made" "both Lord and Christ" (Acts 2: 36), and was made high priest (Heb. 7: 20-28). David was anointed king long before he was "crowned" and began to serve; so was Jesus. (See Acts 2: 32-36; Phil. 2: 5-11; Heb. 2: 9; 7: 12-14; 8: 1-6.)

What else people believe about Jesus, they must believe in him as "the Christ, the Son of the living God," in order to be saved by him. (Be sure to read here Rom. 3: 26; 10: 6-10.) They must receive his teaching as a prophet (Matt. 7: 24-29); accept him as a sacrifice on the cross for their sins, whose blood cleanses from all sin (1 John 1: 7), and without which there is no remission of sins (Heb. 9: 15-28, especially 22); trust in him as Advocate, Mediator, and Priest (1 John 2: 1, 2; 1 Tim. 2: 5, 6; Heb. 8: 6; 7: 25; 9: 24; Rom. 9: 34); and must place themselves under him as King, to be governed entirely by his laws (Heb. 5: 8, 9). The apostles and disciples grew into the firm conviction of the confession made here.

Those in the boat with him the night he walked on the water said, "Of a truth thou art the Son of God" (Matt. 14: 33); and after the discourse on the bread of life, Peter said: "And we have believed and know that thou art the Holy One of God" (John 6: 69).

READ HERE MATT. 16: 16-20.

"Simon Bar-Jonah" means the son of Jonah, or John. (John 1: 42.)

Appreciating and confessing this great truth brought Peter, and with him all who believe it, into the rich blessings of God, for Jesus owns and confesses such persons before God and the angels. (Matt. 10: 32, 33; Luke 12: 8, 9.)

"Flesh and blood hath not revealed it unto thee," because flesh and blood could not make such a revelation. People knew by "flesh and blood" that Jesus was the son of Mary and a descendant of Abraham, as Matthew and Luke show (Matt. 1; Luke 3: 23-38); but they could not know by "flesh and blood" that he was the Son of God. God must make this revelation. So he revealed it to Mary (Luke 1: 26-35), to Joseph (Matt. 1: 18-21), to John the Baptist, to Peter, and to others when he sent down the Spirit upon Jesus and said: "This is my beloved Son, in whom I am well pleased." (Matt. 3: 17; see also John 1: 29-34.) Besides, all the miracles of Jesus were done in the presence of his disciples as the testimony of God to this fact: to reveal to them and to the world that "Jesus is the Christ, the Son of God." (John 20: 30, 31.) The apostles were Christ's witnesses to the world. Guided by the Spirit of God, they made this revelation to the world. Hence, "no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit." (1 Cor. 12: 3.)

Human wisdom and science could not invent or discover the remedy for sin. "The world through its wisdom knew not God." (1 Cor. 1:

21.) Man by searching cannot find out God. (Job 11: 7; Rom. 11: 33.) God must reveal his will and the remedy for sin, or the way of salvation, to men. Hence, it is absolute folly to trust in the wisdom of the world or the philosophies and science of men for the way of salvation. The wisdom of men is foolishness with God. (See 1 Cor. 1: 20-30; 3: 18-23.)

III. The Foundation of the Church.

Jesus, continuing his address to Peter, said: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 18.) This declaration has called forth a great deal of controversy. Jesus does not say he would build his church on Peter, but he says: "Thou art *Petros* [a small stone], and upon this *Petra* [bed rock] I will build my church." We build houses of stone, but we lay the foundation upon a rock. (Matt. 7: 24, 25.) All Christians are "living stones" ("lithoi"—building stones, not rock) in this "spiritual house;" while Jesus under this figure is the "chief corner stone" (1 Pet. 2: 4-8), and under other figures he is "Petra"—rock (1 Pet. 2: 8; Rom. 9: 33; 1 Cor. 10: 4).

In the figure under consideration Peter is not the foundation, but the doorkeeper. There is (1) a builder, Jesus; (2) a foundation, a solid rock; (3) a "spiritual house," the church; (4) a doorkeeper, Peter; (5) the gates of the unseen world as a mighty power opposing this work.

Now, what is the foundation, the solid rock? It is the central truth of the whole Bible, the glorious fact that Jesus is "the Christ, the Son of the living God." Destroy this truth, and all the prophecies, promises, and purposes of God to redeem the race are absolutely false. This fact is the fulfillment of every promise and prophecy and the consummation of every purpose of God to save men from sin and the grave. Peter could not be in the same figure and at the same time both the rock foundation and the doorkeeper. But, aside from all doubtful verbal criticism, this matter is infallibly settled by what the apostles understood Jesus to mean. They never once thought he meant Peter was the foundation, and Peter never once claimed it. In his preaching on Pentecost, and ever afterwards, Peter held up Jesus, the Son of God, "made" "both Lord and Christ," as the one item of faith and as the foundation of Christ's church. Paul says: "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3: 11.) "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation." (Isa. 28: 16.) No one can doubt this means Jesus, the crucified and risen Savior, the Son of God. Peter so declares it. (See, again, Rom. 9: 33; Eph. 2: 20; 1 Pet. 2: 4, 6, 8.)

Then the apostles were eyewitnesses of Christ's life, death, and resurrection, and must be in order to be apostles (Acts 1: 15-26; 26: 16, 17); hence, they could have no successors, inasmuch as there can be no successors to eyewitnesses.

The gates of a city represent its power, and "the gates of Hades" represent the power of the grave, or unseen world, as a mighty city. Christ's enemies slew him, hoping to destroy him and his proposed kingdom. But the grave could not contain him; he conquered it,

broke open "the gates of Hades," and came forth. "Hades" is put sometimes for "destruction." (Matt. 11: 23.) Jesus meant, therefore, not only that he would arise from the grave and establish his church, but that it should never be destroyed. "And it shall stand forever." (Dan. 2: 44.) There have always been faithful disciples of Jesus on earth, and always will be. (See Heb. 12: 18-29, especially 28.) All other institutions of every kind will be destroyed.

IV. In One Way Only Could Peter and the Other Apostles Remit or Retain Sin.

Jesus further says: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 19.) "Will build" and "will give" are future and show that the church, or kingdom, was not yet built when Jesus said this. "The kingdom of heaven" in this verse is used synonymously with "church" in the previous verse. Keys are used to open and close doors. All the apostles had the same power of loosing and binding. (John 20: 19-23.) That only means that Jesus had committed to them the important work of making known to the world the conditions of pardon or entrance into his kingdom. All who complied with these conditions were forgiven; all who did not were not forgiven. The apostles could not forgive sins in the sense of absolving from sin; neither can any other man. Paul says God committed to the apostles as his ambassadors the ministry and word of reconciliation. (2 Cor. 5: 18-20.) They waited in Jerusalem for the guidance of the Holy Spirit before they undertook to tell the people what to do to be saved. (John 14: 26; 16: 13, 14; Luke 24: 49; Acts 1: 8.)

No preachers now can be ambassadors of the Lord.

In giving the keys to Peter, Jesus gave him only the privilege of taking the lead in this matter, because he was suited to that work. He was chief speaker on the day of Pentecost, and told people what to do to be saved, and several years later he says God made choice among the apostles that from his mouth the Gentiles "should hear the word of the gospel, and believe" (Acts 15: 7), which occurred at the house of Cornelius (Acts 10).

Jew and Gentile entered the church just alike. Even now when people either do or refuse to do as God directs through the inspired apostles, their sins are either "loosed" or "bound" in heaven. (Matt. 18: 15-18.)

This is a very important matter, and shows that there is no other way of learning how to be saved and how to live the Christian life, save through the teaching of the inspired apostles. If we do what God through them directs us to do, our sins are pardoned, or "loosed," in heaven; if we do not do that, whatever else we may do or not do, our sins are bound upon us, or not forgiven.

V. The Time to Preach That Jesus Is the Christ.

30. Jesus charged his disciples to tell no man he was the Christ, because the time had not yet come for this. He was not yet exalted to God's right hand and made "both Lord and Christ." One of the

mightiest proofs of his divine Sonship was yet to be presented—his resurrection from the dead. (Rom. 1: 4.)

Although the apostles had the firm conviction that he was the Christ, yet they still entertained erroneous ideas of the nature of his kingdom, and did until after his ascension to heaven and the baptism of the Holy Spirit.

Before his crucifixion and ascension they asked nothing of God in prayer in his name. (John 16: 24.)

After his death on the cross, "God highly exalted him, and gave unto him the name which is above every name," etc. (Phil. 2: 9.)

This restriction to tell no man he was the Christ lasted only until his resurrection and ascension. (See Matt. 17: 9; 28: 19, 20; Mark 16: 15, 16; Luke 24: 45-47.)

VI. Peter Rebuked Jesus.

31. This is the first plain and distinct statement Jesus had made of his death and resurrection. He had made indistinct references to it before (John 2: 19-22; 3: 14; Matt. 12: 38-40), but "from that time" he repeated plainly the statement many times (Matt. 17: 22, 23; 20: 18, 19; 26: 2, 12, 31, 32). Still, after his resurrection it is said: "For as yet they knew not the Scripture, that he must rise again from the dead." (John 20: 9.) With their erroneous ideas, it was hard for them to learn the truth. So it is with people now.

The Sanhedrin was composed of the elders, chief priests, and scribes.

32. Jesus' suffering was foretold in such chapters as Isa. 53.

Jesus "spake the saying openly," but Peter took Jesus aside to say this to him. It was such a shock to Peter and so contrary to all his conceptions of the kingdom for Jesus to speak of yielding to the Jews and of suffering death that he impulsively and at once rebuked him—told him not to think it, not to talk so, and that it would never be. He thought such a thing unworthy of Him who possessed such powers and who had come to establish a splendid earthly kingdom. He still thought Christ would rule by the sword.

VII. Jesus Rebuked Peter.

33. "But he turning about, and seeing his disciples, rebuked Peter." Peter had taken him to one side; so when he turned to his disciples, his back was to Peter. In this attitude he said: "Get thee behind me, Satan." Jesus suited his action to his language, and literally turned his back upon Peter. This suggestion was from Satan, although made through Peter's honest intentions. It was a renewal of Satan's temptation of Jesus not to suffer on the cross, and Jesus promptly resisted it. In this Peter was a "stumblingblock." To cause one to stumble is to lead him into sin. Had Jesus acted upon this suggestion, the world never would have been saved. Otherwise good men to-day, like Peter, would thwart the purpose of God to save the race by suggesting ways and methods different from his. This was a severe rebuke to Peter, but that spirit then was no more of Satan than the same spirit is now. When Jesus repeated this statement concerning his death, all the apostles were sorry; but Peter did not again rebuke him. (Matt. 17: 23.)

VIII. Self-Denial and Cross-Bearing.

34. Jesus said this to the multitude as well as to his disciples. To deny self is not simply to deny something to oneself, but to set self aside, to give up one's own opinions and ways for God's way, to give up earthly ease and comfort, worldly honor and glory, for Christ. Self-denial lies at the very threshold of Christ's kingdom. He who does not deny himself cannot become a Christian. The "cross" is a synonym of suffering and shame, and means that one must suffer everything necessary for Christ's sake. He must obey God at all cost. Luke (9: 23) says he must "take up his cross daily"—not occasionally, but must bear it all the time. To follow Jesus is to implicitly obey him in all things through faith.

35. To save one's life means to deny Jesus in order to enjoy present ease and comfort and to escape persecution, prison, and death. Whoever does that will lose his soul. Whoever will suffer the loss of all things earthly, and even life itself, for Christ's and the gospel's sake will save his soul. This is the only way to be saved. (2 Tim. 2: 11-13.) This is self-denial.

36, 37. To show the folly of losing one's soul for the sake of earthly ease and comfort, self-indulgence, and worldly glory, Jesus asks, "What doth it profit a man, to gain the whole world," and, in doing so, "forfeit his life?"—that is, his earthly existence. All his worldly gains could do him no good, since he lost his life in obtaining them; or what, since his life has been forfeited, can he give to regain it? Nothing can buy it back. If, then, life cannot be regained when lost, how much less can one regain his soul when he has lost it through self-indulgence and in denying the Savior! Eternal life is worth infinitely more than earthly life. Christ shows Peter and all of us that the cross must come before the crown.

In verse 38 Jesus declares that he is ashamed of any man who is ashamed of him and of his words.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
Where and what was Cesarea Philippi?
Who built and named it?
After his discussion with the scribes and Pharisees on vain worship and true worship, what discourse did Jesus deliver?
Why did he again seek rest?
Into what country did Jesus go?
Whom did he heal there?
Where did Jesus go from Tyre?
What miracles did he perform there?
Thence where did he go, and what did he do?
Who again attacked him?
Into the parts of what city did Jesus go?
What did he preach along the journey?
27 What question did Jesus ask the apostles?
Why does he speak of himself as "the Son of man?"
Why did he ask this question?
28 Repeat the answer given by the apostles.
Who thought Jesus was John the Baptist?
Who was Elijah?
Who was Jeremiah?
Why did not the people accept Jesus as the Christ?
What was the difference between them and the apostles and other disciples?
29 Why did he ask the apostles this question?
Who answered it?
Give the answer.
What does "living God" mean?
What does "Jesus" mean?
What does "Christ" mean?
Were any other men named "Jesus?"
Then what two propositions concerning Jesus of Nazareth are true?

What does this proposition show?
Who were anointed?
How was Jesus anointed?
Then what is it to believe that Jesus is "the Christ, the Son of the living God?"
What brought the apostles to this firm conviction?
What does "Bar-Jonah" mean?
Why was Peter blessed for making this confession?
Why could not "flesh and blood" make this revelation?
How did God reveal this truth?
What cannot be learned by the wisdom of men—science, philosophy, or any discovery or invention of men?
Repeat the five facts of the figure.
What is the difference between "stone" and "rock?"
What is Peter in this figure?
What, then, is the rock foundation?
What are all Christians in this "spiritual house?"
What is Jesus?
Is he ever called "rock?"
Did Peter and the other apostles understand Jesus in this verse to say that Peter was the foundation?
What did they preach as the foundation?
Why could not the apostles have successors?
What is meant by "gates of Hades?"
Why could not they prevail against the church?
Will the church ever be destroyed?
What do "will build" and "will give" show?
In these verses are "church" and "kingdom" synonymous?
What is meant by "keys?"
Did all the apostles have the same power?
Could they forgive sins?
Then what is meant by their binding and loosing?
What privilege was granted to Peter?
How are our sins pardoned or bound and loosed now?
What important fact does this teach the world?
Why cannot preachers or other men be ambassadors for Christ now?

30 Why did Jesus charge them not to tell that he was the Christ?

31 What reference had Jesus made before this to his death?
How did he refer to it after this?
Why did not the apostles understand him?

32 Why did Peter rebuke him?

33 What position did Jesus take?
What did he say?
What does that mean?
What is the force of this temptation?
How do men suggest such things now?

34 What did Jesus say to all?
What is self-denial?
What is it to bear the cross?
How long must it be borne?

35 How can one lose his soul by saving his life?
How can one save his soul by losing his life?
What is the only way to be saved?

36, 37 How does Jesus show the folly of losing the soul for earthly ease and worldly glory?
How do people now show that they are ashamed of Jesus?
Of whom is he ashamed?
What does it mean for Jesus to be ashamed of any one?

Jesus, I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou from hence my all shall be.

Perish, every fond ambition,
All I've sought and hoped and known;
Yet how rich is my condition—
God and heav'n are all my own! (Henry F. Lyte.)

LESSON II.—APRIL 8, 1928.

THE RESURRECTION.

(EASTER LESSON.)

Mark 16: 1-8, 19, 20.

1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him.
2 And very early on the first day of the week, they come to the tomb when the sun was risen.
3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?
4 And looking up, they see that the stone is rolled back: for it was exceeding great.
5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.
6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!
7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.
8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

. . . . . .

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.
20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

GOLDEN TEXT.—"*Because I live, ye shall live also.*" (John 14: 19.)

TIME.—Probably April 9, A.D. 30.

PLACES.—Jerusalem and Joseph's "new tomb" near Jerusalem.

PERSONS.—The chief priests, Pilate, the guard, the faithful women, and the angel."

DEVOTIONAL READING.—1 Cor. 15: 20-26.

HOME DAILY READING.—

April 2. M. The Day of Authority. (Matt. 21: 12-17.)
April 3. T. The Day of Discourse. (Mark 12: 28-34.)
April 4. W. Waiting on God. (Ps. 130: 1-8.)
April 5. T. The Day of Agony. (Luke 22: 39-46.)
April 6. F. The Day of Crucifixion and Burial. (John 19: 31-42.)
April 7. S. The Watch at the Sepulcher. (Matt. 27: 62-66.)
April 8. S. Christ the First Fruits. (1 Cor. 15: 20-28.)

HINTS AND HELPS FOR TEACHERS.

Did Jesus Rise from the Dead?

There is no such thing in the New Testament as Easter Sunday and Easter service.

For a full discussion of Easter, see page 11 of Elam's Notes for 1926.

After Jesus' body had been placed in the tomb, the chief priests and the Pharisees went to Pilate and said: "Sir, we remember that that deceiver said while he was yet alive, After three days I rise again.

Command therefore that the sepulcher be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first." Pilate granted them a Roman guard; and "they went, and made the sepulcher sure, sealing the stone, the guard being with them." (Matt. 27: 62-66.) These enemies of Jesus, who spoke of him as "that deceiver," remembered what he had said about rising from the dead, even if his disciples did not. They were troubled with guilty fears. All depends upon the resurrection of Jesus. If he be not the Son of God, he was an impostor and blasphemer, as the Jews charged; but if he arose from the dead, he is all he claimed to be. The Jews took every necessary precaution to prevent any imposture here, but God overruled this precaution to subserve the cause of Christ and to furnish the fullest possible evidence of his resurrection. But did he rise? Study history, examine and weigh the testimony concerning numerous historic events, and see if any fact can be found in the history of mankind that is proved by fuller testimony and better evidence than the resurrection of Jesus. The chief point in all the apostles' preaching is to prove that Jesus of Nazareth, whom the Jews crucified, arose from the dead and is "the Christ, the Son of the living God" (see Acts 1: 21, 22; 2: 32-36; 17: 1-3; 1 Cor. 2: 1, 2); and this all must believe in order to be saved (John 20: 30, 31; Rom. 10: 9, 10).

"The Third Day."

With the Jews the time designated by the expression "after three days" means the same as "until the third day." Such expressions are found frequently in the Bible. In Gen. 42: 17, 18; 1 Kings 12: 5, 12, "three days" and "on the third day" are equivalents. Esther (4: 16) instructed the Jews to eat and drink nothing for "three days, night or day;" yet "on the third day" she went to the king (Esth. 5: 1). According to our accurate way of counting seventy-two hours for three days and nights, the Jews fasted only two nights and a part of the third day; or if they fasted three whole days and nights, Esther would have gone before the king on the fourth day. But the Jews were not that accurate in counting time. A part of twenty-four hours was put for the whole period of a day. "Three days" is equivalent to "three days and three nights." (1 Sam. 30: 12, 13.) Frequently it is stated that Jesus would rise "on the third day" (Matt. 16: 21; 17: 23); once, "after three days;" and once, that he would "be three days and three nights in the heart of the earth" (Matt. 12: 40). With the Jewish rulers who went to Pilate, "after three days" and "until the third day" mean the same. So with Jesus and the apostles, "the third day," "after three days," and "three days and three nights" are equivalents. If Jesus was buried on Thursday, as some few have argued, he would have lain in the tomb three whole nights, but parts of four days; and, according to the Jewish way of counting, the Scriptures would then read, "He will rise on the fourth day," or "after four days." Hence, we conclude that Jesus was buried on Friday evening and rose on Sunday morning.

EXPLANATORY NOTES.

I. Last at the Cross, First at the Tomb.

1. Matthew (28: 1) says: "Now late on the Sabbath day, as it began to dawn toward the first day of the week." They rested on the Sabbath; and since it was night, they necessarily had to wait until the dawning of the first day of the week to start to the sepulcher. Some preparation may have been made after sunset on Saturday, when the Sabbath ended. "When the Sabbath was past, . . . very early on the first day of the week, they come to the tomb when the sun was risen." John (20: 1) says that Mary Magdalene went "early, while it was yet dark." She, it seems, preceded the others. They started early, and reached the tomb at sunrise. They went probably from Jerusalem or Bethany. Jesus kept the Sabbath in the grave, and his disciples would not break it even to anoint his body. The women mentioned as going to the tomb were Mary Magdalene, Mary the mother of James and Joses, Salome (see Mark 15: 40), Joanna, and other women (Luke 24: 10). In their love for Jesus they sat "over against the sepulcher" (Matt. 27: 61) while Joseph and Nicodemus buried Jesus (John 19: 38-40), and saw "how his body was laid" (Luke 23: 55). "And they returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment." (Luke 23: 56.) They bought the "spices."

2. Every preparation was made for an early start on Sunday morning. This shows that they were not expecting him to rise from the dead, and strengthens the evidence that he did rise.

II. The Stone Rolled Away.

3, 4. These women were not aware of the guard and the sealing of the tomb by the Jewish rulers, but their great concern was: "Who shall roll us away the stone from the door of the tomb?" This stone "was exceeding great." However great, it was no hindrance to Jesus' resurrection. Such a stone lay upon the cave in which Lazarus was buried. Graves were sometimes cut perpendicularly in rocks and sometimes horizontally in the sides of hills. Sometimes natural caves were used for sepulchers, and would contain whole families. On graves, see Gen. 23: 9; 35: 8; 50: 5; 2 Chron. 16: 14; Isa. 22: 16; Matt. 27: 60. The sepulcher in which Jesus was placed was a new one, made by a rich man, and was large enough for several to enter at a time. (Verse 5.) It was cut horizontally in a rcok. (John 20: 3-8; Luke 23: 53.) Jesus was crucified "with the wicked," and his grave was "with a rich man." (Isa. 53: 9; Matt. 27: 57-60.) The Lord overcame the difficulty of these women by sending an angel to roll away the stone. Let us go straight forward in the discharge of daily duties at God's command, and, as in the case of these good women, he will remove, by the time we reach them, great and seemingly insurmountable difficulties, or will give us strength and wisdom to overcome them.

III. Angels Proclaim the Resurrection.

5, 6. At the descent of the angel "there was a great earthquake;" and the Roman guard, through fear, quaked "and became as dead men." The angel's countenance was bright like lightning, "and his raiment white as snow." Moses' face shone with the brightness of God's glory (Ex. 34: 29); so did the countenance and raiment of Jesus at his transfiguration (Matt. 17: 2; see also Rev. 1: 14). The robes of the redeemed are fine, white linen. (Rev. 19: 7, 8.) White is an emblem of purity. All the writers speak of angelic appearances. Some mention two angels and give details omitted by others. It seems from John 20: 1, 2, as stated above, that Mary Magdalene went first to the tomb, and, seeing the stone had been removed and the tomb was empty, ran back to report to Peter and John. From Luke 24: 1-4 it seems that the other women came just after Mary had run to tell Peter and John, or else remained after she left, went in, found the tomb empty, and were perplexed over such strange facts. Then the two angels appeared, and, "affrighted," the women "bowed down their faces to the earth;" whereupon, seeing their fear, one of the angels, speaking for both, said, "Fear not;" and: "Why seek ye the living among the dead?" He then declared unto them the glorious fact of Jesus' resurrection, and, as proof, pointed to the empty tomb. He reminded them of the fact that Jesus said he would rise again after he had suffered on the cross. "And they remembered his words." (Luke 24: 6-8.) An angel first proclaimed the birth of Jesus and first proclaimed his resurrection; to woman was first proclaimed that his birth was near, and to her was first proclaimed that he was risen.

7. Furthermore, the angel instructed them to "go quickly" and announce the fact of the resurrection of Jesus to his disciples, and to tell them and Peter that he would go before them into Galilee. Why he singles out Peter we do not know, unless it is that Peter had denied him and suffered deep humiliation on that account, and this is to comfort him and signify his prominence as an apostle.

IV. The Appearance of Jesus.

The appearance of Jesus to his disciples in Galilee was not his first appearance to them after his resurrection. The first recorded appearance of Jesus after his resurrection was to Mary Magdalene on the day he arose and soon afterwards (Mark 16: 9); the second, to the other women returning from the tomb (Matt. 28: 9, 10) on the same day; the third, to Peter alone (Luke 24: 34) on the same day; the fourth, to the two going to Emmaus (Luke 24: 13-35) on the evening of the same day; the fifth, to the apostles in Jerusalem, Thomas being absent (John 20: 19-24), on the evening of the same day; the sixth, to the apostles, Thomas being present (John 20: 26-29), on the next Sunday; the seventh, to seven disciples fishing on the Sea of Tiberias (John 21: 1, 2); the eighth, to his apostles on the mountain in Galilee; the ninth, to more than five hundred at once (1 Cor. 15: 6) in Galilee (some think it possible that the eighth and ninth appearances are identical); the tenth, to James only (1 Cor. 18: 7); the eleventh, to all the apostles at Jerusalem and on Mount Olivet, when he ascended (Luke 24: 40-53).

V. The Good News.

8. No wonder these good women fled with this good news to the disciples! We can easily imagine their mingled emotions and why they stopped not to speak to any one on the way. They "returned from the tomb, and told all these things to the eleven, and to all the rest. . . . And these words appeared in their sight as idle talk; and they disbelieved them. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass." (Luke 24: 9-12.) John accompanied Peter. (John 20: 3-10.) On their way to report to the disciples what they had seen and what the angel had said, Jesus met these women (Matt. 28: 9), but not before he had appeared to Mary. She went from the empty tomb to Peter and John with the sad story of the removal of the body; followed them back to the tomb, but more slowly; and remained to weep in sorrow when all others had departed. While she wept, she stooped and looked through her tears into the empty tomb, but without hope. It was then she saw the two angels who appeared to the other women while she had gone to Peter and John. After the angels had spoken to her, she turned away from the tomb, following the other women, who left the tomb in advance of her. It was then the Lord appeared to her. (John 20: 11-18.) Soon after this, as stated above, he appeared to the other women, saying: "All hail!" They recognized him, approached him, fell down before him, held him by the feet, and worshiped him. They were filled with admiration and awe; hence, Jesus told them to "fear not" and gave them the same command as the angel had done. (See Matt. 28: 9, 10.)

VI. The Termination of the Gospel Written by Mark.

19, 20. These verses give the appropriate and triumphant termination of the life of Christ written by Mark.

"After he had spoken unto them" means, as Luke states in Acts 1: 3, "the things concerning the kingdom of God." This embraces "the great commission" and other instructions and the renewed promise of the descent of the Holy Spirit. (See Luke 24: 46-53; Acts 1: 3-8.)

Luke, in chapter 24: 50-53 and in Acts 1: 9-11, describes the ascension of Jesus. Mark says he was not only received up into heaven, but "sat down at the right hand of God." On the fact that Jesus is seated at the right hand of God, see the following Scriptures: Luke 22: 69; Acts 7: 55; Rom. 8: 34; Eph. 1: 20; Col. 3: 1; Heb. 1: 3; 8: 1; 10: 12; 12: 2; 1 Pet. 3: 22.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." This means that after the ascension of Jesus, the descent of the Holy Spirit, and the most important things which occurred at Jerusalem, the apostles entered upon their world-wide mission of preaching the gospel to the whole creation, "God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." (Heb. 2: 4.)

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Places, and Persons.
Did you read the Home Daily Reading?
What did the Jews request of Pilate?
What did they remember that Jesus had said?
What did their precaution turn out to be?
What did Pilate say to them?
Why did all depend upon the resurrection of Jesus?
What was the chief point in the apostles' preaching?
What must all believe in order to be saved?
1 Who went to the tomb first? (Give their names.)
On what day?
What time of day?
How do you reconcile the statement that they went "while it was yet dark" and that "the sun was risen?"
Why did these women go?
What preparation had they already made?
Why did they not go the day before?
2 What strengthens the evidence of Christ's resurrection?
3, 4 What imaginary difficulty was in their way?
How were sepulchers made then?
How was the grave of Jesus with the wicked and a rich man?
How was the supposed difficulty of the women removed?
What lesson may we learn from this?
5, 6 Who appeared to these women?
How do you reconcile what the different writers say about these angelic appearances?
Who reached the tomb first?
What did she then do?
What did the other women do?
What did the angel say to them?
How were they convinced that Jesus was risen?
7 What did Jesus direct them to do?
Why was Peter singled out?
Relate the different appearances of Jesus to the different ones, and the time of these appearances.
8 What did these women do?
What two apostles went to the tomb?
Which one reached there first?
Who went in first?
What did they see?
Relate, in order, the deeds of Mary and these other women and Jesus' appearance to them.
19, 20 What things did Jesus speak to the apostles in these verses?
Describe the ascension of Jesus as given by Luke.
What position does Jesus occupy in heaven now?
What great work did the apostles do after Jesus ascended?
How did God bear witness with them?

Not she with traitorous kiss her Master stung;
Not she denied him with unfaithful tongue;
She when apostles fled could danger brave,
Last at his cross and earliest at his grave. (Barrett.)

'Tis the spring of souls to-day;
Christ has burst his prison,
And from three days' sleep in death,
As the sun, hath risen. (Selected.)

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun. (Selected.)

LESSON III.—APRIL 15, 1928.

TRANSFIGURATION AND SERVICE.

Mark 9: 2-8, 17, 18, 25-29.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;
3 And his garments became glistering, exceeding white, so as no fuller on earth can whiten them.
4 And there appeared unto them Elijah with Moses: and they were talking with Jesus.
5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.
6 For he knew not what to answer; for they became sore afraid.
7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.
8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

. . . . . .

17 And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;
18 And wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

. . . . . .

25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.
26 And having cried out, and torn him much, he came out: and *the boy* became as one dead; insomuch that the more part said, He is dead.
27 But Jesus took him by the hand, and raised him up; and he arose.
28 And when he was come into the house, his disciples asked him privately, *How is it* that we could not cast it out?
29 And he said unto them, This kind can come out by nothing, save by prayer.

GOLDEN TEXT.—"*He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing.*" (John 15: 5.)

TIME.—A.D. 29.

PLACE.—In all probability, Mount Hermon.

PERSONS.—Jesus, Moses, and Elijah; Peter, James, and John.

DEVOTIONAL READING.—John 15: 1-8.

HOME DAILY READING.—

April 9.	M.	The Transfiguration. (Mark 9: 2-13.)
April 10.	T.	Vision and Service. (Mark 9: 14-29.)
April 11.	W.	Glory Through Death. (John 12: 20-28.)
April 12.	T.	Preëminent in Glory. (Col. 1: 9-23.)
April 13.	F.	The True Light of Glory. (John 1: 9-18.)
April 14.	S.	Transformed by Beholding. (2 Cor. 3: 12-18.)
April 15.	S.	Transformed by Abiding. (John 15: 1-8.)

GEOGRAPHICAL NOTES.

It is more than probable that this "high mountain" was Mount Hermon, or some spur of it, on a terrace of which Cesarea Philippi was

built. It is about ten thousand feet above the sea, and could be seen from almost all parts of Palestine.

Mount Hermon is frequently mentioned in the Bible. (See Deut. 3: 8, 9; Josh. 11: 3, 17; 12: 1, 5; 1 Chron. 5: 23; Ps. 89: 12; 133: 3: Song of Solomon 4: 8.)

EXPLANATORY NOTES.

I. Jesus Prayed.

2. "And after six days." (See also Matt. 17: 1.) Luke (9: 28) says, "about eight days after these sayings." Luke counts the parts of the days before and after the entire "six days." There is no discrepancy.

"Jesus taketh with him Peter, and James, and John," the three who stood with him in the death chamber at Jairus' house, who later were with him in Gethsemane, and who were afterwards called "pillars." (Gal. 2: 9.) These were nearest to Jesus because they were fitted in character for this position. This was not favoritism or partiality. As they had proved faithful in little, they were prepared for greater opportunities. Learning what was committed to them, they were advanced to higher studies. This principle is true to-day and should encourage all to noble efforts. The other nine were left at the foot of the mountain. (Mark 9: 14-20.)

Mark (9: 30) says: "And they went forth [after Peter's confession, the transfiguration, and the healing of the demoniac] from thence, and passed through Galilee."

As on other occasions, Jesus withdrew from the world below and went up into this mountain "to pray" (Luke 9: 28)—to spend the night in prayer. He usually went alone (Mark 1: 35, 36; 6: 46; Luke 6: 12); this time he took these three.

Why did Jesus pray alone? He went out a great while before day to be alone in prayer. He spent whole nights alone in prayer. Why alone? The presence of others would interfere with his perfect communion with his Father. In Gethsemane he left the eight at the gate and left the other three who were with him on the inside and prayed alone. They could not understand and appreciate his prayer. There is the desire to be alone now, to pray in the still, quiet hours of the night, when one wishes to pour out the soul unreservedly to God for wisdom and courage, guidance and grace, and yearns to lay hold upon the strong arm of the Almighty One for support in weakness or distress. When all pray "with one accord" (Acts 4: 24), the case is very different; but when others cannot understand and appreciate the prayer, one prefers to be alone and undisturbed by the presence of others. Sometimes the apostles themselves slept while Jesus prayed.

There are numerous examples of Christ's praying. His prayers were not empty forms and ceremonies. He realized the need of prayer. He felt the infirmities of the flesh (Heb. 4: 15) and the power of temptation. At every important crisis in his life much time was spent in prayer. He prayed on the banks of the Jordan when he was baptized; he prayed all night before choosing his apostles; he prayed most of the night just after they sought to make him an earthly king; he prayed in this lesson as the approaching cross cast its shadow over

him, and Satan, through Peter, again tempted him; he prayed at the grave of Lazarus; he prayed in the trouble of his soul at Jerusalem (John 12: 27, 28); he prayed for his disciples on the night in which he was betrayed (John 17); he prayed in the deepest sorrow in Gethsemane; he prayed on the cross for his enemies and murderers; he gave thanks for the loaves and fishes when he fed the multitudes on two different occasions; and when he instituted the Lord's Supper, he prayed and blessed the loaf and the cup. But these are not all the occasions on which he prayed. "In the days of his flesh" he "offered up prayers and supplication with strong crying and tears." (Heb. 5: 7.)

Since Jesus thus prayed, how much more do we need to pray! If, in the midst of all the strife, contention, troubles, and divisions in the church to-day, all the disciples of Christ would spend several whole nights in sincere and earnest prayer to God, these things would vanish as fog before the sun, and the peace of God would flow among them as a river.

We should pray for all things for which the Bible directs and encourages us to pray, while in everything we should give thanks.

II. Out of a Night of Prayer Into the Transfiguration.

3. "As he was praying" (Luke 9: 29)—during his prayer—"he was transfigured."

"Transfigured" means to change the form. The original word is "transformed" in Rom. 12: 2; 2 Cor. 3: 18; and in these passages it denotes a spiritual change. Jesus was transfigured in that "the fashion of his countenance was altered" (Luke 9: 29); "his face did shine as the sun, and his garments became white as the light" (Matt. 17: 2), "and dazzling" (Luke 9: 29), and "glistering, exceeding white, so as no fuller on earth can whiten them" (Mark 9: 3).

Nothing but the purest, whitest, most brilliant, and most glorious objects—snow, light, sun—within our knowledge could be used to express the brightness of Christ's garments and the radiant glory of his face.

The light which shone from this same face around Saul of Tarsus was brighter than the sun at noon, and smote him blind (Acts 9: 3; 22: 6, 11; 26: 13) to the earth. To John on Patmos it was "as the sun shineth in his strength," and he fell at the feet of Jesus "as one dead." (Rev. 1: 16, 17.) It shone from the face of Moses when he came down from the mountain, so that he had to put a veil over it while he talked to the people. (Ex. 34: 29-35.) This was but a reflection from Moses' face of the true light.

In the beginning Jesus shared this light with God. "The Word was with God, and the Word was God." (John 1: 1.) Jesus was "the effulgence of his glory, and the very image of his substance." (Heb. 1: 3.)

This same presence and glory light up the great city of God on high. "And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb." (Rev. 21: 23.)

Humanity cannot look upon this light without physical pain, blindness, and death; so Jesus veiled this glory in the flesh when he came to earth, that he might sympathize with men and that they might be able

to approach him. He was changed, transfigured, then, when he came to this earth. Now on this mountain he appears as he was in glory with God before he came. This brightness not only shone around him, but it shone from within him and through his flesh and garments, transforming them into exceeding whiteness and brightness. This is a glimpse, a foretaste, of what Christians will be in heaven. "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3: 21); and "we know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 3: 2).

From these and other circumstances it seems plain that in heaven in glorified bodies Christians will preserve their identity.

III. Moses and Elijah.

4. "Elijah with Moses." From the beginning God, through angels, or messengers, talked to men on earth. "Angel" means "messenger." Men, as we have seen, could not look upon God's face directly and live. (See also Ex. 33: 20-23.) Moses saw his glory, but not his face. So God sent messengers to talk with him. It is sometimes said they had seen God because they saw the messengers he sent, but no mortal eye could stand the brightness of God's face. (See Gen. 16: 7-13; 18; 19: 1; Judg. 6: 11; 23: 13.) On this occasion Moses and Elijah returned from the spirit land and talked with Jesus.

Moses was a prophet and the lawgiver to the children of Israel. He was the highest type, in the Old Testament, of Jesus. "When he was grown up," he gave up Egypt—its rich treasures, throne, and honors—and suffered affliction with the people of God as a slave in order to save them from Egyptian bondage. (Heb. 11: 23-29.) Jesus gave up the riches and glories of heaven for the poverty of earth (2 Cor. 8: 9), and "the form of God," and took "the form of a servant," and died on the cross to save the race from sin and the grave. He, too, was a Prophet and Lawgiver. He was "that prophet" of all prophets, of whom Moses was a fit type. (See Deut. 18: 15-22; Acts 3: 22-26.) The pupil should be sure to read these references. Space will not allow their quotation here. The law of Moses went from Sinai; the law of Jesus, from Mount Zion; and the word of the Lord, from Jerusalem. (Isa. 2: 1-5; Mic. 4: 1, 2; Heb. 12: 18-29.)

The passage, "And Elijah the Tishbite, who was of the sojourners of Gilead" (1 Kings 17: 1), gives us all we know about Elijah's early life. He has been called "the grandest and the most romantic character that Israel ever produced." (Read 1 Kings 17-19, 21; 2 Kings 2.) It was Elijah who prayed, and it did not rain for three years and six months; and then he prayed for rain, and it came. (James 5: 17, 18.) He lived, in round numbers, nine hundred years before Christ; he lived when the kingdom of Israel, under the very wicked king, Ahab, and his still more wicked wife, Jezebel, was most corrupt. He was the law restorer and preserver. He reproved the king, the queen, and the false prophets alike. He was a fit type of John the Baptist, in whose spirit and power John came. (Mal. 3: 1; 4: 5, 6; Luke 1: 17.) Elijah never died; he "went up by a whirlwind into heaven" in "a chariot of fire" drawn by "horses of fire." (2 Kings 2: 11.)

Moses died in the land of Moab, and was buried there in a valley, and no man knew of his grave (Deut. 34: 5-7); but it seems, since Michael, the archangel, and the devil contended about his body, that it was withdrawn from the grave by Him who had the power of death. (Jude 9.)

Moses was the head of the law, and Elijah was the head and representative of the prophets.

The New Testament speaks of the law and the prophets. (Matt. 5: 17; 7: 12.) It seems fitting that the great lawgiver and the greatest of the old prophets should return from the state of the dead to confirm the truth that Jesus, indeed, is the fulfillment of the law and the prophets, in whom all center.

How the apostles knew Moses and Elijah is not stated; but most likely Jesus told them. Moses and Elijah were in spirit bodies, but these bodies bore a striking resemblance to their earthly bodies. They, with Jesus, in this glorified state, are examples of the complete redemption of the race. Moses and Elijah "appeared in glory" (Luke 9: 31) with Jesus. They were in glorified bodies, and the halo of light which emanated from Jesus surrounded them. They spoke to Jesus "of his decease which he was about to accomplish at Jerusalem" (verse 31)—not only his death, but his ascension; his departure, as the word really means, which was soon to be accomplished at Jerusalem. They talked upon the most important matter of earth and heaven. As the angel from God strengthened Jesus in Gethsemane for his death in answer to his prayer (Luke 22: 43), may we not conclude that Moses and Elijah also encouraged him on this occasion to endure the cross and despise the shame? Did they and this glorification come in answer to his prayers?

The three apostles "were heavy with sleep." (Luke 9: 32.) This took place in the night. (Verse 37.) They climbed the mountain the evening before, were up through the night engaged in prayer, and were overcome with sleep, as in the garden. Moses and Elijah came, and Jesus was transfigured while the disciples were "heavy with sleep;" and "when they were fully awake [when they had succeeded in driving sleep back], they saw his glory, and the two men that stood with him." (Verse 32.) It must have been just before daybreak.

IV. Peter's Proposition.

5. "As they were parting from him" (Luke 9: 33)—leaving—Peter made this proposition. He would detain them. This visitation was too brief. It was good to be in such company. It increased their faith and enlarged their conceptions of Jesus, his work, and the glorified state of the redeemed. It must have produced a reaction from the shock and gloom they experienced a few days previous, when Jesus announced that he must suffer and die at Jerusalem. By "tabernacles" he meant booths made of the boughs of trees, as in the feast of tabernacles. He would make one for each, and have them remain.

6. He did not know, or realize, what he said (Luke 9: 33); "for they became sore afraid." They seemed confused and lost in wonder and delight.

V. The Chief Significance of the Transfiguration.

7. Jesus made no reply to this proposition. That which followed was the reply. The request was not granted, but God gave a better answer to Peter's prayer. So will he give to ours. "A bright cloud overshadowed them" (Matt. 17: 5), and "they entered into" it (Luke 9: 34). This was the representation of God's glory. He was in the cloud, and veiled by it from their sight. They feared as they were enveloped in this cloud. It must have been like the pillar of cloud by day and the pillar of fire by night which attended the Israelites.

Out of this cloud came the voice of God, saying: "This is my beloved Son." This was a repetition of the testimony God had borne to Jesus on the banks of the Jordan; but God adds here: "Hear ye him." This is the chief significance of the whole affair. They had heard Moses (the law) and Elijah (the prophets); now they must hear Jesus. If the world had heard truly Moses and the prophets, it would have been ready to receive Jesus. (Luke 24: 25-27, 44; John 5: 45-47.)

The Mosaic dispensation was ending, and Jesus must be heard. Jesus fulfilled the law in a double sense: (1) He kept every precept of it in spotless perfection; (2) he was the end to which the law led. (Gal. 3: 24.) "It was added because of transgressions" until Christ should come. (Verse 19.) In his death on the cross at Jerusalem he took it out of the way. (2 Cor. 3; Eph. 2: 14-22; Col. 2: 14, 15.) Having arisen from the dead, he established his kingdom, which "shall stand forever." (Dan. 2: 44.) Jesus is the Prophet and Lawgiver now. He is the one who speaks from heaven, and the Mediator of the new covenant. (Heb. 12: 22-25.) To hear him is to hear God. "Hear ye him."

VI. When Tell the Vision.

8. Matthew (17: 6) says when they heard this voice, "they fell on their face, and were sore afraid." They were awe-stricken at the voice and presence of God, and hid their eyes from the sight. Jesus kindly went to them, gently touched them, and lovingly bade them arise; "and suddenly looking round about, they saw no one any more, save Jesus only with themselves." (See also Matt. 17: 8.) All had gone, and Jesus had returned to his natural appearance.

"Coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead." Matthew (17: 9) says: "Coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead." With their erroneous conceptions of the nature of his kingdom and without the guidance of the Holy Spirit yet to be given, they were not prepared to preach Christ to the world. (Verse 9.)

They did not then understand what this vision meant, and questioned "among themselves what the rising again from the dead should mean." After Jesus rose from the dead, ascended to heaven, and sent down the Holy Spirit upon them, they understood clearly everything Jesus had done and taught. Then they told it to everybody. From Peter, James, and John, who witnessed it, Matthew, Mark, and Luke, who recorded the transfiguration, learned it. (Verse 10.)

VII. Jesus Serves a Father and His Demon-Possessed Son.

17, 18. When Jesus "on the next day" came down from the mountain, he saw that a great multitude had gathered about the nine disciples left behind.

Wherever Jesus was, great multitudes, when possible, gathered about him. Some went to him to be healed; some, to learn; some, to criticize and condemn; and some, no doubt, through curiosity.

Why this multitude "were greatly amazed" at the appearance of Jesus just then is not stated, but they ran to him and saluted him. The scribes were doubtless rejoicing over the failure of the disciples to cast the demon out of the unfortunate boy and were expressing their unbelief in questioning them, but Jesus silenced the scribes by asking, "What question ye with them?" thus showing them that he understood it all. At the same time the father of the boy came forward and, kneeling to Jesus, thus showing his humility and reverence, explained (crying so as to be heard) that he had brought his son, his only child, to the disciples to be healed, but they were unable to do it.

This boy was in a most deplorable condition. He was lunatic, deaf and dumb, epileptic; at times the demon convulsed him, tore him, threw him into the water, threw him into the fire, or threw him, foaming at the mouth, grinding with his teeth, and crying out in inarticulate sounds made by one in his condition; and at times he pined away as dead. This boy had been thus afflicted from childhood.

This circumstance shows that some evil spirits, like some human beings, are more stubborn, more powerful, more vicious and malignant than others.

All the facts in this case can be learned by reading Matt. 17: 14-18; Mark 9: 14-29; Luke 9: 37-43.

Jesus exclaimed: "O faithless generation!" This was addressed to the disciples as well as to the multitude, and was a rebuke to his disciples for their lack of faith. Jesus had been much with his disciples, had taught them much, had performed numerous miracles before them, and was soon to leave them. If they were yet faithless, when would they have faith?

Verses 19-24 show how Jesus developed in the father of the boy faith in his power to cast out this demon. Jesus conducted this conversation for the good of the father.

25-29. The multitude naturally came "running together" to see what Jesus would do, since his disciples could not cast out the demon. To prevent further confusion and to relieve the boy, Jesus rebuked the "unclean spirit," addressing him as a "dumb and deaf" spirit, and commanded him to come out of the boy and to enter no more into him. The spirit, stubborn and vicious and loath to leave, "cried out," convulsed the boy much, and came out, leaving him as dead. The greater part of the crowd said: "He is dead." "But Jesus took him by the hand, and raised him up," and thus restored him in his own life and strength to his father.

Having come "into the house," or "to Jesus apart," the disciples asked, "How is it that we could not cast it out?" and he said, "This kind can come out by nothing, save by prayer," and the Authorized Version says, "by prayer and fasting." In answer to this question, Matthew adds, "Because of your little faith." Jesus had spent the

whole previous night in prayer. Prayer feeds and strengthens and intensifies the faith of Jesus' disciples. This was another rebuke to his disciples. They were not sufficiently prayerful. They had been endued with power to cast out demons (Matt. 10: 8), but in this case they had not exercised faith and prayer in sufficient degree to do it.

VIII. "Faith as a Grain of Mustard Seed."

By their questions the apostles showed their willingness to learn and to grow in faith. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17: 20.) "Faith as a grain of mustard seed" is not weak or little faith, but faith that is alive and which grows and produces fruit. The kingdom of heaven is compared to a mustard seed, because from a small beginning it produces great results. The trouble with the disciples was, their faith was not active and did not grow and produce results; "faith as a grain of mustard seed" does this. It requires more than little or weak faith to remove mountains. "If I have all faith, so as to remove mountains." (1 Cor. 13: 2.) "Faith as a grain of mustard seed" is faith active, alive, growing, and producing great results.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
2 Why do Matthew and Mark say "after six days," and why does Luke say "about eight days?"
What is meant by "after these sayings?"
Whom did Jesus take with him on the mountain?
At what other places were they with Jesus?
Why did he take these?
What mountain is this supposed to have been?
Where is this mountain?
Why did Jesus go up on the mountain?
Tell the different times and places Jesus prayed.
For what should we pray?
3 What occurred while he prayed?
What does "transfigured" mean?
How was Jesus transfigured?
Upon whom did this light shine at other times?
What was Jesus before he came to earth?
Why could not men see God's face and live?
How did Jesus veil himself to come to us?
Where did this light about Jesus come from?
Of what is this a picture or glimpse?
How will Christians be in heaven?
4 How did God appear to men from the beginning?
How much of God's glory was Moses permitted to see?
Who came and talked with Jesus?
In what was Moses a type of Jesus?
From what place did the law of Moses go?
From what place did Christ's law go?
Who was Elijah?
Did you read the chapters about him?
What was the condition of Israel when he lived?
At what time did he live?
Of whom was he a type?
What became of him?
What became of Moses?
What did Moses and Elijah represent?
How did the apostles here know them?
In what did they appear with Jesus?
About what did they talk with him?
Why did they talk about this?
Why were the apostles "heavy with sleep?"
5 What proposition did Peter make?
What are "tabernacles?"
Why did Peter want these characters to remain?
6 Why did he make this proposition?
7 What answer was given to this request?
What did this cloud represent?
What did God say?
Of what is Jesus a fulfillment?
How did he fulfill the law?
When did it end?
What is the chief significance of the transfiguration?
8 What did the apostles do when they heard God's voice?

What did Jesus do?
Why must they not tell the vision?
When must they tell it?
What question did they raise among themselves?
17, 18 What did Jesus say on the next day when he came down from the mountain?
How were the scribes manifesting their unbelief and exultation over the nine disciples?
What question did Jesus ask?
Who answered this question?
What request did he make of Jesus?
State the full condition of the boy.
What shows that some demons are more stubborn and vicious than others?
How did Jesus rebuke the disciples?
Give the conversation showing how Jesus developed faith in the father.
25-29 Why did the multitude run together?
How did Jesus address this spirit, and what did he command him to do?
In what condition did the spirit leave the boy?
What did Jesus do for him?
In the house, what question did the disciples ask Jesus?
What reply did Jesus make?
What other rebuke did Jesus give his disciples?
What showed the willingness of the apostles to grow in faith?
What helps to strengthen and increase faith?
What is "faith as a grain of mustard seed?"
What can such faith do?

Lord, lead us to the mountain height; to prayer's transfiguring glow;
And may we bring a heavenly light to the dark world below!
(Selected.)

O Master, it is good to be
Entranced, enwrapt, alone with thee;
Till we, too, change from grace to grace,
Gazing on that transfigured face. (A. P. Stanley.)

To know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. (Browning.)

If only we strive to be pure and true,
To each of us all there will come an hour
When the tree of life shall burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew. (Selected.)

LESSON IV.—APRIL 22, 1928.

JESUS AND THE HOME.

Mark 10: 2-9, 13-16.

2 And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? trying him.
3 And he answered and said unto them, What did Moses command you?
4 And they said, Moses suffered to write a bill of divorcement, and to put her away.
5 But Jesus said unto them, For your hardness of heart he wrote you this commandment.
6 But from the beginning of the creation, Male and female made he them.
7 For this cause shall a man leave his father and mother, and shall cleave to his wife;
8 And the two shall become one flesh: so that they are no more two, but one flesh.
9 What therefore God hath joined together, let not man put asunder.

. . . . . .

13 And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.
14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.
15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
16 And he took them in his arms, and blessed them, laying his hands upon them.

GOLDEN TEXT.—"*Honor thy father and mother (which is the first commandment with promise).*" (Eph. 6: 2.)

TIME.—A.D. 29, probably late in the fall.

PLACE.—"The borders of Judea and beyond the Jordan." (Mark 10: 1.)

PERSONS.—Jesus, his apostles, the Pharisees, and little children.

DEVOTIONAL READING.—Eph. 6: 1-9.

HOME DAILY READING.—

April 16.	M.	Jesus and the Home. (Mark 10: 1-16.)
April 17.	T.	The First Marriage. (Gen. 2: 18-25.)
April 18.	W.	Isaac and Rebekah. (Gen. 24: 61-67.)
April 19.	T.	The Excellent Woman. (Prov. 31: 10-20.)
April 20.	F.	Religious Instruction. (Deut. 6: 4-9.)
April 21.	S.	The Psalm of the Home. (Ps. 128: 1-6.)
April 22.	S.	Duties in the Home. (Eph. 6: 1-9.)

GEOGRAPHICAL NOTES.

"Judea" is usually applied to the southern division of Palestine, but sometimes to the whole of Palestine, as the land of the Jew. (Hag. 1: 1, 14; 2: 2.)

The territory just east of the Jordan and alongside it is called "Perea" from a word which means "the region beyond." Mark says Jesus went into "the borders of Judea" and "beyond the Jordan." making a distinction between the two places.

HINTS AND HELPS FOR TEACHERS.

Clarke's "Commentary" says:

"It is pretty certain that our Lord's departure from Capernaum at this time was final; that he never returned to that place, though he may have been in other parts of Galilee. Probably the time was late in the autumn; and after spending a few weeks in Perea, he seems to have gone up to Jerusalem, and was present at the feast of the 'dedication' (John 10: 22), and afterwards he returned again beyond Jordan (John 10: 40), where he remained till his departure to attend the passover at Jerusalem and to finish his course on the earth."

McGarvey says:

"This is the final departure of Jesus from Galilee. He returned thither no more until after his resurrection from the dead, when he suddenly appeared to his disciples there on two occasions. (See Matt. 28: 16, 17; John 21: 1.) He had made one visit to Jerusalem during his ministry in Galilee, which is not recorded by Matthew or by Mark or Luke. (See John 5: 1.) He had labored in Galilee about twenty-two months."

Again multitudes came to him—some from one cause and some from another—and, as usual, he taught them and healed the afflicted.

This lesson is "Jesus and the Home," and at the present time there could not be a more needed and, therefore, a more important lesson. No one sin is producing more unhappiness than the general utter disregard of God's law concerning marriage and divorce and his law regulating the home.

EXPLANATORY NOTES.

I. The Pharisees Try Jesus.

2. In the multitudes were the Pharisees, ever on the alert to find something inconsistent in the teaching of Jesus or something by which to condemn him and even put him to death. They were ever trying to "ensnare him in his talk." Sometimes they openly attacked his teaching; sometimes they went to him with basest flattery; and sometimes they would confess and speak the truth, but they would do this only hoping to ensnare him. But in all their attempts they failed utterly and miserably.

In the Sermon on the Mount, previous to this time, Jesus had taught clearly and positively on the subject of divorce. He had said: "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." (Matt. 5: 31, 32.)

These subtle and malignant Pharisees knew this teaching of Jesus; they knew also the conflicting theories of some of the Jewish teachers concerning divorce; and they knew the reproof John the Baptist had given Herod Antipas for living in adultery with his brother's wife, for which reproof John was imprisoned and then beheaded. Therefore, they thought that to answer their question, "Is it lawful for a man to put away his wife?" in whatever way he chose, would expose him to the criticism and condemnation of one party or the other. But in

this, as in all other cases, as we shall see further on, they were disappointed and their purpose thwarted. They thought that they would compel him to contradict either the law of Moses or his previous teaching on the subject.

Matthew (19: 3) adds, "for every cause," meaning, as McGarvey says, "every cause which was satisfactory to the husband."

II. Jesus' Answer.

3. Jesus answered these Pharisees by asking them: "What did Moses command you?"

4. (Comment on this verse embraces comments on verses 6-9.) They answered by saying: "Moses suffered to write a bill of divorcement, and to put her away." After Jesus' explanation that "from the beginning" it had not been so, but God made "male and female," and said, "For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh: so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder" (verses 6-9), it seems they asked: "Why then did Moses command to give her a bill of divorcement, and to put her away?"

5. Jesus answered: "For your hardness of heart he wrote you this commandment." On this McGarvey says: "Jesus states more accurately their citation of Moses. He did not 'command to give a writing of divorcement, and to put her away;' he only 'suffered' them to do so, and he suffered it on account of the hardness of their hearts, though it had not been so from the beginning. Previous to the law of Moses, God had not permitted divorce; but when the law was given, such was the prevalent hardness of heart in relation to women and marriage that a positive prohibition of divorce would have led to promiscuous intercourse, or to secret assassination of wives who were displeasing to their husbands; and as there was no immutable principle of the divine government involved in tolerating divorce for a time, the privilege was granted as a choice between evils. It was a concession to the hardness of men's hearts, but it was part of a system of adaptations by which at last this hardness would be more effectually overcome. When the gospel was introduced, God's chosen time had arrived for bringing this concession to an end, and since then it has been the most daring interference with the divine prerogative for men to venture on a continuance of the same concession, as though they were possessed of divine authority."

III. The Conclusion.

6-9. Jesus mentions a form of adultery permitted then because of the hardness of the Jews' hearts and legalized now by civilized and Christian countries. "From the beginning it hath not been so." "From the beginning" God made man and woman, and said, "The two shall become one flesh;" and what he "hath joined together, let not man put asunder." (Matt. 19: 3-8.) There was never a time when there was greater need for the discussion of this subject than there is in this "evil and adulterous generation." Christ's law of marriage has been set aside by the civil authorities of many countries by granting divorces for almost any cause. By many and in many places the mar-

riage vow and relationship are no longer held sacred, and husband and wife separate on an impulse to cohabit with some one else. All teachers, elders, preachers, all Christians, and all otherwise decent people should earnestly teach against this widespread and growing evil. While it was once said, "Whosoever shall put away his wife, let him give her a writing of divorcement" (see Deut. 24: 1-3), Jesus teaches differently. He says: "Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." Fornication on the part of either husband or wife breaks the marriage tie and is a God-given reason for divorce. God is the author of the marriage relationship; he joins husband and wife, and no civil court or authority can divorce them. Man cannot put asunder what God has joined together. God-made ties cannot be broken by human laws. Civil authorities or laws cannot do away with Christ and his gospel and his church; they cannot set aside faith in Christ and trust in God, repentance, baptism, the Lord's Supper, etc.; but they can do away with all these or any other law of God as easily as they can set aside God's marriage law. He who marries her that has been divorced for some other cause than fornication commits adultery, because, in the sight of God, he is living with another man's wife; she commits adultery because she is living with another than her husband. Other Scriptures on this subject are as follows: Matt. 19: 1-8; Rom. 7: 1-3; 1 Cor. 7: 10-16, 19.

In the house, as stated in verse 10, his disciples asked Jesus further concerning this matter, and he answered them as verses 11 and 12 state.

In verse 12 he says of the woman: "And if she herself shall put away her husband, and marry another, she committeth adultery." That which is implied in other passages is here directly stated—that this law applies to both wife and husband.

IV. Jesus Blesses Little Children.

(Mark 10: 13-16.)

13. "They were bringing unto him little children;" Luke says "their babes." The mothers of the babes were doubtless the ones who carried them to Jesus. Matthew says, "that he should lay his hands on them, and pray." Verse 16 of the lesson says: "He took them in his arms, and blessed them, laying his hands upon them." Jesus did for the children that for which they were brought.

The prayers of a good man in one's behalf now is a blessing. How much more the prayers of Jesus in behalf of these babes, or of any other persons! Laying the hands upon persons was a way of conferring a blessing. Jacob placed his hands upon the heads of Joseph's sons and blessed them (Gen. 48: 8-22); Jesus laid his hands on the sick and blessed them by healing them. We frequently lay our hands on a child to encourage and commend him. Miraculous gifts were bestowed at times by the laying on of hands—the hands of those empowered to impart such gifts. The ones who carried "their babes" to Jesus asked no more and meant no more than is here stated—namely, that he should "touch them" by laying "his hands on them" and pray, or bless them.

There is nothing whatever of infant church membership or infant sprinkling or infant baptism in this occurrence. But this teaches that children, free from personal transgression, are fit subjects for the eternal kingdom.

The apostles rebuked the ones who carried their babes to Jesus, because they thought, doubtless, it was unnecessary to thus annoy him.

14, 15. Jesus was "moved with indignation" against his apostles for thinking the children should not be brought to him. Jesus was moved with indignation at times against self-righteousness and pharisaism, but he was most tender to children and unfortunate and humble sinners. He said to his apostles, "Suffer the little children to come unto me," for the purpose for which they had been carried to him. "For to such belongeth the kingdom of heaven"—to such as become humble, teachable, and submissive as little children. And unless one receives the kingdom of God as a little child, he can in no wise enter therein.

Verse 16 has been noticed.

QUESTIONS.

Give the subject?
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
What and where was Judea?
What and where was Perea?
What is said of Christ's departure at this time from Capernaum?
About how long had he labored in Galilee?
During his ministry in Galilee, what visit had he made to Jerusalem?
Give the course of his journey at this time from Capernaum to Jerusalem.
What feast at Jerusalem did he attend?
Into what country did he return from this feast?
What final visit did he make to Jerusalem before his crucifixion?
Why did the multitudes gather about him?
Why is this lesson at this time a most needed one?

2 Why were the Pharisees present?
What were they ever seeking to do?
State Jesus' teaching in the Sermon on the Mount in regard to divorce.
What did these Pharisees know concerning the questions which agitated the people?
In what did they think Jesus' answer to their question would involve him?
What is meant by "for every cause?"

3 What was Jesus' answer in the form of a question?

4 What answer did the Pharisees make to this question of Jesus?
After Jesus' explanation in verses 6-9, what question did they ask?

5 What was Jesus answer?
Did Jesus say Moses *commanded* a man to put away his wife for every cause or only *suffered* him to do so?
For what reason was this permitted from the time of Moses till the gospel of Christ?

6-9 What had been God's law from the beginning concerning husband and wife?
What do the two become?
What is said about that which God had joined together?
What alone can separate husband and wife now?
Can civil authorities or "church laws" set aside Christ's law?
Does this law apply to both husband and wife?
Did you study the other passages in the New Testament relative to the separation of husband and wife?

13, 16 What were carried to Jesus?
Who do you suppose carried them?
Why were they carried?
What did Jesus do for them?
What was a custom of blessing people?
Could one ever get an idea of infant church membership or infant baptism from this occurrence?
What does Jesus teach here in regard to the salvation of infants?
Why do you suppose the apostles rebuked the ones who carried the children to Jesus?

14, 15 What aroused the indignation of Jesus?
Against what was Jesus ever indignant?
Toward whom was he ever gentle and tender?
What was meant by, "Suffer the little children to come unto me?"
To whom belongs the kingdom of heaven?
What is the condition of entering into this kingdom?

LESSON V.—APRIL 29, 1928.

THE COST OF DISCIPLESHIP.

Mark 10: 17-27; 12: 41-44.

17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good? none is good save one, *even* God.
19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.
20 And he said unto him, Teacher, all these things have I observed from my youth.
21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.
23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!
25 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.
26 And they were astonished exceedingly, saying unto him, Then who can be saved?
27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

41 And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much.
42 And there came a poor widow, and she cast in two mites, which make a farthing.
43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury:
44 For they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

GOLDEN TEXT.—"*Where thy treasure is, there will thy heart be also.*" (Matt. 6: 21.)

TIME.—A.D. 30, shortly before the crucifixion.

PLACE.—Perea, as Jesus journeyed toward Jerusalem.

PERSONS.—The rich young ruler, Jesus and his disciples, Salome, and the apostles.

DEVOTIONAL READING.—Isa. 55: 1-5.

HOME DAILY READING.—

April 23.	M.	The Cost of Discipleship. (Mark 10: 17-27.)
April 24.	T.	Self-Denial. (Matt. 16: 21-28.)
April 25.	W.	True Obedience. (Luke 6: 39-45.)
April 26.	T.	Loyal Service. (Luke 19: 11-27.)
April 27.	F.	Faithful Stewardship. (1 Cor. 16: 1-9.)
April 28.	S.	True and False Use of Riches. (Eccles. 5: 10-17.)
April 29.	S.	All Are Invited. (Isa. 55: 1-5.)

HINTS AND HELPS FOR TEACHERS.

The gain of being a disciple of Christ is superlatively and incomparably greater than the cost of becoming one.

The frequency with which Jesus taught on the misuse of money is remarkable and should impress us most seriously.

This lesson furnishes the third example of men condemned, not for obtaining wealth through unlawful means or any dishonest way, but because of their abuse of it—namely, the rich fool (Luke 12: 13-23), the rich man at whose gate Lazarus lay (Luke 16: 19-31), and this young ruler.

Paul states that "godliness with contentment is great gain," and clearly points out the snares, dangers, and destruction into which the love of money leads. (1 Tim. 6: 6-10.) The love of money is that productive and obnoxious root from which all kinds of evil spring.

Paul as solemnly warns against this as he does against all other lusts and passions. (1 Tim. 6: 11, 17-19.)

EXPLANATORY NOTES.

I. The Greatest of Questions.

17. "As he was going forth into the way"—out of the house, where he had explained to his disciples more fully concerning marriage and divorce, and where he had doubtless blessed the little children (Mark 10: 2-16)—toward Jerusalem.

"There ran one to him." This was a "young man," and he was rich (Matt. 19: 20, 22); he was also a "ruler" (Luke 18: 18)—occupied a position of honor. That he "ran" to Jesus shows that he was in earnest and realized the importance of his business. Reaching Jesus, he "kneeled to him"—worshiped him—and addressed him as "Good Teacher," which shows his humility and faith in the divinity of Jesus.

"It is remarkable that the title 'Good Rabbi' was utterly unknown to the Jews, and does not occur once in the Talmud." (Farrar.) Again, Farrar says: "The steps of honor were: Rab, Rabbi, Rabban, Rabboni."

This young man was honest, sincere, and in advance of the Pharisees about him. He was anxious to know what to do to be saved—the one question, compared in importance to all others, of life. How to inherit eternal life should be the great concern of all. This young man evidently believed that Jesus would teach him something different from the law of Moses. He was led to think this from Jesus' own teaching. He doubtless had heard the teaching of Jesus on the question of divorce, and probably such teaching as the Sermon on the Mount, where Jesus contrasts his teaching with much which the people had heard; hence, he expected in answer to his question something different from the law. "What good thing shall I do, that I may have eternal life?" (Matt. 19: 16.) It is doubtful if he meant some one deed of heroism that would merit eternal life, but rather as the question is put here: "What shall I do that I may inherit eternal life?" (See Luke 18: 18.)

This young man knew two things—namely, he must do something to be saved, and eternal life is inherited. Jesus did not tell him there was nothing he could do.

II. Who Is Good?

18. Jesus replied first to this young man as Matthew (19: 17) states, "Why askest thou me concerning that which is good? One there is who is good;" and, next, as Luke (18: 19) and this lesson put it: "Why callest thou me good? none is good save one, even God." Jesus asked both these questions. Jesus was "in all points tempted like as we are, yet without sin" (Heb. 4: 15); he "did no sin, neither was guile found in his mouth;" and "when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2: 22, 23). But God alone is good in the absolute; he alone is the origin of good, the only source of divine instruction, "of that which is good." Jesus was not this source of good and his teaching did not originate with him. Hence, he referred the inquirer to God and told him to keep God's commandments. Jesus taught nothing contrary to God's law; his teaching was from God. The law was "good." "So that the law is holy, and the commandment holy, and righteous, and good" (Rom. 7: 12); and "he that doeth them shall live in them" (Gal. 3: 12).

III. The Answer.

19. Hence, Jesus said to this young man, "If thou wouldest enter into life, keep the commandments" (Matt. 19: 17); or, "Thou knowest the commandments." Jesus said virtually: "God's teaching is good; do that, and thou shalt live." All who were obedient to God under the law of Moses were ready to follow Jesus and receive all the blessings of his sacrifice for sin. When Jesus said this, the young man said: "Which?" (Matt. 19: 18.) Evidently he thought Jesus did not mean the ones with which he was familiar. Then Jesus referred him to the Ten Commandments, passing over the first four, specifying the rest, but substituting for "Thou shalt not covet" its equivalent, as stated here, "Do not defraud," and as stated by Matthew (19: 19), "Thou shalt love thy neighbor as thyself."

20, 21. "All these things have I observed from my youth up." This young man was not a hypocrite, pretending to have done what he had not done. Jesus would not have "loved him" had he been a hypocrite, and Jesus knew his heart and difficulty. That he had "observed" these things means that he had made them the rule of his life, not that he had kept them in sinless perfection. He was a splendid, moral young man, candid and honest, and for this reason Jesus loved him. Matthew (19: 20) states that then he asked this question: "What lack I yet?" He was not yet satisfied or fully assured that he was an heir of eternal life, and he had confidence in Jesus to tell him. Whether or not we do as Jesus directs, we know what he teaches is right. But that will not suffice; we must obey.

This young ruler lacked a very important thing—namely, the love for God and man which would move him to fully perform all that God requires. "One thing thou lackest." This is the test. Matthew (19: 21) says: "If thou wouldest be perfect [complete, lacking nothing], go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." This verse virtually states the same. Had this young ruler kept the law as well as he should

have done, he would have been ready for Christ. He must accept Christ and, like Christ's disciples, forsake all and follow him. Jesus meant for this ruler to go along with him through the country as well as to do his bidding and partake of his spirit of self-sacrifice.

To follow Jesus now is to have the mind of Christ (Phil. 2: 5-11) and to do God's will as Jesus did. To give to the poor in Christ's name is to "have treasure in heaven." We are not required to sell all we have at once, but we are required to hold it for God and to use it in his service. Willingness to give up all for Jesus was the test then, and it is the test now. Will we do it?

IV. The Great Refusal.

22. This young man was unwilling to do this. "His countenance fell at the saying, and he went away sorrowful: for he . . . had great possessions." He desired eternal life, and went away reluctantly, but went away without the blessing he sought. This has been called "the great refusal," but it is the same that thousands make to-day.

23. Then "Jesus looked round about" upon his disciples to see what effect this had upon them and to gain their attention for the statement he was about to make: "How hardly [with what difficulty] shall they that have riches enter into the kingdom of God!" It is so difficult because riches get such a hold upon men and require so much attention and time that they do not seek first God's kingdom and his righteousness. "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition." (1 Tim. 6: 9.) These temptations, snares, and lusts are numerous. Those who desire to be rich sometimes form business and social relationships which are incompatible with Christianity and which they will not break for Christ's sake.

V. The Curse of Trusting in Riches.

24. "The disciples were amazed at his words." Jesus then explained: "Children [addressing them kindly and tenderly], how hard is it for them that trust in riches to enter into the kingdom of God!" To "trust in riches" is to depend upon them for one's greatest good; to look to them for position, honor, and happiness. "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy," etc. (1 Tim. 6: 17-19.)

25. "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." It is simply impossible. It is understood now that the small gate of the city was not called the "needle's eye" in the days of Jesus; hence, he did not mean that. The camel was one of the largest animals known to the Jews, and the "needle's eye" was the eye of a sewing needle, not a small gate of a city; hence, this was a very forcible way of stating an impossibility.

26. The disciples were still more astonished—"astonished exceedingly"—and asked: "Then who can be saved?" They understood this to apply, not only to those who had gained riches by oppression and fraud, but to all who sought riches, and, by Peter's declaration in

verse 28 and question in Matt. 19: 27-30, to themselves also, for some of them owned a little property. They showed their trust in Jesus, and not in riches, in forsaking all for him. This marks the vast difference between them and the young ruler.

27. "With men it is impossible." To men influenced by the world this seems unwise. Worldly motives and principles cannot induce people to cease to trust in riches. Something more than the wisdom of men and the inducements of the world is necessary to accomplish this. "With God" this is not impossible. By the motives and incentives which he places before men in the gospel and by his grace he induces thousands to trust not in riches, but in himself, for their greatest good and happiness. By his goodness in leading men to repentance (Rom. 2: 4), God makes it possible for them to renounce Satan and sin and to set their affection upon things above (Col. 3: 1, 2). Hence, "all things are possible with God."

Read the conversation between Jesus and the apostles, which follows this lesson in the remainder of this chapter.

VI. The Generous Widow.

41. Luke (21: 1-4) also records the generosity of this poor widow and the lesson Jesus draws from it.

Jesus "sat down over against the treasury." There was a compartment of the temple called "the treasury," in which gifts were deposited and in which Jesus sometimes taught. (John 8: 20.) We learn from 2 Kings 12: 4-8 something about the money cast into the treasury. There was "money of the hallowed things"—things dedicated to Jehovah, including the "money of every one that passeth the numbering." Moses put a tax of a half shekel on every man twenty years old and over, when the children of Israel were numbered, as "a ransom for his soul;" and this was appointed "for the service of the tent of meeting." (See Ex. 30: 11-16; 2 Chron. 24: 6.) This was a yearly tax, and was afterwards used for the temple. "The money of the persons for whom each man is rated"—money for vows and the redemption of the firstborn. (Lev. 27: 1-25; Num. 18: 15, 16.) Besides these sources, "all the money that it cometh into any man's heart to bring into the house of Jehovah"—freewill offerings. In the time of King Jehoash, Jehoiada, the priest, prepared a chest with a hole in the lid for the reception of these offerings. (2 Kings 12: 9.) There was some such place of deposit as this chest in the time of Christ.

42. A mite was the smallest piece of money, and two mites were a farthing—about one cent in our money.

43, 44. Jesus called the attention of his disciples to what this widow had done, and said she had cast into the treasury more than all others, because the rich had cast in only of their superfluity, but she had cast in all she had—"all her living." She made a sacrifice of all she had, and for this reason it was more than the abundance which the rich gave of their superfluity. The rich gave of what they had left above a living; she gave her living. Had the rich given all they had—all their living—they would have given as much as this widow. It is a shame and slander for a man to say now he has given "the widow's mite," unless he has really given all his living.

This shows the true spirit and principle of giving. God does not

want the amount of money, or the money itself as money, but he wants the generosity and love which give it. He seeks, not the wealth of men, but their salvation; this is the only way to save them. (See 1 Tim. 6: 17-21.) "Upon the first day of the week let each one of you lay by him in store, as he may prosper." (1 Cor. 16: 2.) "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8: 12.) "Not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 7.)

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
On what important subject did Jesus teach between the last lesson and this one?
Whom did he bless?
What lesson concerning riches does Jesus here teach?
17 Who came to Jesus?
What showed this young man's earnestness?
What showed his faith in Jesus?
What question did he ask?
What answer did he expect?
What did he already know?
18 What reply did Jesus make?
What is meant by "none is good save one, even God?"
19 What then did Jesus tell this young man to do?
Who were ready to receive Jesus?
20, 21 What did the young man say he had done?
What is meant by observing these things?
What question did the young man ask then?
What did he really lack?
What did Jesus then tell him to do?
What is it to follow Jesus now?
How can we lay up treasures in heaven?
What are we required to do with our property?
22 What did this young ruler do?
Why?
Who else has made the same refusal and fatal mistake?
23 Why did Jesus then look upon his disciples?
What did he say to them?
Why is this so difficult?
24 How did this affect the disciples?
What explanation did Jesus give?
What is it to trust in riches?
25 What illustration did Jesus use?
What did he show by this?
26 What question did the disciples ask?
To whom did they understand Jesus' teaching to apply?
How had they shown their trust in Jesus?
27 Why was this impossible with men?
How is it possible with God?
41 What other writer records these events?
What was the "treasury?"
From what sources did money come into the treasury?
What did the rich cast in?
42 What did a poor widow cast in?
How much in our money?
43, 44 What lesson did Jesus teach from the generosity of this widow?
When do people cast in as much as this widow?
Why does God teach us to contribute at all?
What is the true spirit and principle of giving?

Truth forever on the scaffold, wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own.
(Lowell.)

LESSON VI.—MAY 6, 1928.

GREATNESS THROUGH SERVICE.

Mark 10: 35-45.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.
36 And he said unto them, What would ye that I should do for you?
37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.
38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?
39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:
40 But to sit on my right hand or on *my* left hand is not mine to give; but *it is for them* for whom it hath been prepared.
41 And when the ten heard it, they began to be moved with indignation concerning James and John.
42 And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.
43 But it is not so among you: but whosoever would become great among you, shall be your minister;
44 And whosoever would be first among you, shall be servant of all.
45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT.—*"The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many."* (Mark 10: 45.)

TIME.—A.D. 30, shortly before the crucifixion.

PLACE.—Probably Perea.

PERSONS.—Jesus, Salome, and the apostles.

DEVOTIONAL READING—Isa. 42: 1-7.

HOME DAILY READING.—

April 30.	M.	Greatness Through Service.	(Mark 10: 35-45.)
May 1.	T.	Humble Service.	(John 13: 12-20.)
May 2.	W.	The Call to Service.	(Acts 26: 12-20.)
May 3.	T.	Obedient Service.	(Matt. 8: 5-13.)
May 4.	F.	The Service of Suffering.	(Heb. 2: 1-10.)
May 5.	S.	Humbled and Exalted.	(Phil. 2: 1-11.)
May 6.	S.	Jehovah's Promise to His Servant.	(Isa. 42: 1-9.)

HINTS AND HELPS FOR TEACHERS.

From his last retirement from Jerusalem, Jesus was now on his death march back to that city just before the passover, when he was crucified. (John 11: 55.) "And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid." (Mark 10: 32.)

The apostles knew that Jesus at different times had retired from Jerusalem to prevent the Jews from killing him (John 8: 59; 10: 39; 11: 53, 54); and now that he was returning to death, already deter-

mined by those in authority, amazed them. They were afraid, and followed behind.

Jesus knew well that the hour had come for him to die for the race; and he informed his terror-stricken apostles that he was going to Jerusalem to die, "saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again." (Mark 10: 33, 34.)

EXPLANATORY NOTES.

I. The Old Question, Who Is Greatest?

35. Jesus had told them that he would be killed and would rise from the dead at least twice before (Matt. 16: 21-23; Luke 9: 22), and yet they did not understand it. They still thought that his kingdom would be a temporal, political one; that he would be an earthly king; and that his disciples would occupy places of preferment and honor in it. They spurned the thought that he would be killed, and did not understand what rising from the dead meant.

After Jesus had just made the above statement for the third time at least, James and John, ambitious for chief places in his kingdom, made the request of this lesson. Matthew (20: 20) says this request was made through Salome, their mother. (See also Matt. 27: 56; Mark 15: 40.) From John 19: 25 some infer that Salome and Mary, the mother of Jesus, were sisters. In making this request she "worshiped" Jesus, or prostrated herself in reverence before him. She, no doubt, encouraged her sons in this ambitious desire, misunderstanding as much the nature and mission of Christ's kingdom as they.

James and John would have Jesus commit himself to a favorable answer before making the request. "We would that thou shouldest do for us whatsoever we shall ask of thee." From this it appears that they were doubtful about the propriety of making this request.

36. Jesus forced them, however, to state their desire before making any reply: "What would ye that I should do for you?"

37. "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory;" and Matthew (20: 21) says, "in thy kingdom." Notwithstanding his instruction just given concerning his death and resurrection, they still thought, as stated, that his would be a temporal, earthly, political kingdom.

The right hand of a sovereign is the highest place of honor in his gift, and the left hand is the next highest. Jesus is seated at the right hand of God.

38. "But Jesus said unto them, Ye know not what ye ask." Not understanding the nature of Christ's kingdom, they did not know that the principles of true greatness in it are self-sacrifice and service, work and humiliation; they had not yet learned that the only way to the crown is by the cross. "For if we died with him, we shall also live with him: if we endure, we shall also reign with him." (2 Tim. 2: 11, 12.) They did not know that within a few days they would behold two thieves—one on the right hand and the other on the left

hand—crucified with Jesus. Neither did they know that there would be no such places of honor in the sense of their request or the real greatness and glory of such positions in the kingdom which Jesus was ready to die to establish.

Some of our petitions may be as ignorant as this one. We should be thankful, then, that all our prayers are not answered as we desire.

Jesus then showed these men the cost of greatness in his kingdom by asking: "Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" "The cup" in this sense in the Bible means one's portion in life. (See Ps. 75: 8; Isa. 51: 17.) Jesus prayed: "Let this cup pass away from me." (Matt. 26: 39.) "Baptism" here is a figurative expression, showing the overwhelming suffering which Jesus endured and which produced his death. This was no "sprinkling" of suffering, but a baptism of sorrow and suffering. Baptism in water through faith in Jesus as the Christ is a condition of entrance into Christ's body, or church (John 3: 5; Gal. 3: 26, 27), and this baptism of suffering was a condition to which even Jesus must submit before he could enter into his glory (Phil. 2: 8-11).

Suffering with Christ is essential to reigning with him. (Rom. 8: 17.)

39. James and John said they were able to do this. They loved Jesus; and, indeed, they thought they would die for him, not knowing how soon they would forsake him. So thought Peter. Jesus assured them that they would soon drink of this cup and suffer this baptism. Later on, by a clearer conception of the nature of Christ's kingdom, by their own spiritual development, and by the grace of God, they did endure such persecution and suffering. James was beheaded, and John speaks of the suffering he endured. (Rev. 1: 9.)

40. While they would endure such suffering, yet it was not Christ's privilege to grant such a request as they had made. Such places were for those for whom God had prepared them. God has prepared such places in his kingdom for the lowliest, the humblest, the most dutiful, the most self-sacrificing, and the most faithful. The servant of all is the greatest of all, and the faithful over a few things is made ruler over many things.

41. At this request of James and John "the ten" were "moved with indignation." This shows that they had the same spirit and desire. Condemning others sometimes reveals in us the faults we condemn in them. Had "the ten" been less ignorant and free from such ambitious desires, they would have manifested pity and mercy, but not indignation, toward James and John.

II. Again Jesus Tells Who Is Greatest.

42. "The ten" manifested this indignation in some way, though not in the presence of Jesus. Hence, he "called them to him." Then he pointed out the great contrast between the spirit and nature of his kingdom and the spirit and nature of worldly and political kingdoms. This lesson is for us all to-day. The rulers of the Gentiles "lord it over" the people. This is still, and ever will be, the spirit of all earthly governments.

He to-day who seeks preferment and position above others in the

church does not yet understand the nature of Christ's kingdom or the principle of true greatness.

43, 44. "But it is not so among you." This must not be so among Christians. In Christ's kingdom, or church, one does not "lord it over" others. This is positively forbidden. (1 Pet. 5: 3.)

"The scribes and the Pharisees sit on Moses' seat." They love authority over men and make a display of their religion; they "love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market places, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father [religiously] on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters [religious titles of distinction, such as "Reverend," "Right Reverend," "Doctor of Divinity," etc.]: for one is your Master, even the Christ. But he that is greatest among you shall be your servant." (Matt. 23: 1-11.) With these lessons of humility, self-sacrifice, and service before them, how can professed disciples of Jesus seek religious titles and "chief places" among the saints? Or how can they make titles of "minister," "evangelist," and "elder?" But human nature, even in brethren who preach and profess to be examples of humility and faith, is prone to want titles of some sort and to be esteemed greatest in the church.

Jesus then gives the principle of true greatness: "But whosoever would become great among you; shall be your minister [servant]; and whosoever would be first among you, shall be servant [bond servant] of all." When this question of who is the greatest in his kingdom arose among the apostles, Jesus called a little child, set it in the midst of them, put his arms about it, and said: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." (Matt. 18: 3, 4.) This child—humble, free from ambition, acknowledging its ignorance, teachable, unpretentious, and ready to perform any duty assigned it—is a fit emblem of the principle of greatness in Christ's kingdom. So Jesus virtually says to his disciples: "Except you turn away from your self-seeking and worldly ambition and become humble and teachable, as little children, you cannot even enter into the kingdom of heaven, to say nothing of being the greatest in it."

The apostles were not yet in the kingdom, because it had not yet been established.

The little child itself is not the greatest, but whosoever "shall humble himself as this little child" is greatest. Self-seeking, self-importance, self-sufficiency must all be laid aside. "Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits." (Rom. 12: 16.) To be wise in one's own conceits is to lean upon one's own understanding, and not upon God's word, for spiritual guidance. Self-conceit is always a sign of ignorance and weakness. (Rom. 11: 25.) "Every one that exalteth himself shall be humbled." (Luke 18: 14.) "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5: 3.) This is the first condition of heart essential to entrance into the kingdom of heaven. "He that humbleth himself shall be exalted." Humility, poverty of spirit, and self-denial are contrary to the spirit of the world. In the

kingdoms of the earth now and in the spirit of the world the less serve the greater; the servant, the master; but in the church of Christ the greater serve the less. Those who perform the humblest, the lowest, and the most menial service for Christ's sake are the greatest. How contrary to this are the customs and spirit of the world! Those who in prayer and sympathy have done the most unselfish work among men—the poor, the sinful, and the destitute—are the real benefactors of mankind. Those who do not work or do not serve cannot be great. Many mothers have a greater influence over their children than fathers because of the untiring, unselfish, unceasing, patient service which these mothers render in the family. They are great because their work is great. Christ is great and his influence is constantly increasing in greatness because of his service and work.

45. He "came not to be ministered unto, but to minister, and to give his life a ransom for many." Christ is worth to the world what he has done and is yet doing for the race. He purchased our redemption with his own blood and ever lives in heaven to make intercession for us. A man is worth to the world just what he does for the world.

There is much contention yet in one way and another over who shall be accounted greatest in the kingdom of Christ. Men are ashamed to own it and attribute it to some good motive; but, divested of all Satan's disguise, it is a strife for places of honor and positions of greatness in the church. What do religious titles mean except this?

This question of who should be accounted the greatest arose among the apostles for the third and last time when Jesus was eating with them the last passover supper on the night in which he was betrayed. Jesus rebuked them this time, not with words, but by washing their feet. (John 13: 1-15.) This was a rebuke more solemn and impressive than language. It was an example of humility and service which he exhorted them to follow. It was the answer to the question: "Who then is the greatest in the kingdom of heaven?" Let all who are ambitious to be considered great in the church to-day look at this example and remember that he who performs the humblest, most menial service for others is the greatest before God. Service to others in the name of Christ is the royal road to happiness and true greatness.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
To what place and for what purpose was Jesus now going?
What so amazed the apostles?
Why did they fear?
35 What information concerning himself had Jesus given them twice before this?
Why did they not understand this?
What request did James and John make?
Through whom was it made?
Who was their mother?
How did James and John try to commit Jesus to a favorable answer before making their request?
36 What reply did Jesus make?
37 Why did they make this request?
What do the right hand and the left hand of a sovereign represent?
38 What did Jesus say of this request?
Why did they not know?
Do we always know what to pray for?
What question did Jesus then ask them?
To what do "the cup" and "the baptism" here refer?
What does this show baptism is?
Upon what condition can we enter Christ's kingdom on earth?
Upon what condition could he enter into his glory?
What condition is essential to our reigning with him?

39 What reply did James and John make?
What did Jesus say to this?
When did they do this?
40 Whose privilege is it to bestow such places upon men?
For whom has God prepared such places?
41 What effect did this request have upon the other ten apostles?
What does this indignation show?
What does our faultfinding sometimes show?
42 What did Jesus then point out to the apostles?
What characters now seek preferment and honor in the church?
43, 44 What spirit and customs are forbidden in Christ's kingdom?
Who love the positions of honor in the feasts and the synagogues?
What must Christ's disciples not be called?
What do religious titles now signify?
Who is greatest in Christ's kingdom?
How did Jesus illustrate this on a former occasion?
Why does a child represent the greatest?
What must the apostles do before they could even enter the kingdom?
Why were they then not in it?
What must all lay aside in order to become Christians?
Who are the wise in their own conceits?
What condition of heart is necessary in order to enter Christ's kingdom?
State the difference between the spirit of greatness in the governments of the world and the spirit of greatness in Christ's kingdom.
Why is Christ so great?
45 What did he come to the earth to do?
When did this question again arise among the apostles?
How did Jesus settle it this time?
What, then, is greatness in Christ's kingdom?

The following poem fitly follows the crucifixion of Jesus, but there is not space for it after that lesson. It is suitable after this lesson of service.

NOTHING MORE.

Simon of Cyrene bore
The cross of Jesus, nothing more.
His name is never heard again,
Nor honored by historic pen;
Not on the pedestal of fame
His image counts the loud acclaim.
Simon of Cyrene bore
The cross of Jesus, nothing more.

And yet, when all our work is done,
And golden beams the western sun
Upon a life of wealth and fame,
A thousand echoes ring the name—
Perhaps our hearts will humbly pray:
"Good Master, let the record say,
Upon the page divine, 'He bore
The cross of Jesus, nothing more.'" (Anonymous.)

on the following Sunday.

During the following week, "every evening" Jesus "went forth out of the city" (Mark 11: 19) to Bethany, and "lodged there" (Matt. 21: 17), while "he was teaching daily in the temple" (Luke 19: 47, 48).

II. Jesus Sent for the Ass and Her Colt.

2. As Luke says, Jesus "sent two of his disciples" (which two we know not), and said to them: "Go your way into the village that is over against you." This village was doubtless Bethphage, separated from them, perhaps, by a valley, and not far away. The main road, it is supposed, led around the head of the valley, or gorge, while a foot-

LESSON VII.—MAY 13, 1928.

JESUS ENTERS JERUSALEM.

Mark 11: 1-10, 15-18.

1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,
2 And saith unto them, Go [illegible]

Lesson VII. ELAM'S NOTES.

path led more directly across to the village. There at once, upon entering the village, they would find "an ass tied, and a colt with her." (Matt. 21: 2.) This lesson mentions only the colt, "whereon no man ever yet sat."

In giving these minute details, Jesus shows his divine knowledge—additional evidence that God sent him.

Why should he ride the colt and not the mother? The prophet said: "Upon a colt the foal of an ass." (Matt. 21: 5.) We do not know, but he may have ridden the colt to show the power of his will over the untrained animal.

The ass was a very respectable animal in the East. Riding an ass was not the evidence of Christ's meekness and humiliation. Asses were in common use in that country, and were quite different from the asses of our land. They were used for plowing, carrying burdens, grinding, and riding. Wild asses, from which sprang the common stock, were fleeter than most horses. Some tamed asses were large and spirited and had an easy, steady gait. Riding on "white asses" was classed with other blessings. (Judg. 5: 10.) The most honorable and noble of the Jews rode upon asses; kings rode them; Jair, one of Israel's judges, had thirty sons, who "rode on thirty ass colts, and they had thirty cities." (Judg. 10: 4.)

It may be that Jesus rode the ass, and not a fiery war horse, in order to show the peaceable nature of his kingdom.

The two disciples were to loose the mother and the colt and take them to Jesus. (Matt. 21: 7; Luke 19: 30-33.)

3. The owner of the mother and the colt was, doubtless, a disciple, and would gladly send the ass. He knew Jesus. Jesus had been in that country before. Shortly before that he had raised Lazarus from the dead at Bethany, and many of the Jews believed on him. (John 11: 45.) If the owner should ask, "Why do ye this?" or by what authority the disciples loosed the colt and its mother, it would be sufficient to say: "The Lord hath need of them." (Matt. 21: 3.)

Here Jesus speaks of himself as "the Lord," which means "Master," "Sovereign," "King," and "Ruler." He frequently speaks of himself in terms of humiliation.

This verse says, "The Lord hath need of him; and straightway he will send him back hither," which means that when Jesus was done with the colt he would return it to the owner. The owner at once sent the colt. Jesus, having used it, of course returned it.

III. Why This?

This is the only recorded instance of Jesus' ever riding upon an animal. Matthew (21: 4, 5) says "this is come to pass" in fulfillment of prophecy, and gives the quotation. This is a quotation, in substance, from Zech. 9: 9. (See Matt. 21: 5.) The object, or end, of this action of Jesus was not merely to fulfill this prophecy, but the prophecy was made in reference to the action, while Jesus had other reasons for it. So with the fulfillment of other prophecies. God saw the actions hundreds of years before they transpired, as though they actually had come to pass, and foretold them that, when they did come to pass, the world might recognize his divine foreknowledge and know all these things were from him. Jesus in this action applied to him-

self a prophecy which all the Jews themselves admitted referred to the Messiah. He asserted his majesty as the Messiah and King, and yet in such a way as to show his kingdom is not of this world, and, therefore, not a temporal and political one. In this, too, he allowed his disciples and the applauding multitude to acknowledge him as the Messiah and King.

IV. The Application.

4-7. "The disciples went, and did even as Jesus appointed them." (Matt. 21: 6.) They "found a colt tied at the door without in the open street;" and as they loosed it, they were asked why they did so, and they responded as Jesus had directed.

They brought the colt to Jesus, and threw their garments upon it, and set Jesus thereon. Their "garments" were outer garments—cloaks or blankets. These were put on the colt as a saddle to make a comfortable seat for Jesus.

8. Many thousands attended the feast of the passover. Many were from Galilee, where Jesus taught much, and many were from other places where he did many mighty works, and were ready to proclaim him king. They "spread their garments upon the way" as a carpet for the colt to walk upon; others cut the large leaves of palm trees, and yet others cut branches from the fields, and spread them in the way. This was done to honor Jesus and to show their submission to him. (See 2 Kings 9: 13.) It was like decorating his way with flowers.

9, 10. "And as he was now drawing nigh, even at the descent of the Mount of Olives" (Luke 19: 37), they began to rejoice. John (12: 12, 13) says: "A great multitude . . . took the branches of the palm trees, and went forth [out of Jerusalem] to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." When they met him, they turned back and went before, while others followed after him. "Hosanna" means "save, we pray." It was like a shout of salvation. "Blessed is the kingdom that cometh, the kingdom of our father David;" and Luke (19: 38) says: "Peace in heaven, and glory in the highest." The kingdom was coming in the name of the Lord.

To acknowledge Jesus as the "son of David" was to acknowledge him as King. Matthew (21: 10, 11) says that as they beheld this mighty throng descending from Mount Olivet and entering into Jerusalem, and when they heard these shouts of praise, "all the city was stirred," or thrown into commotion, and they asked: "Who is this?" The prompt answer from the applauding multitude was: "This is the prophet, Jesus, from Nazareth of Galilee." They believed he was the prophet spoken of by Moses in Deut. 18: 18, 19.

This praise aroused the indignation of the Pharisees, who were along with the multitudes, and they requested him to rebuke his disciples; but he said: "I tell you that, if these shall hold their peace, the stones will cry out." (Luke 19: 39, 40.)

While the multitudes filled the air with Jesus' praises, his heart was full of sorrow, and he wept—not because his crown would be first one of thorns and the cross lay between him and the throne, but over the wickedness and doom of Jerusalem. (Luke 19: 41-44.)

V. Cleansing the Temple.

15, 16. After his triumphal entry into Jerusalem, it being then evening, Jesus with the twelve returned to Bethany and spent the night. (Mark 11: 45.)

On the next day Jesus went again into Jerusalem, and, entering into the temple and observing the abuse of sacred things, he began his work of cleansing it.

This declared his Lordship and authority. This is his second cleansing of the temple. The first cleansing is recorded in John 2: 13-17, and occurred during his first visit to Jerusalem after his public ministry began. The cleansing of this lesson occurred during his last visit to Jerusalem and only a few days before his crucifixion. Both occurred at the time when the people had assembled to keep the passover. It is remarkable that on his first and last visit to Jerusalem during his public ministry he cleansed the temple.

Just after giving the law from Sinai, God said to the Israelites: "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee." (Ex. 20: 24.) At first the tabernacle was built for God's name, and he met with and blessed the people there. When they were settled in the land of promise, God chose Jerusalem to put his name there; there the temple was built and called by God's name; there they kept their feasts, made their offerings, and paid their vows. (See Deut. 12: 5-14; 2 Chron. 6: 6, 20, 38.) God made provision that those who lived at great distances from Jerusalem could sell their offerings at home and purchase them again at Jerusalem. This explains the buying and selling of doves, sheep, oxen, etc., at Jerusalem. Thousands of oxen, sheep, kids, and paschal lambs were required at these feasts. The doves were for offerings for the poor. (Lev. 5: 7, 11; 12: 8; Luke 2: 21-24.) The traffic in all these different offerings was very great. The temple was filled with the din of the traffic, the noise of cooing doves, fluttering pigeons, crying kids, bleating lambs and sheep, and lowing oxen, and with the filth of all. Besides, there were "the money changers," with their tables and cash drawers, exchanging the foreign moneys of the many from other countries into the current money of Judea. A temple tax of a half shekel was required of the men of the Jews. (Ex. 30: 11-16; Matt. 17: 24.) The priests thought the foreign coins, with their images on them, idolatrous and unfit to go into the treasury. The sins were, to have all this traffic in offerings and their filth in the temple instead of at stock yards or some other suitable place, and the fraud practiced and the profits gained by the commissions charged.

Jesus drove all these animals out and cast all these traffickers out of the temple, overthrow the tables of the money changers and the seats of those who sold doves, and would not allow any man to carry a vessel through it.

17. Jesus taught and said: "Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers." This traffic was carried on in the court of the Gentiles. This declaration was made by Isaiah. (See Isa. 56: 6-8.) In Jeremiah's time the Jews were very corrupt and idolatrous, and, with

all their stealing, lying, murder, adultery, and idolatry, they would go to the temple, which was called by God's name, to stand in his presence and say they would be delivered from their enemies. Then God asked: "Is this house, which is called by my name, become a den of robbers in your eyes?" (Jer. 7: 8-11.) They were the same in Jesus' day, and were likewise called by him "thieves and robbers."

Thieves and robbers hid themselves in the caves and dens of the hills of Judea, as they conceal themselves now in secret places and under the cover of darkness. The thieves and robbers in the temple were concealing their wickedness in their pretensions to be serving God and accommodating his worshipers. Some rascals and thieves, murderers and adulterers, with their smooth and fair speech and hypocrisy, make of the church a den for their sins. Money sharks now make many things connected with the service of God matters of speculation. To make merchandise of the churches and to traffic in things pertaining to the service of God are sins of which this profanation of the temple was only a type. To turn godliness into a way of gain is condemned. (See 1 Tim. 6: 5-11; Tit. 1: 10, 11; 2 Pet. 2: 1-3.)

The temple then, a house of prayer and worship, was a type of the spiritual temple of God to-day. "Know ye not that your body is a temple of the Holy Spirit?" (1 Cor. 6: 19.) "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." (1 Cor. 3: 17.) Therefore, we should not defile our bodies, but should keep our hearts pure and our bodies clean. It must be remembered that although the temple was dreadfully polluted, this evil doubtless made gradual progress from small beginnings. The way of God had been perverted gradually into these great sins. So it is to-day. Through "the deceitfulness of riches" (Matt. 13: 22) the spiritual temple of God has been profaned. To make appeals to the flesh and its appetites, pride, and vanity in order to "raise money for the church" is to defile the temple of God.

Conscious of their guilt and overawed by the presence of Jesus, no resistance was offered by the ones he condemned. What a scene—oxen, sheep, lambs and kids, men carrying cages of doves, and crowds of money changers and other traffickers moving on and out of the temple before the Son of God! Sin is weak. These sinners could say nothing, and the priests and scribes could only become angry.

Jesus would have his Father's house clean now, and will cleanse it once more and forever at the judgment.

18. When the chief priests and scribes heard Jesus' denunciation of these wicked traffickers, they "sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching." Cleansing the temple was a sad comment on the priests and scribes for allowing such things. They were determined to kill him, but did not know how to go about it, fearing his influence over the people.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Places, and Persons.
Did you read the Home Daily Reading?
What were Bethphage and Bethany?
What is the meaning of each?
What occurred at Bethany?
Where was Jesus going?
Who were going with him?
For what purpose were people gathering at Jerusalem?
1 Where did Jesus stop and spend the Sabbath?
What was given in honor of Jesus?

At whose house?
Who anointed Jesus?
Why?
What did Lazarus and Martha do?
The beginning of what week was this?
2 Where did Jesus send two disciples?
What village was this?
For what were they sent?
Where were they to find the mother and colt?
Why did Jesus give these details?
Why did he ride the colt?
What is said of the ass in the Bible, and what was its use?
Why did Jesus ride an ass?
How did Jesus show his meekness and humiliation?
Why do you think the owner was a disciple?
3 What did Jesus say would be asked?
What reply should they make?
What does "Lord" mean?
What does Mark say Jesus would do when through with the ass?
Why was all this done?
Where is this prophecy found?
How was this a fulfillment of prophecy?
How did things in the future appear to God?
4-7 What did the disciples do?
What did they put on the colt and its mother?
Why?
Which did Jesus ride?
8 How many attended these feasts?
What did they spread in the way?
Why?
What was made of their "garments?"
9, 10 Who went out of the city to meet Jesus?
What did they have, and what did they do?
15, 16 Upon entering the temple, what did Jesus begin to do?
How many times, and when, did Jesus cleanse the temple?
What did his cleansing the temple show?
Upon what principle and where did God promise to meet with and bless the people?
In what building in the wilderness did he meet with them?
Why must all go finally to Jerusalem to make their offerings?
Explain buying of sacrifices in Jerusalem.
For whom were the doves?
What was the business of the money changers?
Describe the condition of the temple with all this in it.
What was the sin in all this?
Relate what Jesus did.
17 What did Jesus say in his teaching?
How was this a house of prayer for all the nations?
In what apartment of the temple was this?
What similar sin did the Jews commit in Jeremiah's time?
In what way did these sinners seek to hide their sins?
How do many seek now to hide their sins?
Of what was this profanation of the temple a type?
What is God's temple to-day?
Why should we not defile our bodies?
How did the people grow into such sinners?
How are people led to-day into the defilement of the church?
Why did these sinners offer no resistance to Jesus?
When will the church be cleansed forever?
18 On what was the cleansing of the temple a sad comment?
What effect did it have upon the chief priests and scribes?

I could not do without thee!
  I cannot stand alone;
I have no strength or goodness
  No wisdom of my own.

But thou, beloved Savior,
  Art all in all to me,
And weakness will be power
  If leaning hard on thee.

(Frances Ridley Havergal.)

LESSON VIII.—MAY 20, 1928.

JESUS TEACHING IN THE TEMPLE.

Mark 12: 13-17, 28-34.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.
14 And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not?
15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it.
16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.
17 And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

. . . . . .

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?
29 Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:
30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.
31 The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.
32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:
33 And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.
34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

GOLDEN TEXT.—*"He taught them as one having authority."* (Matt. 7: 29.)

TIME.—About the first of April, A.D. 30.

PLACE.—Jerusalem.

PERSONS.—Jesus, the Pharisees, and Sadducees.

DEVOTIONAL READING.—Ps. 119: 1-8.

HOME DAILY READING.—

May 14.	M.	Jesus Teaching in the Temple. (Mark 12: 13-27.)
May 15.	T.	The Great Commandment. (Mark 12: 28-37.)
May 16.	W.	Respect for Authority. (1 Pet. 2: 13-25.)
May 17.	T.	Obedience to Rulers. (Rom. 13: 1-7.)
May 18.	F.	Love Expressed in Worship. (Matt. 22: 34-40.)
May 19.	S.	Christian Giving. (2 Cor. 8: 9-15.)
May 20.	S.	Blessings of Obedience. (Ps. 119: 1-8.)

GEOGRAPHICAL NOTES.

"Jerusalem" means "founded in peace," or "habitation of peace." It was eighteen miles from the Jordan and thirty-two miles from the Mediterranean Sea. Joshua slew its king (Josh. 10); but David took "the stronghold of Zion," and it became "the city of David" (2 Sam. 5: 4-9). No city in the world can equal it in importance in sacred

history and in which occurred so many holy facts. See a description of it in any Bible dictionary, and especially in McGarvey's "Lands of the Bible." Note in the Bible what occurred there, and that the city of God is called "the new Jerusalem."

HINTS AND HELPS FOR TEACHERS.

Jesus entered Jerusalem in triumph on Sunday, we think, and the events of this lesson occurred on the following Tuesday.

After thus entering Jerusalem and the temple and observing the condition of affairs, Jesus, with his disciples, as we have seen, retired to Bethany for the night. (Mark 11: 11.)

"On the morrow, when they were come out from Bethany, he hungered," and it was then he cursed the barren fig tree. (Verses 12-14.) Proceeding into Jerusalem, Jesus cleansed the temple. (Verses 15-18.)

When the scribes and the chief priests heard Jesus' denunciation of the corrupt and fraudulent traffickers in sacred things, they sought to destroy him, but feared the people. Again, in the evening, he retired to Bethany. (Verses 18, 19.)

On Tuesday morning, returning to Jerusalem, Jesus taught a lesson from the withered fig tree, to which his attention had been called by Peter. (Verses 20-25.) Jesus again entered the temple, and was then asked by the chief priests, the scribes, and the elders by what authority he had cleansed the temple the day before. (Verses 27-33; Matt. 21: 23-27; Luke 20: 1-8.)

Jesus then gave the parables of the father and two sons, the wicked husbandmen, and the wedding garment. (Matt. 21: 28 to 22: 14; Mark 12: 1-13; Luke 20: 9-18.)

The lesson of "The Wicked Husbandmen" will follow this one.

EXPLANATORY NOTES.

I. Jesus Silences the Pharisees and Sadducees.

13. The chief priests, the scribes, and the elders—the leaders and the rulers—felt the force of Jesus' teaching against themselves, and sought to kill him; but they feared the multitude, who were astonished at his teaching. (Mark 11: 18; 12: 12.) They then "left him" for a while and sent a delegation of Pharisees and Herodians, "that they might catch him in talk." This was a plot, for Matthew (22: 15) says they "took counsel" how they might do this.

The Herodians were a Jewish political party, rather than a religious sect, that adhered to the Herods and favored the Roman rule and, therefore, the payment of tribute to Cæsar. These Herodians were sent purposely to hear Jesus' answer to the question in regard to paying tribute to Cæsar. Trying to find something by which to condemn Jesus, the Pharisees joined in with the Herodians.

14. "Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God." They went with this flattery and falsehood, thinking they would deceive Jesus; but they were the deceived ones. They thought they had framed a question which Jesus was compelled to answer in only one of two ways: "Is it lawful to give tribute unto Cæsar,

or not?" The Jews regarded their subjugation to the Romans as a degradation of their nation, and the payment of tribute to Cæsar as dishonoring to God. Should Jesus say not pay tribute to Cæsar, he would incur the disfavor of the Herodians and would be accused of rebellion against the Roman authorities; should he say pay tribute to Cæsar, that would bring him into disfavor with the multitudes who held him as a prophet and who stood in the way of his destruction by the scribes and the elders. Hence, this delegation flattered Jesus by saying that he did not regard "the person of men," cared "not for any one," but taught the way of God.

II. "Render Unto Cæsar the Things That Are Cæsar's, and Unto God the Things That Are God's."

15. They urged him to answer: "Shall we give, or shall we not give?" They could see but one of two answers—"yes" or "no"—and it would serve their wicked purpose for Jesus to make either one. "But he, knowing their hypocrisy," exposed it, saying: "Why make ye trial of me?" He first wanted them to know he saw their deceit and understood their wicked plot. Then, as he answered all such test questions, he answered this in a way which the questioners were not expecting and which forever put them to silence. He called for a piece of money, saying: "Bring me a denarius, that I may see it." The margin at Mark 6: 37 says of the denarius: "The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents." Matthew (22: 19) says Jesus called for "the tribute money," or the money used to pay this tribute.

16. When they had "brought it," he asked: "Whose is this image and superscription?" They answered: "Cæsar's." It had on it the image and name of Tiberius Cæsar, the emperor at that time.

17. When these men said the coin bore the image and superscription of Cæsar, then Jesus answered them, saying: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The Jews were subject to Cæsar, and in peace and quietude should pay tribute to Cæsar, and yet live in submission to God.

Christians now are commanded to "be in subjection to the higher powers" (Rom. 13: 1)—the civil rulers; to "be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evildoers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men;" to "honor the king" (1 Pet. 2: 13-17); to pray "for kings and all that are in high place" (1 Tim. 2: 2); and to "render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13: 7). Yet, should civil powers require Christians in any way to disobey God or to transgress his laws, they must refuse to do it and obey God at all hazards. Christians owe faith and obedience, love and loyalty, to God. "Peter and the apostles said, We must obey God rather than men." (Acts 5: 29.)

Jesus answered next the question of the Sadducees on the resurrection concerning the woman who had married the seven brothers. (Mark 12: 18-27.)

III. Trying Further to Catch Jesus in His Talk.

28. "One of the scribes" made this effort.

The scribes kept the public records, wrote or transcribed the law, and were the recognized teachers and interpreters of the law. (Matt. 2: 4; 17: 10.) They were skilled in the law and examined into its difficult and intricate questions. (Matt. 9: 3.) They were among the number who added to God's laws decisions of various kinds which were intended to explain the law, but which made it void. (Matt. 15: 1-9; Mark 7: 1-13.) It is probable that the scribes who gave their time and attention especially to teaching the law were called "lawyers." The "scribe" of this verse is called a "lawyer" in Matt. 22: 35.

"Heard them questioning together." This scribe heard the question propounded to Jesus by the Pharisees, the Herodians, and the Sadducees (Mark 12: 13-27), "and knowing that he had answered them well, asked him, What commandment is the first of all?" Matthew (22: 34, 35) says "the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question [this question], trying him."

Jesus had already amazed and confused the Pharisees by his answer to the question: "Is it lawful to give tribute unto Cæsar, or not?" But now, since he had put the Sadducees to silence, they tried him with another question: "Which is the great commandment in the law?" (Matt. 22: 36.) This was asked with the desire to catch Jesus in the answer he might give, so as to find something by which to condemn him. The Pharisees were settled in their conviction as to what was the great commandment. This is shown by the answer of the lawyer who asked Jesus what to do to inherit eternal life, tempting him. (See Luke 10: 25-28.) The lawyer gave the same answer which Jesus gives in this lesson. Because Jesus taught that he came to fulfill the law of Moses and to reveal a new law (for "he is the mediator of a new covenant"—Heb. 9: 15), the Pharisees doubtless expected him to give as the first and great command something new and different from the commonly received one. Should he do this, then they could excite prejudice against him as destroying the law—the very thing they did by their traditions.

Let it be remembered that to ask a question to elicit truth or for information is one thing, and to ask it to entrap the one questioned is quite a different thing, springing from entirely different motives.

IV. Jesus' Answer.

29, 30. In his answer Jesus quotes Deut. 6: 4, 5, which says: "Jehovah our God is one Jehovah." This was stated in contrast with the many gods or idols of the heathen. Jehovah our God is one, and there is no other God.

The first commandment is to love God with all the heart, soul, mind, and strength. Thus to love God is to love him with all the powers of one's being—spiritual, mental, and physical. The "heart" is the inner man, the seat of spiritual life—thoughts, intentions, imaginations, purposes, desires, aspirations, will, affections, hatred, and all sensibilities. "Heart," "soul," and "mind" are used here to teach that with all one's inner nature and powers—mental and spiritual—one must love God;

while to love God with "strength" means the physical powers must be devoted to his service. The Christian's body is a temple of the Holy Spirit, and must not be abused and destroyed by sin. One should not eat, drink, chew, or smoke anything, or do anything, which weakens and destroys one's body. When one thus loves God, the whole man is completely and fully offered to him.

To love God is to obey him, to serve him. No obedience to God, no love for him. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5: 3.) "If ye love me, ye will keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me." (John 14: 15-21.) Love, as described in the Bible and as enjoined by the Lord, is not a mere sentiment and animal passion, but an active principle. "God is love" (1 John 4: 7, 8), but God is not animal; he is Spirit (John 4: 24). God's love sent Jesus to live for, to die for, and to save sinners. "Herein was the love of God manifested." (See John 3: 16; 1 John 4: 9-11; Rom. 5: 8.) Had God's love done nothing for the race, it could not save the race. So love for God acts; it obeys him, and not some other. The activity and zeal which go about to establish man's commandments and ways, organizations and institutions in religion, and do not submit to God's commandments and way (Rom. 10: 1-3), are not love of God. "If ye love me, ye will keep my [not man's] commandments." "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.)

31. "The second is this, Thou shalt love thy neighbor as thyself." Self-respect and love of self are not selfishness. The brute, as the hog or dog, and the animal in man, is selfish, but love is unselfish. To love oneself is to seek one's own greatest good; to sin is to hate oneself. "Whoso is partner with a thief hateth his own soul" (Prov. 29: 24), because he thus destroys his soul. Selfishness leads to sin and is hatred of oneself. He who does not strive to save his soul hates himself. So he who would lead a neighbor into sin hates his neighbor, while he who seeks his neighbor's good loves him. To do for one's neighbors what in righteousness, justice, and mercy one would have his neighbor do for him is to love his neighbor as himself. This is not difficult to understand or to do when once one determines, by God's help, to love God and men.

Love for one's neighbor, as love for God, is an active principle. "For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother," etc. (1 John 3: 11, 12.) As Jesus laid down his life for us, so "we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth." (1 John 3: 16-18.) All the love some seem to have is "in word" and "with the tongue;" but no deeds, no love. "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 14, 15.) But we do not know we love the brethren by animal feeling or emotion. "Hereby we know that we love the children of God, when we love God and do his com-

mandments." (1 John 5: 2.) One loves men as God loves them—by seeking their temporal welfare and greatest good. "There is none other commandment greater than these."

Matthew (22: 40) says: "On these two commandments the whole law hangeth, and the prophets." Love for God and men comprises the whole of Christianity. "Love therefore is the fulfillment of the law." (See Rom. 13: 8-10.) One loves his enemies as God loves his. "Render to no man evil for evil. . . . Avenge not yourselves. . . . But if thine enemy hunger, feed him; if he thirst, give him to drink." (Rom. 12: 17-21; see also Matt. 5: 44.) One who loves God and men acts as love is described as acting in 1 Cor. 13: 4-8.

32, 33. The scribe sincerely approved of the answer Jesus gave to his question and made the reply recorded in these verses. "Is much more than all whole burnt offerings and sacrifices." To love God and men is "more" than "whole burnt offerings and sacrifices," because the sacrifices and offerings which God requires are embraced in and spring from love, and all offerings and sacrifices which God does not require and specify do not spring from love, but from disobedience to him. The sacrifices of King Saul at Gilgal were in disobedience to God; hence, God said: "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15: 22.) In their sin and rebellion against God and in their oppression of the poor and needy the Jews still presented burnt offerings and animal sacrifices to God; hence, he said: "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt offerings." (Hos. 6: 6; Mic. 6; Matt. 9; 13; 12: 7; Jer. 22: 3; Isa. 1: 10-17; 66: 2, 3.)

The Pharisees had their hairsplitting theories, and were punctilious about outward forms and ceremonies, while they neglected justice, mercy, and truth, and were inwardly base and full of hypocrisy and corruption. Jesus never condemned them for offering in obedience to God any sacrifices which God commanded and in the spirit which pleased God, but for following their own traditions, oppressing widows and the needy, and for their hypocrisy and corruption.

34. Since this scribe answered "discreetly," Jesus said to him: "Thou art not far from the kingdom of God." He was not far from the kingdom of heaven, because he had acknowledged the principles which lead one into that kingdom, and without which none can enter.

Since all—Pharisees, Herodians, and Sadducees—had so signally failed in their plots to entangle Jesus by their questions, and since none could answer his question (see Matt. 22: 41-45), "no man after that durst ask him any question." Following this, Jesus condemned the vanity, wickedness, hypocrisy, and corruption of the Pharisees. Mark (12: 38-40) and Luke (20: 45-47) make brief mention of this condemnation, but Matthew (23) gives it at length and in its fearfulness.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
What did Jesus do on Monday after his triumphant entry into Jerusalem?
State, in order, the occurrences related in this lesson of Tuesday following.
13 Why did the chief priests and the scribes seek to kill Jesus?
Why did they not execute their evil desire?

Whom did they send to Jesus?
For what purpose?
Who were the Herodians?
Why were they sent with this delegation?
14 In what way did they flatter and hope to deceive Jesus?
What question did they ask?
In what way did they think this would entangle and condemn Jesus?
15 Why did they urge him to answer?
What did Jesus know and say?
For what did he ask?
What is a "denarius?"
16 What question did he ask concerning the tribute money?
17 What reply then did Jesus make to their test question?
What are the things that must be given to Cæsar?
What are the things that must be given to God?
How must Christians everywhere treat civil authorities?
When are they called upon to obey God rather than civil authorities?
28 Who were the "scribes?"
How did they make void God's commandments?
What question did this scribe ask?
Who joined him in it?
What different motives may prompt one to ask questions?
29, 30 What answer did Jesus make to this question?
What do "heart," "soul," and "mind" embrace?
What does "strength" embrace?
What is it, then, to so love God?
What is love as described in the Bible?
Is going about to establish man's righteousness and human religious institutions love for God?
31 What is love or hatred of self?
What is it to love one's neighbor as himself?
What does love lead one to do for men?
Why do the law and the prophets hang on these two commandments?
32, 33 What did this scribe say to Jesus' answer?
Why was this more than whole burnt offerings and sacrifices?
For what did Jesus condemn the Pharisees?
34 What did Jesus say to the reply of the scribe?
Why was he not far from the kingdom of heaven?
State what occurred following the events of this lesson.

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 to-night
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. (Selected.)

LESSON IX.—MAY 27, 1928.

THE WICKED HUSBANDMEN.

Mark 12: 1-12.

1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.
2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard.
3 And they took him, and beat him, and sent him away empty.
4 And again he sent unto them another servant; and him they wounded in the head, and handled shamefully.
5 And he sent another; and him they killed: and many others; beating some, and killing some.
6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son.
7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
8 And they took him, and killed him, and cast him forth out of the vineyard.
9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
10 Have ye not read even this scripture:
The stone which the builders rejected,
The same was made the head of the corner;
11 This was from the Lord,
And it is marvellous in our eyes?
12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

GOLDEN TEXT.—*"Jehovah knoweth the way of the righteous; but the way of the wicked shall perish."* (Ps. 1: 6.)

TIME.—Probably Tuesday, April 4, A.D. 30.

PLACE.—Jerusalem.

PERSONS.—Jesus, the chief priests, and the Pharisees.

DEVOTIONAL READING.—Ps. 1.

HOME DAILY READING.—

May 21.	M.	The Wicked Husbandmen. (Mark 12: 1-12.)
May 22.	T.	Spiritual Vigilance. (Mark 13: 28-37.)
May 23.	W.	Conspiring Against Jesus. (John 11: 47-57.)
May 24.	T.	Mocking God's Messengers. (2 Chron. 36: 11-21.)
May 25.	F.	The Stoning of Stephen. (Acts 7: 51-60.)
May 26.	S.	Watchmen of Israel. (Ezek. 33: 1-9.)
May 27.	S.	The Righteous and the Wicked. (Ps. 1: 1-6.)

EXPLANATORY NOTES.

I. The Parable of the Two Sons.

1. Matthew (21: 33) says, "hear another parable." This shows that he had just spoken one—the parable of the two sons. (Matt. 21: 28-32.)

The chief priests and elders, who had asked Jesus' authority for cleansing the temple and teaching there daily, had heard one parable against themselves. Of the two sons of the man in the parable, they

were the son who said he would do his father's will, but did it not; the publicans and harlots were the one who said he would not obey his father, but afterwards repented and did obey him. Because the publicans and harlots repented at the preaching of John the Baptist they went into the kingdom of God before the chief priests and elders, because the priests and elders would not believe John and repent.

II. The Other Parable.

Jesus immediately gave "another parable" against the ruling classes of the nation—the one of this lesson.

Let us learn first the facts of the parable. These facts illustrate the customs of that time.

"A man planted a vineyard." This man was a "householder."

The "householder" represents God. "Who planted a vineyard." Palestine was a country of vines. All remember "the valley of Eshcol." (Num. 13: 23, 24; see Deut. 8: 8.) The vine and the vineyard are frequently used to illustrate some truth about God's people. It is both interesting and instructive to see the numerous instances of this. Israel was a vine transplanted from Egypt in the fertile soil of the "land of promise." (Ps. 80: 8-19.) Isa. 5: 1-7 gives a full description of the Jews as God's vineyard and his hedging them about and his watch care over them. Be sure to read this. "Set a hedge about it." He inclosed it for protection. In every way God hedged the Jews about; he separated them and protected them from all surrounding nations; he walled them in. He asked: "What could have been done more to my vineyard, that I have not done in it?" (Isa. 5: 4.)

"Digged a wine press in it." The wine press was literally dug frequently in the rock. There were two parts—(1) a trough or an excavation in solid rock one or two feet deep and several feet square; (2) a smaller trough or excavation in rock below or on a level with the bottom of the first one, into which the expressed juice of the grapes ran through a hole from the first. The juice was trampled out with the feet. (See Neh. 13: 15; Lam. 1: 15; Isa. 63: 2, 3; Jer. 48: 33.)

"Built a tower." The tower was built for protection against thieves and troublesome animals and for the comfort of those who kept the vineyard.

"Let it out to husbandmen." This vineyard, in good condition every way, was rented to the husbandmen.

So God's vineyard was in the hands of the rulers and teachers of the people. (See Jer. 12: 10.)

God made everything favorable for the Jews to prosper; he gave them every protection and every advantage. (See Rom. 9: 4, 5.)

"And went into another country." Having rented out his vineyard in good condition and having left it in good hands, the householder could go where he pleased. God allowed the rulers and teachers and the people to act upon their own responsibility.

III. Beating, Stoning, and Killing the Servants.

2. When the season came for collecting the rent, or receiving that portion of the products due the householder, "he sent to the husbandmen a servant" to receive his portion of the fruits. God expected

fruits from his vineyard. This fruit was faithful teaching, righteous judgment, right living, love, and peace. God "looked for justice, but, behold, oppression; for righteousness, but, behold, a cry." (Isa. 5: 7.) The servants God sent were the prophets.

3. Instead of paying that part of the fruit to the servants of the householder which belonged to him, they "sent him away empty."

4, 5. "And again he sent unto them another servant; and him they wounded in the head;" and Matthew says he sent "other servants more than the first," and the husbandmen treated them as they treated the other servants. "Beating some, and killing some." The teachers and rulers of the Jews thus treated all the prophets God sent to them. "Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar." (See Matt. 23: 29-37; Luke 11: 47-52; 13: 33, 34; 1 Thess. 2: 15; Rev. 16: 6; 18: 24.)

IV. Killing the Heir.

6. "He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son." Last of all God sent his Son. (See Heb. 1: 1-4.) Sending his Son was the greatest exhibition of God's mercy and love. (See John 3: 16; Rom. 5: 8; 1 John 5: 9, 10.) On the other hand, the crucifixion of Jesus was the greatest exhibition of sin and rebellion.

7. "This is the heir; come, let us kill him, and the inheritance shall be ours." They did not reverence his son. It was mean to refuse to pay the rents; it was worse to mistreat and kill the servants; and still worse to kill the heir and take the inheritance. One sin leads to another. Covetousness and dishonesty lead to murder. Jesus is "heir of all things." (Heb. 1: 2.) The Jews had already resolved to kill Jesus. (John 11: 53.) They thought that if they could kill Jesus, that would end his work, and they would still retain their hold on the people—could take "the inheritance."

8. Sure enough, Matthew says, the husbandmen first cast the householder's son out of the vineyard and then slew him. Jesus was crucified "without the gate." (Heb. 13: 12, 13; John 19: 17.) Knowing the application of the parable, Jesus thus foretold his death.

9. "What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others." This question Jesus asked the Jews. He intended to make them condemn themselves.

The Jews correctly answered Jesus' question. This is what they knew justice and righteousness demanded. But in this, as Jesus foretold his death, they foretold their own destruction. Soon after that the nation was destroyed by the Roman army, thousands of the Jews perished, and the vineyard, the kingdom or church of Christ, was let out to others—to Gentiles mostly. Matthew says, "Who shall render him the fruits in their seasons"—not only one season, but all seasons. See what this fruit is by reading the following passages: Rom. 14: 17; Gal. 5: 22-24; James 3: 17, 18.

V. The Rejected Corner Stone.

10, 11. Into the parable Jesus introduces the figure of the rejected corner stone, in order, it seems, to show the Jews more clearly their sins. This is not called a "parable." This Scripture quoted by Jesus is Ps. 118: 22, 23. It was applied here and by Peter to Jesus. (Acts 4: 11; 1 Pet. 2: 7; compare Eph. 2: 20; Isa. 28: 16.) This represents a stone rejected by builders which afterwards was found to be the "chief corner stone," or "head of the corner." "It is marvelous in our eyes" that the rejected stone should become "the head of the corner;" but "this was from the Lord," and is true. The building, the spiritual temple of God, erected on such a stone, will stand forever.

VI. The Application of the Parable.

Jesus then made the application of the parable to the chief priests and Pharisees. Matthew says: "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." This nation was not Gentiles as such, but Gentiles and Jews who accepted Christ—"an elect race, a royal priesthood, a holy nation," etc. (1 Pet. 2: 9.)

Matthew further says: "And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust." This is a general principle, but Jesus applied it here to the Jewish nation.

What is meant by falling upon the stone and the stone's falling upon one? The stone is "a stone of stumbling, and a rock of offense," to the disobedient to the word of God (1 Pet. 2: 8); and such will be broken, or come to ruin. But when in judgment this stone falls upon such, they will be scattered as dust. Soon after this the Jewish nation was destroyed and scattered.

12. Having heard the parable and its application, the chief priests and Pharisees perceived not only that it was against them, but that they had condemned themselves. They then sought to kill Jesus; but they feared the multitude, because the multitude took him to be a prophet. They had to seek some other way to kill Jesus than by taking him publicly. There were many people at Jerusalem for the passover.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
1 What parable had Jesus just spoken?
Who represented the publicans and harlots?
How did they go into the kingdom of heaven before the chief priests and elders?
What other parable did Jesus speak?
State the facts of the parable.
Against whom was it spoken?
Whom does the householder represent?
What does the vineyard represent?
What was a wine press, and how was it made?
What was the tower, and why was it built?
What had God done for the Jews?
Whom do the husbandmen represent?
2 What fruit did God expect his vineyard to produce?
3 How did the husbandmen treat the servants of the householder?
4, 5 What did the householder do next?
How were these servants treated?
Whom do the servants represent?
How had the prophets been treated?
6 Whom did the householder send last?
Whom does this represent?
How has God manifested his love?
How did the Jews manifest their hatred and rebellion?

7 How was the son treated?
Why was he killed?
What does this represent?
Who is heir of all things?
What did the Jews think would be the result if they should kill Jesus?
8 Where was the son of the householder killed?
Where was Jesus killed?
What did Jesus foretell?
9 What question did Jesus ask?
Why ask this?
What answer was given?
What did the Jews here foretell?
To whom was the vineyard let?
What is the fruit?
10, 11 What figure did Jesus introduce?
What stone did the builders reject?
What did it become?
Who was this stone?
What application did Jesus make of the parable?
To what nation was the kingdom let?
What is meant by falling upon this stone?
What is meant by this stone's falling on persons?
12 What did the chief priests and Pharisees seek to do?
Why did they not publicly kill Jesus?

"HOW READEST THOU?"

It is one thing to read the Bible through,
And another thing to read to learn to do.
Some read it with a desire to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read or where.

Some read it as a history, to know
How people lived three thousand years ago!
Some read to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there!

So many people, in these latter days,
Have read the Bible in so many ways
That few can tell which system is best,
For every party contradicts the rest!
But read it prayerfully, and you will see,
Although men contradict, God's words agree.
For what the early Bible prophets wrote
We find that Christ and his disciples quote.
So trust no creed that trembles to recall
What has been penned by one and verified by all.

(Anonymous.)

LESSON X.—JUNE 3, 1928.

JESUS FACING BETRAYAL AND DEATH.

Mark 14: 17-25, 32-36.

17 And when it was evening he cometh with the twelve.
18 And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me.
19 They began to be sorrowful, and to say unto him one by one, Is it I?
20 And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish.
21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.
22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body.
23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.
24 And he said unto them, This is my blood of the covenant, which is poured out for many.
25 Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

. . . . . .

32 And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.
33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.
34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.
35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.
36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

GOLDEN TEXT.—*"Not what I will, but what thou wilt."* (Mark 14: 36.)

TIME.—Thursday night, April 6, A.D. 30.

PLACE.—Gethsemane.

PERSONS.—Jesus, the eleven, the traitor, soldiers, and others.

DEVOTIONAL READING.—Ps. 22: 1-5, 18, 19.

HOME DAILY READING.—

May 28.	M.	The Betrayal Announced. (Mark 14: 17-25.)
May 29.	T.	The Prayer in the Garden. (Mark 14: 32-42.)
May 30.	W.	The Passover. (Ex. 12: 21-28.)
May 31.	T.	The Suffering High Priest. (Heb. 5: 1-10.)
June 1.	F.	Comfort for Christ's Followers. (Matt. 10: 24-33.)
June 2.	S.	Christ's High Priestly Prayer. (John 17: 1-10.)
June 3.	S.	Prayer for Deliverance. (Ps. 22: 1-21.)

GEOGRAPHICAL NOTES.

The Mount of Olives is one of the most interesting mountains of all Bible lands and Gethsemane one of the most sacred spots. When King David fled from his son, Absalom, he and his people passed over the brook Kidron and crossed the Mount of Olives, barefoot, with his head covered, and weeping (2 Sam. 15); Jesus, descending its

western slope in his triumphal entry, wept over Jerusalem (Luke 19: 41-44), and again, as he sat with four of his disciples on this western side, he told of the destruction of Jerusalem and his second coming (Matt. 24 and Mark 13: 3, 4); Bethany was on this mountain; and from it Jesus ascended into heaven (Acts 1: 9-12).

No doubt this mountain was so named from the olive trees which grew upon it. It was only a Sabbath day's journey, or about three-quarters of a mile, east from Jerusalem. (Acts 1: 12.) It was parallel with Mount Moriah, from which it was separated by the Kidron Valley, and was two hundred and seven feet higher than the temple area. (This, and much more than this, we learn from that accurate and most interesting book, "Lands of the Bible," by McGarvey.

"Kidron" means "black torrent," and it flowed between Jerusalem and the Mount of Olives, running only during the rainy season.

"Gethsemane" means "oil press," and was doubtless an olive orchard, probably inclosed, where oil was pressed out of its fruit. It was on the western slope of the mountain, just across the brook, and, hence, close to Jerusalem.

HINTS AND HELPS FOR TEACHERS.

On Thursday Jesus sent Peter and John from Bethany into Jerusalem to make the necessary preparations for eating the passover.

A lamb, unleavened bread, bitter herbs, the wine to be used, and a room were necessary.

Peter and John did as Jesus directed.

This night up to his betrayal, as well as the rest of the night, was spent by Jesus without sleep. He spent the first part of it in instituting the Lord's Supper and solemnly warning his disciples and the middle portion in prayer.

This was done before he and the apostles left that "upper room."

John 13-17 will be read with deeper interest, greater helpfulness, and clearer understanding when we consider the circumstances under which these words were spoken.

Following this example of Jesus, it is not out of order to deliver exhortations before or after partaking of the Lord's Supper.

"When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples." (John 18: 1.)

EXPLANATORY NOTES.

I. The Astonishing Statement That One Would Betray Jesus.

17. In the evening, with the other ten apostles, Jesus went into the city and into this "upper room." "He was sitting [reclining] at meat with the twelve disciples." (Matt. 26: 20.) They reclined on couches, resting on the left arm, leaving the right arm free; while the feet extended behind them, and not under the table. Thus we understand how John "was at the table reclining in Jesus' bosom." (John 13: 23.)

At the beginning of the passover supper Jesus washed the disciples' feet. (See John 13: 1-15.)

18. After washing the disciples' feet and all were quietly reclining at the table, Jesus made the startling statement: "Verily I say unto you, One of you shall betray me." John (13: 21) says: "He was troubled in the spirit." He was filled with sorrow and moved with indignation that a traitor was present in that band ready to destroy his life. (See the margin at John 11: 33, 38.) Jesus had foretold his betrayal before this (Matt. 17: 22; 20: 18), but had never before said that the betrayer was one of the twelve. He had said before that one was a devil, but none knew of whom he spoke. (John 6: 70, 71.)

19. This statement filled them with sorrow, and they "looked one on another, doubting of whom he spake." (John 13: 22.) None doubted his statement, and not one accused the other; but each one in his own innocence asked: "Is it I, Lord?" (Matt. 26: 22.) They could not understand how one of that number could betray him.

20. Jesus made the statement of this verse in reply to the question, "Is it I?"

They did not use knives and forks and separate plates; but, according to the custom, every one dipped his hand or fingers into the dish and took out what he needed.

That one who dipped his hand with Jesus in the dish should betray him was a treacherous and infamous act. Jesus dipped a piece of bread into the sauce of bitter herbs and gave it to Judas. This was the sign by which the traitor was known. Judas did not hear this. Peter beckoned to John, leaning on Jesus' breast, to ask whom he meant, and John did so. Jesus replied: "He it is, for whom I shall dip the sop, and give it him." Then he dipped it and gave it to Judas. (John 13: 23-26.)

21. "As it is written of him" means as it is written in the Old Testament. Luke (22: 22) says: "As it hath been determined." "But woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born." (Matt. 26: 24.) Judas did this of his own accord and upon his own responsibility, and this is a declaration of the awful consequences of his treachery. This God overruled to the salvation of the race and to his own glory. "And Judas [after the occurrences just given] . . . said, Is it I, Rabbi?" (Matt. 26: 25.) Judas knew he had already bargained to betray him. He must have asked this to avoid suspicion.

It is said that Judas sold Jesus for thirty pieces of silver, but really he sold himself—sold his own soul. Some people now place a very low estimate upon their honor and souls and a very high estimate upon money.

In reply to Judas' question, Jesus said, "Thou hast said"—that is, "Yes, you are the traitor." By this Judas knew his wicked plot was known, and he gave himself up fully to carry it out. John (13: 27) says: "And after the sop, then entered Satan into him." He was already under Satan's influence. Satan had already put it into his heart to betray Jesus, and he had already made the bargain. Before this he had some hesitancy and some impulse to do better; but now, fully under the influence of Satan, he goes at once to execute his diabolical plans. This grew on Judas, as all wickedness grows on all wicked men. "Jesus therefore said unto him, What thou doest, do quickly." (John 13: 27.) The rest did not know what Jesus meant

by this; but Judas knew, and he knew his treachery had been discovered by Jesus. Jesus desired to hasten the matter on and, it seems, to get rid of Judas. It was useless for Judas to hear all the sacred, solemn, and loving admonitions Jesus was about to deliver to the rest. John (13: 30) says: "He then having received the sop went out straightway: and it was night." From this it seems that Judas was not present when the Lord's Supper was instituted. Matthew does not mention the departure of Judas.

II. The Institution of the Lord's Supper.

22. "And as they were eating [that is, before they had risen from the table], Jesus took bread [a loaf], and blessed, and brake it." (Matt. 26: 26.) Luke (22: 19) and Paul (1 Cor. 11: 24) say "when he had given thanks," which is the same thing. The bread was the unleavened bread of the passover, of which they had just been eating. Matthew, Mark, Luke, and Paul say he gave thanks, or "blessed," and "brake it." He said to his disciples, "Take, eat; this is my body" (Matt. 26: 26); and Luke (22: 19) adds, "which is given for you."

It represents his body, or is symbolic of his body. With his literal body of flesh and blood whole in all its parts before them, they knew they were not eating his literal body and drinking his literal blood. This is like many other expressions which we understand: "The seven good kine are seven years," "the seven good ears are seven years," and "the seven lean and ill-favored kine" and "the seven empty ears" "are seven years" (Gen. 41: 26, 27); "the seed is the word" (Luke 8: 11); "the field is the world;" "the reapers are the angels," etc. (Matt. 13); "I am the door;" and "I am the vine." Jesus is not a literal vine or door. This bread, then, represents his body. It was to be a memorial of his body that was so soon to be torn by the nails and pierced by the spear.

God instituted the passover before that which it commemorated took place, and Jesus instituted the Lord's Supper before his death. Man erects monuments to deeds already past, but he cannot erect monuments to deeds which have not yet transpired. God alone can do that, for he alone knows what will be in the future.

23. The "cup" contained the "fruit of the vine." (Matt. 26: 29.) It was provided for the celebration of the feast. Luke (22: 17) speaks of this cup prepared for the passover supper, and in verse 20 speaks of the cup symbolic of Christ's blood. Jesus gave thanks for the cup, as for the bread. He did not give thanks for the bread and cup at the same time, as some now do. "Drink ye all of it." (Matt. 26: 27.) "And they all drank of it." One man was not to drink for another, but every one for himself and in his own love for Jesus. "But let a man prove himself, and so let him eat of the bread, and drink of the cup." (1 Cor. 11: 28.)

24. "This is my blood of the covenant, which is poured out for many." As the bread represents his body, so this "fruit of the vine" represents his blood. It is symbolic of the "blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 28.) Luke (22: 20) says: "This cup is the new covenant in my blood." Then there was an old covenant, or will. "In that he saith, A new covenant, he hath made the first old." (Heb. 8: 13.) "He taketh

away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 9, 10.) The first covenant was the law of Moses, which God made with the children of Israel when he "took them by the hand to lead them forth out of the land of Egypt." (Heb. 8: 9.) This law, or covenant, was dedicated with the blood of animals; but the new covenant, or new testament, with Christ's blood—better blood than that of animals. (See Heb. 9: 11-28.) Jesus, as the Lamb of God, must offer himself, must be slain, and his blood must be shed, in order to seal unto men this new covenant, or new testament, of God. Under the law of Moses, people were benefited by the blood of the sacrifices as they lived according to the covenant sealed by that blood; today people are cleansed and saved by the blood of Jesus when they obey the will, or covenant, God has dedicated or sealed by his blood.

It was necessary for Jesus to suffer and die for the world. The grain of wheat must die that it may live (John 12: 24); trees must be felled and ripped to pieces before they are useful for lumber; the face of the earth must be torn and mutilated by the plow before it will yield to man its increase; "and apart from shedding of blood there is no remission" (Heb. 9: 22). Jesus must give his life "a ransom for all." (1 Tim. 2: 6; see also Matt. 20: 28.) "For the life of the flesh is in the blood." (Lev. 17: 10-14.) For Jesus to give his life "a ransom for all" was to shed his blood for all—"for many unto remission of sins." He put "away sin by the sacrifice of himself." (Heb. 9: 26.) All Christians have been redeemed by Christ's blood. (1 Pet. 1: 18-21.) He "gave himself for us, that he might redeem us," etc. (Tit. 2: 14.) The church has been purchased with his blood. (Acts 20: 28.) His blood cleanses from all sin (1 John 1: 7), and "he is the propitiation for our sins" (1 John 2: 2). "In whom we have our redemption through his blood, the forgiveness of our trespasses." (Eph. 1: 7.) All this was necessary, as Paul says, that God "might himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3: 26.) Jesus came to this earth, as the Word made flesh, to live among men, "that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetimes subject to bondage." (Heb. 2: 14-18.) Only those who accept and obey his blood-sealed covenant will be saved by the blood of Jesus. He "learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.)

The crumbling, perishing bread and the flowing "fruit of the vine," in the goodness and wisdom of God, commemorate this most wonderful and greatest of events, which rescued the earth from the bondage of Satan and the human race from sin and the grave. Man chooses such enduring substances as marble, bronze, iron, etc., to erect monuments to commemorate great human events; but God has selected and ordained this simple but divine institution, and it will live fresh and glorious when all the works of man shall have been destroyed. Jesus left this monument of his suffering and death that all coming generations might look upon it and imbibe the spirit of Him who died for the race. "This do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's

death till he come." (See 1 Cor. 11: 17-34.) It is full of hope, looking to Christ's triumphant return. Upon this the children of God must feed.

After all this had been made clear to the apostles through the death, burial, resurrection, and ascension of Jesus, they taught, under the guidance of the Holy Spirit, all Christians to meet on the first day of the week to break bread (Acts 20: 7), to come together to eat the Lord's Supper (1 Cor. 11: 20, 33), to continue "steadfastly" in "breaking bread," etc. (Acts 2: 42), and not to forsake their own assembling together, as some did then (Heb. 10: 25) and as the custom of some is now. To neglect this is to show disrespect for Jesus and a lack of faith in him. This institution is to last until Christ comes again, and all who believe his promises should be careful to observe it.

25. Luke (22: 18-30) says: "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. . . . I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." This teaches that Jesus meets with his disciples now when they assemble to partake of the Lord's Supper. The "cup" is the "communion" of his blood; the "bread," the "communion" of his body. (1 Cor. 10: 16.) The faithful will sit down with him also at "the marriage supper of the Lamb." (Rev. 19: 7-9.)

Let us consider also verse 26. "And when they had sung a hymn." This was supposed to be a recitative reading, or chant, says Clarke's "Commentary." Ps. 113-118 were unanimously sung at these feasts, it is stated, because they express so distinctly the blessings bestowed upon them. After Jesus and the apostles sung this hymn, "they went out unto the Mount of Olives," but not before Jesus had delivered the exhortations and prayer of John 13-17.

III. Jesus in Gethsemane.

(Mark 14: 32-36.)

(*a*) Alone With God.

32. "Jesus ofttimes resorted thither with his disciples" (John 18: 2), "as his custom was" (Luke 22: 39).

The owner of the garden was doubtless a friend to Jesus.

Having reached the garden, Jesus said to his disciples: "Sit ye here, while I go yonder and pray." (Matt. 26: 36.) Eight of them remained there. Again we see that Jesus desired to be alone with God in prayer.

His deep and abiding interest in his disciples is seen from the fact that in the severest trials of his life and deepest troubles of his soul he had their future peace and welfare at heart. He was a tearful, suppliant Savior—"a man of sorrows, and acquainted with grief" (Isa. 53: 3); "by whose stripes ye were [we are] healed" (1 Pet. 2: 24).

In deep earnestness and faith in God one now desires at times to be alone with God in prayer. In the closet, in the still hours of the night, in solitude—somewhere—the heart yearns to draw near to God

in prayer. One is nearer to God in prayer when there is not a sight or sound or person to interfere with this blessed communion.

33. Leaving the eight, Jesus took Peter, James, and John with him and went further into the garden.

These three, we remember, were with Jesus in the chamber when he raised Jairus' daughter and on the mount of transfiguration. This was not partiality or favoritism. These three were prepared and fitted for this.

"And began to be greatly amazed, and sore troubled." His natural vigor was overcome by sorrow, and he was oppressed and even overwhelmed by anguish of spirit. This began to be apparent to his disciples.

(*b*) His Soul Sorrowful Even Unto Death.

34. He said to the three: "My soul is exceeding sorrowful even unto death." This explains the sorrow and agony of the preceding verse, and means that, unless he found relief, death would ensue. His betrayal was at hand, the mock trial was just before him, and the shadow of the horrible death on the cross was upon him. As he was more than human, he felt all this with more than human sensibility, while the temptation came upon him in all the weakness of humanity.

Into this one hour were crowded all the horrors, cruelty, shame, and death of the cross. The wickedness and treachery of Judas, the desertion of the eleven, the hypocrisy and crime of the Jewish leaders, the rejection by the race of their only Savior, together with the sins of the whole world, were all upon him and overwhelmed him with sorrow. "Who his own self bare our sins in his body upon the tree." (1 Pet. 2: 24.) He was tried, and he died as a criminal between thieves. He suffered, "the righteous for the unrighteous, that he might bring us to God." (1 Pet. 3: 18.)

Not simply from the physical suffering of death did he shrink, but his divine nature felt more keenly than mortals can know the horror and awfulness of sin and the calumny of his trial and crucifixion. He was despised and rejected by men, was bruised and put to grief for the sins of others.

(*c*) He Desired Human Sympathy.

"Abide ye here, and watch with me." (Matt. 26: 38.) In this hour of agony Jesus desired human sympathy. He had encouraged and comforted his disciples in every hour of trouble and weakness, but now he desired them to watch with him that he might not be disturbed by the traitor and the mob in his hour of communion with God.

(*d*) Jesus' Attitude in Prayer.

35. "And he went forward a little." "About a stone's cast." (Luke 22: 41.) He would be entirely alone. First, as Luke (22: 41) says, "he kneeled down and prayed;" then, as Matthew states, he "fell on his face," or prostrated himself. This is the lowliest attitude of prayer, and expresses a feeling of helplessness, humility, and entire dependence upon God. In prayer one goes to God in reverence, awe, and humility; and the attitude naturally expresses the feelings and condition of the heart.

Prayer must be in faith and from the heart. Jesus did not go through the form of prayer, but unburdened his soul to God.

(*e*) "NOT MY WILL, BUT THINE, BE DONE."

36. "Abba, Father, all things are possible unto thee; remove this cup from me." Matthew (26: 39) says: "If it be possible, let this cup pass away from me."

"Abba," as we know, means "Father."

The "cup" is the suffering of all that was rapidly coming upon him—his betrayal and trial, the cross and its shame, the horrors of dying as a sinner and of being executed as a criminal.

Then before him arose the salvation and destiny of the world, and in triumphant faith and submission he added: "Howbeit not what I will, but what thou wilt." (See Luke 22: 42, 43.) If God could not save the race unless Jesus should drink this cup, then he was willing to die.

While he must drink the bitter cup, God answered his prayer. "And there appeared unto him an angel from heaven, strengthening him." (Luke 22: 43.) He was heard "for his godly fear." (See Heb. 5: 7-9.) He "humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2: 8.)

Every prayer should be offered (1) to God and (2) in the faith and resignation of Jesus.

God may answer prayer now without granting the specific thing desired.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
What does "Gethsemane" mean?
Where was it?
What and where is Mount Olivet?
Where and what is the brook Kidron?
Why should the privilege of prayer be appreciated?
Who was sent to make preparation for the passover?
What preparation was necessary?
17 When did Jesus and the other ten follow?
What position did the people then occupy at the table?
Why did Jesus wash the apostles' feet?
18 What startling announcement did Jesus make?
What had he foretold concerning his betrayal?
19 What reply did the apostles make to this?
20 What position at the table did John occupy?
What did Peter beckon John to do?
What reply did Jesus make?
What was the sop?
21 What did Jesus say of the one who should betray him?
What did Judas ask?
What had he already done?
What answer did Jesus give him?
Who entered into him?
Explain why, since he was already a devil (John 6: 70), Satan could now enter into him.
What did Jesus say to him?
What did the apostles understand Jesus to mean?
22 When and under what circumstances did Jesus institute the Lord's Supper?
What are its elements?
For what did Jesus give thanks?
Did he give thanks for both at the same time?
What is the difference, if any, between "blessing" and "giving thanks" for them?
Whom did Jesus exhort to partake?
Can one partake for another?
What does the bread represent?
Show why the bread cannot be the literal body of Jesus.
Who alone can institute a memorial of an event before it transpires?
23 What is the "cup," and what did it contain?
What examination must one undergo before partaking of the Lord's Supper?

24 What is meant by "the blood of the covenant" and of "the new covenant?"
What was "the old covenant," and what is "the new covenant?"
How was "the old" and how is "the new" dedicated?
How alone can one be saved by the blood of Jesus?
25 What does Jesus mean by drinking anew with his disciples the fruit of the vine?
When does he do this?
32 To what place did Jesus often go?
Why?
Where were the eight apostles left?
How did Jesus manifest his deep solicitude for his disciples?
Why was he grieved?
33 Whom did he carry with him into the garden?
Where had these been with him before?
Why these?
What was apparent to his disciples?
34 What did he say to Peter, James, and John?
What does this mean?
Why was he so grieved?
Why did he feel this so keenly?
What did he then say to the three?
From whom would he receive sympathy?
Why did he exhort them to watch?
35 How far did he go from them?
Why would he be alone?
What was his first position in prayer?
How did he show his feeling of utter helplessness and entire dependence upon God?
What does the attitude of prayer show?
36 For what did Jesus pray?
How did God answer Jesus' prayer?
Repeat Heb. 5: 7-9.
How does God now answer prayer?

GOLD DUST.

A loving word to a heart that is weary,
  A lingering touch on a grief-bowed head,
A tender kiss on a face which looks dreary,
  A pitiful glance where no word is said.
A flower laid on one's plate in the morning,
  A speech repeated that makes one feel glad,
A trust reposed in one others are scorning,
  A hope, low-whispered, to one that is sad.
Nobody knows all the good they are doing,
  And nobody knows the souls they save,
Who go on their way and scatter in going
  These atoms of dust with a heart so brave.
But there's One who doth watch and count and treasure
  Each tiny grain as it leaves their hand;
And the dust of gold, all gathered together,
  Forms a crown for them in the better land.

(M. C. Patterson.)

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries. (Shakespeare.)

LESSON XI.—JUNE 10, 1928.

THE ARREST AND TRIAL.

Mark 15: 1-15.

1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.
2 And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.
3 And the chief priests accused him of many things.
4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of.
5 But Jesus no more answered anything; insomuch that Pilate marvelled.
6 Now at the feast he used to release unto them one prisoner, whom they asked of him.
7 And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder.
8 And the multitude went up and began to ask him *to do* as he was wont to do unto them.
9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews?
10 For he perceived that for envy the chief priests had delivered him up.
11 But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.
12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews?
13 And they cried out again, Crucify him.
14 And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him.
15 And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

GOLDEN TEXT.—"*He was despised, and rejected of men.*" (Isa. 53: 3.)

TIME.—Early on Friday morning, April 7, A.D. 30.

PLACE.—Pilate's palace, in Jerusalem.

PERSONS.—Jesus, Pilate, the priests, and the multitudes.

DEVOTIONAL READING.—Isa. 53: 1-6.

HOME DAILY READING.—

June 4.	M.	The Arrest.	(Mark 14: 43-52.)
June 5.	T.	Jesus and Peter.	(Luke 22: 54-62.)
June 6.	W.	Jesus Before Pilate.	(Mark 15: 1-15.)
June 7.	T.	Jesus Before Herod.	(Luke 23: 8-12.)
June 8.	F.	Barabbas or Jesus.	(Matt. 27: 17-26.)
June 9.	S.	Unjust Condemnation.	(Acts 3: 11-21.)
June 10.	S.	The Suffering Savior.	(Isa. 53: 1-6.)

HINTS AND HELPS FOR TEACHERS.

The last lesson left Jesus in Gethsemane.

Then came the wicked betrayal. Satan did his meanest and worst when he sent the wicked Judas with the hypocrisy and enmity of perdition clothed in the kiss of friendship.

This traitorous act has come to us as a synonym of the basest treachery and lowest depravity.

With clubs and swords the cowardly mob came to take Jesus. They bound him as a criminal and led him back in the night to Jerusalem for his mock trial, which took place in the palace of the high priest.

He was led first to Annas, who carried him through an informal examination, or preliminary trial. (John 18: 12, 13.)

In this trial Annas tried to extort from Jesus some admission on which he might base a charge.

A Threefold Trial Before the Jews.

Jesus underwent a threefold trial before the Jews: (1) A preliminary trial before Annas. (John 18: 12-23.) (2) Before Caiaphas, the high priest, and a number of the Sanhedrin, hurriedly collected for the purpose. (John 18: 24.) These two trials were in the night. (3) The third trial, in the morning (Matt. 27: 1; Mark 15: 1), after daylight, because they could not condemn a man to death in the night. This, the third trial, was before the Sanhedrin proper. (Luke 22: 66-71.)

We should study all the accounts of the arrest and trial, and should read all Scripture references and get all the facts of this trial fixed upon our minds.

Pilate.

Pontius Pilate was the Roman governor of Judea at that time, with headquarters at Cesarea. He went to Jerusalem during the feasts to preserve order. He frequently and needlessly insulted the Jews.

His connection with this, the greatest and saddest tragedy on earth, has made his name a synonym of cowardice, weakness, and shame.

A Threefold Trial Before Pilate.

Jesus endured a threefold trial before Pilate, as before the Jews—(1) before Pilate himself; (2) before Herod, to whom Pilate sent him; and (3) back before Pilate. Every time Jesus was formally acquitted.

The weak, vacillating, cowardly Pilate sought to release Jesus and, at the same time, to please or satisfy the Jews; but the Jewish hierarchs, in their astute villainy, understood Pilate's character too well to accept his temporizing, half-hearted, half-willed, although just, acquittal of Him whom their envy and hatred had determined to kill.

EXPLANATORY NOTES.

I. The First Trial and Acquittal Before Pilate.

1. The formal accusations of Jesus before Pilate are recorded in verses 1-5 of this lesson; in Matt. 21: 1, 2, 11, 12; Luke 23: 13; and John 18: 28-38.

The Jews were in a great hurry to have Pilate sign the death warrant, because he would probably return to Cesarea when the feast was over, and especially, if it were not done then, before they ate the passover; it would be unlawful to attend to such business after the passover had begun, and they would have to hold Jesus as a prisoner for more than a week.

Matthew (27: 1) says this formal and third trial before the Jews

was held "when morning was come" for the purpose of putting Jesus to death. When this formal sentence was pronounced, they "bound Jesus, and carried him away, and delivered him up to Pilate." They either rebound him (John 18: 12, 24), having released him in the palace of the high priest, or simply bound him more securely.

Pilate had gone to Jerusalem during the feast to preserve order.

The Jews were determined to kill Jesus—and that, too, by crucifixion.

Stoning was the usual method among the Jews of administering capital punishment (Lev. 24: 16; Deut. 13: 9, 10); but that was not sufficiently brutal, shameful, and disgraceful. The Roman way of executing base criminals was by crucifixion. This was the most degrading, most shameful, and most excruciating death one could die. Christ had foretold that he would thus suffer death. (Mat. 20: 18, 19; John 12: 32; 18: 32.) "For it is written [Deut. 21: 23], Cursed is every one that hangeth on a tree." (Gal. 3: 13.) He thus became "a curse for us."

These Jewish rulers "lead Jesus therefore from Caiaphas into the Pretorium [the palace which Pilate occupied while in Jerusalem]: and it was early; and they themselves entered not into the Pretorium, that they might not be defiled, but might eat the passover." (John 18: 28.) They considered it defilement to go into this Gentile palace, but they thought it no crime to crucify Jesus. They were very religious, but very wicked. Pilate, to accommodate them, went out and asked: "What accusation bring ye against this man?" They presumptuously expected him to sign the death warrant without a trial and upon the sentence they had already pronounced. They evaded his question and said: "If this man were not an evildoer, we should not have delivered him up unto thee." Then Pilate said: "Take him yourselves, and judge him according to your law"—as much as to say: "Why bring him to me if I am not to judge him?" They desired to kill him; hence, they replied: "It is not lawful for us to put any man to death." (Verses 28-31.) They were forced, therefore, to formulate charges against him; and, concealing the charge of blasphemy, they said: "We found this man [1] perverting our nation, and [2] forbidding to give tribute to Cæsar, and [3] saying that he himself is Christ a king." (Luke 23: 2.) This threefold charge was utterly false. Jesus raised no sedition; he did not forbid paying tribute to Cæsar (Matt. 22: 21); and he did not claim to be a king in the sense they used the word "king," but absolutely refused an earthly crown.

2. Ignoring the first two charges, Pilate examined Jesus privately concerning his claim to be a king, saying: "Art thou the King of the Jews?" Jesus replied, "Thou sayest," meaning he was. He was not, however, an earthly, political king, as he explained to Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Satisfied, Pilate went out again unto the Jews and said: "I find no crime in him." (John 18: 33-38.)

3. This acquittal infuriated the Jews, "and the chief priests accused him of many things."

4. Pilate then asked him what he had to say to these charges—these "many things" of which they accused him.

5. "But Jesus no more answered anything." Matthew (27: 14) says: "And he gave him no answer, not even to one word: insomuch that the governor marveled greatly."

II. The Second Acquittal.

In their charges against Jesus the Jews spoke of his work in Galilee. The mention of Galilee led Pilate to ask if Jesus were a Galilean; and learning that he was, he, therefore, sent him to Herod Antipas, who was also at that time in Jerusalem, hoping this would relieve him of his perplexity. Herod was tetrarch of Galilee. This was the Herod who beheaded John the Baptist and who thought Jesus was John risen from the dead. Herod was anxious to see Jesus and was curious to see him perform some miracle. Herod "questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him" to Herod. While Herod, like Pilate, found no fault in him, he and "his soldiers set him at naught, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate." On account of this courtesy of sending Jesus to Herod, he and Pilate made friends—made friends over the condemnation of Jesus! (Luke 23: 6-12.) On Jesus' return, Pilate again "called together the chief priests and the rulers and the people" and said that, having examined Jesus concerning these charges, he found no fault in him; and having then sent him to Herod for examination, Herod had seen that "nothing worthy of death" had been "done by him." Therefore, he said he would chastise him and let him go. (Verses 13-15.) This was a compromise with wickedness. Why chastise one in whom he found no fault?

III. Barabbas or Jesus.

6-13. To conciliate the Jews, restive under Roman rule, the Roman governors had the custom of releasing at this great, sacred feast a prisoner, whom they themselves chose. "They had then a notable prisoner, called Barabbas" (Matt. 27: 16), "bound with them that had made insurrection, men who in the insurrection had committed murder," and he was a "robber." Pilate "sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha [elevated place]" (John 19: 13), and, it seems, placed Jesus and Barabbas side by side before the people and asked: "Which of the two will ye that I release unto you?" (Matt. 27: 21). The multitude doubtless would have said "Jesus," for "the common people heard him gladly," and less than a week before that they were shouting loud hosannas to his name; but "the chief priests and the elders persuaded" and "stirred up the multitudes" "that they should ask for Barabbas, and destroy Jesus." (Verse 20.) They "denied the Holy and Righteous One, and asked for a murderer to be granted unto" them, "and killed the Prince of life." (Acts 3: 14, 15.) A most fatal choice! In the meantime, while Pilate was on the judgment seat and the priests were persuading the people to choose Barabbas, Pilate's wife, having suffered many things in a dream concerning Jesus, sent Pilate word to have "nothing to do with that righteous man." (Matt. 27: 19.) She was convinced that Jesus was a just man. It is strange that in this terrible trial of Jesus the only voice raised in intercession for him was

from this Gentile woman. Pilate knew "that for envy the chief priests had delivered him up;" but he was too cowardly to set Jesus at liberty upon his decision of innocence, and seized this opportunity to release him, hoping the Jews would choose Jesus. When they chose Barabbas, he asked: "What then shall I do unto Jesus who is called Christ?" They shouted: "Let him be crucified." (Verse 22.)

This question, "What then shall I do unto Jesus?"—his life, his claims, his gospel—must be decided by all.

Still desiring to release Jesus, Pilate "said, Why what evil hath he done? But they cried out exceedingly, saying, Let him be crucified." (Verse 23.)

IV. The Third Acquittal.

14. "And he said unto them the third time, Why, what evil hath this man done?" (Luke 23: 22.) "But they cried out exceedingly, Crucify him." While Pilate confessed that he "found no cause of death in him," to gratify the priests he again proposed consciously to make a compromise with sin and to chastise or scourge publicly one who he knew was innocent. (Luke 23: 22.) One sin consciously committed leads, as in Pilate's case, to others and to worse sins. Pilate would do right if it did not cost too much. He was not bold and courageous to do right regardless of the people, but would beg of them permission to do right. Those to-day who are afraid to do right are like Pilate.

15. "And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified."

Matthew (27: 24, 25) adds: "So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man." Washing his hands was a symbolic act declaring, as he said, his innocence; but this could not remove the guilt from his soul.

The Jews assumed all responsibility, and said: "His blood be on us, and on our children."

Scourging was the cruel preparation for the execution. "The unhappy sufferer was publicly stripped; was tied by the hands in a bent posture to a pillar; and th[illegible]

seemed to affect Pilate, and he had Jesus led out before the people, as him in re

darkness over the whole land un-

Must Jesus Bear the Cross Alone?

In Jesus' humiliation, his judgment, or Pilate's decision of "not guilty," wa

V. "This Is Jesus the King of the Jews."

(Matt. 27: 60, 61). They "beheld where he was laid." (Mark 15: 47.)

The tomb was near by in a garden, and no one had ever been placed in it. (John 19: 41, 42.) It was cut out horizontally in the rock. (John 20: 3-8.)

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
Define, locate, and describe Golgotha.
With what should both teachers and pupils be familiar?
What can teachers and pupils relate concerning Peter, Judas, and John in this connection?
Upon what day was Jesus crucified?
Give a description of the death on the cross.
What nations practiced this mode of punishment?
When and by whom was this abolished?
What is meant by, "In his humiliation his judgment was taken away?"
Why was Simon forced to help Jesus bear the cross?
Who followed Jesus?
What did Jesus say to the "daughters of Jerusalem?"

22 Where was Jesus crucified?
In what way was additional shame heaped upon Jesus?
Of what was this a fulfillment?

23 What was offered Jesus to drink?
Why would he not drink it?
What was Jesus' first utterance on the cross?

24 What do you do for your enemies?
What became of Jesus' clothes?
Of what was this a fulfillment?
Why did the soldiers guard the body on the cross?

25 At what time was Jesus crucified?
How did the people mock Jesus?
Of what was this a fulfillment?
What did the elders, the scribes, and the priests do and say?
Of what was this a fulfillment?

26 What was written over Jesus?
Why did Pilate say, "This is Jesus the King of the Jews?"
What request did the Jews make of him regarding it?
What was his reply?
In what languages was it written?
Why?
Of what was it a fulfillment to crucify Jesus with thieves?
How do you reconcile the statements of Mark and Matthew with that of Luke in regard to what these thieves said to Jesus?
What did one thief say to the other?
Why do you think he was sincere?
Why do you suppose he did not understand the nature of Christ's kingdom?
What then did he say to Jesus?
What reply did Jesus make?
How can people be saved now?
What was Jesus' second utterance on the cross?
What was his third?
What did John do for Mary?

33 What spread over the land for three hours?
What did this darkness express?

34 What was Jesus' fourth utterance on the cross?

35 Whom did some think he called?
What was Jesus' fifth utterance on the cross?
What was given him to drink?

36 What was his sixth utterance on the cross?

37 What was his seventh and last utterance on the cross?

38 What happened to the veil of the temple?
What did this signify?
State what else transpired.

39 What effect did this have upon the centurion?
What did he say?
What did the people who witnessed all this do?
What friends of Jesus were by the cross?
Why did the Jews not want the bodies to remain on the cross on the Sabbath?
What request did they make of Pilate?
Why did the soldiers not break Jesus' legs?
Why pierce him?
Of what were these two things a fulfillment?
Relate different treatments that those on crosses received.
Who took Jesus down and buried him?
Who assisted?
In what was his body bound?
Where was he buried?
Who were present?

LESSON XIII.—JUNE 24, 1928.

REVIEW—JESUS THE SAVIOR.

GOLDEN TEXT.—*"Choose you this day whom ye will serve."* (Josh. 24: 15.)

DEVOTIONAL READING.—Zeph. 3: 14-17.

HOME DAILY READING.—

June 18. M. The Glorified Savior. (Mark 9: 1-10.)
June 19. T. The Serving Savior. (Mark 10: 35-45.)
June 20. W. The Triumphant Savior. (Mark 11: 1-10.)
June 21. T. The Teaching Sa[illegible]

measurable injury to children. The matters of which parents talk most to one another and to their children the children are led to consider of greatest importance; and when the word of God is not spoken of at all, it is natural for children to consider it of no importance. Parents can commit no greater sin against their children than to fail to lead them to love and obey the word of God.

This command to teach the word of God to their children was frequently repeated to the Israelites. (Ex. 13: 8; Deut. 11: 19.)

God pronounces a great blessing upon all who fear him, think upon his name, and speak often to one another in regard to him. Such he calls his "jewels"—his own possession—whom he will spare as a father spares his own son that serves him, and whose names are written in his book of remembrance. (See Mal. 3: 16-18.)

8, 9. We would suppose that Moses spoke figuratively in order to impress the Israelites with the fact that the commandments of God should be ever upon their hearts and before their eyes in exhorting them to bind them as signs upon the hand and as frontlets between the eyes and to write them upon the gates and doorposts. These expressions were frequently used. (Ex. 13: 9, 16; Deut. 11: 18-20.) But the Israelites took these things literally; "for they have always considered the wearing of the 'tephilim,' or frontlets, a permanent obligation. The form was as follows: Four pieces of parchment, inscribed—the first, with Ex. 13: 2-10; the second, with Ex. 13: 11-16; the third, with Deut. 6: 1-8; and the fourth, with Deut. 11: 18-21—were inclosed in a square case or box of tough skin, on the side of which was placed the Hebrew letter 'shin,' and bound round the forehead with a thong or ribbon. When designed for the arms, those four texts were written on one slip of parchment, which, as well as the ink, was carefully prepared for the purpose. With regard to the other usage supposed to be alluded to, the ancient Egyptians had the lintels and imposts of their doors and gates inscribed with sentences indicative of a favorable omen. [Wilkinson.] And this is still the case, for in Egypt and other Mohammedan countries the front doors of the houses—in Cairo, for instance—are painted red, white, and green, bearing conspicuously upon them such sentences from the Koran as: 'God is the Creator;' 'God is one, and Mahomet is his prophet.' " (Jamison-Fausset, and Brown.) From this sprang the custom of making "broad their phylacteries" and enlarging "the borders of their garments," condemned by Jesus. (Matt. 23: 5.)

V. The Early Life of Saul.

(Phil. 3: 4-6.)

Paul is one of the greatest characters of the world, if not the very greatest (except, of course, Jesus of Nazareth).

The time of Paul's birth is not known exactly. He was a young man when Stephen was stoned. (Acts 7: 58.)

His father, although a Jew, enjoyed Roman citizenship, and Paul himself was a free-born Roman citizen. (Acts 22: 28.)

He was born in Tarsus, of Cilicia (Acts 22: 3), and was "a citizen of no mean city" (Acts 21: 39). This city was situated on the banks of the river Cydnus, a navigable stream, and was famous for its Greek

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Places, and Persons.
Did you read the Home Daily Reading?
What and where was the plain of Moab?
What should this lesson cause us to realize?
What are the qualifications of teachers of the Bible?
Who, then, should be put forward in congregations as teachers?
4 Against what did God warn the Israelites?
In the land which they were about to enter, what were they to observe?
What do the statutes and ordinances of God embrace?
What is it to fear and honor Jehovah?
What would overtake the Israelites if they did not do this?
What does "hear" mean?
What blessings did Jesus pronounce upon the eyes and ears of his disciples?
What is meant by "Jehovah our God"

What is the true meaning and purpose of this?
What in connection with this did Jesus condemn?
4-6 Who was one of the greatest characters of the world?
When do we first meet with Saul?
When was he first called "Paul?"
What did his enemies say of his presence and speech?
Where was he born?
Where was Tarsus?
For what was it famous?
What language and trade did Saul learn there?
What is a Jewish proverb about teaching boys a trade?
How did Saul become a Roman citizen?
What was his religion?
Where and under whom was he brought up?
What declarations show his progress?
What kind of conscience did he keep?
In what was he counted blameless?
Why, then, did he persecute the church?

LESSON II.—JULY 8, 1928.

SAUL AND STEPHEN.

Acts 7: 54 to 8: 3; 22: 19, 20.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

LESSON III.—JULY 15, 1928.

THE CONVERSION OF SAUL.

Acts 22: 6-16.

6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.
7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.
10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
11 And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus.
12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there,
13 Came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him.
14 And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.
15 For thou shalt be a witness for him unto all men of what thou hast seen and heard.
16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.

GOLDEN TEXT.—*"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."* (1 Tim. 1: 15.)

TIME.—A.D. 37, generally supposed to be the time of Saul's conversion; A.D. 58, Paul's speech on the castle stairs—this lesson.

PLACES.—Jerusalem and Damascus.

PERSONS.—Jesus, Saul, those with Saul, Ananias, his audience.

DEVOTIONAL READING.—Ps. 119: 41-48.

HOME DAILY READING.—

July 9.	M.	Christ Appears to Saul. (Acts 9: 1-9.)
July 10.	T.	The Conversion of Saul. (Acts 9: 10-19.)
July 11.	W.	Experience and Testimony. (Acts 22: 6-16.)
July 12.	T.	Called of God. (Gal. 1: 11-17.)
July 13.	F.	Born of the Spirit. (John 3: 1-8.)
July 14.	S.	Salvation and Service. (1 Tim. 1: 12-17.)
July 15.	S.	Testifying to God's Word. (Ps. 119: 41-48.)

GEOGRAPHICAL NOTES.

Damascus has the reputation of being probably the oldest city in the world. It is about one hundred and thirty miles north from Jerusalem, and is the capital of Syria. It now has about one hundred and fifty thousand inhabitants. A railroad runs to it from Beirut, a town of about eighty thousand inhabitants, on the Mediterranean Sea.

thou hast seen and heard. [illegible] who he was); he must repent of his sins, which he did, as his fasting and praying for three days shows; and he must "arise, and be baptized, and wash away" his sins, "calling on his name."

Paul's sins were not forgiven when he first saw that light, for he knew not then who addressed him; they were not forgiven when he readily believed the statement that it was Jesus who spoke to him, for he went, blind, into Damascus, and there remained, fasting and praying, until Ananias reached him and told him what he "must do."

When Ananias told him to "arise, and be baptized, and wash away" his sins, he at once did so, and was comforted, and then "took food and was strengthened." (Acts 9: 19.)

That he must "arise, and be baptized," shows that he must go to the water to be baptized and not that the water was brought to him.

Baptism is a washing (Tit. 3: 5; Heb. 10: 22); and inasmuch as God forgives the sins of those who in faith and penitence are baptized in the name of Jesus, they are said to wash away their sins.

Paul must receive the same instruction and must do the same things which those did on Pentecost for the remission of sins. No vision or miracle in Paul's case released him from obedience to the will of God. These miracles served their purpose, as we have seen; but, aside from these, Paul must hear the word of God, believe in Jesus, repent of all his sins, and "arise, and be baptized, and wash away" his sins, "calling on his name."

"Calling on his name" is the same as being baptized "in the name of Jesus Christ" in Acts 2: 38, and means that while one is baptized in obedience to God, he does so calling upon the Lord and looking to Jesus for pardon and salvation. Jesus saves.

VI. The Third Party.

"Sometimes persons object to the plan of salvation revealed in the Scriptures because it makes man depend upon a third person. Here God requires Saul to be led by another, he not a believer, into Damascus, and then depend upon yet another for needed instruction as to what he should do to find forgiveness from God. God uses men, both good and evil, in carrying out his purposes, and to object to a plan of the Lord because it requires the office of a third person arises from a lack of confidence in God's ability to have the person where and when he needs him. It betrays a distrust in God's power to do his work in his own chosen way." (Lipscomb.)

VII. Repairing Injuries.

Like all truly penitent ones, Paul desired to build up that which he had done so much to tear down; and he began at once to preach that

Jesus is the Christ, and soon suffered such persecution as he had heaped upon others.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Places, and Persons.
Where and what was Damascus?
What is its present population?
Did you read the Home Daily Reading?
With what did Lesson I. close?
Give in Paul's own language and in Luke's language what he did.
What shows that others besides Stephen suffered martyrdom?
What authority did Saul seek?
What shows the power of the Sanhedrin?
To what does "the Way" apply?
Who is "the Way?"
How many ways of salvation are there?
Why did Saul desire to take the disciples to Jerusalem?
6 As Saul and his company drew near to Damascus, what happened?
Why cannot this be accounted for upon natural causes?
What did Saul see?
7 What effect did this light have upon him and those with him?
8 Who spoke to him, and in what language?
What question did Saul ask?
What was Jesus' reply?
Why say he was Jesus of Nazareth?
Why was it hard to kick against the goad?
In what way was Saul persecuting Jesus?
9 What did those with him see and hear?
Why did they not understand the voice?
10 Why did Jesus appear to Saul?
What vastly important question did Saul then ask?
What answer was given?
Why did Jesus not tell Saul directly what to do?
Why were those with Saul not so much affected as he was?
11 What was Saul's condition when he arose from the ground?
What shows his deep anxiety and contrition?
Whom did he see in a vision?
12, 13 Who was Ananias?
What did the Lord direct him to do?
Where would he find Saul?
Describe this street.
What evidence did the Lord give of Saul's earnestness?
Why did Ananias fear to go?
How did the Lord remove these fears?
14-16 For what purpose did Ananias say the Lord had sent him?
How did he restore Saul's sight?
What had the Lord chosen Saul to know and see?
What were the qualifications of an apostle?
What then did Ananias tell Saul to do?
Why the miracles in Saul's case?
Notwithstanding the miracles, what must he believe and do to be saved?
Why must he arise in order to be baptized?
What is meant by "calling on his name?"
What is said of the third person in this and other cases?
What sin does one commit when he objects to God's plan of salvation?
What does a penitent person always seek to repair?

"TRUTH ALONE IS STRONG."

Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.
Truth forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the future and, behind the dim unknown,
Standeth God, within the shadow, keeping watch above his own.

(Lowell.)

LESSON IV.—JULY 22, 1928.

Cilicia was a province in the southeastern part of Asia Minor, between Pamphylia on the west and Syria on the east, with Lycaonia and Cappadocia on the north, and bordering on the Mediterranean Sea. It was Paul's native country, and, according to God's rule of work, he

EXPLANATORY NOTES

almost everything else. Some seem to have but little regard for the word of God. This is said because they heed not God's charge to "preach the word," to know nothing "save Jesus Christ, and him crucified," and disregard all he says about avoiding untaught questions and many other things.

The Jews, as a people, did not believe that Jesus of Nazareth is the Messiah. Convinced of that, they were ready to become Christians. Depreciating Jesus to-day as Prophet, or Teacher, Priest, and King is infidelity. To teach theories which depreciate his authority to-day as King is partially to deny him and to help destroy faith in him and the New Testament.

II. The Effect of Paul's Preaching.

21. First, all the Jews in Damascus were "amazed" at Paul's preaching, because they knew he had "made havoc of them that called on this name" and "had come hither" with authority to bind them and to take them to the chief priests in Jerusalem.

22. Second, Paul gained strength as a preacher and "confounded" the Jews by his proof that Jesus "is the Christ." He proved this and "confounded" those who opposed him by showing that Jesus fulfilled the law and the prophets as the Christ.

23. "And when many days were fulfilled"—that is, after his stay in Arabia and his return to Damascus, or about the end of the three years mentioned above—the Jews, in the third place, took counsel together to kill Paul. They were (1) amazed, (2) confounded, and (3) decided to kill him.

24. The plot of the Jews to kill Paul became known to him. He says "the governor under Aretas the king guarded the city" of Damascus in order to take him. (2 Cor. 11: 32.) This verse says: "They watched the gates also day and night that they might kill him."

25. Knowing this, the disciples let him down by night in a basket through a window of a house built upon the wall of the city, and he escaped. (2 Cor. 11: 33.)

III. Paul Sent to the Gentiles.

26. From Damascus, Paul went to Jerusalem and attempted to join the apostles there; but they were afraid of him, not believing he had become a Christian. They could not believe that one who was once such a persecutor was now a Christian.

27. Barnabas, reared on the island of Cyprus and a good man (Acts 4: 36, 37), seems to have known Paul, or Paul may have sought him first. Anyway, Barnabas was convinced of the truthfulness of Paul's conversion. He took Paul to the apostles and declared his conversion to them—that he had seen the Lord, that the Lord had spoken to him, and that he had already preached boldly in Damascus in the name of Jesus. Paul, as he says, did not see all the twelve apostles at this time; he saw Peter and James, the Lord's brother. Peter received Paul into the house he was occupying then in Jerusalem, and Paul tarried with Peter fifteen days. (Gal. 1: 18, 19.) It is most interesting to imagine what Paul and Peter discussed during that time.

28, 29. Paul was with these apostles in the work—"going in and going out at Jerusalem, preaching boldly in the name of the Lord."

To call "on this name," as in verse 21, is to be a Christian, and to preach "in the name of Jesus" is to preach the gospel.

In Jerusalem, Paul "spake and disputed against the Grecian Jews." He spoke Greek and could easily discuss with this class of people. Also he could as easily discuss with Hebrews. Instead of hearing him, these Grecian Jews were seeking to kill him.

30. When the brethren learned this, they took Paul to Cesarea, the seaport of Jerusalem, "and sent him forth to Tarsus," his native city. Of this he says in his speech recorded in Acts 22 that at this time, while in Jerusalem and while he prayed in the temple, he "fell into a trance" and saw Jesus, who said to him: "Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me." He replied, saying to the Lord that the Jews knew all he had done as a persecutor and the part he had taken in Stephen's death. But the Lord said to him: "Depart: for I will send thee forth far hence unto the Gentiles." From this it seems that Paul was disposed to remain at Jerusalem and continue his discussion with the Jews.

From Tarsus he went into Cilicia and Syria and preached the gospel in these countries (see Gal. 1: 21-24), for we read later of churches there (Acts 15: 30, 41). Paul was never idle; rather, he was always very busy preaching the gospel and teaching the Christian life.

IV. The Church Edified.

"The church throughout all Judea and Galilee and Samaria had peace, being edified," and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied. (Acts 9: 31.) This shows what the church is—namely, Christians, children of God, disciples of Christ, in any district or country, or any city, or any place. The church in Judea, or in Galilee, in Samaria, or in all these countries together, embraced the children of God, disciples of Christ, Christians, in these places.

"Had peace, being edified." Who had peace and were edified? Children of God, Christians, disciples of Christ.

We know what "edify" means. The children of God, disciples of Christ, Christians, in peace received instruction and encouragement and were built up in the faith and hope of the gospel.

It is remarkable that after the conversion of Paul, the chief persecutor of the church, peace and edification followed. Yet this was a reasonable result. It is remarkable also that one person can cause so much agitation, disturbance, and trouble even in the church to-day.

V. Paul a Year at Antioch.

(Acts 11: 25, 26.)

When the report of the progress of the gospel in Antioch "came to the ears of the church" in Jerusalem, "they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they

would cleave unto the Lord: for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord."

In addition to the number who had already turned to the Lord before Barnabas had reached Antioch, through his goodness and faith and service many more "were added unto the Lord." Let us endeavor to understand and appreciate what "added unto the Lord" means.

With this increased number and work and interest in the gospel, Barnabas "went forth to Tarsus to seek for Saul." He was well acquainted with Saul, and knew he would be a faithful colaborer. "When he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch."

Since "it came to pass" by the direction of the Lord that the disciples were gathered, and that Barnabas and Saul "taught much people," it must be that by the direction of the Lord it came to pass that the disciples were called "Christians." There is nothing to indicate that they were called "Christians" in derision. On the other hand, they accepted and wore this name, and even suffered for it. King Agrippa realized that Paul was trying to persuade him to become a Christian, and Paul acknowledged that he himself was a Christian. (Acts 26: 27-29.) Peter (1 Pet. 4: 14, 16) says, "If ye are reproached for the name of Christ, blessed are ye;" and, "If a man suffer as a Christian, let him not be ashamed." James (2: 7) speaks of some who "blaspheme the honorable name by which ye are called." What name is more honorable than that of Christ? And "for a whole year

place were at Jerusalem on Pentecost (Acts 2: 10);

of Paul's missionary work among the Gentiles, ending with his first imprisonment at Rome.

Antioch was the center of Paul's operations, and became his

IV. "Sent Forth by the Holy Spirit."

4. They were "sent forth by the Holy Spirit," because the Holy Spirit directed these prophets and teachers to do this.

The Holy Spirit made the elders of the church at Ephesus, or the overseers, by teaching both the qualifications and work of overseers, or elders. (Acts 20: 28.) The Holy Spirit thus makes elders to-day. If elders are not made by the Holy Spirit—according to the directions of the Holy Spirit and have not the Holy Spirit—they are not elders. (See 1 Tim. 3: 1-7; Tit. 1: 5-11.)

Jesus made and baptized more disciples than John the Baptist, but he did not do the baptizing with his own hands or do all the teaching himself. (John 4: 1-3.) What his disciples did by his direction or authority, he did.

V. The Places Visited.

They took a ship at Seleucia, the seaport of Antioch and sixteen miles distant, and "sailed to Cyprus."

They had entered upon a momentous undertaking.

This was a practical course to take, because Barnabas, having been born and reared on this island, was acquainted with the places and people, which fact was of great advantage.

Let it be noted that Barnabas was first a missionary to his own native land.

5. There were many Jews at Salamis; hence these "synagogues of the Jews." The gospel had been preached there before. (Acts 11: 19.) Although sent to preach to the Gentiles, Barnabas and Saul first preached in these synagogues to the Jews. The Gentiles could be more easily reached through the Jews of their own country; besides, this was God's order: "To the Jew first, and also to the Greek." (Rom. 1: 16.) "It was necessary that the word of God should first be spoken to you." (Acts 13: 46.)

"And they had also John as their attendant." This was Mark, Mary's son (Acts 12: 12), "cousin of Barnabas" (Col. 4: 10), and Peter's son in the gospel (1 Pet. 5: 13); and he was doubtless at home when Peter, delivered from prison, went to his mother's house. It is said that he wrote the Gospel of Mark under the direction of Peter. He could be of service in many ways, baptizing and rendering other necessary assistance.

It is not stated what success they had at this place.

VI. Intervening Verses.

Verses 6-12 intervene here, but they state the following facts: From Salamis Paul and his company went to Paphos, which was the seat of the Roman government. In making this journey, they went through the whole island from east to west. At Paphos they encountered a certain sorcerer, a false prophet, a Jew, whose name was "Bar-Jesus." Sergius Paulus, the proconsul and governor of the island, sought to hear the word of God from Barnabas and Saul; but when Elymas, this magician and false prophet, learned this, he sought to turn away Sergius Paulus from the faith; but Paul, "filled with the Holy Spirit," denounced him as a "son of the devil," "full of all guile and all villainy," an "enemy of all righteousness," and said to him,

"Wilt thou not cease to pervert the right way of the Lord?" and smote him with blindness. Seeing this, the proconsul "believed, being astonished at the teaching of the Lord."

Here Saul is first called "Paul." He is never called "Saul" after this. Some think that he got his name from this Sergius Paulus, but it is more likely that "Saul" was his Hebrew name and "Paul" his Roman name. From this time he takes the lead. This is the first recorded miracle he performed.

VII. Paul and Barnabas' Further Journey.

13-15. From Paphos, on the island of Cyprus, "Paul and his company" sailed northwest to Perga.

Paul had doubtless preached already in Cilicia, hence the brethren and churches there. (Acts 15: 23, 41.) He and Barnabas on this tour went first to Barnabas' native island, and now they go to provinces just west and north of Cilicia.

We cannot fail to see the systematic effort to evangelize these countries.

From Perga, Mark returned to Jerusalem—for what reason, Luke does not here state; but his departure was not satisfactory to Paul, and caused him and Barnabas to separate. (Acts 15: 36-41.) Mark went with Barnabas on a second journey to Cyprus, and finally reinstated himself in Paul's favor, becoming a comfort and a profit to him. (Col. 4: 10; 2 Tim. 4: 11.)

They did not tarry long or preach at this time at Perga; they preached there on their return. (Acts 14: 25.)

From Perga they went north to Antioch in Pisidia. The road which they traveled led through mountains and was infested with robbers. It may be that Paul refers to this journey in enumerating the many dangers and perils through which he had passed. (2 Cor. 11: 23-27.)

Paul and Barnabas "went into the synagogue on the Sabbath day, and sat down."

"And after the reading of the law and the prophets the rulers of the synagogue" extended to them an invitation to speak, which Paul at once accepted.

VIII. Paul's First Recorded Speech.

Verses 16-41 give Paul's first recorded speech, but he had made many before this. This speech had a wonderful effect upon his hearers. Compare this speech with that of Peter on Pentecost (Acts 2: 14-40) and of Stephen before the council (Acts 7).

"As they went out, they besought that these words might be spoken to them the next Sabbath."

IX. The Effect of Paul's Preaching.

44. We may well suppose that Paul and Barnabas were not idle during the week. Paul's sermon on the previous Sabbath, his and Barnabas' work during the week, and the great interest which all this had stirred up, brought "almost the whole city . . . together to hear the word of God" on "the next Sabbath day."

fold.' Some of the Gentiles were of that state of heart and mind which [illegible]

[illegible]

[illegible] accepted the gospel in Antioch. God is no respecter of persons.

49. Such persons throughout all the country accepted it. "And the word of the Lord was spread abroad throughout all the region." The "region" was Pisidia, and the word of God was spread abroad by people's obeying it.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Places, and Persons.
Did you read the Home Daily Reading?
What and where was Cyprus?
Give its dimensions and prominent towns.
How, then, was Paul developed for an apostle?
Name the others mentioned here.
Who was "Symeon?"
Who was "Lucius?"
Who was "Manaen?"
What is a "foster-brother"? [illegible]

16 Who in the generations gone by suffered all the nations to walk in their own ways.

17 And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

GOLDEN TEXT. "*I know how to be abased, and I know also how to*

LESSON VIII.—AUGUST 19, 1928.

PAUL CARRIES THE GOSPEL INTO EUROPE.

Acts 16: 9-15.

9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12 And from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful [illegible]

der the Great, and named for himself. It was made famous by the

12 What was the place of landing?
13 What did Paul and his company dis-

What did all these New Testament preachers [illegible]

must suffer, die, and rise from the dead. The Jews' idea of the promised Messiah and King was inconsistent with the humility, suffering

destructive sins of the present is neglecting, and even refusing, to examine all religious questions in the [illegible]

they should be defiled by it. Paul did this at Antioch, in Pisidia. (Acts 13: 51.)

"Your blood be upon your own heads; I am clean." This idea comes from the figure of the watchman on the walls of a city. (See Ezek. 33: 1-9.) All through the Bible we are taught our responsibility to others. Paul was responsible "for the blood" (the salvation) of the Jews until he had declared unto them the whole truth. When he had done this, he was "clean," or no longer responsible for their salvation.

We are all responsible for the salvation of our families and neighbors to the extent of our ability and opportunity to teach and influence them to obey God. This is a most serious consideration.

"From henceforth I will go unto the Gentiles." When the truth was presented clearly and strongly and the people refused to obey it, the apostles turned to those who would accept it. Jesus teaches this.

While the church to-day must do all in its power to present the gospel to the people, the people also must be made to feel their responsibility. Those who do not realize their own responsibility cannot be saved.

7. "Justus," as his name implies, was just and desired to see justice done Paul and his colaborers. "One that worshiped God." He was a proselyte, but not a Christian. His house was close to the synagogue, and he threw it open to Paul that he might continue to teach and preach there. Justus' house was not Paul's lodging place.

8. "The ruler of the synagogue." The rulers and leaders of the people seldom accepted the truth; and when they did, they were the last to do so. At Jerusalem the priests were among the last to become "obedient to the faith." (Acts 6: 7.) Crispus reversed this rule, being one of the first at Corinth to become a Christian. He

was presented clearly and strongly and the people refused to obey it, the apostles turned to those who would accept it. Jesus teaches this.

While the church to-day must do all in its power to present the gospel to the people, the people also must be made to feel their responsibility. Those who do not realize their own responsibility cannot be saved.

7. "Justus," as his name implies, was just and desired to see justice done Paul and his colaborers. "One that worshiped God." He w

The result of Paul's preaching was that "Crispus, the ruler of the

All cannot "speak the same thing" while teaching different things con-

foundation can any "man lay than that which is laid, which is Jesus Christ."

This declaration, if there were no other in

LESSON XIII.—SEPTEMBER 23, 1928.

THE CHRISTIAN BASIS OF TOTAL ABSTINENCE.

12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.
13 Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

GOLDEN TEXT.—*"Let no man seek his own, but each his neighbor's good."* (1 Cor. 10: 24.)

TIME.—A.D. 57.

PLACES.—Paul wrote from Ephesus to the church at Corinth.

PERSONS.—Paul and the Corinthians.

DEVOTIONAL READING.—Rom. 14: 13-21.

HOME DAILY READING.—

What was the condition of Paul's heart when he wrote this letter?
1-3 What is the great difference between knowledge and love?
Why does the one of verse 2 not know yet what he ought to know?
What is God's rule of love?
4 About what had the church asked Paul?
Where were sacrifices to idols eaten?
Was the whole animal eaten?
What were Jews and Gentiles forbidden to do?
To whom did the Gentiles sacrifice?
Were these idols anything?
Then why should one not eat the sacrifices as an ordinary meal?
Why is this called a "temperance lesson?"
What is the great law of love laid down in this lesson?
What is meant by saying, "No idol is anything in the world?"
5, 6 What had the Gentiles?
What do Christians know?
7 What do all know?
What is meant by "weak conscience?"
In what way do such sin?
8 Why does not food commend us to God?
9-11 What does commend us to God?
Against what should all guard?
In what way may a weak brother be led into sin?
What great lesson does this teach us?
For what should one not destroy a weak brother?
12 In what way do we sin against Christ?
What about the introduction of instrumental music and various religious organizations against the consciences of brethren?
13 What must all Christians say?
What must all not seek?
What must all seek?

I have a life with Christ to live,
And, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

I have a life in Christ to live;
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?

Nay; rather, while the sea of doubt
Is raging widly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at thy feet
Take but the lowest seat;
And hear thine awful voice repeat,
In gentlest accents heavenly sweet,
"Come unto me and rest;
Believe me and be blest." (J. C. Shairp, LL.D.)

LESSON XIV.—SEPTEMBER 30, 1928.

REVIEW—PAUL THE MISSIONARY.

GOLDEN TEXT.—"*Christ liveth in me.*" (Gal. 2: 20.)

DEVOTIONAL READING.—Phil. 4: 4-8, 19, 20.

HOME DAILY READING.—

September 24.	M.	Paul's Divine Authority. (Gal. 1: 6-17.)
September 25.	T.	Witnessing for Christ. (Acts 26: 15-23.)
September 26.	W.	The Spirit and Form of Service. (Rom. 12: 1-8.)
September 27.	T.	Religious Freedom. (Gal. 5: 1-15.)
September 28.	F.	Why Send Missionaries? (Rom. 10: 1-15.)
September 29.	S.	God Revealed in Christ. (Heb. 1: 1-9.)
September 30.	S.	Rejoice and Pray. (Phil. 4: 4-20.)

In every sense of the word Paul was truly a missionary. He was commissioned by the Lord to preach the gospel to the Gentiles, but not without first seeking the salvation of his own people—"to the Jew first, and also to the Greek." (Rom. 1: 16; see also Acts 13: 46.) He was a missionary, because he had a mission to fill and felt under obligation to God and men to fill it. So are we all missionaries, whether we realize it or not, or do anything toward meeting our obligations to ourselves, to men, and to God. All men owe it to themselves as well as to others and to God to become Christians and to live the Christian life. If they do not meet these obligations, they must suffer the fearful consequences. Paul's sacrifices, sufferings, extended work in various fields, and giving up all earthly interests for Christ's sake, declare him to be one of the greatest missionaries that has ever lived. Jesus was preeminently the greatest missionary, and Paul exhorts all to follow him, as he followed Christ.

One does not have to go to a foreign field in order to be a missionary; but [illegible] Paul was truly a missionary. He was [illegible] commissioned by the Lord to preach the gospel to the Gentiles, but not without first seeking the salvation of his own people—"to the Jew first, and also to the Greek." (Rom. 1: 16; see also Acts 13: 46.) He was a missionary, because he had a mission to fill and felt under obligation to God and men to fill it. So are we all missionaries, whether we realize it or not, or do anything toward meeting our obligations to ourselves, to men, and to God. All men owe it to themselves as well as to [illegible]

; seeketh not its own, is not provoked, taketh

EXPLANATORY NOTES.

I. Spiritual Gifts.

4-7. In the [illegible] were all made to drink of one Spirit. For the body is not one member, but many." (Verses 12, 13.) All the members of the human body are useful and fill their mission; so every one in Christ's body—the church—has his mission, or work. None can be ignored or mistreated, but "the members should have the same care one for another."

II. The Purpose of Spiritual Gifts.

Before the complete revelation of God's will, and especially in the absence of the inspired apostles,

of love, and patience of hope as duties, privileges, and blessings remain for us all through time.

2. The "gift" (gifts) of this verse—prophecy, miraculous knowl-

VI. That Which Abides.

13. "But now"—after miraculous gifts have served their purpose

LESSON III.—OCTOBER 21, 1928.

CHRISTIAN STEWARDSHIP.

2 Cor. 8: 1-9; 9: 6, 7, 15.

1 Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;

2 How that in much proof of affliction the abundance of their joy and th

34); the troubles which disturbed Jerusalem at the time, which was only a few years before its destruction, increased its poverty.

When Peter, James, and John gave to Paul a [illegible]

with his hands the thing that is good [at some honest occupation], that he may have whereof to give to him that hath need." (Eph. 4: 28.) This is the right and successful

"deep poverty;" (3) yet the riches of their liberality abounded; (4) they gave according to "their power," or ability; (5) they went even beyond the rule of giving according to ability and denied themselves for the time of the comforts of life in order to give more—"beyond their power" they gave; (6) "they gave of their own accord;" (7) they did not have to be entreated by Paul to give, but they besought him "with much entreaty" to allow them to participate in "the fellowship in the ministering to the saints;" (8) they went beyond Paul's desire and expectation in this matter—not as he "had hoped;" (9) and

No he[redacted]

What had the zeal of the Corinthians done for the Macedonians?
Why did Paul want the Corinthians to have their contribution ready when the brethren from Macedonia should reach Corinth?
2-5 State the nine facts concerning the liberality of the Macedonians.
What is the secret of all free, cheerful, and genuine liberality?
In what other way had the Philippians shown their liberality?
6 Whom did Paul exhort to visit the Corinthians in regard to this?
Who had been appointed by the churches to travel in regard to this grace?
What did Paul avoid?
How?
What should we do now in regard to money matters?
What had Paul ap[illegible]
8 About what did Paul not speak by way of commandment?
What had he ordered the Corinthians to do?
Does God command us to be liberal?
9 What is Paul's strongest argument to move the Corinthians, or any of us, to give?
6 Give the causes Paul used to stimulate the Corinthians.
What is a general principle about sowing and reaping?
Did you read the references on this?
7 Who should give?
According to what should one give?
In what spirit should one not give?
What kind of giver does God love?
Who is the truly liberal man?
15 Name, in order, the results of this liberality.

Lesson III. ELAM'S NOTES.

What had the zeal of the Corinthians done for the Macedonians?
Why did Paul want the Corinthians to have their contribution ready when the brethren from Macedonia should reach Corinth?
2-5 State the nine facts concerning the liberality of the Macedonians.
What is the secret of all free, cheerful, a[illegible]feast for two.
8 About what did Paul not speak by way of commandment?
What had he ordered the Corinthians to do?
Does God command us to be liberal?
9 What is Paul's strongest argument to move the Corinthians, or any of us, to give?
6 Give the causes Paul used to stimulate

Lesson IV.

miles was necessary between Ephesus and Miletus. Paul's stay at Ephesus.

"Serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews." All his perse-

evil; to lead them into the green pastures of God's truth and beside

"mightily grew the word of the Lord and prevailed" (verse 20). These elders had heard and obeyed the word of God and had thus become Christians (Heb. 5: 9); and it was their all-sufficient guide in their duties as elders, and was able to build them up and prepare them for the inheritance in heaven which awaits the "sanctified."

Sanctification is no mysterious, instantaneous, better-felt-than-told transformation into sinless perfection; but it means "set apart to the service of God." All Christians are saints (1 Cor. 1: 2), and are sanctified. They become Christians and are sanctified through the truth (John 17: 17), and are built up by the truth in the service of God and prepared for the inheritance here mentioned (see 1 Pet. 1: 22; 2: 1, 2; 2 Tim. 2: 20, 21).

33. Paul was unselfishly pure, and not covetous. A whole sermon could be written on this important principle. Paul sought their souls, and not their money. Some people suppose "that godliness is a way of gain" (1 Tim. 6: 5), and make merchandise of the gospel (2 Pet. 2: 3); but this was not the case with Paul. A grander, more independent, and more self-sacrificing man never lived.

the churches—not only the ones he built up and worked with, but all others. Wherever the church existed, few members or many, he could

Lord Jesus Christ, if repentance unto salvation does not precede faith?

What did the Holy Spirit testify to Paul in every city?

How did the Spirit bear this testimony?

What estimate did Paul place on his life?

Why could he say that he was "pure from the blood of all men?"

For w[illegible]

32 To whom and to what did Paul commend these elders?

Why did he commend them to the word of God?

What is "sanctification?"

33 What had Paul not coveted?

34 How did Paul support himself and company?

35 What example did he set these elders and the whole church?

What rights did he waive?

bidden to take vengeance or to do evil for evil; they must give place unto the wrath of God.

God takes vegeance or punishes evildoers on earth through civil

but in deed and truth." Read 1 John 3: 13-18, for it is very clear on what love is. It is to be feared that not many really love. Ananias' and Sapphira's great sin was to lie to the Holy Spirit—to pretend to love—to give so much to the needy, when they had not done so. (Acts 5: 1-11.) To be saved finally is to love truly and freely. To say and to do not is pharisaical, or hypocritical.

"Abhor that which is evil." There has never been an age of the world, it seems, when the church, upon the whole, has failed more signally to obey this injunction. To "abhor" evil is not only to dislike it, but to hate it, detest it, loathe it, to draw back from it as from poisonous serpents. Because Jesus "loved righteousness"—all that is equal and just, fair and right, good and true—and "hated iniquity"—all that is unequal and unjust, unrighteous and wicked—God "anointed" him "with the oil of gladness" above his "fellows." (Heb. 1: 9.) All men should hate iniquity as well as love righteousness, and all Christians do. To temporize, to trim, to treat the great evils of the day in a light or jocular way, is disobedience to God. The church—preachers and all—must stand against evil. Christians detest evil and abstain from every form of it. (1 Thess. 5: 22.) "The friendship of the world is enmity with God." (James 4: 4.) "Cleave to that which is good." This is in opposition to abhorring evil. "Good" is in opposition to "evil," and "cleave" is in opposition to "abhor." All men should be Christians and should do all these things; hence, should cleave to the Christian life so tenaciously that nothing could shake them loose from it.

10. In love all should be "tenderly affectioned one to another"—that is, affectionate, and tenderly so. There is no cold love, but that which many feign to be love is very formal and cold. The great lack in the church of warm, tender feeling for others in their mistakes and afflictions is alarming. "In honor preferring one another." Christians hold one another in tender love and high "honor," or esteem—"in lowliness of mind each counting other better than himself." (Phil. 2: 3.) This unselfish respect, esteem, or honor in which Christians hold one another destroys all envy and desire for vainglory.

11. "In diligence not slothful." This does not mean industrious in the common daily business of life, but zeal in serving the Lord in all things. Christians give "diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3), and they add "all diligence" to cultivate and to grow into all the Christian graces and virtues (2 Pet. 1: 5-11). In all this diligence they are to be zealous, not slothful. "Fervent in spirit." In their own heart, or spirit, Christians must warmly discharge all their duties; hence, not in a cold, perfunctory manner, but doing whatever they do heartily unto the Lord, or from the soul. (Col. 3: 17, 23.) Apollos was "fervent in spirit." (Acts 18: 25.) Christians must be fervent in love. (1 Pet. 4: 8.) "Serving the Lord"—that is, without cessation be wholly engaged in his service, as a slave serves his master.

12. "Rejoicing in hope." Hope is the source of this joy. Amid the trials and persecutions, afflictions and sorrows of this life, the joy which springs from the Christian's hope is inexpressible and full of glory. (1 Pet. 1: 6-9.) For the reasons given in Rom. 5: 1-6, Christians rejoice in tribulations and "in hope of the glory of God." All should cultivate a contented, cheerful, happy disposition, and really

rejoice always. There is then a perpetual fountain of real joy, such abiding joy as the world cannot give or destroy. "Patient in tribulation." Amid the bitter persecutions which raged when Paul wrote this letter, Christians had great need of heroic faith and steadfastness in the service of God. But such is greatly needed now. In steadfastness the soul is saved. Patience is steadfastness, not inactivity. A patient person is an active, kind, and firm one. "Continuing steadfastly in prayer." Then, as now, prayer was necessary; now, as then, prayer is necessary. Nothing should hinder Christians from praying. In persecution or freedom from it, in poverty or prosperity, in sickness or health, they should "pray without ceasing" (1 Thess. 5: 17); "they ought always to pray, and not to faint" (Luke 18: 1).

13. "Communicating to the necessities of the saints." "Communicate" means to give of what one has to satisfy the needs of the ones in want. This word is used several times in the New Testament, and this command is frequently given. (See Gal. 6: 6; 1 Tim. 6: 17-19.) God charges all not to forget to do this. (Heb. 13: 16.) This duty is very often forgotten. A failure to do this is eternal death. (Matt. 25: 40-46.) Closely connected with this is the following one: "Given to hospitality." Again, God warns all against forgetting an important duty. "Forget not to show love unto strangers: for thereby some have entertained angels unawares." (Heb. 13: 2.) "Given to hospitality" means not to reluctantly take a stranger in, but to love to do so, or to show this love to strangers—to extend to them the comfort and food and protection of one's home. In the early days of the church Christians were scattered abroad on account of persecution, and there was great need of hospitality, and it must not be forgotten now.

14. It may be a hard thing to do, but blessings, and not curses, must be asked upon those who persecute Christians. Christians always bless and never curse. When Christians have been cruelly treated, their natural feelings are to pray upon the heads of their persecutors the curses of Jehovah; but they are forbidden to do this.

15. When good fortune comes to people or misfortune overtakes them, all should rejoice with those who rejoice and weep with those who weep. This is the will of God. This mutual joy and sorrow can be and must be extended. (See 1 Cor. 12: 26; Heb. 13: 3.) God forbids that one should rejoice over the downfall of an enemy or the misfortune of any one.

16. "Be of the same mind one toward another." Often all are commanded to be of the same mind, to have the same love, and to be of one accord. (Phil. 2: 1-11; Acts 2: 46; 4: 32.) All are to think the same thing toward one another as Christians, showing no preference and partiality. Nothing is to be done through faction or vainglory. None must set their "mind on high things"—that is, upon the things and people and places the world counts high—but must "condescend" or follow after lowly and humble things. The thoughts and life must be lowly and humble. Christ was meek and lowly. "Be not wise in your own conceits." "Every way of a man is right in his own eyes; but Jehovah weigheth the hearts." (Prov. 21: 2.) Vanity and self-esteem are condemned. These are the roots of much evil. Too frequently one is contending most earnestly in self-conceit, vanity, and pride for his own opinions and his own way instead of doing so in faith

and humility for the law of God. No sin is more deceitful and blinding than that of egotism and self-conceit. Let all strive and pray and study to be wise in the sight of God.

17. There was a time when an eye was given for an eye and a tooth for a tooth, but under Christ that time has passed. (See Matt. 5: 38-43.) Now God forbids rendering evil for evil. This forever settles the question of Christians' engaging in carnal warfare; they cannot do so.

"Take thought for things honorable in the sight of all men." In 2 Cor. 8: 21 Paul says he took "thought for things honorable, not only in the sight of the Lord, but also in the sight of men." He avoided every possible pretext an enemy might seek for blame in the matter of contributions of the churches for the poor. To "take thought for things honorable in the sight of all men" means not only to act honorably in all trades and dealings with men, but to think over all such beforehand and to make provision for things which are right; it means, too, to do the things which honest men of the world as well as church members consider right; it, furthermore, means not only to attend to one's own business in a way considered fair and honorable by honorable men, but also to handle all church funds or the funds of all others in the same open and straightforward way. No honest man of the world, and certainly no Christian, desires to act otherwise.

18. "If it be possible, as much as in you lieth, be at peace with all men." So far as Christians are concerned, they must keep the peace, seek peace, pursue it, and be peacemakers; but so far as others are concerned, Christians cannot compel them to keep the peace or hinder their breaking it or otherwise doing wrong. Christians must in no wise be responsible for any difficulties; on the contrary, they must endeavor to settle difficulties, to keep the peace, and to make peace. Jesus tells all how to proceed in such cases. (Matt. 5: 38-48.) Must Christians not follow both the example and instruction of Jesus?

19. Christians cannot avenge themselves. No man should do that; under Christ's law no man will. All should give "place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord." God's way of taking vengeance on earth is through civil officers or human governments which he has ordained for this very purpose. (See Rom. 13: 1-7, without thinking of the different chapters and verses.) There is also "the wrath to come."

20. So, instead of taking vengeance, if your "enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head." How is this heaping coals of fire upon an enemy's head? In two ways: (1) It may arouse his conscience and cause it to burn him and sting him into repentance and into the kind, righteous, and Christian life; (2) if not, it will render his eternal condemnation apparently more just.

21. Let not the conduct of an enemy lead you to attempt vengeance, or retaliation, or to pay him back in his own coin, thus to become a wrongdoer yourself and to be "overcome of evil." But to give food and drink to a hungry enemy, to pray for him, etc., is to overcome the evil in him with good. This is the Lord's way, but it is so contrary to the spirit and way of the world that comparatively few church members believe it to the extent of reducing it to practice or of teaching it very strongly as a matter of faith and practice to others.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Places, and Persons.
Did you read the Home Daily Reading?
What did the angels sing when Jesus was born?
What are Christians, and what must they do in regard to peace?
Is the Christian life practical or ideal?
Into what relationship can Christians not enter?
Into what will the universal practice of the Golden Rule result?
Is not every one who does not follow this rule in disobedience to God?
Are the Christian life and Christianity always the same?
1 In what way does Paul appeal to these Romans?
Give other examples of this manner of appeal.
What others used this same appeal?
What does "therefore" of this verse connect?
What do the mercies of God embrace?
What persons despise the goodness of God?
What does Paul beseech all to do?
What is said about serving God with the body?
What kind of sacrifice must the body be?
In what respect is it a "living sacrifice?"
In what respect is it "holy" and "acceptable?"
What is necessary in order to make any offering acceptable to God?
When is worship vain?
Why is this a reasonable requirement?
2 What is meant by being fashioned after this world?
Who are not of this world?
What are all not to love?
What is it to be transformed?
How is this effected?
How can the mind be renewed?
For what purpose is this transformation?
What does "prove" mean?
What is the test by which this proof is to be made?
What do verses 3-8 speak of?
9 What is meant by love being without hypocrisy?
Whom are all to love?
What is it to love God?
What is it to love men?
Repeat the substance of 1 John 3: 13-18.
What must be abhorred?
What is it to abhor evil?
What did Jesus love and whate hate?
What must all love and what hate?
What is meant by cleaving to that which is good?
What contrasts are here used?
Friendship of the world is what toward God?
10 What is it to be kindly affectioned one toward another in love?
What is it to prefer one another in honor?
11 What is meant by "in diligence not slothful?"
What is meant by "fervent in spirit?"
What is meant by "serving the Lord?"
12 What is meant by "rejoicing in hope?" "Patient in tribulation?" "Continuing steadfastly in prayer?"
13 What does "communicating to the necessity of the saints" mean?
Quote other passages with this word "communicate" in them.
What is it to be "given to hospitality?"
14 What must be done for those who persecute us?
What must never be done?
What is it to bless people?
15 With whom must we rejoice and with whom weep?
What is meant by weeping with those who weep?
At what should no one rejoice?
16 What is it to "be of the same mind one toward another?"
What other passages teach this?
How only can Christians be of one mind, one soul?
Upon what must the mind not be set?
What are high things?
To what must all condescend?
What does "condescend" mean?
What are lowly things?
In what must none be wise?
What are one's conceits?
What way is right in one's own eyes?
By what must all be guided?
17 What saying or rule has been done away by the teaching of Jesus in the command to "render to no man evil for evil?"
According to this, can Christians engage in carnal warfare?
What is meant by taking "thought for things honorable in the sight of all men?"
18 State the requirements of the Bible in regard to peace.
In so far as Christians are concerned, what must they do in regard to peace?
19 Why must none take vengeance?
To what must all give place?
How does God recompense?
20 How, then, are enemies to be treated?
How is this heaping coals of fire upon the heads of enemies?
21 With what must none be overcome?
What is it to be overcome of evil?
But how must the evil in others be overcome?

LESSON VII.—NOVEMBER 18, 1928.

PAUL'S EXPERIENCES IN JERUSALEM.

Acts 21: 37 to 22: 1; 22: 22-29.

37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?
38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?
39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.
40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,
1 Brethren and fathers, hear ye the defence which I now make unto you.

. . . . . .

22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live.
23 And as they cried out, and threw off their garments, and cast dust into the air,
24 The chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.
25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
26 And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman.
27 And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea.
28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born.
29 They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

GOLDEN TEXT.—"*Be strong in the Lord, and in the strength of his might.*" (Eph. 6: 10.)

TIME.—A.D. 58.

PLACE.—Jerusalem.

PERSONS.—Paul, the mob, and the chief captain.

DEVOTIONAL READING.—Eph. 6: 10-20.

November 12.	M.	Disarming Prejudice. (Acts 21: 17-26.)
November 13.	T.	Mob Violence. (Acts 21: 27-36.)
November 14.	W.	Paul Tells of His Conversion. (Acts 22: 3-16.)
November 15.	T.	Conspiracy Against Paul. (Acts 23: 12-22.)
November 16.	F.	Leaving Jerusalem. (Acts 23: 23-35.)
November 17.	S.	Comfort in Persecution. (2 Thess. 1: 1-12.)
November 18.	S.	The Christian's Armor. (Eph. 6: 10-20.)

GEOGRAPHICAL NOTES.

Lesson IV gives Paul's speech at Miletus to the elders of the church at Ephesus.

Let us trace Paul's journey from Miletus to Jerusalem. The ship on which Paul and his company sailed made "a straight course" from Miletus to Cos, a small island, "and the next day unto Rhodes," a town on the island of Rhodes. At Rhodes stood the great brazen statue,

Colossus, one of the seven wonders of the world. From Rhodes the ship sailed east to Patara, a city on the coast of Lycia. Changing ships at Patara for a vessel "crossing over unto Phenicia," Paul and his company sailed for several days and nights, not weighing anchor, leaving Cyprus to the left, and therefore on the north, and came "unto Syria, and landed at Tyre." (Tyre is a very important city of Old Testament history and is frequently mentioned in the New Testament.) They tarried with the disciples at Tyre for seven days, which included a Lord's day, on which, no doubt, the disciples, as at Troas (Acts 20: 7), met "to break bread." This ship went from Tyre to Ptolemais, a seaport only a short distance from Tyre. Here it seems the ship ended its voyage; hence, Paul and his company went by land a distance of about thirty-five or forty miles to Cesarea. From Cesarea they "went up to Jerusalem."

HINTS AND HELPS FOR TEACHERS.

The brethren at Jerusalem gladly received Paul and as gladly accepted the contribution he and his companions bore, which it was feared they would not do. (See Rom. 15: 31.)

If Paul visited Jerusalem in Acts 18: 21, 22, which the language indicates (see Acts 21: 10, 12, 15), this is the fifth and last visit he made to that city after his conversion. (1) Acts 9: 26-30; Gal. 1: 18. (2) Acts 11: 27-30. (3) Acts 15: 1, 2; Gal. 2: 1, 2. (4) Acts 18: 21, 22. (5) Our lesson.

"And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry. And they, when they heard it, glorified God." (Acts 21: 18-20.)

When Paul and Barnabas went up to Jerusalem, as recorded in Acts 15, "they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them." Since that time Paul had suffered much, preached much, and accomplished much; and now "one by one," or in detail, he relates what since then "God had wrought among the Gentiles through his ministry."

The question of requiring the Gentiles who believed to circumcise their children and to keep the law of Moses had been settled some years before (Acts 15); but the "many thousands" among the Jews who believed were (1) "zealous for the law;" (2) they circumcised their children; and (3) they "walked after the customs"—the purifications and other observances of the law, or observances which had become by practice to the Jews as sacred as law.

Paul was misrepresented by Judaizing teachers. He was accused of teaching "all the Jews . . . among the Gentiles to forsake Moses" and not to circumcise their children. James and the elders, in order to convince the Jewish Christians that these charges were false, advised Paul to take the four men who had "a vow on them" and purify himself with them and "be at charges for them"—that is, pay for the necessary offerings. Paul taught the Gentiles that it was not necessary to circumcise their children and to keep the law of Moses in order to be Christians, and, hence, refused to circumcise Titus (Gal. 2: 1-5); but he did not teach the Jews to forsake "the customs" of the

law and to abandon circumcision. On the other hand, he circumcised Timothy, whose mother was a Jewess, "because of the Jews that were in those parts." (Acts 16: 1-3.) To circumcise Timothy or any other Jew as a family mark was not wrong; but to circumcise Titus, Timothy, or any one else as an act of worship was wrong.

Paul, in acting upon the advice of James and these elders, did this upon the principle of becoming a Jew to the Jews and as under the law to those under the law, not being himself "under the law" or observing it as worship to God, but "under law to Christ." (1 Cor. 9: 19-23.) In his speech before Felix, Paul refers to having purified himself in the temple as proof that he observed "the customs" and raised no tumult among the Jews. (Acts 24: 17, 18.)

The Jewish Christians learned slowly that the law had been fulfilled in Christ and had been taken out of the way; and they ceased to observe it only as step by step they learned this. As they were prepared to receive it, God gradually taught them this fact, which they did not clearly see until the temple was destroyed.

EXPLANATORY NOTES.

I. Paul Beaten, Arrested, and Rescued.

Paul was accused by the Jews of teaching all men everywhere

wrong; but to circumcise Titus, Tim-

Paul, the most self-sacrificing and heroic and the one who accomplished the most in planting and building up churches, was also the most diligent in following his own inspired admonition: "Pray without ceasing." Without incessant prayer he could not have exercised so great self-control, have so advanced as he did in personal holiness, "bringing every thought into captivity to the obedience of Christ" (2 Cor. 10: 5), and could not have reached the grand consummation described in 2 Tim. 4: 6-8.

The subject of this lesson is, "The Prayers of Paul;" but it should be, "Some Prayers of Paul," because his prayers, day and night, were numerous and are not all considered in this lesson, while very many are not recorded at all.

One of the first things said of Paul after he ceased to persecute Jesus was, "For, behold, he prayeth;" and his last recorded utterance is a prayer for Timothy: "The Lord be with thy spirit. Grace be with you."

It is most instructive, and therefore helpful, to study all the recorded prayers, not only of Paul, but of all godly men and women of the Bible.

Not one of these many prayers, offered under different circumstances and at different times, was a collection of set phrases and formal words, but an expression of the full desire of the soul and directly to the point.

Prayers addressed to God are not filled with empty, useless words, but are pointed and usually short.

Every one who prays would like to think the prayers will be answered; hence, one wants to know how to offer prayers acceptable to God. So there can be nothing so instructive as to study the prayers which have pleased God and have been answered.

EXPLANATORY NOTES.

I. Praying With the Elders at Ephesus.

36-38. These verses are embraced in Lesson IV. In Acts 20: 17-38 Paul delivered his serious and solemn farewell address to the elders of the church at Ephesus. These elders had come, according to his request, from Ephesus to Miletus, a distance of about thirty miles south, to be with him while the ship was delayed there attending to some business of its own. He had time, therefore, to talk with them and to deliver this address. He had planted the church at Ephesus, had spent about three years there, and had done a great deal in preaching the gospel throughout the surrounding country. (Acts 19: 10.)

Paul impressed upon these elders their solemn obligation and duties to take heed first to themselves and then to the church, or "to all the flock, in which the Holy Spirit" had made them overseers. After this most impressive charge, and before parting, it was an appropriate time to pray. When and where he prayed should impress all. On the sandy beach "he kneeled down and prayed with them all." They all prayed together. That they kneeled on the ground is also impressive. These elders all "wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more." Thus they showed great love for him and appreciation of what he had done for them. "And they

brought him on his way unto the ship," where they had to part from him. As he sailed onward in his journey, they doubtless returned, thoughtful and serious, to their homes at Ephesus.

The ship sailed southward in the Ægean Sea to Cos, thence to Rhodes, and thence in the Mediterranean Sea to Patara, where Paul and his company changed ships and sailed eastward, leaving Cyprus to the left, and landed at Tyre. At Tyre they found disciples, and tarried there seven days. These seven days included one Lord's day, on which they doubtless met with the disciples, as at Troas, "to break bread." When they departed from Tyre, these disciples, with their wives and children, accompanied them out of the city to the ship, where they bade each other farewell. Paul and his company went on board the ship and these disciples returned home. It is very significant that before parting they kneeled down on the beach and prayed. (Acts 21: 1-6.)

It is to kneeling down on the beach, as well as to other serious facts, that attention again is called.

In the night of his betrayal in Gethsemane and alone, Jesus first "kneeled down and prayed" (Luke 22: 41), and then, it seems, "he fell on his face," or prostrated himself, as he continued praying (Matt. 26: 39).

Thus we see that in humility and deep earnestness the elders at Ephesus, the disciples at Tyre, Paul and his company, and Jesus in the deepest distress kneeled when praying.

No student of the Bible will say that one cannot offer an acceptable prayer without kneeling, but will say that, when one takes the posture of prayer, kneeling expresses the greatest reverence for God as well as the deepest humility of heart; and in order to be heard, one should manifest the deepest humility and the greatest reverence.

II. A Cause of Thanksgiving to Paul.

(Eph. 1: 15, 16.)

15. "For this cause"—the cause specified in verses 13, 14, that the Ephesians, "having heard the word of the truth, the gospel" of their salvation, believed in Christ, and, having believed in him, "were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory"—"for this cause" Paul ceased not to give thanks to God. This faith of the Ephesians in the Lord Jesus and "the love which" they manifested "toward all the saints" was an additional reason for thanksgiving with Paul. So great was his interest in them that their living and still increasing faith in the Lord and their love for all the saints was to him an abiding source of thanksgiving.

"Having heard of" their "faith in the Lord Jesus" and of their love "toward all the saints" does not mean that Paul did not know of these praiseworthy qualities, but that he had heard of the Ephesians' continuance and growth in them and their manifestation of them. Paul says the same to the Thessalonians. (1 Thess. 3: 4-10.)

Let us be impressed with the truth that now and at all times Christians must grow in faith in the Lord and in love for "all the saints;" and, if so, this growth will manifest itself. A partisan and conten-

tious spirit is the manifestation of the very opposite of this growth. Many seem to think that to manifest a strong partisan and contentious spirit is to be strong in the faith in the Lord and in love for the saints; but this is the reverse of the truth.

16. Not only did Paul continue to thank God for this faith and love manifested by the Ephesians, but he made mention of them in his prayers; and he prayed for "all the churches of Christ" and for individual Christians. It is very helpful and encouraging to note the passages in which it is stated that Paul prayed for the peace, good will, and spiritual development in every way of all Christians in all places and under all circumstances.

Paul prayed that God would give to the Ephesians "a spirit of wisdom and revelation in the knowledge" of Christ. This means that the Ephesians, encouraged and stimulated by the truth which they already knew, might have a controlling desire and spirit to receive the complete will of God as revealed through the apostles. (See 2 Tim. 3: 16, 17.) Study also verses 17-23.

III. Paul's Most Comprehensive Prayer.

(Eph. 3: 14-21.)

14. This whole chapter sets forth the wonderful love of Christ, which embraces the salvation of the Gentiles, admitting them into the church equally with the Jews in the blessings and privileges and full fellowship of the new covenant—as "fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel."

This is "the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit." Of this "dispensation of that grace of God"—"to preach unto the Gentiles the unsearchable riches of Christ"—Paul was made a minister (Acts 9: 15; 22: 21; 26: 17, 18; Gal. 2: 7-10; 1 Tim. 2: 7; 2 Tim. 4: 17)—"to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him."

God's "purpose of the ages" (margin), or "eternal purpose," to save the Gentiles through Christ by grace as he does the Jews was known to him—was "hid in God who created all things"—but was not understood by the prophets who foretold this, or by angels, either. This "mystery" was revealed through Paul and the other apostles, and was thus "made known." Also "through the church," both Jews and Gentiles, in all its work and spiritual blessings, "the manifold wisdom of God" has been made known, not only to "all men," but also to "the principalities and the powers in the heavenly places"—"which things angels desire to look into." The prophets, through whom "the Spirit of Christ which was in them" foretold his sufferings "and the glories that should follow them," not only did not understand these prophecies, but the angels did not. (Study 1 Pet. 1: 10-12.)

In verse 13 Paul prays that the Ephesians, who were then mostly Gentiles, "may not faint" or become discouraged and draw back on account of his "tribulations" for them. To suffer affliction for preaching the gospel to them was their glory; hence, they should be encouraged.

And "for this cause" he bowed his "knees unto the Father." He prayed for them. To "bow the knees" is expressive of humility and reverence and the posture of prayer. In dedicating the temple, a type of the church and spiritual temple of God (read in this connection Eph. 2: 11-22), Solomon stood on his knees and prayed (1 Kings 8: 22, 54).

15. "From whom every family in heaven and on earth is named." The same word, "family," is used in Acts 3: 25: "And in thy seed shall all the families of the earth be blessed." The Authorized Version says, "all the kindreds of the earth." This gives us the meaning of "family" or of "families"—that is, all who spring from a common father. "Every family," or "the whole family of God," means all God's intelligent creatures in heaven and on earth. He is the Father of all, and all are named his family from him—all "his angels, that are mighty in strength, that fulfill his word, hearkening unto the voice of his word" (Ps. 103: 20), and all his children on earth of every nation—both Jews and Gentiles. This constitutes one family, both in heaven and on earth, named from the one Father. Study in this connection Heb. 12: 22-24.

16-19. Note the comprehensiveness of this prayer and the magnanimity of the heart which uttered it—that "according to the riches of his glory" God would grant; (1) that they might "be strengthened with power through his Spirit in the inward man;" (2) that Christ might dwell in their "hearts through faith;" (3) that they might "be rooted and grounded in love;" (4) that they might be "strong to apprehend with all the saints what is the breadth and length and height and depth" of the love of Christ; (5) that they might "know the love of Christ which passeth knowledge;" and (6) that they might "be filled unto all the fullness of God."

We have not space to consider these different petitions in detail—at least, at length—but we can dwell upon them in heart and rejoice in their indescribable blessings.

(1) There is an "outward man" and there is an "inward man." The "outward man" is decaying, but the "inward man" must be "renewed day by day." (Study 2 Cor. 4: 16 to 5: 9; Rom. 12: 1, 2; Eph. 4: 20-24; Col. 3: 5-11; 2 Cor. 2: 18.) Breathing the spiritual atmosphere, drinking the spiritual drink, feeding upon the spiritual food, and taking the spiritual exercise with which God abundantly supplies his children is to be strengthened by him "with power through his Spirit in the inward man."

(2) Faith comes by hearing the word of God—all the teaching of God concerning Christ and salvation through him; and when the word of Christ is fully received, dwells richly in the heart (Col. 3: 16), Christ dwells in it through faith. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.)

(3) "Rooted and grounded" is a double figure. Plants are "rooted"

and buildings are "grounded" on some sort of foundation. Love is the soil in which Christians are "rooted" and must grow, and is the solid rock on which they are built. Nothing else is good ground, and everything else is loose, shifting sand.

(4) Thus "rooted and grounded in love," Christians become strong, or are enabled to apprehend "what is the breadth and length and height and depth" of the love of Christ. Much is said in the Ephesian letter about the temple of God—its foundation, the chief corner stone, the material of which it is built, and its purpose. (See again Eph. 2: 19-22.) The heart of each individual Christian is a temple of God, of Christ, and of the Holy Spirit. All the people of Ephesus and of all Asia were familiar with the temple of Diana, one of the seven wonders of the world. It was four hundred and twenty-five feet long, two hundred and twenty feet broad, surrounded, some say, by one hundred and seven marble columns (others say by one hundred and twenty), sixty feet high and less than four feet apart. Two or three temples like Solomon's could stand within its colonnade. Within this temple was an image of the Ephesian goddess, which the idolaters claimed fell down from Jupiter. (Read Acts 19: 28-36.) Two hundred and fifty years were spent in completing this temple. But let us contrast this with the church, the temple of God. In this temple God dwells; its foundation is as deep as the unfathomable love of Christ; its height reaches unto heaven; its breadth embraces all the family of God on earth and in heaven; and its length reaches throughout eternity; and, hence, it can never be destroyed. Paul struck the temple and worship of Diana a mighty blow while he was in Ephesus, from which time her worship began to wane, until finally this temple became buried twenty feet beneath the ruins of the city.

(5) How can "the love of Christ which passeth knowledge" be known? The Ephesians, with all other saints, could know as much of the love of Christ as finite understanding can embrace; but it is too great for the finite conceptions of men. This is no contradiction. Much more of the love of Christ can be known than is frequently appreciated.

(6) To "be filled unto all the fullness of God" is a most wonderful thing. What does it mean? Who longs for it? It means to be filled with all the teaching of God concerning himself, Christ, the Holy Spirit, and salvation—all the principles, all the virtues and graces of the gospel of Christ, the wisdom which is from above (James 3: 17), all spirituality and godliness—to be like God; it is to be filled with "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5: 22, 23; see also Rom. 15: 14.)

IV. Glory Unto God in the Church and in Christ Jesus.

20. Before this "glory" or highest praise to God is expressed by Paul he declares that God "is able to do exceeding abundantly above all that we ask or think." How wonderful and far above our comprehension is this goodness and grace! God is all-powerful, and, according to what he has done through the gospel (his power to save all who believe it, both Jews and Gentiles), all are encouraged to know that he will fulfill all his "precious and exceeding great promises." He will do "abundantly" "all that we ask or think," and "abundantly above" all that,

and, furthermore, "exceeding abundantly above" that. Let it be remembered that we must not ask for anything to be consumed upon our pleasures or contrary to his will. (James 4: 3; 1 John 3: 22; 1 John 5: 14, 15.) But for our good and according to his infinite power he does for us "exceeding abundantly above all that we ask or think."

21. This "glory," or this highest praise, is ascribed to God "in the church and in Christ Jesus." "The church"—all God's redeemed ones on earth and all his holy intelligences in heaven—ascribes to him "glory" "in Christ," or for the great gift of Christ and the rich blessings which come through him. He is the foundation of the church (1 Cor. 3: 11), the head of it (Eph. 4: 15), "head over all things" to it (Eph. 1: 22); the church "is his body, the fullness of him that filleth all in all" (verse 23). And this praise is to continue "forever and ever."

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Places, and Persons.
Did you read the Home Daily Reading?
What men and women in the Bible made the greatest progress in the spiritual life and accomplished the most in the service of God?
What helped Paul to accomplish so much and to exert such a powerful influence?
What should the subject of this lesson be?
What are characteristic of prayers offered in earnest to God?
What is very instructive on the subject of prayers?
36-38 With whom did Paul pray on the beach at Ephesus?
With what did Paul impress them in his farewell address?
Why were they grieved?
Where and when did he pray with them, and what was the posture in prayer?
How long was Paul with the disciples at Tyre?
How may we suppose the first day of the week was spent?
With whom did Paul pray here?
What was the posture in prayer?
What does this posture show?
What was Jesus' posture in Gethsemane?
In order to be answered, in what manner does one desire to approach God in prayer?
15, 16 Why did Paul cease not to thank God on account of the Ephesians?
What does he mean by saying "having heard" of their faith?
What does Paul say of the Ephesians?
In what must Christians grow?
Is to manifest a partisan and contentious spirit to be strong in the faith?
Besides thanking God for the faith of the Ephesians, what else did Paul do for them?
What did Paul pray God to grant to the Ephesians?
14 What does this whole chapter set forth?
What is "the mystery of Christ" spoken of in this chapter?
How has this mystery been made known?
State what has been manifested to men and angels through the church.
What things do angels desire to look into?
What did the prophets try to search out, but did not understand?
For what did Paul pray that the Ephesians might not do?
What does "bow the knees" mean?
What was Solomon's posture in prayer when he dedicated the temple?
15 What is meant by "every family in heaven and on earth?"
16-19 State in detail the six different petitions of this prayer.
What does the first one mean?
The second one? The third one? The fourth one? The fifth one? The sixth one?
Give the contrasts between the temple of Diana and the temple of God.
What is it to be filled with all the fullness of God?
20 What is God able to do?
What prayers only will God answer?
21 Whom does the church embrace?
Who is to ascribe glory to God?
For what must God be praised, and for how long?

LESSON IX.—DECEMBER 2, 1928.

PAUL BEFORE HIS JUDGES.

Acts 24: 24-27; 26: 19-29.

24 But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.

27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

21 For this cause the Jews seized me in the temple, and assayed to kill me.

22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

23 How that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad.

25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.

26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian.

29 And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

GOLDEN TEXT.—*"I was not disobedient unto the heavenly vision."* (Acts 26: 19.)

TIME.—Paul before Felix, A.D. 58; Paul before Festus and Agrippa, A.D. 60.

PLACE.—Cesarea.

PERSONS.—Paul, Felix, Drusilla, Tertullus, the Jews, Festus, Agrippa, Bernice, and the chief captain and principal men of Cesarea.

DEVOTIONAL READING.—Ps. 25: 1-6.

HOME DAILY READING.—

November 26.	M.	Paul Before Felix. (Acts 24: 10-21.)
November 27.	T.	Paul Before Festus. (Acts 25: 1-12.)
November 28.	W.	Paul Before Agrippa. (Acts 26: 19-29.)
November 29.	T.	The Spirit of Thanksgiving. (Phil. 4: 1-7.)
November 30.	F.	Enduring Hardships. (2 Tim. 2: 1-13.)
December 1.	S.	Triumphing Over Bonds. (Phil. 1: 12-22.)
December 2.	S.	A Prayer for Guidance. (Ps. 25: 1-6.)

GEOGRAPHICAL NOTES.

Cesarea was the Roman capital of Judea. It was built by Herod the Great and named for Augustus Cæsar. It was on the Mediterranean Sea, was a seaport of Judea, and was about seventy miles northwest from Jerusalem. It occupies an important place in Acts of Apostles. There the Roman soldiers were stationed; there Cornelius and his household heard from Peter the words by which they were saved (Acts 10: 14); and there Paul was imprisoned and appeared before Felix, Festus, and Agrippa. Finally from there Paul was taken to Rome, having appealed to Cæsar.

HINTS AND HELPS FOR TEACHERS.

On the day after Paul made his speech on the castle stairs he was placed by the chief captain before the Jewish council, in order, if possible, to learn the truth of the charges against him. Paul threw the council into confusion by saying he was a Pharisee as to the hope of the resurrection. The clamor and contention between the Pharisees and Sadducees was so great that the chief captain again rescued Paul by having him taken into the castle.

The night following Paul was encouraged by the Lord. (Acts 23: 11.)

A plot was laid by "the chief priests and elders" of the Jews to kill Paul, which plot was learned and revealed by Paul's nephew. The chief captain again preserved Paul's life—this time by sending him away from Jerusalem by night to Cesarea.

God Overruled These Affairs.

God was with Paul; and this whole affair, from his arrest at Jerusalem to his imprisonment at Rome, was overruled to Paul's good and to God's glory. Had Paul been set free either at Jerusalem or at Cesarea, he would have been mobbed by the Jews. God makes the wrath of men to praise him. When Jesus gave the great commission, sending the apostles into all the world amid severe trials and sore persecutions, he said: "And lo, I am with you always, even unto the end of the world." (Matt. 28: 20.) When the Lord appeared to Paul and commissioned him to go to the Gentiles, he promised to deliver him "from the people, and from the Gentiles" (Acts 26: 17), and the Lord was with him.

Persons—Claudius Lysias, Felix, and Drusilla.

The chief captain was Claudius Lysias. He wrote to Felix concerning Paul, stating the case clearly and truly, except the statement about having learned that Paul was a Roman. He did not rescue Paul at first because he knew Paul was a Roman, for he learned this afterwards from Paul himself when about to scourge him.

Felix was the Roman governor of Judea at that time, and received Paul, promising to hear him when his accusers should come. (Acts 23: 25-35.)

Paul was kept in Herod's palace.

"Drusilla, as we learn from Josephus, was a daughter of Herod Agrippa, who murdered the apostle James. (Acts 12: 1, 2, 20-23.) She was but six years old when her father perished [an account of which see in Acts 12: 20-23]; and as that was in the year 44 and her present appearance in our narrative was in the year 58, she was now only twenty years old. She had been given in marriage at an early age to Azizus, king of Emesa; but Felix, having seen her and become enamored of her beauty, had, through the machinations of a sorcerer named 'Simon,' induced her to abandon her husband and come to him; so she was now living in open adultery with Felix. (Josephus' 'Antiquities.') Concerning Felix it is asserted by Tacitus, one of the most judicious and fair-minded of Roman historians, that, 'with every kind of cruelty and lust, he exercised the authority of a king with the temper of a slave.' He and his brother, Pallas, had actually been slaves in the household of Agippina, the mother of the emperor, Claudius; and by the latter he had been sent from the position of a slave to that of ruler over a province." (McGarvey.)

The Charges Against Paul.

Paul's accusers were not slow to follow him up; for "after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul." (Acts 24: 1.)

Tertullus was a prosecuting attorney, probably a Roman employed for that purpose.

Paul was then brought in before his accusers, when Tertullus began his speech in the following artful and flattering manner: "Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness." (Verses 2, 3.) This was spoken to gain Felix's favor in the present case. Tertullus then proceeded: "But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover essayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him. And the Jews also joined in the charge, affirming that these things were so." (Verses 4-9.)

Four charges were preferred against Paul—(1) "a pestilent fellow"—mischief maker and pernicious character; (2) "a mover of insurrections among all the Jews throughout the world"—Asia Minor, Macedonia, Achaia, and wherever he had been; (3) "a ringleader of the sect of the Nazarenes"—an opprobrious epithet applied to Christians; and (4) essaying "to profane the temple."

It was the policy of the Romans to protect for the sake of peace and order the religious rites and national laws of conquered nations; hence, they would have punished Paul for profaning the Jewish temple. "The Jews" who affirmed that these charges were true were the high priests and elders who went down from Jerusalem for this purpose.

EXPLANATORY NOTES.

I. The Impression of Paul's Speech Upon Felix.

24. Felix permitted Paul to speak for himself in answer to these charges. We have not space to dwell upon the courteous and happy way Paul began this speech or his answer to these charges. He made a good impression upon Felix, and from him Felix received "more exact knowledge concerning the Way;" but Felix was a coward, and "deferred them [Paul's accusers], saying, When Lysias the chief captain shall come down, I will determine your matter." (Verse 22.)

There is much in the expression, "the Way;" it stands for the gospel of Jesus, the redemption which is in Christ, as has been stated in a previous lesson.

Felix ordered the centurion who had charge of Paul to allow him indulgence, "and not to forbid any of his friends to minister unto him." (Verse 23.) There was a church at Cesarea, and Philip, with his family, lived there; and we can well imagine how they delighted to visit and serve Paul in every way.

Paul had awakened some interest in Felix concerning Jesus as the Christ; so, "after certain days," he and his wife came to the palace, sent for Paul, "and heard him concerning the faith in Christ Jesus."

II. Righeousness, Temperance, and Judgment to Come.

25. Having been invited to speak "concerning the faith in Christ Jesus," Paul was at liberty to proceed as he deemed best; so he suited his speech to his audience. "He reasoned of righteousness, and self-control, and the judgment to come." What a theme to discuss before this weak, cowardly, covetous, licentious man and adulterous woman!

Righteousness comes from the word "right," and it embraces here the commandments and ordinances of God set forth in the gospel of Jesus Christ.

In preaching "the faith in Christ Jesus," Paul showed who Christ was, what Christ had done for the race, and what Christ would have all to do to be saved—that through faith in him all should live a righteous and temperate life in view of the judgment to come.

Paul had been tried before Felix; but Felix, for his iniquitous life of unbridled lust, must stand before Jesus as Judge. To an ungodly man and adulterous woman he spoke of righteousness and self-control; to a cowardly, bribe-loving, and unjust judge on earth he spoke of the just judgment of God. No wonder Felix was terrified.

Farrar, as quoted by McGarvey, says: "As he glanced back over the stained and guilty past, he was afraid. He had been a slave in the vilest of all positions, at the vilest of all epochs, in the vilest of all cities; he had crept with his brother, Pallas, into the position of a courtier at the most morally degraded of all courts; he had been an officer of those auxiliaries who were the worst of all troops. What secrets of lust and blood lay hidden in his earlier life, we do not know; but ample and indisputable testimony (Jewish and pagan, sacred and secular) reveals to us what he had been—how greedy, how savage, how treacherous, how unjust, how steeped in the blood of private murder and public massacre—during the eight years which he had

now spent in the government, first of Samaria and then of Palestine. There were footsteps behind him. He began to feel as though the earth were made 'of glass.'" ("Life of Paul.")

We may well imagine that speech disturbed Drusilla as well as Felix, although no mention is made of the effect it had upon her.

"God never lets a convenient season come to a man. He demands that he shall be instant in season and out of season, ready to surmount all difficulties and obey God in spite of all hindrances." (Lipscomb.)

Paul was in Felix's power. He was a prisoner, and there was a great temptation for him to seek to please the governor and his wife and to palliate their sins; but, regardless of consequences, he spoke the truth and sent the dart home to Felix's heart. O, for such preaching to-day!

III. The Destiny of Felix and Drusilla.

26, 27. This covetous, unholy desire and willingness to accept a bribe reveals the corrupt state of this man's heart. He knew Paul was innocent; but, through the love of money, hoping a bribe would be raised for Paul's release, he would not set him free. Paul would not bribe him. He who bribes an officer is as corrupt as the officer. Paul remained in prison two years under Felix.

Felix was removed by Nero, who called him to Rome to answer the charges the Jews preferred against him for his corrupt administration; hence, he left Paul bound, "desiring to gain favor with the Jews." Felix was saved from death by his brother, Pallas, but was banished to Gaul, where he died. Drusilla followed him into banishment.

(Acts 26: 19-29.)

The remainder of this lesson embraces a part of Paul's speech at Cesarea before Festus, Agrippa, and Bernice, which speech was made two years later than the one before Felix.

This Herod was called "Agrippa II."

Bernice was Agrippa's sister, and, therefore, the sister of the beautiful Drusilla. Bernice was also beautiful and brilliant and as profligate as her sister. "She had lived with two husbands, and was now suspected of an incestuous life with her brother. After this she was married again—this time to Polemon, king of Cilicia." (Lipscomb.)

Porcius Festus was the Roman governor, who succeeded Felix (Acts 24: 27), and he died about two years afterwards. He was profoundly ignorant of the questions under consideration, although these questions were widely known.

IV. Paul Continues His Speech Before Festus and Agrippa.

19. The lesson text again cuts in two one of Paul's addresses.

We have, then, another reason for having our Bibles in the class with us.

This vision was from heaven.

Paul saw Jesus in that light which smote him with blindness. To this commission he was not disobedient.

20. Paul does not relate here, as are related in former accounts of his conversion, his blindness, his fast and prayer for three days, Ananias' visit, and his baptism. He states that he at once began to preach in the places mentioned, both to Jews and Gentiles—"that they should repent and turn to God, doing works worthy of repentance."

"Godly sorrow" is not repentance, but it works repentance. (2 Cor. 7: 10.) Repentance is a change of purpose and a determination to lead a different life. Then when one repents, one, in "godly sorrow" for all sins, turns from them and purposes by the help of God to lead a different life. To "turn" to God after one believes in Christ and repents is to submit to God in baptism and to do "works worthy of repentance," which is to show by a life of godliness and true holiness that one has repented.

21. "For this cause"—carrying out the commission Christ had given him, preaching through Christ the hope of the resurrection, and that all should live a true and holy life—the Jews seized Paul in the temple and tried to kill him. He had now been a prisoner for two years, and no evil thing had been proved against him.

22, 23. Through all these trials and imprisonment God had been with him, had sustained him, and had overruled all things for the furtherance of the gospel and his protection. By this help he stood before them on that day. In all his preaching he had said nothing but what the prophets and Moses said should come to pass. His course was to show by the law and prophets, first, that the looked-for Messiah should suffer, shed his blood, die, and arise from the dead; and, secondly, that Jesus of Nazareth had done this, and, hence, was the Messiah, or Christ, and, therefore, the Son of God. (Acts 17: 2, 3.) Moses and the prophets foretold these things, and belief in Moses and the prophets compelled faith in Jesus. Jesus said if the Jews believed Moses they must believe him. (John 5: 46, 47.) This was the point Paul pressed.

Jesus "abolished death, and brought life and immortality to light through the gospel" (2 Tim. 1: 10), and "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1: 4); so Paul says here "that he first by the resurrection of the dead should proclaim light both to the people [the Jews] and to the Gentiles." Jesus demonstrated the resurrection as a fact.

24. Here Festus interrupted Paul. Worldly ambitious, knowing nothing of Christianity and placing it on a level with the demon worship and superstition of the Romans, and recognizing Paul's learning and splendid ability, he could not reconcile Paul's course of life and magnanimous spirit with his own darkened conceptions of life and duty; hence, he thought Paul must be frenzied, saying: "Thy much learning is turning thee mad." This was truly his estimate of Paul.

"How darkened the mind that could regard in this light the life which has been the admiration of enlightened men, both believers and unbelievers, in every subsequent age!" (McGarvey.)

25. Paul recognized the sincerity of Festus in making this charge, and replied most respectfully: "I am not mad, most excellent Festus; but speak forth words of truth and soberness." Paul's very manner, calmness, respect for Festus, and courteous reply disprove the charge

of madness. All he preached was only what God had said should come to pass.

26. Replying further to Festus, Paul tells him that "the king knoweth of these things;" that they were not "hidden from him," for they were not "done in a corner." This is a reflection, too, on Festus' profound ignorance of "these things." Because the king was familiar with them and claimed to believe the prophets, Paul spoke to him "freely." It seems that Paul recognized the fact that Festus was beyond the reach of the gospel.

V. Paul's Appeal to Agrippa.

27. Paul then makes this direct appeal to the king, "King Agrippa, believest thou the prophets?" and before Agrippa could answer, seeing conviction in his face, Paul says: "I know that thou believest."

28. Unlike Festus, Agrippa had a clear insight into these things, and had been carried along in sympathy with Paul from the beginning of his speech to this climax. Paul saw this, and made the declaration, "I know that thou believest;" and that being true, Agrippa, like Paul, must accept Jesus as the Christ—that is, become a Christian. Agrippa realized all this. He felt this mighty conclusion, and said: "With but little persuasion thou wouldest fain make me a Christian." Paul's reply shows that he understood the king to be sincere and his meaning to be, as expressed in the Authorized Version: "Almost thou persuadest me to be a Christian."

29. "Paul's reply was never excelled for propriety of diction and magnanimity of sentiment." (McGarvey.) "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." Doubtless he held up his arms, from which hung the chains. He seems to have forgotten his imprisonment and chains until his magnanimous thoughts of others reminded him of them. He was in chains, but he desired all his enemies to become Christians without having to suffer as he was then suffering for Christ. This is the spirit of Christ.

The speech ended, Paul's audience retired, consulted together, and agreed that Paul had done nothing worthy of death or imprisonment, and might have been set at liberty had he not appealed to Cæsar; but had Paul at any time been set at liberty in either Jerusalem or Cesarea during the time of his imprisonment, he would have been assassinated by the Jews. Then God overruled all this for Paul's protection and the furtherance of the gospel. (Verses 30-32.)

Which would you prefer to be—Paul, saved in heaven these two thousand years, or Felix and Drusilla, Festus, King Agrippa, and Bernice, lost forever?

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
Where and what was Cesarea?
What occurred there?
Relate, in order, the facts which occurred between the last lesson and this one.
Show how God was with Paul in all this?
What did Jesus say to Paul when he appeared to him to send him to the Gentiles?
Who was Claudius Lysias?
What did he write to Felix?
Who was Felix?
How did he receive Paul?

Who was Drusilla, and what was her character?
Who was Tertullus?
How did he proceed to gain Felix's favor?
Name, in order, the charges preferred against Paul?
24 What did Felix permit Paul to do for himself?
What impression did Paul make upon Felix?
What reply did Felix make to these Jews?
What did he command the centurion concerning Paul?
Why did Felix send for Paul?
Relate all you know of Drusilla.
Relate all you know of Felix.
25 About what did Paul reason?
What do these embrace?
What effect did this have upon Felix?
Why did not the "convenient season" come?
What shows the sublime courage and trueness of Paul?
26, 27 Why did Felix retain Paul in prison?
Would Paul bribe him?
For what other reason did Felix leave Paul in prison?
What became of Felix and Drusilla?
19 What length of time intervened between Paul's speech before Felix and this one before Festus and Agrippa?
Who was Agrippa?
Who was Bernice, and what was her character?
Who was Festus?
What shows his ignorance of "these things" with which he should have been acquainted?
What additional reason have we here for having our Bibles with us?
To what was Paul not disobedient?
20 What important items in his conversation are here omitted?
When did Paul begin to preach under his commission?
Where did he preach?
What did he preach?
What is "repentance?"
What does "turn to God" mean?
How do we show fruits of repentance?
21 Why did the Jews seize Paul in the temple?
22, 23 Who had sustained him through all his imprisonments and trials?
For what only had he contended?
Why must one believe in Jesus as the Christ if he believes Moses?
How had Jesus proclaimed "light both to the people and to the Gentiles?"
24 What did Festus do and say at this point?
Why did he conclude that Paul was mad?
25 What reply did Paul make to this?
What proved that he was not mad?
26 Why did Paul say he spoke "freely" to Agrippa about these things?
27 What did Paul next say to Agrippa?
What led Paul to say that he knew Agrippa believed?
If Agrippa believed the prophets, then what else must he believe and do?
28 What reply did Agrippa make to Paul?
29 What was Paul's excellent reply?
What seems to have reminded Paul of his chains?
What conclusion did the king, Festus, and the officers reach concerning Paul?
To what did God overrule this imprisonment?
Which of all these characters would you prefer to be?

Sorrow tracketh wrong,
As echo follows song.
On! on! on! on!

For every guilty deed
Holds in itself the seed
Of retribution and undying pain.
(Langfellow, in "Masque of Pandora.")

Who, then, is free? The wise man
Who can govern himself. (Horace.)

LESSON X.—DECEMBER 9, 1928.

PAUL GOES TO ROME.

Acts 28: 11-24, 30, 31.

11 And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers.

12 And touching at Syracuse, we tarried there three days.

13 And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli;

14 Where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome.

15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation.

20 For this cause therefore did I entreat you to see and to speak with *me:* for because of the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter,* testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24 And some believed the things which were spoken, and some disbelieved.

. . . . . .

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31 Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

GOLDEN TEXT.—*"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."* (Rom. 1: 16.)

TIME.—A.D. 61.

PLACE.—Rome.

PERSON.—Paul.

DEVOTIONAL READING.—Ps. 91: 9-16.

HOME DAILY READING.—

December 3.	M.	A Stormy Voyage. (Acts 27: 14-26.)
December 4.	T.	A Providential Deliverance. (Acts 27: 33-44.)
December 5.	W.	A Winter in Melita. (Acts 28: 1-10.)
December 6.	T.	The Arrival in Rome. (Acts 28: 11-22.)
December 7.	F.	Paul's Interest in the Romans. (Rom. 1: 8-17.)
December 8.	S.	A Letter from Prison. (Phil. 1: 1-11.)
December 9.	S.	God's Care for His Own. (Ps. 91: 9-16.)

HINTS AND HELPS FOR TEACHERS.

Geographical notes are given in the body of the lesson.

Acts 28: 1-10 states what occurred during Paul's three-months' stay on the island, Melita. The inhabitants were exceedingly kind to all; especially so was Publius, the ruler. Paul there was the same good and true and great man that he was everywhere.

EXPLANATORY NOTES.

I. From Melita to Rome.

11-15. When the winter season was over and dangers of sailing had passed, Paul and all who with him were shipwrecked on Melita resumed their voyage in another "ship of Alexandria." Caught in the same storm which wrecked the one that bore Paul, this ship prudently "wintered in the island." It, too, was probably loaded with wheat for Italy. Its sign was "The Twin Brothers"—Castor and Pollux (mythical gods, supposed to be the sons of Jupiter), the guardians of sailors. For a ship to bear this name, or the images of these fabled gods, was considered a good omen.

Leaving Melita, the ship went north about eighty miles and touched at Syracuse, on the island of Sicily, where it remained three days. It touched here probably to attend to some business, such as putting out freight; if not for this reason, then because of unfavorable winds.

The ship encountered some difficulty in sailing from Syracuse to Rhegium; hence, they "made a circuit, and arrived at Rhegium." Remaining there one day, a favorable "south wind sprang up;" and in twenty-four hours they were at Puteoli, one hundred and eighty miles from Rhegium. Here they landed. This was the principal port south of Rome. Paul and the saints with him found brethren here. These, like the ones in Rome, had probably learned the gospel from those who returned from Jerusalem after the day of Pentecost, mentioned in Acts 2 (see verse 10). However, we cannot be certain of this. These brethren entreated Paul and those with him to remain seven days, which would include Lord's day, when Paul could meet with them to eat the Lord's Supper. It was kindness in the centurion to allow Paul to remain so long.

"The journey from Puteoli was over a paved road, which was a branch of the famous Appian Way that led from Rome to Brundusium, the modern Brindisi. The space is now traversed by a railroad. This main road was reached at Capua, thirty-three miles from Puteoli, whence the route lay along this road to Rome, the whole distance by land being about one hundred and fifty miles." (McGarvey.) For a description of the Appian Way, see some encyclopedia.

When the brethren at Rome heard that Paul had landed and was on his way to that city, they went out to meet him. There were two companies—one meeting him at a town called "The Market of Appius," or "Appii Forum," forty-three miles from Rome; the other meeting him at a villege called "The Three Taverns," twelve miles nearer the city—"whom when Paul saw, he thanked God, and took courage."

In these companies were numerous old friends whom Paul knew in other countries and whom he salutes in the last chapter of his Roman

letter. Brother Lipscomb suggests that they had preceded Paul to Rome to make a united attack upon that city with the gospel. Paul's heart beat gladly, and he was filled with gratitude to God to see them again and to meet other saints.

We can easily imagine that he related to them his trials before the Jews and the Roman rulers in Judea and the thrilling events of his voyage.

II. Paul's Reception by the Authorities at Rome.

16. As a matter of course, Paul, as a prisoner, was delivered by Julius and his soldiers to the proper authorities; but Festus had sent no charge of any crime against him, "the chief of the Jews" there had heard no harm of him or received any information from Judea concerning him (verse 21), and he had gained the confidence and won the favor of the centurion and soldiers during the long and perilous journey, who, no doubt, spoke of him most favorably to the authorities; hence, he was allowed the greatest liberty, and "was suffered to abide by himself with the soldier that guarded him." At Jerusalem he was at first bound with two chains between two soldiers (Acts 21: 33); on the voyage, it would seem from the circumstances mentioned, he was released sometimes from chains altogether; and now at Rome he is bound with only one chain (Acts 28: 20) and permitted to abide "in his own hired dwelling" (verse 30) instead of in the prison. "The soldier, as we see in the remark, 'I am bound with this chain,' was chained to him day and night. The guard was changed, according to universal custom, every three hours, unless an exception was made to the sleeping hours in this particular case." (McGarvey.)

17. "After three days [or just as soon as it was settled what would be done with Paul] he called together those that were the chief of the Jews [or their rulers]." "It would seem that his bitter experience with the Jews would have warned him to beware of them; but, true to the gospel order that the Jews were first to be preached to, and with an unflagging zeal in preaching Jesus as the Christ" (Lipscomb), he did this. Besides, since he had been accused by the Jews in Judea, these at Rome would naturally suppose he was guilty of some crime; and since he himself had appealed to Cæsar, they would conclude that he, in turn, had something of which to accuse his nation. He desired to remove such wrong impressions, to state his case frankly and fairly to them, that he might stand before them in his own true light and the more successfully preach Christ to them. He first told them of his arrest at Jerusalem by the Jews, "though I had done nothing against the people [the Jews], or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans."

III. Paul Adjudged "Not Guilty" by the Romans.

18. One point in his favor was that when the Romans examined him they found "no cause of death" in him and desired to set him at liberty. During all his trials, as we have seen, he was adjudged "not guilty."

19. He would have been set at liberty by the Roman rulers had not the Jews spoken against it.

Paul did not relate here how the Jews at different times had wickedly plotted to kill him. He was not seeking vengeance, and was not there to lay complaint against his countrymen. He "was constrained to appeal unto Cæsar" for the reason he states, and not that he intended to accuse his nation of aught. This was another strong point in his favor—that is, he was not there to retaliate or to seek vengeance.

Paul appealed to the civil authorities at times for protection, but never for vengeance. He never sued any of his malicious enemies for slander, false imprisonment, or any other kind of unjust and illegal treatment. "Render to no man evil for evil. . . . Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord," etc. (Rom. 12: 17-21.)

20. He was there as a prisoner in bonds, and this very fact created suspicion of guilt and cast serious reflections upon the great cause which he represented; hence, it was wise to bring out the two points mentioned above: (1) He had been adjudged "not guilty" by the Roman rulers in every trial before them; (2) he had appealed to Cæsar only for protection, and not that he expected to accuse his nation of any mistreatment. Then, why was he a prisoner? He stated the case clearly, as he had done before in his trials: "Because of the hope of Israel I am bound with this chain." Israel had the hope of a Savior and resurrection, and this had been fulfilled in Jesus of Nazareth.

21. They had doubtless heard of Paul, as they had heard of the "sect" everywhere spoken against; but they had received no letters or authoritative statements from the Jewish authorities in Jerusalem concerning him, and none "of the brethren" had come from there to Rome to "report or speak any harm" of him. The Jewish brethren on board the ship had spoken no harm of him.

22. These rulers had heard of "this sect . . . everywhere . . . spoken against," and desired to hear Paul. If before this they had refused to hear the gospel through prejudice, Paul's course had overcome this, and they were now willing at least to hear.

On account of evil reports and prejudice, some will not now even hear when one seeks to present only the truth.

Everywhere the Jews had spoken against Christians, and now the pagans had begun to do so, preparing the way for the great persecution which soon came under Nero.

As to the belonging to a "sect," Paul said before this: "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers." (Acts 24: 14.)

This "Way" to-day is not divided up into clashing, jarring, and warring sects as opposite to one another sometimes as the poles and as different as day and night. Jesus says: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14: 6.) Christ prayed that his disciples may all be one. (John 17.)

IV. The Jews Hear Paul.

23. A day was appointed, and "they came to him into his lodging in great number." This "lodging" was "his own hired dwelling." (Acts 28: 30.)

Paul pursued his usual course to convince his hearers that Jesus

of Nazareth is the Messiah—first, to show by the Old Testament, or the Scriptures, that the looked-for Messiah must suffer, die, rise from the dead, and ascend to heaven; and, secondly, that Jesus of Nazareth had fulfilled all these prophecies and promises, and, hence, is the Christ, the Son of God. (Acts 17: 3.) This course Jesus pursued, and his conclusion was that if the Jews believed the Scriptures they must receive him as the Messiah. (John 5: 39-47; Luke 24: 44-47.)

This work was continued all day—"from morning till evening."

24. The result of Paul's earnest and faithful effort among the Jews in Rome was similar to that in many places: "Some believed the things which were spoken, and some disbelieved." The expression, "they agreed not among themselves" (verse 25), shows that they discussed this great question, and that, because of their expressions of unbelief, Paul applied to the unbelievers the language from Isaiah (6: 9, 10) given in Acts 28: 26, 27, which read. This passage is applied by Jesus to the Pharisees who rejected him (Matt. 13: 14, 15) and by John (12: 40, 41) and by Paul to the Jews (Rom. 11: 8). They were responsible for their unbelief. They closed their eyes, stopped their ears, would not learn, and would not turn to Jesus. They themselves had made their hearts gross. With this duty discharged, Paul was ready to begin work among the Gentiles.

V. The End of Paul's Career.

30, 31. These verses bring this interesting history of Paul to a sudden close. This work of "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ," to "all that went in unto him" "in his own hired dwelling" continued "two whole years" "with all boldness, none forbidding him." He preached the whole gospel without restraint to all sinners, and taught all Christians to be faithful in observing all things that Jesus had commanded. He not only did this, but sent messengers and wrote letters in the meantime to churches and individual Christians.

The church in Rome and the churches elsewhere contributed to Paul's necessities in paying rent and supplying him with the necessaries of life. The church at Philippi was one of these. (Phil. 4: 10-20.) Messengers to other churches made known his "affairs" and "all things" to them. (See Eph. 6: 21, 22; Col. 4: 7.)

This imprisonment at Rome, overruled by the Father in heaven, turned out "unto the progress of the gospel." Therefore, Paul says, "So that my bonds became manifest in Christ throughout the whole pretorian guard, and to all the rest" (Phil. 1: 12, 13), and even reached "Cæsar's household" (Phil. 4: 22). This "pretorian guard" was the imperial guard, which camped just outside the city, and whose business it was to guard the emperor and the prisoners to go before his court. Changing soldiers so often during the day for two whole years would cause a great many to hear the gospel preached by Paul. During this time he converted Philemon's servant and sent him back to his master, offering to pay Onesimus' indebtedness to his master. Read Paul's letter to Philemon.

"It is singular that he remained a prisoner in Judea over two years, for several months on the voyage, then two full years a prisoner at Rome, making a period of between four and five years that he was in

chains ["an ambassador in chains"—Eph. 6: 20], without a charge or accusation against him. Such a case is singular and strange. It was God using the wicked rulers to protect Paul. Had he been set free in Judea, he would have been murdered by a mob. In Rome he was the prisoner of the government. As such, none dared molest him. Yet while thus protected, he was allowed freedom in preaching the gospel to all in Rome, from the emperor's household to the poorest slave to be found in the city. God used the wickedness of the Jews and the time-serving policy of the rulers to protect him while preaching to nations that sent their citizens to the capital of the world." (Lipscomb.)

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Did you read the Home Daily Reading?
11-14 When did Paul and his company sail again for Rome?
On what ship?
What was its sign?
Why this?
15 Where did the ship first touch?
How far was that from Melita?
Where did they next stop?
Where did the ship land?
How far is that from Rhegium?
How did the ship reach that place so soon?
Whom did they find there?
What did the brethren entreat Paul to do?
In what was the kindness of the centurion manifested?
Over what road did they travel from Puteoli to Rome?
What was the distance?
Who met Paul, and at what places?
Where were these places?
Who were doubtless in these companies?
What effect did meeting these brethren have upon Paul?
16 What disposition was made of Paul as a prisoner?
Why was he allowed such liberty?
How often were his guards changed?
17 Whom did he call together after three days?
Give his different reasons for seeking this conference with the Jews first.
18 What point was in his favor?
19 Why, then, was he not set at liberty?
Did he appeal to Cæsar as a matter of vengeance?
What does the New Testament teach on the subject of not seeking vengeance?
20 What two points did Paul make clear?
Then why did he appeal to Cæsar?
For what was he a preacher?
How was "the hope of Israel" to be realized?
21 What reply did the Jews make to Paul?
22 Of what had they heard, and of what would they like to hear more?
What did Paul say on another occasion about the sects?
Are God's children divided to-day into warring sects?
23 What arrangements were made for a meeting?
Who came?
Of what did Paul speak?
How did he prove that Jesus is the Christ?
24 What was the result of this meeting?
What Scripture did Paul apply to the unbelievers?
To whom did he say he would preach?
30,31 What did he do in his own hired house?
How long did this continue?
Who heard the gospel during this time?
What else did Paul do in the meantime?
Whose slave was converted?
How was Paul sustained and his rent paid during this time?
How did churches learn of Paul's affairs?
What did God overrule for Paul's good and for the furtherance of the gospel?

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side.
(Lowell.)

LESSON XI.—DECEMBER 16, 1928.

PAUL AND HIS FRIENDS.

Phile. 8-21.

8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting,
9 Yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus:
10 I beseech thee for my child, whom I have begotten in my bonds, Onesimus,
11 Who once was unprofitable to thee, but now is profitable to thee and to me:
12 Whom I have sent back to thee in his own person, that is, my very heart:
13 Whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel:
14 But without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.
15 For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever;
16 No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.
17 If then thou countest me a partner, receive him as myself.
18 But if he hath wronged thee at all, or oweth *thee aught*, put that to mine account;
19 I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides.
20 Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.
21 Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.

GOLDEN TEXT.—"*A friend loveth at all times.*" (Prov. 17: 17.)

TIME.—A.D. 62.

PLACES.—Rome and Colosse.

PERSONS.—Paul, Philemon, and Onesimus.

DEVOTIONAL READING.—Ps. 63: 1-7.

HOME DAILY READING.—

December 10.	M.	Timothy and Epaphras. (Phil. 2: 19-30.)
December 11.	T.	Philemon and Onesimus. (Phile. 8-20.)
December 12.	W.	The Ephesian Elders. (Acts 20: 32-38.)
December 13.	T.	The Philippians. (Phil. 4: 1-4.)
December 14.	F.	Priscilla, Aquila, and Others. (Rom. 16: 1-10.)
December 15.	S.	Paul's Coworkers. (Col. 4: 7-18.)
December 16.	S.	Thirsting for God. (Ps. 63: 1-11.)

HINTS AND HELPS FOR TEACHERS.

Study Philemon entire.

Compare the address and conclusion of the Colossian letter with the same of this letter to Philemon and note the similarity.

Paul wrote these letters about the same time while a prisoner in Rome. Timothy joined him in both. Some persons who join in the salutations are the same.

This letter shows us how our Father in heaven approaches a matter so serious and so grave as reconciling a slave to his master and teaching a master to forgive and to receive a slave anxious to become reconciled. This letter is frank, sincere, and an open statement of the facts in the case; yet it is delicate, tender, persuasive, and appealing;

it employs the highest and strongest motives; it contains nothing harsh, demanding, and driving, and yet it contains not one temporizing, compromising, or evasive word. One can be tender and kind, yet firm and true; persuasive and appealing, yet uncompromising and unswerving.

It embraced Archippus, and also Apphia, whom Paul calls "our sister," and "the church" in Philemon's house. Some say this means the congregation which assembled in Philemon's house; others think this means Christians in his household. Christians in a home or in any other place, as a town or city, constitute the church in that place; yet they must have some place of meeting.

Onesimus was a slave of Philemon. He ran away from his master. He went to Rome. There he was converted to Christ by Paul. Paul taught him his duty to his master and sent him back to Philemon and exhorted Philemon to forgive him, to receive him, and to treat him as a brother in the Lord.

Philemon was a generous, faithful, well-to-do Christian at Colosse. It appears from verse 19 that he became a Christian under Paul's preaching: "Thou owest to me even thine own self besides." Philemon lived at Colosse. Epaphras was a Colossian, and was with Paul when Paul wrote to the Colossians (chapter 4: 12), and was with him when he wrote to Philemon (verse 23). Onesimus, Philemon's slave and the occasion of the letter to Philemon, was a Colossian. (Col. 4: 9.) Archippus was a Colossian, and was exhorted to "take heed to the ministry" which he had received from the Lord. (Col. 4: 17.) In this letter to Philemon, Paul embraces Archippus. Hence, we see that Philemon was of Colosse.

Verses 4-7 show that Philemon was a man of living faith in the Lord Jesus Christ—acting and working faith, for any other kind is dead. Paul had learned of this faith so far away as Rome. Also he had heard of Philemon's love for the Lord and "toward all the saints," and his fellowship into which his faith had led him. This fellowship embraced care for the saints—the poor and needy and the ones who may have visited Colosse. Philemon had refreshed the hearts of these saints. This required both means and service. In many places the church to-day seems destitute of this loving service. It will send thousands of dollars through committees and agencies to be disbursed mechanically to the suffering in distant lands, but is selfish and cold when it comes to bestowing loving and tender attention and is absolutely barren of personal service. Entertaining strangers (and thereby entertaining angels unawares) is a lost and forgotten grace. (Heb. 13: 1, 2.) In Philemon's living faith, entertainment of the saints, loving service to all Christians, and his "knowledge of every good thing," Paul was greatly comforted, experienced much joy, felt very near to Philemon, and prayed for him always and thanked God for it all. When one teaches a man the truth, and that man in a living, strong faith becomes generous and useful and gracious toward "all the saints," it is a source of unceasing comfort and joy. But, beyond this, Paul prayed that Philemon's faith and service and love would "become effectual" in influencing others into Christ.

EXPLANATORY NOTES.

I. "For Love's Sake."

8, 9. Having addressed Philemon and having most gratefully emphasized his work of faith and labor of love, Paul proceeds in a delicate, but most effective, way to induce Philemon to receive and forgive Onesimus, who is anxious for a reconciliation. "Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech." By the authority of an apostle, Paul with "all boldness" could have demanded of Philemon that he receive Onesimus; yet in tenderness, persuasion, and love he besought him in behalf of Onesimus. Let us be impressed with the plea "for love's sake." These are powerful motives. It is well to copy here an excerpt from Clarke's "Commentary:" "There is something certainly very gentle and persuasive in this and every part of the Epistle, and yet the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher is interceding with an absent friend for a beloved convert. He urges his suit with an earnestness befitting, perhaps, not so much the occasion as the ardor and sensibility of his own mind. Here, also, as everywhere, he shows himself conscious of the weight and dignity of his mission; nor does he suffer Philemon for a moment to forget it. St. Paul's discourse at Melitus; his speech before Agrippa; his Epistle to the Romans, that to the Galatians (chapter 4: 11-20), to the Philippians (1: 29; 2: 2), the second to the Corinthians (6: 1-13), and, indeed, one part or another of almost every Epistle, exhibit examples of similar application of the feelings and affections of the persons whom he addresses. And it is observable that these pathetic effusions, drawn for the most part from his own sufferings and situation, usually precede a command, often a rebuke, or mitigate the hardness of some disagreeable truth." "Paul the aged" cannot mean that he was a very old man. He was a young man when we first meet with him at the martyrdom of Stephen. (Acts 7: 58.) Just how old he was then we do not know, except that he was a young man. Add thirty or thirty-one or two years to his age then, and we will have what it was when he wrote this letter. But considering his arduous work, his many experiences, including imprisonments and other cruel persecutions, he was aged compared to younger men. The word means "aged," and is so used in Luke 1: 18; Tit. 2: 2. The margin says "an ambassador." But as an "aged" man and "a prisoner also of Christ Jesus," it seems, he appealed to Philemon.

II. Christianity Governs Every Relationship of Life.

10-12. Furthermore, he adds: "I beseech thee for my child, whom I have begotten in my bonds, Onesimus." This shows that Onesimus became a Christian under Paul's teaching in Rome. It is natural to suppose that soon after Onesimus became a Christian he desired to return to his master and home in Colosse. In behalf of his child in the gospel Paul besought Philemon. "Onesimus" means "helpful," but this slave had proved for a while unprofitable to his master; but since his conversion to Christ, he again had become profitable, not only to Philemon, but also to Paul. "Whom I have sent back to thee in his own person." While Onesimus was profitable to Paul, minis-

tering unto Paul in bonds, justice demanded that Paul send him back to Philemon, and his own consciousness of right forced him to go. But love for both men led Paul to write this letter, endeavoring to effect a reconciliation. Christianity does not break up civil relationships. The slave does not become automatically a freedman by becoming a Christian. He is free in Christ and the Lord's freeman, but still a slave to his master. Slaves are taught "to be in subjection to their own masters, and to be well pleasing to them in all things; not gainsaying; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things." Just as "aged men" must conduct themselves as Christian old men; "aged women," as Christian old women; young wives and mothers, as Christian wives and mothers; and young men, as Christian young men; so must "bond servants," or slaves, conduct themselves as Christian slaves. (See Tit. 2.) They must do their work as unto the Lord, "not in the way of eyeservice, as men pleasers," or only while the eye of the master is upon them; "but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free." (Eph. 6: 5-9.) The same lessons are taught in Col. 3: 18-25. Masters are commanded to render unto their bond servants that which is "just and equal," to "forbear threatening" (Eph. 6: 9), and to remember that they and their servants, as Christians, are brethren in the Lord. God's rule is: "Let each man abide in that calling wherein he was called." "He that was called in the Lord being a bond servant, is the Lord's freedman: likewise he that was called being free, is Christ's bond servant." "Wast thou called being a bond servant? care not for it: nay, even if thou canst become free, use it rather." If a man becomes a Chrsitian, having an unbelieving or heathen wife, he must not put her away. (See 1 Cor. 7: 8-23.) The gospel of Christ sets to work principles which will free all bond servants, or slaves. According to the principles of the gospel of Christ, no man can own and control others as property. The gospel of Christ frees all slaves—slaves to bad habits and to sin as well as slaves to men. So it was just and right for Onesimus to return to Philemon and to repair any injury he had caused Philemon to suffer. Paul clearly and strongly teaches this.

13, 14. Paul would fain have kept Onesimus with him, that he might minister unto Paul in his bonds in the gospel, for Onesimus was profitable unto [illegible] "forbear threatening" (Eph. 6: 9), and to remember that they

meant [redacted]
overruled the sins of Onesimus for good. Onesimus, restored, was made especially a brother beloved to Philemon—"both in the flesh and in the Lord." He was not a brother in the flesh, but in the fleshly relationship which he sustained to Philemon, as a member of his family, he was beloved, and also as a brother in the Lord.

QUESTIONS.

Give the subject.
Repeat the Golden Text.
Give the Time, Places

What does "Onesimus" mean?
Why did Paul send him back to Phile-

was with Paul during his first imprisonment (Phil. 1: 1; 2: 19; Col. 1: 1; Phile. 1), and, as would be inferred from Heb. 13: 23, at some time was set at liberty.

When Paul wrote both of these Epistles to Ti[illegible]

V. The Lord Stood by Him.

17. "But the Lord stood by me, and strengthened me." This statement is made in contra

QUESTIONS.

Repeat the Golden Text.

Did you read the Home Daily Reading?

Who was the greatest preacher except

What is "the

How should this contribution throughout the churches be raised?

build itself

What is loving one's

Sweeter Than All Songs

Like its predecessor, "Choice Gospel Hymns," this new Hymn Book represents a genuine effort to raise the standard of song in our churches.

Not a "filler" in the book—every song set to music.

Compiled by one of the church's most prominent preachers and song leaders.

Contains the new songs of the world's greatest living song writers, among them being Stebbins, Gabriel, Black, Bell, Fillmore, and others.

Ask any SONG LEADER in the brotherhood about the quality of our Hymn Books.

Sold at a uniform price of 50 cents.

GOSPEL ADVOCATE COMPANY

110 Seventh Avenue, North, NASHVILLE, TENN.